

8.

THE HISTORY

OF THE

HOUSE OF ISRAEL:

HOW THEY WERE LOST,
AND HOW THEY WERE FOUND.

Told for the Children.

BY PHILO-ISRAEL,

Author of

*"The Résumé;" "An Inquiry," &c.; "The 'Clifton Chronicle'
Letters on Our Identity," &c.*

SECOND EDITION. SIXTH THOUSAND.

LONDON:

W. H. GUEST, 20, WARWICK LANE, E.C.
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TO THE
LAMBS OF THE FLOCK OF CHRIST
IN
THE BRITISH EMPIRE,
WHICH IS
THE HOUSE OF ISRAEL OF THE TEN TRIBES,
PHILO-ISRAEL
LOVINGLY
DEDICATES THIS LITTLE WORK
IN THE
NAME OF THE LORD JESUS.



INTRODUCTION.

MY DEAR CHILDREN,—I have long had it on my mind to write something for you. We have all too long neglected you. We have been telling the grown-up folks of the glorious news that Israel, God's lost people, are "found;" but we have quite forgotten that the "lost lambs" are anxious to be "found" too; also that they are curious to know all about the "Lost Israelites," and how they are themselves, their very own selves, concerned in this matter. Well now, I must not delay any longer, but begin to tell you all about it. And, like all interesting stories, we will begin at the very beginning.

We want you to rejoice, and be very glad with us, at the joyful news we have learnt and are trying to tell everybody in this land. We don't see why those who, like you, never tire of hearing the wonderful and beautiful Scripture stories about Joseph and his brethren, about Noah and his ark, about Sampson and his strength, about David and the giant Goliath of Gath, should not be deeply interested in the still

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more wonderful and true story of the Ten Tribes of Israel, lost so long ago and now found here in these our own British Islands of the West. I shall try to speak to you in the very simplest words, and mind you all attend to me very carefully while I strive to make this matter plain to you, every one.

But, before we begin, I must ask you to recollect I am going now to speak to you of God's Holy Book, and of the story of His own chosen people. We must be very serious, therefore, and anxious to learn now, because *this* history of the chosen people is written by God's Spirit Himself; and the Son of God, Jesus Christ, came into the world that He might die for His people Israel, and for all the nations in the world after them. Therefore, it concerns you all very much, my little friends, to get a clear notion of what God has done for "His lost people," why He chose them, and why He punished them, and where they now are, and what they are doing, and what the Bible says they should do, and what at last is to become of them. May He bless what I write, and help you to understand it, is my prayer to-day, for Jesus Christ's sake. Amen.





THE HISTORY OF THE HOUSE OF ISRAEL.

CHAPTER I.

IN THE BEGINNING.

IN the beginning God created the heavens and the earth." This, my dear children, is the account our Bible gives us as to the origin and Maker of all things, and how they were fashioned. God created them. He was before them all. There was nothing existing when He began "to work;" and God—the Father, the Son, and the Holy Ghost, the three Persons but one God—out of nothing created all things. He made the sun, the moon, the stars, the earth, the sea, the waves, the trees, the grass, the flowers—all beasts, and cattle, and creeping things; and last of all He made man in His own likeness—"Male and female

created He them." Out of dust He made Adam and Eve. He put them, as you know, into a beautiful garden called Eden, "to dress it and to keep it." But, alas ! alas ! this happy pair, who were innocent once, and loved, and daily talked with God face to face, sinned by disobeying His holy commandment. They eat the forbidden fruit, were driven out of Eden to till the earth, and live by the sweat of their brow. But, before they were expelled from Eden, God not only pronounced their punishment, but held out to them a glorious hope, that the Eden they were about to lose should one day be restored to them. He said to the serpent who beguiled Eve, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). Here was the promise that evil should not always prevail; that one day a Saviour should appear; that Satan should be conquered by the cross of Christ; and that by His victory on Calvary, not only should Satan's triumph be undone, but the garden should be restored to man; and man, sanctified, purified, saved, and blessed, should yet again be restored, innocent as he came from the hands of God, into the garden, or Paradise of the LORD.

From Adam and Eve there sprung a race of men and women who were mostly very wicked. Their eldest son, Cain, was a murderer, and their second died foully murdered by his brother. And so things went from bad to worse ! The earth became at last full of

violence. Bad men and wicked women were everywhere the majority. The time came at length when "it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. vi. 6). He therefore resolved to destroy man! But Noah and his family, eight persons only, found favour in His sight. They alone were saved, when all the rest of mankind were destroyed by the flood. These eight were Noah and his wife, their sons, Shem, Ham, and Japheth, and their three wives. In all but eight! So terrible are God's judgments! so great are His mercies toward those He loves! Of the three sons of Noah, God's favour rested on Shem alone. From him descended "all the children of Eber," or the Hebrews, through the line of Arphaxad (Shem's son) of Eber, of Nahor, of Terah, and of Abram. In Abram, afterwards called Abraham, all God's blessings, promised before to Adam and to Noah, centered. He inherited them all. From him came those "Hebrews" and Israelites whose story I am going to tell you.

I want you here to pause, and reflect how all the dealings of God with men are by selection, and by His favour. We none of us deserve His mercy. He calls whom He will; saves whom He will; makes holy and fit for heaven whom He will! He chose to save, and not to destroy in hell, Adam and Eve. He chose Abel their son, but rejected Cain. He chose Noah and his family out of all the world; and of the three

sons of Noah, He set his love on Shem; of Shem's sons, Arphaxad was chosen; and, later still, of Terah's three children, the eldest, Abram, was alone selected (Isaiah li. 2). As you go on, you will see the same thing happening over and over again, and this will prepare you to find, that as with persons, so with nations—while God chose the seed of Abraham, called the Israelites, to be His chosen people, He rejected all the rest of the entire world, whom He named the Gentiles, and did not give them His special covenant blessings and promises, as He did to Abraham and his seed for ever

CHAPTER II.

ABRAHAM AND THE TRIBES OF ISRAEL.

YOU know that after the flood the people who lived on the earth increased very greatly in numbers, and became also very wicked. When they tried to build the great Tower of Babel, that the top might reach unto heaven, God came down and caused their language to be confused, so that a man could not understand what his neighbour said. The nations or people, therefore, who spoke the same language, joined together, and formed into separate companies,

and became different nations. But God determined to have one people, to be called "His own people," and therefore He chose one man, as I have told you, and one woman, Abraham and Sarah, out of all the people of the earth, to be the first of these. Of their children He took Isaac as His own. Then Jacob was chosen by God out of Isaac's two boys ; but, last of all, He took all Jacob's twelve sons, and He made them the heads of the chosen nation, whom He called the children of Israel—His Twelve Tribes

These Twelve Tribes of Israel always were known by the names of the twelve sons of Jacob ; and as I should like you to learn them by heart, I give you the names in the order of their births. They were, 1, Reuben ; 2, Simeon ; 3, Levi ; 4, Judah ; 5, Dan ; 6, Naphtali ; 7, Gad ; 8, Asher ; 9, Issachar ; 10, Zebulun ; 11, Joseph, or Ephraim ; 12, Benjamin (Gen. xxix. xxx. ; Numbers i. 5—15, 32).

I will not stop to tell you now the story of Jacob's sorrows ; of the sad and wicked conduct of his sons in selling Joseph as a slave into Egypt ; of Joseph becoming a great man there ; of his aged father's happy meeting with him at last, and the settlement of the whole family in the land of Goshen, in Egypt. You have all, I hope, read these interesting histories often and often—have you not ?—out of the Book of Genesis. You know all about the sufferings of the children of Israel, too, in the land of Egypt, after Jacob, and Joseph, and all the patriarchs were dead

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and gone ; also how God brought the Twelve Tribes out of Egypt with a " high hand and a stretched-out arm," " with signs and wonders," and at last how He planted them safely, after long wanderings through the wilderness of Sinai, in the promised land of Canaan.

Those were comparatively happy times for the Israelites, though, even then, they were a very wicked, headstrong, stubborn people. They were always rebellious against their loving God and Father, who bore with them and suffered their evil ways because of His love and pity. He did so, too, because of the oath that He had sworn to their forefather Abraham when he had offered to sacrifice his only son Isaac, at God's command, on Mount Moriah.

In my next chapter I must go back a little and tell you about this oath, because so much which follows depends on it. On this oath depends the whole of what I have to relate to you regarding the Lost Israelites ; for their present condition fulfils God's promises as contained in this oath, and the oath foretold by promise what the children of Israel should become and do in the latter days, which are our times.

CHAPTER III.

GOD'S OATH TO ABRAHAM.

I WANT you now to open your Bibles, and get some one to read the twenty-second chapter of Genesis right through to you; you know it well I dare say. Here you see how God "tried" or tempted Abraham. He told him to go to the land of Moriah, and to offer up "his son, his only son Isaac," on one of the mountains there, "for a burnt offering." Abraham obeyed. Isaac was "bound" by his heart-broken father, laid on the altar, upon the wood; and Abraham "took the knife to slay his son." That son you know, represented the whole Hebrew race, and not Isaac only. "The ram caught in a thicket by his horns," which God Himself substituted, or *put in the place of Isaac*, was, I think, the picture of our dear Saviour the Lord Jesus Christ, whom God made "sin" for you and for me (2 Cor. v. 21); and He caused Him to be "put to death," the Just for the unjust (1 Peter iii. 18), that Isaac and all his descendants, and finally all the world might, through believing on Him, be freed from death, and live. Well, as soon as Abraham had sacrificed the ram, which was God's sacrifice, after seeing his son "go free," God spoke to him again the second time, and blessed him and all his people to the end of time. Mind, it was *after* the Lord Jesus was sacrificed, and not before, that the

blessing was to come on Abraham's children. Do you notice that? And what were these blessings? Read the 16th, 17th, and 18th verses, and you will see.

God swore to Abraham, and He swore by Himself, too, that He would fulfil His oath, in order to let him feel quite sure the blessings promised would follow.

The blessings were three in number—namely:—

I.—That the Hebrews, or children of Israel (the names of Abraham's descendants), should be very numerous, just like the stars of heaven, and the sand of the sea shore, for multitude.

II.—That these same Hebrews should “possess the Gate” or the door “of their enemies’” lands or houses.

III.—That the Hebrews should be the cause of all those people in the world who were *not* Hebrews, getting God's great blessing of salvation through Christ's precious blood (Gen. xxii. 18; Gal. iii. 16).

Now remember these grand blessings which God, who cannot lie, promised to the Hebrew Israelites, because I shall have, by-and-bye, to refer to them all again. Besides, by means of these very marks and promised blessings, we are able now to tell you where the Lost Ten, out of the Twelve Tribes of the children of Israel, are to be found in these our days.

CHAPTER IV.

UNITED ISRAEL IN THE LAND OF CANAAN.

WHEN the children of Israel got safe home into their promised land, just after Moses died, 1451 years B.C., the Twelve Tribes were one great united people ; they were ruled first by judges, and at last by kings. Saul, a man of the Tribe of Benjamin, was their first king (1 Sam. x. 24). After he died, David, the son of Jesse, of the Tribe of Judah, came to the throne (2. Sam. v. 4); and Solomon, his son, succeeded *him*. When he came to die, the kingdom over Israel ought to have gone to Solomon's son Rehoboam ; but he behaved very badly to the people, and refused to lessen their taxes, when the Ten Tribes, headed by the men of Ephraim, who were the chiefs, came and humbly asked him to do so. When Rehoboam spoke roughly to the Ten Tribes—that is, to all the Israelites but the men of Judah and Levi—they became very angry, and cried out, “To your tents, O Israel! Now see to thine own House, David” (1 Kings xii. 16). This was rebellion ; and so it ended ; for the Ten Tribes set up a king of their own, called Jeroboam, the son of Nebat, and poor Rehoboam had to remain content with ruling only Two Tribes, Judah and Levi, joined by one of the Ten Tribes—Benjamin—who refused to rebel with the others. Now, remember, that from this date of the great rebellion,

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B.C. 975, the three Tribes of Israelites over whom Rehoboam was king, in Jerusalem, were called always Jews, or the House of Judah ; but that the Ten Tribes of Israel, over whom Jeroboam reigned in Samaria were known as the House or Kingdom of Israel.

But I think I can hear some of you who are very clever say, How can there be only Twelve Tribes, when he tells us there were three Tribes of Judah-Israelites, and Ten Tribes of the kingdom of Israel ? Three and ten make thirteen, not twelve. Quite right. I am glad you ask this question. The fact is, if you read Genesis xlviii. 5 and 22, you will find that Jacob, the father of Joseph, adopted his two grandsons, and gave them "portions" in Israel. Therefore, you will always find that Joseph's portion and *his* blessings were given to his sons Ephraim and Manasseh. There was one more Tribe to count, therefore, than the original Twelve because Joseph's Tribe was split into two—namely, those of Ephraim and Manasseh. When the rebellion took place, Benjamin, of the Ten Tribes, joined the Jews ; but as Manasseh was an extra Tribe, that one made the tenth, and remained with the rest of the nine, being called "the House of Israel," or "Ephraim." Samaria was *their* chief town, while Jerusalem was the chief city of the Jews. Will you try and remember that ?

CHAPTER V.

ISRAEL AND JUDAH.

NOW, I dare say you are anxious to know what became of these two kingdoms, one of Israel, in Samaria, and the other of Judah, in Jerusalem, which were set up, as I have mentioned, in the year B.C. 975. I will tell you. Their histories are very, very sad. They were very nearly the same; but I will give you the story of "Judah," or the Jews, first, and then that of the Ten Tribes, or "Israelites," next.

The Jews, after Rehoboam their king, died, fell into sad wickedness and idolatry, which God hates. They remained in Jerusalem and Judea, their country, under many kings, growing worse and worse, for about 369 years, when, at last, God, in His anger, sent the cruel king of Babylon against them, and he carried the people almost all away, captives or prisoners, into Babylon. Just some of the poorest Jews were left in the land to plough and sow it, till "the people" returned; but the king of the Jewish nation, and their nobles, were all taken away by the wicked king of Babylon and his army. The last king of the Jews, the very last of the race who ever ruled over his people, was Zedekiah. The history of all these sad events you can easily read if you like in 2 Kings xxv., and in 2 Chron. xxxvi.

After 70 years' captivity in Babylon, however, God, as He promised He would (Dan. ix. 2; Jer. xxv. 11, 12, xxix. 10), had mercy on the Jews, or House of Judah, and let them return to their own land. But, alas! they returned a "base nation"—without a king of their own race over them—without power, and very few in number. Their return was in the year B.C. 535. After that, the Jews remained in their land till the Lord Jesus Christ, the Son of God, was born among them, to be their Saviour and Redeemer. But you know how they treated *Him*. "He came to His own, but His own received Him not" (John i. 11). They rejected Him, mocked, scourged, smote Him, spit in His face, buffeted Him, crucified Him, and put Him to a shameful death, crying out to Pontius Pilate, "His blood be on us, and on our children" (Matt. xxvi. 67, xxvii. 25). Alas, alas, they knew not what they did! The wicked Jews did not believe Jesus was the Son of God; the Saviour of the world. But He was; and awful was their punishment for their unbelief. The Roman armies came against them in the year A.D. 70, destroyed their city, carried them all away captives, and "dispersed" their nation all over the world. We see them everywhere now, in England, Europe, Asia, Africa, and throughout the whole earth, as a "dispersed and scattered people"—part of God's chosen Israelites, it is true, but still, His "afflicted" ones—waiting in banishment, and under punishment, as

Jews, for the awful sin they committed against their loving Saviour, when they put Him cruelly to death in Jerusalem about 1840 years ago.

In the next chapter I will try and tell you the story of the other part of this Israelitish nation—the Ten Tribes settled in Samaria—North of Jerusalem, because all my story is connected with them. About the *Jews*, I am going to say to you hardly anything more ; for though the Jews are, indeed, Israelites, those Israelites I am going to tell you about henceforth are *not* Jews, and never were Jews at all, for “ the Jews ” were connected with the House of Israel, because they were Two of the *Twelve* Tribes, but the House of Israel, the Ten Tribes, were as different from the House of Judah as the English are different from the Americans. Try and understand this.

CHAPTER VI.

ISRAEL AND JUDAH.

(Continued.)

NOW, children, I am to tell you of a race who we believe were the ancestors of our own people, the British. I must give you the history of the Ten Tribes, who set up their rebellious king, Jeroboam, the son of Nebat, in Samaria, and refused longer to serve their rightful Sovereign, Rehoboam, the son of Solo-

mon, in Jerusalem. Jeroboam was a very wicked ruler. Instead of serving God, he set up two calves of gold—one at a place called Bethel, and the other at Dan, in the South and the North of the Holy Land respectively—and he said, “Behold thy gods, O Israel, which brought thee out of the land of Egypt” (1 Kings xii. 28). For this wicked conduct God’s anger came upon the people of the Ten Tribes. When Jeroboam died, other Kings of Israel succeeded him; but they were all vile and abominable idolaters. God became, therefore, more and more angry with the people for their sakes; and at last, after He had sent them warning after warning, but in vain, He punished them.

First, He sent Tiglath-pileser, King of Assyria, against the Tribes of Reuben, Gad, and the half-Tribe of Manasseh, who lived to the East of the Jordan River; and the strong King of Assyria having no pity, carried all those people away into his own country, and kept them there as prisoners (1 Chron. v. 25, 26). This was in the year B.C. 740. But fifteen years after that, again, as the Israelites would not repent, God sent another Assyrian army, and another, and another, and yet another, till at last all the Ten Tribes in the land (excepting, some say, the Tribes of Dan and Simeon, who escaped in ships) were carried away captives into Media or Assyria.

Thus it came to pass that all the Ten Tribes of Israel were clean swept away; “there was none left,” as in the

case of Judah. But, remember, one single Tribe of the original Ten, the Tribe of Benjamin (because God so willed it, and because they might become Christ's disciples when He came as Man to redeem us centuries afterwards), were spared this great trouble, which happened to the rest ; and *they* remained in the land of Judea with the Jews, and were called Jews too, though, really and truly, they belonged to the House of Israel, and were actually not Jews, but Israelites. This Tribe, after our Lord was crucified, and after furnishing Him with disciples and apostles to bear witness to His light, escaped, we believe, from the siege of Jerusalem, and so avoided the punishment the Jews received.

CHAPTER VII.

WHAT BECAME OF THE "ISRAELITES?"

WE have come to an interesting part of this history. So, young friends, I want you all to attend very carefully to what I am now going to say to you. When those Tribes who were carried away into Assyria by the kings of that Empire, were settled in the cities of Media, what became of them ? Here people differ very much. Some people say: "*Oh, they stayed there always!*" But that cannot be, because

they are not there now; and people have been looking for them diligently in those very parts, and they cannot be found *there*! "*Then,*" others declare, "*they went back to Jerusalem when the captives of Judah or the Jews returned home from Babylon in the year B.C. 535.*" But this will not do either, because God's Word does not say at all that they *did* return there! The Jews, in their histories and in their books, have always denied this, and have tried hard always to find their poor lost brethren. It is as great a puzzle to the Jews as it is to us Christians, to know what *can* have happened to those Ten Tribes of the Israelites! They have never (till lately) been found, though Jews and Gentiles, and all the world, have been looking about for them, for years and years and generations, in vain! It won't do, therefore, to say they went back to Jerusalem with the Jews, because that is not true (Ezra ii. 1; Nehem. vii. 6).

"*Well,*" say some good people in these days, "*we think the Ten Tribes were quite destroyed from off the earth. They are lost and gone, because they were so very, very wicked!*" Ah, no! that cannot be, because God said to Abraham, in Gen. xvii. 7, that He made then with him, and with all his future race or "seed," "an everlasting covenant," or agreement; and this covenant was, that "He would be *always* their God," and that He would give them the "land of Canaan for an everlasting possession." Now, you see, God did not say He

would change His mind if the Israelites became a wicked people. It was a promise He meant to keep, whether they were bad or good ; and, having made the promise, you see He could not destroy the people, and thus prevent their being His people, and obtaining their land to enjoy "for ever." We must, therefore, put that objection quite aside. But there is one more, some thoughtless persons make, to account for the fact that the Ten Tribes are not, as they think, to be found on the earth to-day. They say: "*Yes, the people were not destroyed, but they were mixed up with the Gentiles because of their wickedness, and so are lost for ever in that way.*" But this is impossible, too, because God said in many parts of the Scriptures, such as Lev. xx. 24—26; Deut. vii. 6, xiv. 2; 1 Chron. xvii. 21, 22, and other passages, that Israel was always to be a "separated," "severed," "peculiar" people, distinct from the Gentiles; and therefore it is doing dishonour to God, and His holy promises to Abraham, to imagine for one moment that the Ten Tribes can be now either mixed with the Jews and so unknown, or destroyed from off the earth, or mingled, and thus lost for ever as God's own ancient people, whom *He* chose and made His own.

I answer, therefore, to the question, "What became of the Israelites of the Ten Tribes?" that they must be now somewhere in "the earth," a separated, severed "people, favoured by God, because He said He would be always *their* God." Let us

see if there is any way given us in God's Holy Word by which we may try and find out where they are now.

CHAPTER VIII.

HOW GOD SAYS WE MAY DISCOVER THE LOST ISRAELITES.

NOW I am going to tell you of some of those marks or signs which God gives us in the Bible by which we may easily discover where His lost people, these Ten Tribes of Israel, are. First, then, Are we to find them like the gipsies or the Jews, a wandering people, without a king, or a country, or laws, or government, or home? No, no, no! God's Word says that Israel must be "A nation" always before Him (Jer. xxxi. 36); and that, as long as day and night last, one of the House of David must be a king or a queen over them (Jer. xxxiii. 26). So you see *that* point is settled! Israel is somewhere in the world as "A nation," with a king or queen of a particular, very ancient family ruling over them!

But you ask, "Where is this 'nation?'" The world is a large place, and there are 'many nations in it.'" Wait, young people! and I will tell you. Trying to find the Israelites will be like playing a

game of magic music : you will get nearer and nearer, and then cry out, I have found them !

First, then, this nation must be a strong, powerful nation. The prophet Micah says so in chap. iv. 7. It must be one of the "*Northern*" nations of the world. Jeremiah the prophet, in chaps. iii. 18, xxiii. 8, xxxi. 8, so describes their land. It must be a nation living in Islands, in the *West* * from Palestine. Isaiah xi. 11, xxiv. 15, xli. 1, xlix. 1, 12, and Jer. xxxi. 10, both describe their habitation in one or other of those terms. But there are other descriptions, too, of this people, which give us hints where we are *now* to look for these Israelites. They must be a people whose country has never been conquered by Gentiles, and whose harbours or GATES, as God's Word describes these ports or doors of entry into their country, have never been closed at any time by foreign enemies (see Isa. xvii. 13, 14, xli. 16; Micah v. 8, 9; Isa. lx. 5, 11).

Now do ask yourselves this question: "What nation is a powerful one to-day, living in the *North* country, in Islands of the *West* (as regards Palestine), whose country has never been conquered since they occupied it together, and whose ports, or harbours, or "Gates," or doors, have never been shut up by ships of foreign enemies ?

* The word "sea" in Hebrew is the same as that translated "West," in our Bibles. (See Isa. xlv. 6, lix. 19.)

You will find, if you think about it, no country in the whole world answers to all these descriptions but ONE, and that one is GREAT BRITAIN.

CHAPTER IX.

WHAT OTHER MARKS HAVE THE BRITISH PEOPLE TO SHOW THEY ARE THE LOST ISRAELITES? THE FOREIGN GATES.

I ANSWER this question by saying there are many things, the Bible tells us, the Israelites should be found doing in the latter days which we British people, and no other nations in the world, are about. Let me describe to you what these are.

God said in His solemn oath to "our forefather Abraham," which I told you about in the third chapter, that the seed of the patriarch should "*possess the Gate of their enemies.*" We saw in the last chapter that the "Gates" of a country are its "harbours," or towns which are on the sea coast, and are its seaports or frontier towns. Now God says Israel shall possess these very places in the lands of their enemies—that is, in foreign countries. Do we, the British, do that? Yes, we do! Take your atlases and see. We possess—

1. Gibraltar in Spain, a true Gate of the Mediterranean.

2. Malta, which was formerly the property of the French, and is a sort of "door" or Gate to the Mediterranean Sea, Eastwards.

3. A large share of the Suez Canal—a Gate of the Red Sea, and of Egypt.

4. The Island of Perim, a place which is at the South of the Red Sea, and whoever has that, you know, can shut up the road into that sea, or open the passage up towards Egypt from India as they like.

5. We have seized Aden, a port in Arabia, and it is a Gate of entry into that country.

6. Then we have the Island of Socotra, close to Aden, which is another Gate to guard the entry into the Red Sea—the road to the land of Israel from the East, and from India.

7. We have besides the seaport town of Bombay, which we got more than 200 years ago, and *that* Gate gave our nation all Western India.

8. Also Madras, where we British have been settled since A.D. 1639, and the possession of it has enabled us to take all South India, and hold Ceylon besides.

9. Then there is the great Gate Calcutta, in North India, which is the chief city of all those parts, and gave us the dominion for a thousand miles West of it, which we still possess.

10. There is Burmah, too, a country of which we have taken a great portion, because we seized the town

of Rangoon some years ago ; and Rangoon is a Gate of the Burmese Empire.

11. On the other side of India, up to the far North-east, you will see on the maps a town called Peshawur, which is the door of the road into Afghanistan from India, and this is a Gate also which God gave to our nation in 1849.

12. Then in the Straits of Malacca there are three places you will find—Penang (an island), Malacca, and Singapore—all three Gates or strongholds, giving the owners “command” of that passage ; and we British have been made by God to possess them all three.

13. Beyond those spots there is the Island of Labuan and the town of Sarawak, in and off the large Continent-Island of Borneo ; and these two Gates we hold.

14. Off the coast of China there is the strong Island of Hong-Kong, which God gave us to possess, and there are many seaport towns on the East coasts of China where He has made us very powerful because of our navy, and these places are, I think, going to be “Gates” for the destruction of the Chinese Empire, and the transfer of it, perhaps, to the British nation.

CHAPTER X.

THE GATES.

(Continued.)

I HAVE told you about a great many of the "Gates" throughout the world which God has given to our people because He promised Abraham He would let His people Israel possess them. Since we ourselves are that very people, and no other nation on the earth are, do you not see how faithful our God is to His promises; and whatever He says, much more whatever He has sworn, He will do? He is sure, positively sure, to bring it to pass.

Now, I am very anxious you should fully understand about "the Gates," because they are one of the most wonderful marks God has put upon us British to *prove* we, and we alone, are Lost Israel. I told you of sixteen of those Gates in the last chapter. Now (as this is also a good lesson in Geography for you), I mean to tell of some more, just to prove to you that the Gate-holders of the world are the British.

After China, look Southward, and you will see God gave us Australia. The Gates by which we got that land were,

15. Sydney, Melbourne, Adelaide, and Perth.

16. Looking Eastward, there are some islands called New Zealand, and these are British too. They are, I think, great Gates themselves of the whole of the

Islands of Polynesia. By the influence of New Zealand, we lately got possession of the Fiji Islands.

17. Then there is Tasmania, which is British; and we got that by our having the Gates of Australia.

18. Going round to Africa, we have a large slice of that country to the South belonging to us now; and we got "possession" because of our hold on "the Gates," Cape Town and Natal.

19. Further North-west, there is Cape Coast Castle—a Gate which enabled us lately to conquer the Ashantee kingdom and destroy Coomassie.

20. St. Helena is a true British Gate, because it gives us influence at sea on the ocean road to India.

21. And finally we have Gates in the Falkland Islands, at the very South of South America, besides Ushuwia, in Tierra del Fuego. We have also Gates in the West India islands and in George Town, British Guiana.

So you see that all the grand points all over the world, which give people power and influence in other foreign lands, are ours now; and why is this? Because God said to Abraham: "Thy seed (that is, the Hebrews) shall possess 'the Gate' of his enemies," "the Gate of those that hate them" (Gen. xxii. 17, xxiv. 60). All these nations hate us very exceedingly because we hold their "Gates;" but God has given them to His people Israel that they may subdue all the earth and bring them to believe on Christ. Because we are Israel, we British have "the Gates." Some people

think—and I am one of them—that Constantinople is the great Gate of the world, as its name, the Sublime Porte, means; and they believe that this great Gate is soon going to belong to our nation, to help us to get back our own country, Palestine, near which it is, and to enable us to take back our brethren the Jews to that land when we go there ourselves (Jer. iii. 18).

CHAPTER XI.

THE NATION AND COMPANY OF NATIONS.

YOU recollect—do you not?—that I told you in the third chapter of this History that God had promised Abraham three things, and had sworn to him He would perform them. One of them was, that He would make his descendants, the children of Israel, like the stars of heaven and the sea-shore sand, for multitude. He told Abraham's grandson, Jacob, also (Gen. xxxv. 11), as a further assurance of the same thing, that "A nation and a company of nations shall be of thee."

Now, as this did not take place fully while the Israelites and Jews were living in the land of Canaan, we must conclude it was to happen

after they were cast out. As we British are the House of Israel, this nation of ours ought now to be showing signs of becoming "the nation and company of nations"—also inconceivably numerous as a people—since the Jews are not a nation at all, but only a dispersed and scattered race. How is it? Why, it is very wonderful, but we Anglo-Saxons, or British people, are now actually just such a multitudinous "nation and company of nations" as God promised Abraham, Isaac, and Jacob the Israelites should become! I dare say you wonder how I can show that. Well, get your atlases again, and I will tell you. First find out the British Islands. There is the Mother-nation in "the North country," and yet one which is among "the Western Powers" of Europe. This British people have always been so very, very numerous that our small islands are not large enough to contain us all; we have, therefore, been obliged every year, for many years past, to send numbers of our English, Scotch, Welsh, and Irish men, women, and children out of our Islands to go abroad, as emigrants, to what are called the British Colonies, places which God's Word terms, I think, "the desolate heritages" reserved for Israel. These colonies have been gradually growing, and increasing, and multiplying to such an extent, in consequence of the number of emigrants we send out every year to them, and by reason of the many, many children born there, that they have each become quite big nations themselves.

Some of these "daughters" of the British are larger in size than even their old mother, but they all hold on affectionately to their mother's hands, and love her so well that they declare they never will separate from her, or become independent, like the United States of North America, who, originally, were British too. Now, these grand colonies of our country are, with our own islands, called "the British Empire." It is the grandest, biggest, and most wonderful Empire this world ever saw, and is larger than the old Roman, or the Greek, or the Persian, or the Babylonian Empires, which were all large and powerful enough, too, as you will know when you are grown up, and can read all about them in books. But what are the names of these big colonies of the British, which, I say, are now "a company of nations," all belonging to us British? I will tell you:—

1. There is Canada in North America. It is as large as all Europe put together.

2. There is Australia, in the far South-east, a large island-continent, as big as Europe, too, having six colonies growing up there into six strong giant nations, and all so loving dear old England (as they call us) that none of them will think of separating from us!

3. There is New Zealand, as large as England.

4. Tasmania—a British colony—soon to become a nation.

5. The South African States, with an immense

territory, almost as large as Europe, which is going soon to confederate, as it is called—that is, become a nation.

6, and lastly. We have a new colony near Australia and New Zealand, called the Fiji Islands, which will, by-and-bye, become a very important possession of our country.

These eleven nation-colonies are what I call “the company of nations” belonging to these British Islands and people. They answer to the promise God made to Jacob 3,800 years ago most beautifully. No other nation has, or ever had, such a wonderful cluster of nations about it of the same race, and speech, and origin, and, therefore, I say, we must be those Israelites to whom God gave this very promise, because we, and we alone, fulfil it. Besides this, most of these colonies were once the “desolations,” or “desolate places”—that is, the “desolate heritages” of the earth. Such spots you will find from Isaiah xlix. 8 were to be occupied by Israel. We occupy them all; and if any other nation were to arise now, who are really Israel, while we are not, then they won't be able to get “the desolate heritages,” since we British have secured them, and they are no longer “desolations,” but are gardens blossoming like the rose. You see, therefore, we *must* be Israel, and no other nation possibly can be.

CHAPTER XII.

SOME OF THE IDENTIFICATIONS GOD PUT ON ISRAEL
BY WHICH WE MAY KNOW THEM.

AMONG the many signs by which God told us we might, in "the latter days," discover His lost people were these additional ones:—

1. God said, if Israel obeyed His will, "they should rule over many nations," but these Gentile people should never, He added, "rule over them" (Deut. xxviii. 1, 13, xv. 6). This has been fulfilled in us British since the Reformation in A.D. 1550, when we say our nation repented, and refused any more to acknowledge that wicked system of Popery, which God hates. Since then, country after country has fallen to our nation, and we rule over Hindus, Chinese, Africans, Australian Blacks, Germans, French, Dutch, Italians, Jews, Spaniards, Parsees, and Arabians, but not one of these people, and not any other nation at all, rule over us Britons anywhere, the wide-world over!

2. God said, if Israel obeyed His will, the nation should become very rich, and be able to lend money to all Gentile peoples, but that these Gentiles should never lend to them, since the Israelites would never need, on account of their riches, to borrow (Deut. xv. 6). Now, this is exactly what we British have always done. We are so wealthy, because God gives us

power to get wealth (Deut. viii. 18), that we have lent money to almost all the nations of the earth, but we have had no need to borrow from any of *them*. When our Government has wanted money, our own people, and our own bankers, and our brethren, the Jews, have lent it, but never the stranger, who is a Gentile.

Now, I think you will agree with me that these are all very strong points to prove that we British, who do so many things God said Israel should fulfil, must be, in real truth, those Lost Israelites whom He has so long hidden out of sight.

CHAPTER XIII.

ISRAEL'S HEATHEN EMPIRE.

I AM going now to show you that not only did God make Israel to become a very prosperous, mighty, numerous people, holding their enemies' "Gates," and having, in connection with them, "a company of nations" of their own blood and race, but that He caused them also, as He promised them, to possess a very grand and noble Empire over the heathen in many parts of the world. We think God

gave this great gift to the Tribes of Israel in Psalm ii. 8, when He promised the heathen to them at Christ's request ; also when David, in *Psa. xviii. 43*, said God had made him (the ruler of Israel) the head of the heathen. "To His people," says *Psa. cxi. 6*, the heritage of the heathen "was given." Now this was first fulfilled in the land of Canaan, no doubt. But none of God's promises to Israel were limited to any fixed time. What was once is to be always, and therefore we expect, wherever Israel, the Ten Tribes, are now, to find them "ruling over the heathen." Well, I have shown you that the Lost Israelites are our own people in Great Britain. We ought, therefore, to have a Heathen Empire in many parts of the world. Have we? Yes, indeed, we have.

In India her Majesty Queen Victoria has just been proclaimed "Empress of India," and there she has quite sixteen heathen nations, or 230,000,000 of Hindu and other "subjects" not Christian. In Africa she has many millions of Caffre, Hottentot, and African heathens to rule over. In Australia, New Zealand, and the Fiji Islands there are many thousands more who submit to her mild dominion. In North America (in Canada) there are the Red Indians who acknowledge her as their Queen. In short, if you take the whole world round, you won't find any people, but those of Great Britain, who have a really immense Heathen Empire; and this is surely another great proof that the British are Israel, because

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we have this sign also which God gave us in His Word, by which He told us we were to find the "lost people."

If you read Psalm ii. 8, 9, you will see what Israel, as Christ's servants, are to do to the heathen when they are given to them. They are to "break them with a rod of iron, and dash them in pieces like a potter's vessel." Now this is just what the British have done in India with all the native princes and governments they found there. They have "broken them" all up, and destroyed their power, and are ruling over them all, as kings and lords of the whole. And why? Because, with their dominion, the Christian English, American, and other missionaries get access freely to the native people and teach them to serve the Lord. So, many of these poor heathen, as the Psalm goes on to say, "Serve the LORD with fear, and rejoice with trembling" in Jesus Christ their Saviour.

Thus God has given the heathen to the British as Israel—not that they may grow rich, and powerful, and great, but that they may bring the nations to Christ. With this agrees God's Word, which, in Psalm cxiv. 2, says that when He brought His chosen people, the Hebrews, out of Egypt, "Judah was Jehovah's sanctuary, and Israel His dominion." By Israel's hand He breaks the power of the heathen into pieces, in order that He may, by Israel's missionaries, their Bibles, their tracts, and their good works

or "fruits," bring the people to "Judah"—Judah who here represents the Lord Jesus Christ, the Son of God, who came of that Tribe.

CHAPTER XIV.

WHY GOD GIVES SUCH POWER AND HONOUR TO THE
BRITISH AS ISRAEL.

I WANT you now, my friends, to attend very carefully to what I am going to say, for it is very important you should understand the reason why God has placed us British so high among the nations, and honoured us so much. Do you think it is because we are such a holy, godly, noble, excellent nation, and therefore God is pleased with us, and gives us all these good things I have been describing to you? Is it, think you, as some tell us it is, that because we have the Bible, and many of us send missionaries to the heathen, therefore, for the sake of these good Christian folks (who, I allow, are better than the rest, though they are sinners still in God's sight), God shows us all these wonderful favours? Ah! no, no! These are not the reasons. There are none of us so good that we can buy God's blessings by our merits. The great mass of our nation is vile, and evil, and ungrateful to God, and wicked and abominable, and

rebellious, and ungodly. If we had what we deserve at God's hands, we should long since have been cast away out of His sight and destroyed as a nation, and ruined. Being Israelites, we are just the same in character as the Israelites were in Moses' days. If you want to hear what sort of people they were then, listen to these words. You will find them in Deut. ix. 5—7. Moses spoke them to the children of Israel. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land. The Lord thy God giveth thee not this good land (Canaan) to possess it for thy righteousness; for thou art a stiff-necked people. From the day that thou didst depart out of the land of Egypt until ye came unto this place, ye have been rebellious against the LORD." This was the character of the Israelites of old, and it is the character of us Israelites of to-day. We are a rebellious, stiff-necked, unworthy, ungrateful people, ready always to fall into idolatry against GOD, into evil living, drunkenness, and every kind of wickedness.

Why, Oh ! why, then, is GOD kind to us ? and more merciful to us than to other nations of the earth ? Now hear the answer, and thank GOD for His undeserved kindness, love, pity, and mercy to His people Israel. It is because " He loved thy fathers, therefore He chose their seed after them. The Lord thy GOD hath chosen thee to be a special people unto Himself above all people that are on the face of the earth. The Lord did not set His love upon you nor choose you because

ye were more in number than any people, for ye were the fewest of all people. But because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen from the hand of Pharaoh, King of Egypt" (Deut. iv. 37, vii. 6—8).

These words of Moses to the children of Israel explain the whole secret. God pities us and follows us, His children of Israel, because He loves us, and because of His oath and covenant that He said should be everlasting. He sent, therefore, His Son to die for us. He redeemed His people Israel, and gave His Holy Spirit to sanctify and bless us. He keeps us every moment safely, and by-and-bye, as I will show you further on, He means to do for us great and glorious things, of which you have not the least idea or notion now. "The gifts and calling of God," in short, "are without repentance" (Rom. xi. 29)

CHAPTER XV.

WHY THE BRITISH KEEP THE LORD'S-DAY HOLY.

HAVING shown you, dear young friends, that it is not because we are holy, good, or better than our neighbours (the Gentiles of the world) that

God has given us all the blessings I have been telling you of, but simply because we are His people Israel, the people God chose out of all the nations to be His own, I must now speak to you about some great spiritual blessings the Lord hath given us also because of our origin. The chief of these is the Lord's-day, which is the Christians' Sabbath, or the one day in seven of "rest."

You know God blessed the *seventh* day, and "hallowed it," or made it "holy." It was Adam's first full day in Eden—his holy day—the original long day of resting after God's six days of work. When the Lord Jesus rose from the dead, ascended, and sent the Spirit on the day of Pentecost, it was on the first day of the week, calling to mind the original Sabbath, and so Christians have always kept it holy. It is one of the two Sabbaths we think God has set apart—the first-day Sabbath for Christians, and the seventh-day Sabbath for the Jews and Israelites, before Christ came to alter the day. Now, God has given us these two Sabbaths as a "sign" for ever whereby we are to know His people Israel. God said to the children of Israel, in Exod. xxxi. 13—17: "Verily, *My Sabbaths* ye shall keep. It is a SIGN between Me and you throughout your generations." This is twice repeated. You see it again in Ezek. xx. 20, and Lev. xxvi. 2.

Now, if we British are Israel of the Ten Tribes, you see we must be keeping one of God's Sab-

baths—the one, in fact, that our blessed Redeemer sanctified, and God in Eden made man's first full day. Do we? Yes, thank God, we do! No other nation in the world, but our brethren in the United States of America, keep the Christians' Sabbath, nationally and by law, as we do! The Germans, French, Italians, Austrians, Spaniards, Portuguese, Danes, Swedes, Russians, Turks, heathen, none of these do, because they are *not*, nationally, Israelites. But, because our laws, nationally, compel us to keep holy the Sabbath, close our shops, shut up our theatres and places of public amusement, open all our churches and chapels for the worship of our God, and punish by law all disobedience to these rules, we say we are Israel, and have that great and glorious SIGN which God put upon His people, the Hebrews, by which they were to know Him and He them.

The Jews who are of the House of Judah also keep the "Sabbath," and they observe that day, the seventh, which Moses, by God's ordinance, commanded them to hallow on Mount Sinai. Thus they testify, by holding to the seventh, but not to the first, day of the week as *their* day of rest, that they also are Israelites, but of the House of Judah. God has put this separation between us and them to show the world the distinction between Israel and Judah, and to prevent the two uniting and becoming one people till the "set time" shall have arrived.

CHAPTER XVI.

WHY THE BRITISH REVERENCE THE TEN COMMANDMENTS OF THEIR GOD.

YOU see—don't you?—that we British have one great SIGN that we are Israel because we keep the Christian Sabbath-day nationally and by law. But God, in His Holy Word, gives us another sign to discover His lost people. He tells us they must be found honouring His Ten true and holy Commandments which He gave them on Mount Sinai when Moses took them written with God's finger on the two tables of stone from His own hand. God's Word calls these Ten Commandments "His covenant with Moses and *with Israel* (Exod. xxxiv. 27, 28). He told the Israelites also "to bind these Commandments for a SIGN upon their hands, and as frontlets between their eyes, and to write them upon the posts of their house, and upon their gates" (Deut. vi. 7—9). Now, being Israel (the Lost Ten Tribes), we British ought to be doing all these things, since we repented of our sins nationally, and were "reformed" in our national religion at the time of the glorious Reformation, A.D. 1550. Are we so proving we are God's chosen ones? We actually are! Do not you children learn the Ten Commandments in your Church catechisms? and do not your parents and teachers speak of them to you in the Sunday schools? God's Words says to *Israel*:

“Thou shalt teach them diligently unto thy children” (Dent. vi. 7). Do we not write them upon the posts or pillars of the houses of God in our land, and at our sea-ports, or gates, just as God told Israel to do in the words I have quoted above? Do we not repeat them in our churches Sunday by Sunday? We do! Well then, as no other nations do all this saving ourselves and the American people, who are of Israel too, does not this show you how beautifully God’s Word has come true, and how fully we answer to our character as Israel? But you may ask, if other nations besides ourselves and the Americans across the water thus honour the Ten Commandments of God? I say, they do *not*, nationally, or by the laws of their lands and Churches! The Roman Catholic Church and countries do not, alas! honour the Ten Commandments at all. They dishonour them, on the contrary! They do not like the second Commandment, which forbids God’s Protestants, or “witnesses,” worshipping idols (you will see by Isa. xliii. 10—12, and xliv. 8, the witnesses are *God’s people Israel*), and so that Church endeavours to remove the second Commandment from the list of the Ten. The Romanists also have tried often to abolish the fourth Commandment regarding God’s Sabbath-day by removing it from the list of the true Ten Commandments, and they place in its stead a commandment of their own invention, ordering men to keep “the feasts” or “holy days” of the Roman Catholic Church.

Now, this is wicked and dishonouring conduct towards God, and proves—does it not?—that the people of the countries where the Pope has power, who nationally allow such things, cannot be Israel. The heathen, of course, know nothing of God's Ten Laws, and respect them not.

CHAPTER XVII.

THE MISSIONARIES OF CHRIST GOING INTO ALL THE WORLD TO PREACH THE GOSPEL.

I AM going now to tell you of one of the most interesting things connected with our being Israelites which you will, I am sure, be pleased to know and understand. You recollect I told you in the third chapter that a part of God's oath to Abraham (repeated afterwards to Jacob), after he had obeyed His command about offering up Isaac as a burnt-offering, was the promise that he—that is, Abraham's people, the Hebrews—should preach Christ to the heathen and to all the world, and thus bring down blessings on all mankind. The exact words of the message to Jacob are, "In thee, and in thy seed, shall all the families of the earth be blessed" (Gen.

xxviii. 14). We know who "the seed" was, because St. Paul, in Gal. iii. 16, says "Abraham's seed" was Christ; so that it comes to this—we must find that Christ, in the latter days, is to be made known to "all the families of the earth" by a people who shall be made by God Himself willing to become missionaries, and that these people were to be Abraham's literal offspring, "the seeds as of many," as mentioned in the same verse (Gal. iii. 16).

Now if we British are Israelites, we must be doing this very work. We must be sending Christ and His blessed Gospel to "all the families of the earth;" we must be sending men and women, themselves taught by God's Holy Spirit, to teach poor benighted heathen men, women, and children all over the world—in Asia, in India, in China, in Africa, in the dark parts of the continent of Europe, in the Islands of the sea, among North-west American Red Indians, among the Esquimaux, even among our own countrymen in Great Britain; but chiefest of all, and first of all (recollect that!), to God's own ancient people, the Two Tribes of Judah, whom we call the Jews, to whom our Lord commanded His Gospel to be *first* preached, when He told the apostles to preach it to every creature and among all nations, "beginning at Jerusalem" (Luke xxiv. 47).

Are we doing all this? We are! There are societies of godly men and godly women formed all over England, Scotland, Ireland, and Wales, whose

object is to send missionaries to the heathen in all the places I have mentioned just above. There is the Church Missionary, the Pastoral Aid, the Jews' Societies, the Society for the Propagation of the Gospel in Foreign Parts, Missions to South America, to Turkey, to India, to Egypt, to Syria, Baptist Missions, Wesleyan Missions, Irish Church Missions, the Colonial and Continental Missionary Society, the Bible and the Tract Societies, Scottish Societies, London City and other Town Missions, and, in fact, all sorts and kinds of agencies actively working hard to spread the Gospel of the grace of God in the four quarters of the earth. There are societies, too, which refuse to neglect our own heathen at home in Great Britain—who preach to them, visit and help them, and, in short, fulfil God's word and promise *to Israel*, when He said to Abraham and Jacob, "In thee, and in thy seed (*i.e.*, Christ), shall ALL the families of the earth be blessed." Again, by the prophet: "This people have I formed for Myself. They shall show forth My praise" (Isa. xliii. 21). "Israel shall blossom and bud, and FILL the face of the world with fruit" (Isa. xxvii. 6). Thus you see we British answer to God's description of Israel in this respect also.

CHAPTER XVIII.

WHO LIBERATE THE SLAVE? WHO TRY TO DO GOOD
TO ALL MEN?

THERE is one thing which, when you grow up to be men and women, you will learn from history, and that is, that the British, who were once themselves slave dealers and owners of many thousands of slaves from Africa, in the West Indies, at last came to hate and abhor the very name of slavery! In the year 1807, after many struggles and efforts, some noble and good men, such as William Wilberforce, Thomas Clarkson, and others, persuaded the whole nation and the Houses of Lords and Commons, to pass a law for the entire abolition of the horrid trade in slaves. In 1834, the nation paid down the sum of £20,000,000 sterling, in order to make up to those who had lost their property by the forced liberation of their slaves the amount they were out of pocket. This was a very large sum for any nation to pay, and the cheerfulness with which the British discharged the debt they owed for past ill-treatment of the poor African slaves, shews they were sincere and resolved to do the right.

But why were the British anxious about the suppression of the dreadful trade? Because they were Israel! God, in His Holy Word, has given directions which He has addressed, not to Gentiles, nor to any people but to Israel; and He told them plainly about

this matter of slavery, that the Israelites *must* set them free. If you turn to Isa. lviii. 6, you will read God's message to His chosen people. There the Lord, rebuking Israel, says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed GO FREE, and that YE break every yoke?" So you see God designed this very work of slave liberation, or "emancipation," as it is called, for Israel's duty and work in the latter day. Now is it not wonderful, if we are not Israel, that not a single nation in the world is doing this very work but the British? and is it not the most natural thing possible that we should be engaged in this duty, if we be, as I have proved to you we really are, the very chosen race, God's own people, the Ten Tribes?

But there is another point I have alluded to at the heading of this chapter, and that is that one nation, and one nation only in all the world, is famous for acts of universal charity. That nation is the British! You know, I daresay, that if ever a famine, or a fire, or a terrible accident, attended with loss of life, occurs in any part of the earth, the British almost always get up a large subscription, in money or goods, to help the sufferers, the widows, the orphans, and the survivors of the misfortune. When war occurs, and trouble is the consequence, in any part of the earth, whether in India, in Europe, or elsewhere, English hearts and hands are instantly at work to try and

mitigate the horrors of the struggle. This has occurred so often, that we are quite used to it, and we cease to wonder at it. All the world looks on us British as made of money, and sufferers everywhere turn to our people to help them when want or distress happen to the nations. But mark! The other nations of the earth have not these charitable feelings! God gave them to the British only, on whom He also bestowed "the power to get wealth" (Dent. viii. 18); and if you ask me to tell you why they alone have them, I can only answer, it is because they are the Lost Ten Tribes of Israel—they are the nation whom God "formed for Himself, that they might show forth His praise"—"who should blossom and bud, and fill the face of the world with fruit." They are also, I think, that nation to whom our blessed Lord alluded when He told the Jews, "The kingdom of God shall be taken from *you*, and given to a nation, bringing forth the fruits thereof" (Matt. xxi. 43). Lost Israel was always called the "House of Ephraim," and "Ephraim," you know, meant "the fruitful one;" "fruitful" as Joseph was, "in the land of his affliction" (Gen. xli. 52).

We British, being "Lost Israel," it is right and proper—is it not?—that we should answer to God's promises and predictions, and that we should show, by our world-wide charities, in this land of our "captivity" or "transportation," that we are verily "the nation bringing forth the fruits of God's kingdom."

By such acts we shall, when God gives us all the Holy Spirit, become "the righteous nation," for "righteousness," in God's Word, often means not only the 'justification' which Christ's blood gives to the sinful souls of men, but the charity, love, and almsgiving which holy, God-fearing men and women are taught by the Spirit to practise towards others, when their own hearts are changed.

CHAPTER XIX.

WHY GREAT BRITAIN IS THE REFUGE FOR THE
SORROWFUL, AND FOR THE OPPRESSED OF ALL
FOREIGN NATIONS.

THERE is a point, my little friends, I should like you to know in regard to our nation's position in the world, and the reason of it. You know that Great Britain is the land of freedom, and of equal laws for every resident in it. If a Frenchman, German, Russian, or Italian, comes to live in these Islands, he comes under the same laws as the home-born British subject. We don't treat him differently to ourselves. If he wants to travel about our country, or reach our ports by steamboats from the opposite coast of France, he does not require a passport to

prove he is an honest man. Now, if an Englishman goes abroad, in many countries such passports are required; and if he has not got one, he cannot make his way about the country at all.

Thus the difference between foreign lands and Great Britain is this—that our's is the land of freedom, and we don't wish to prevent foreigners feeling, in our country, as much at home as our own fellow-subjects do. Then, as a matter of fact, we know that when foreigners are in trouble in their own countries, and are obliged to escape abroad, they always come to England as the land where they will be welcome, happy, and free.

Now there is a reason for all this. There is a cause for the absence of all restrictions in Great Britain, and for the equal laws foreigners enjoy here, while we British people are troubled and harassed by passports and other difficulties when we want to go to foreign lands and live or travel there. The reason is this—that we British are God's people Israel; and because we are Israel, God has blessed us with civil and religious liberty. Every one in this land, consequently, so long as he commits no crime or offence against the laws of England, can do what he likes, can say and write what he likes, and go where he likes. He is perfectly free. He may, besides, worship God in any way he pleases. Nay, so free are we, that we may be sure, if some Japanese or Hindus were to come to London and want to set up a temple where they could

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worship their false idols, there is no law which would prevent them doing just as they desired there.

But there is another reason, and one which shows that, being Israel, we are forced, in spite of ourselves, and not knowing what we are doing, to carry out God's purposes. He said in His word to Israel, in Lev. xix. 33, 34, "If a stranger sojourn with thee in your land, ye shall not vex (or oppress) him. The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt. I am Jehovah your God." Again, Moses said, in Exodus xii. 49, "One law shall be to him that is home-born, and unto the stranger that sojourneth among you." You will find the same direction to the children of Israel in Num. ix. 14, and as we, my young friends, are those very same Israelites, we do, and are obliged to do, to the foreigners and strangers who come among us, just what God directed His chosen people to do in the same circumstances. We, therefore, treat foreigners kindly, and they flock here, and to America, too, where the same British laws prevail, whenever they are forced to escape from their own lands, and whenever they require, as foreign refugees, a happy dwelling-place or a safe "asylum."

CHAPTER XX.

ISRAEL'S MONARCHY.

NOW, children, I want you carefully to remember that God purposed and declared that His people Israel should be found always living under a Monarchy, but not permanently under a Republic, or subject to an Emperor. This is a very important point, and, if I can show you that God's Word said it should be so, you will see at once that the "Lost Israelites" could never be found, for instance, among the French or the Swiss, as a Republic; or like the German or Russian nations, as an Empire under an Emperor. They must, as I will show you, be always governed by a King or Queen, and that King or Queen must be one of the House of David. To prove this to you, I will ask you to read 2 Sam. vii. 16, where God promised David, the King of Israel, "that his House and his Kingdom should be established for ever, and his throne should be established for ever." In 1 Kings viii. 25, you will also find David reminds the Lord that He had promised him "that there should not fail him a man in God's sight to sit on the throne of Israel." Lastly, in Jer. xxxiii. 26, we have God Himself declaring that, as sure as "day and night, and the ordinances of heaven, have their covenants from Him, so sure was it always to be that the seed of Jacob should have men of David's seed, God's

servant, to be RULERS over the Hebrews—the seed of Abraham, Isaac, and Jacob.”

Thus, you see, God arranged, even in David's days, that the House of Israel should always be a “Kingdom,” with a King on the throne, who was, and is, to be of the House and lineage of David. Now, you will find, when you come to read the History of England, that, for a thousand years since the days of Egbert the Saxon, this nation of ours has always been under Kings. There was, it is true, a short interval of seven years, from A.D. 1653 to 1660, when Cromwell, having put King Charles I. to death, ruled this country as a Republic. But the laws and Parliament of England have always refused to admit the rule of Cromwell, and to count those seven years as a time when Great Britain was lawfully governed. So it remains a fact that this land has always been under Kings (or Queens), just as God told David it would be; and there is good ground to believe that, as this nation is Israel, our beloved Queen Victoria must be of David's lineage, and therefore of the royal seed of Judah. Besides that, her ancestry traces back through James I. of England, to Kenneth II. King of Scots, to Fergus I., the first King of Scots, to Eochaid II. of Ulster in Ireland, who lived about the time that Jerusalem was destroyed by Nebuchadnezzar (B.C. 580).

A tradition as old as 2458 years ago takes up the tale that Eochaid II. married one of King Zedekiah's daughters, brought by the Prophet Jeremiah to Ire—

land after the captivity of Judah in Babylon, and that thus our Queen links her lineage with the Royal House of Judah, which was destroyed in Jerusalem in B.C. 588, but rose up again in Ireland through marriage with a Prince of the Tribe of Dan, called then the Tuatha or Tribe of Danans (*i.e.*, Dan), settled then in the North-west of Ireland. This being so, children, don't you see how grand and glorious is the position of our country and our throne to-day? Because we are Israel, God has provided that we shall have an undisputed succession to our throne. A lawful heir of David's line must always occupy it. There can be henceforth no revolutions in England such as have deluged all France with blood—such as have brought Spain and other countries to trouble and distress. Ours never can become a Republic, or our Queen an Empress of England. The throne being safe, and the succession sure, peace and safety, quiet and contentment, are ours for ever, with the civil and religious liberty God has given us besides, as our happy portion always.

Don't you see now what a glorious and blessed thing it is that we are Israel of the Ten Tribes?—and how, with this privilege, we have almost all other good things God has to give us as a nation? To no other nation on the earth has God promised the security and blessing of what is called a “stable or sure Government.” To the British alone, being Israel, is that immense benefit nation-

ally granted. The Gentile nations of the earth can never be certain what sort of Government they may be under a year hence, because God has made no promises to them as He has to Israel. We ought, therefore, to be thankful for this great and very special mark of God's favour to us, and learn from it that we get even this benefit, not for our deservings, but because of our Identity with Lost Israel, and because of our origin as sons and daughters of our forefather Abraham and his seed.

CHAPTER XXI.

THE BLESSINGS PROMISED TO ISRAEL OBEDIENT.

A GAIN, my young friends, I want you to take your Bibles, and to read over very carefully the 28th chapter of the Book of Deuteronomy. It is a long chapter, and you will not, perhaps, understand what I want you to notice at first. It is this, that the first fourteen verses give a list of most splendid blessings which God promised through Moses to the children of Israel, the Twelve Tribes, if they would obey God and keep His commandments; but that from the 15th to the 68th verses—that is, to the end of the

chapter—the same people are threatened by God with the most awful curses and punishments if they “went aside to the right hand or the left from any of the words which the Lord commanded them to observe in regard to the worshipping of false gods and idols.” Both blessings and curses were pronounced, and they were to follow obedience or disobedience to God’s commands in reference to His due and proper worship.

You recollect I told you how the Lord divided the Twelve Tribes into two great Houses, Israel and Judah, and each of these, the Ten Tribes and the Two, became, in Rehoboam’s (the son of Solomon) days, a distinct nation. Now, they both sinned—both fell into idolatry—and drew down on themselves the wrath of God. They were both carried away into captivity or “transportation” for their sins. How, then, is the House of Israel partaking now of blessings? and how can we say, as we do, that the British, being Israel, are now receiving, at God’s hands, the good things He promised them “if obedient?” I reply to this, that God said as soon as Israel of the Ten Tribes were carried away captive, that “They should be as though He had not cast them off” (Zech. x. 6). He sent messages of love after them by Jeremiah (iii. 12), saying, soon after they went away to Media “Return, thou backsliding Israel, saith the Lord; I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep My anger for ever.” He urged them “only to acknow-

ledge their iniquity, and that they had not obeyed His voice. He arranged for the national repentance and obedience of the people, too, by sending them the blessed and glorious Reformation in England in A.D. 1550, since which century the nation, as a people, have, through their State Church, legislature, and laws, professed the good profession of the Protestant faith, resolving that the Sovereign shall always be a Protestant, and turning their backs, once and for ever, on the false teaching and fatal errors of the Church of Rome.

From the sixteenth century, when these things took place, the British nation has been "Israel obedient." Their Prayer Book testifies that nationally they confess their sins before the Lord, and trust only in the precious blood-shedding and redemption provided for them by the Son of God on Calvary. Thenceforward—mark!—they have been given every one of the blessings mentioned in the first fourteen verses of the 28th chapter of Deuteronomy. Having these, promised only to "Israel obedient," we say they must be "Israel lost," now repentant, and "found" again. These blessings, as you may read, are about twenty-four in number. They are the promises that they should become—1st, the chief of nations ; 2nd, blessed in the city ; 3rd, in the field ; 4th, in their children ; 5th, in their harvests ; 6th, in their cattle ; 7th, in their kine ; 8th, in their flocks of sheep ; 9th, in their basket ; 10th, in their store ; 11th, in going out ;

12th, in coming in ; 13th, blessed in victory over earthly enemies ; 14th, prospered in their barns ; 15th, prospered in their manufactures ; 16th, also in their land ; 17th, blessed in being God's holy people ; 18th, called by His name (Israel) ; 19th, blessed in the plenteousness of their goods ; 20th, in the beauty and multitude of their offspring ; 21st, in the number of their cattle ; 22nd, in the amount of their produce raised from their ground ; 23rd, in the regularity of their seasonable rains ; 24th, in their vast wealth, enabling them to lend to many nations, but never to borrow, thus constituting them among the nations "as the head, and not the tail—above only, and not beneath," and blessed in every possible, imaginable way.

Now, children, I beg you to inquire and see if we British have not all these blessings. Not one is wanting. We possess all already in some measure, and, by-and-bye, we shall have them in abundance. It is because we are "Israel obedient" we have them, and because the Jews are still "Israel disobedient," and refuse to hearken to the Lord's words about Him, they inherit to this moment every one of those terrible curses which you will see are recorded against "Israel disobedient" in Deut. xxviii. from verses 15 to the end of the chapter.

CHAPTER XXII.

BALAAM'S FOUR PROPHECIES.

WE shall not be able to discover fully what sort of a people "Israel Lost" is to be when found in the latter days, unless we carefully look into Balaam's prophecies, which he, a heathen and Gentile man, uttered under God's own direction concerning the Twelve Tribes of Israel, in the year B.C. 1452, or over 3,300 years ago. You must read the 22nd, 23rd, and 24th chapters of Numbers, to learn the story of Balak, King of Moab, and his desire to curse Israel, how he sent for Balaam, and how the latter, greedy for gold and reward, went resolved to curse God's people; but was obliged, in spite of himself, to bless, because God had so determined. His first prophecy regarding "the people"—that is, the Twelve Tribes of Israel—was this, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." "Who can count the dust of Jacob, and number the fourth part of Israel?" Here were two blessings promised to Israel of the far distant times—of the days we have now reached ourselves. "Israel," Balaam said, "should be found at last, innumerable in number, dwelling alone, not reckoned among the nations."

Now, people say that if we apply that prophecy to the British races, it will plainly prove we are not Israel, since we *are* "reckoned among the nations," and

we do *not* dwell “alone.” But the answer to that is, that the British people do, in fact, dwell “alone.” We are islanders, in the first place, cut off from the continental people by the sea; we are different in manners, customs, habits, religion, laws, and disposition from every other nation on the face of the earth. As “Israel” we are not known by name now, and no other races in the world (the Jews being a “scattered people,” *but not a nation*) are called by the name of Israel. Hence, we are, as Balaam said we should be, “not reckoned (up) among the nations,” and we “dwell” here in these Islands of the West “alone” —a “separated,” “severed” people.

The second set of prophecies Balaam uttered about Israel is to be found in Num. xxiii. 23, 24. There he said, “There was no enchantment against Jacob, neither any divination against Israel.” “The people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain.” Now, the lion here is named as the animal which was to portray Israel in the latter days. What nation has the lion for its especial representative? It is the British —no other has it. We have it on the national standard as “the lion and the unicorn.” On our national arms are the “young lions” and “the lion rampant;” and, in fact, it is always said that the “British lion” is the insignia or representative of this nation. Balaam said we should be like a “great

lion" and a "young lion." This shows vigour and strength. Is not this an exact description of our nation's power and condition to-day? So exact and truthful were Balaam's sayings 3,000 years ago.

But Balaam, in Numbers xxiv. 7, went on to describe Israel's prosperity and enlargement; their world-wide commerce and colonies in the latter days. He said of Israel: "He shall pour the water out of his buckets; and his seed shall be in many waters; and his king shall be higher than Agag; and his kingdom shall be exalted." Here is prefigured in the parable of the prophet that Israel should be forced to spread her colonies all over the world; that they should carry on a world-wide commerce in many waters, "going down to the sea in ships; doing business in great waters" (Psa. cvii. 23); that their kings should be of great power, and their kingdom exalted. This is a very correct description of the British Empire and nation at this present day, and proves again the accurate truth of the prophet's predictions.

The fourth prophecy of Balaam (Num. xxiv. 17, 18) tells of the time yet to come when the sceptre shall rise out of Israel, and, by force of arms, that nation shall subdue Edom; shall cause Seir (or "the Gate," perhaps) to become a "possession," and Israel "shall do valiantly." This Scripture seems to point to the time—now, we believe, near at hand—when God will give to this nation (because we are Israel) that last great "Gate" as a possession which He promised to

our forefather Abraham, when He said, "Thy seed shall possess 'the Gate' of his enemies" (Gen. xxii. 17). That "Gate" is Constantinople!

He points, also, we think, to the time coming—close now—when the sceptre of the Lord Jesus Christ shall rise out of Israel of the Ten Tribes, and "He whose right it is," shall reign over his ancients (Israel and Judah) in Jerusalem gloriously (Ezek. xxi. 27; Isa. xxiv. 23). May that day, children, soon come. It will be better for us all when it does, for we shall then be "the righteous nation," the people whose God is "the Lord our righteousness" (Jer. xxiii. 6, xxxiii. 16).

CHAPTER XXIII.

THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

I DO not know if you have noticed it, young people, but it is a fact that to the children of Israel were given by their God certain names in the Scriptures which they retained all through the writings of the Old Testament, and some of these names are repeated in the New, as applied to the same people.

The following are three of these designations most often used:—God called Israel, from the first, "His people," "His inheritance," "His servants."

The subjoined texts (and many others) prove this:—In Exod. xxxii. 11, 12, 14, Moses repeatedly spoke of the Twelve Tribes as “God’s people,” and God Himself records that “He repented of the evil which He thought to do unto His people.” In 1 Chron. xvii. 21, 22, we have the same name applied to Israel over and over again.

The name God’s “inheritance” is the one the Lord gave Israel in 1 Kings viii. 51—53, where they are so called: “They be Thy people and Thine inheritance.” Again in Deut. ix. 26—29: “Destroy not, O Lord God, Thy people and Thine inheritance which Thou hast redeemed.” In Isa. xix. 25, Israel, of the even now future times, is described by the Lord as “Mine inheritance.”

The designations, “My servants,” and “Thy servants,” are often mentioned in God’s Word as applied to Israel. Isaiah lxxv. 13—15, supply several instances of the use of this name as given to the Tribes. In Isa. xliii. 10, the people are described as “Ye are My servant whom I have chosen,” and in Isa. lxiii. 17, “Return for Thy servants’ sake—the Tribes of Thine inheritance.”

Now, if you examine the Bible carefully, you will find that only in one single instance (Isa. xix. 25) are any of these three names applied to any Gentile nation, but always to God’s people Israel. But if you turn to the Church of England Book of Common Prayer, you will find that the British people who belong to the

State Church offer prayers every Sunday, and whenever they go to worship God in their churches, which describe them as these very same people, the Israelites, calling on God to witness they are themselves "His people—His inheritance—His heritage—His servants." You will easily recall instances of this to mind. Here are some of them :—

"O Lord, save Thy people, and bless Thine heritage."
"Make Thy chosen people joyful." "And bless Thine inheritance." "Defend Thy humble servants."
"We therefore pray Thee help Thy servants." "That she (Victoria) may study to preserve Thy people committed to her charge." You will be able, if you look through all the prayers, to multiply to a large extent these instances of the use of these three names of Israel as applied to ourselves, by us British, in our public worship in the churches of the land. But how has this come to pass? Why do British Christians call themselves, in God's presence, by the names reserved in His Word for His people Israel alone? I answer, it is because these British, being indeed Israel of the Ten Tribes, are permitted to assume their names as those really belonging to themselves. The blessed Reformers, in the sixteenth century, compiled our Prayer Book, and, being God-taught men, they were guided to put into the mouths of us British the very names God has reserved for Israel only, in order that, when the set time should come for the discovery of the lost people, they might be able to identify them

selves by this additional and very remarkable sign, which connects them by name with Israel of old—God's people, His inheritance, His chosen ones, His servants.

CHAPTER XXIV.

THE NEW COVENANT.

AMONG all the blessings, temporal and spiritual, which the Identity is to bring to God's lost people Israel, there is not one to compare with the priceless gift, bought with the precious blood of our Lord Jesus Christ for His redeemed ones—I mean the “new covenant.” You will want to know what I mean by this expression. I cannot explain it to you better than God's Word does. It is held to be so important there, that not only has an inspired prophet Jeremiah been directed (see chap. xxxi. 31—34) to promise it to “the House of Israel,” as distinguished from the “House of Judah;” but the great apostle to the Gentiles, St. Paul, was also inspired to quote the very same blessings as in store for the same people. He represents it as the purchase of the sacrifice of the Lord for His people; as the blood-bought gift He has obtained from the Father for them, to fit them for their glorious future. You will find St. Paul's mention of it in Heb. viii. 10—12.

I will quote the New Testament account of the matter from the latter chapter. At verse 7, St. Paul says, "If that first covenant (the one made with Abraham) had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold the days come, saith the Lord when I will make a NEW COVENANT with the House of Israel and with the House of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant (see Exod. vi. 1—8), and I regarded them not, saith the Lord. For this is the covenant I will make with the House of Israel" (mark that!) "after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour and every man his brother, saying, 'Know the Lord,' for ALL shall know Me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

This new covenant has not yet been fully granted to our nation and race as "the House of Israel." We are yet far from the state of things when "all" men, "from the least to the greatest," can be said to "know the Lord." Wickedness, not righteousness, now abounds, and the laws of God are not yet written in all hearts, nor put yet into all minds, "from the

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least to the greatest." We nationally pray for this blessing every Sabbath-day. The Church of England in the last response, after the Tenth Commandment has been read to the people, requires them to pray for it in the words, "Lord have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee." We look for the day, however, as now very close when this great thing shall be done for us by our God; and then, my children, think what a blessing that will be to the whole of our race, the British Empire. For then, 1. There will be no more idolatry; 2. No more worshipping of false gods; 3. God's name will not be taken in vain; 4. The Sabbath will be kept holy by every one; 5. Fathers and mothers will be duly honoured by their children; 6. There will be no more murder; 7. No more impurity; 8. No more thefts or robberies; 9. No more false witness given; and 10. No more covetousness which God abominates. When this glorious gift is granted to our race, then will the nation become "all righteous" (Isa. lx. 21); then will there be a sort of heaven upon earth; property will be secure; jails and policemen will not be needed. There will be no more blasphemy and drunkenness, because, in short, the whole people of not only this land, but of all British lands as well, will be truly and actually converted to God, become believers in the Lord Jesus Christ—Christians not in name only, but in heart and in life—and thus a reign of peace, and love, and holiness will be begun, of which we have no idea now.

Dear children, pray that that time may soon come ; that God will be pleased to pour out His Holy Spirit on the British nation and Empire soon, because we are His people Israel; and then will the day arrive when Judah and Israel will be united, return "together" to their glorious inheritance in Palestine, and the Lord Jesus Christ will descend from heaven, as He has promised, and reign for ever in Jerusalem on David's throne, "over His ancients (Israel and Judah) gloriously." This covenant, you will find by Jer. xxxi. 31, is to be given at last to the whole of the Twelve Tribes; but the House of Judah (or the Jews) will have their blessing long after the House of Israel have theirs. This, you can see, will be the case from verse 33 of that chapter last mentioned; from Hosea i. 10, 11; from Zech. xii. 7—14; and from Ezek. xxxvi. 24, 25, which shews that the Jews will return to "the land" with the Christian Israelites (the British), while they themselves remain in unbelief; that God will, when they are in "the land," give them (the Jews) repentance to believe on the Lord Jesus; and that "then" He "will sprinkle clean water upon *them*, and they shall be clean." We all wish that time soon to come. For we love the Jews, do we not? We wish them to know and to love their Saviour and Redeemer as we do; and to serve Him as He wants them and us to do.

CHAPTER XXV.

MANASSEH AND THE UNITED STATES OF AMERICA.—
BENJAMIN AND THE NORMANS.

BEFORE I bring my history to a close, my children, I want to explain to you what is very puzzling to some people—namely, how we can say, as we do, that we think the Americans of the United States are the Tribe of Manasseh, and what ground there is for the assertion that the Normans who invaded England in A.D. 1066 were the Tribe of Benjamin. Let me try and make it clear. First, about Manasseh and the States of North America. I will ask you to turn to Genesis xlviii. 15—20, and to read the passage carefully. There you notice the aged Jacob had his two little grandsons brought to him by Joseph, their father, in order that he might bless them. The eldest boy, Manasseh, was on Joseph's left hand, opposite to Israel's right, and the youngest, Ephraim, on his father's right hand, opposite the aged patriarch's left. Joseph wanted the right-hand blessing for the eldest, and the left-hand one for Ephraim, the youngest; but God had arranged it otherwise. He chose Ephraim first; so He directed the aged Jacob what to do. He made him cross his hands, thereby making with his arms the Scottish or St. Andrew's cross, thus—X; and he pronounced the blessing on the two Hebrew lads, which you will find in the

19th verse. What was it? It was this: when he refused to put his right hand on Manasseh's head, as Joseph wished, Israel said, "I know it, my son, I know it! He (Manasseh) shall also become a people, and he also shall be great. But truly his younger brother (Ephraim) shall be greater than he, and his seed shall become the multitude or fulness of Gentiles" (*i.e.*, nations).

Now, in this prediction Jacob promised that Manasseh should become a people separated from Ephraim—and a great nation—but that Ephraim's race (our British Empire) should be greater than he. So, you see, out of the stock of Israel's descendants there was to go out a Tribe to become a people, and an independent great nation, yet a nation not so great as the one out of which they went. Well, if you look round and read history carefully, you will find the Americans of the States did just this. They left the British nation, went out, settled in North America, and there, in about 250 years, they have increased and multiplied to such an extent that to-day they are independent and a "great nation," yet not so great as the British people (Ephraim), out of whom they went. No other nation having so answered to this prophecy, the British people, being Israel of the Ten Tribes (or Ephraim), as we have proved abundantly, you see—do you not?—that the American nation must be that Tribe of Manasseh which aged Jacob said should become "a people, and also be great." On this ground,

we say, the Americans of the United States are Manasseh.

In regard to the Normans being the Tribe of Benjamin, our reasons for the assertion are as follows :— When the Ten Tribes separated from Judah, you know, by what I have told you already, that one Tribe out of the original eleven of the House of Israel joined the House of Judah for a time. That Tribe was Benjamin (1 Kings xi. 31, 32, xii. 21). When the Roman armies under Titus destroyed Jerusalem, and scattered the Jews to the four corners of the earth, we believe the Benjamites were not with them ; for we find, in Jer. vi. 1, a prophecy warning them by name “to flee out of the midst of Jerusalem,” to avoid “the evil appearing out of the North.” Our Lord, as you will find stated in Matt. xxiv. 15 — 20, warned His disciples, mostly Galilean Benjamites, when those troubles began, to flee from Judea and Jerusalem “to the mountains ;” and the historian Josephus says that, at that time, “the Christian Jews,” as he calls them (Christian Benjamites and Jews, as we should say), escaped in a body out of the city, leaving guilty Judah to her fate. What became afterwards of these escaped Hebrews whom we suppose to be Christianised Benjamites ? We do not hear of them again in history ; but as the Normans appeared in England in A.D. 1066, about 500 years after the Saxons, Danes, Jutes, and other Israelite Tribes came into Great Britain from the Continent, we think those Benjamites who left Judea in A.D. 70 were very probably

those very Normans who had slowly been making their way across Europe or by sea to the Isles in the West, during the thousand years which intervened. We think this is certain, because these wild Normans or Northmen were, after all, a polished people ; they knew how to build beautiful cathedrals and abbeys, which seem built on the model of the Temple at Jerusalem ; their laws were founded on the Mosaic law ; and their habits, manners, and customs, besides proving they were originally Asiatics, of the same clans as the Saxons and Danes (which historians allow to be true), showed besides that they were very probably of Israelite descent. Putting all this together, we think, though we are not quite positive on the subject, that the Normans were no other than Benjamin, the last of the Ten Tribes seeking admission of the others to their island home in Britain, and thus making this the abode of the Ten Tribes, while the eleventh, Manasseh, departed, as it was predicted, and, separating from Israel, became a great people—in the United States of North America.

CHAPTER XXVI.

WHAT IF WE BRITISH ARE ISRAEL? CUI BONO? WHO
WILL BENEFIT BY IT?

I MUST not conclude, my dear children, without giving you a reply to these questions. They are very often asked us, and we ought to be ready with the answers. People say, "Well, supposing we are indeed 'Lost Israel,' what then? Will it do us any good to be 'Israel,' instead of plain Englishmen and women? If it does *us* no good, will it do any one else any good to find out that the British are God's people?"

Now, I hope, even you will perceive how wrong and how faithless such questions as these are. To find Israel, and restore them with Judah to their own land, God declares to be what He has set "His whole heart and His whole soul" upon (Jer. xxxii. 41). If this matter is so important in the Lord's eyes, are *we* to treat it with contempt, and to be indifferent whether Israel be found or not? Besides, you will, as you grow older, see that the discovery of Israel, and the fulfilment in them of all God's promises to Abraham made on oath, concerns "God's glory," His truth, His faithfulness, and His honour. Can *we* be indifferent to those things as Christian men and women?

Again, the discovery of Israel will silence the infidel who says, "the Bible is not true because God promised

certain things to the Hebrew seed of Abraham which He has now fulfilled to the Gentile British nation." If we can show the infidel that the British are not Gentiles, but the Lost House of Israel of the Hebrew stock of Abraham, then the Bible is found to be a true book, and the infidel will be silenced. Thus, again, "God's glory" is served, and this is another answer to the question, "*Cui bono?* who will benefit by it?"

Further, by finding Israel in the British people, we hasten the time for the return of our dear Lord Jesus Christ to the earth; for He cannot come till Israel and Judah, united, be returned to their inheritance in Palestine, where He saves them from their enemies (Zech. xiv. 4, xii. 10). The first step to take is to find Israel. Besides, the "curses," now bearing so heavily on the Jews, will not remove from them, God's Word tells us, till they are re-united and made "one stick" with "the House of Joseph and the children of Israel his companions" (Ezek. xxxvii. 16).

Surely you see that the first step again, to obtain the removal of this curse, is to identify the people whom we have proved by all sorts of evidence to be the Lost Ten Tribes, or House of Ephraim?

Again, if you want the nations of the Gentiles to be converted to Christ, the Bible tells us that this will not be, till Israel and Judah, being re-united, have returned to their land. Then, and not till then, "many people and strong nations shall come to seek

the Lord of hosts at Jerusalem, and to pray before the Lord" (Zech. viii. 22). But how can this come to pass before we find Israel? and before we have satisfied ourselves that the British are that very Lost House? So you see that if we want to benefit the Gentiles, we must very anxiously look for Israel, and examine the evidence whether the British are those people or not. If we decide that they are, then our discovery as Israel will be "life from the dead" to the Gentiles—thus giving you another answer to the *Cui bono?* question.

Besides this, I ask you to consider how immensely important it is for us, as a nation, to find we are God's chosen people, Israel of the Ten Tribes. For by that Identity we secure the promise God has given to *Israel* of "the new covenant" (Jer. xxxi. 33; Heb. viii. 10). If we be not Israel, we shall not have that blessing. Next, being Israel, our monarchy is certain to be always maintained in Great Britain, and we have no fear of revolutions, such as we see have taken place in Spain, Italy, France, and other countries. This is a great benefit to any people, and such benefit we obtain by being discovered to be Israel.

Further, our national existence is guaranteed or made certain, for ever, by God's oath to Abraham; for He promised the Hebrews only, of all the people of the world, that He would make *them* His people by an everlasting covenant, and be Himself their God for all eternity. Then, to Israel alone, all the great and

glorious temporal blessings which I have detailed to you in this little book, were secured—namely, the Gates, the wealth, the power to lend to many nations, the prosperity, the command of the sea, the overwhelming numbers of their population. These, and such as these, all belong to Israel, the Hebrews; and if we be those people, they are all ours. Thus, you see, how immensely important it is for us British to establish our claim. Besides all this, there are some spiritual benefits we get nationally, only because we are Israel. Such are our Sabbaths, our Sunday schools, our open Bibles, our civil and religious liberty, our hopes of the great outpouring of God's Spirit on the masses, our expectation of the new covenant which will make this "the righteous nation" (Isa. xxvi. 2, lx. 21).

Surely these are great and glorious things to look for and hope to have for ever. Do they not give you a sufficient answer to the now stupid question, "How will it benefit us if we are Israel?" The fact seems rather to be that, as a Gentile nation, there is nothing but ruin before us, because the Israelites, who are yet in that case to appear, will take all our present blessings away from us; but, being Israel, we are indeed God's own blessed nation, we are His people, His chosen, His servants, His heritage, His inheritance, His own possession, while He is towards us. what He is to no other nation upon earth—namely, our covenant God, our loving Redeemer, He who has bought us with His own most precious blood, our

sanctifier and consolation, Father, Son, and Holy Ghost, the Three-in-One, to whom be glory, praise, and dominion for ever and for evermore. Amen.

Children! thank God daily that you all are Israelites; and again, I say, pray God to hasten the time when He will give our whole nation the New Covenant, unite us to Judah, take us back to our own inheritance in Palestine, and there reign over us as His own people in Jerusalem, for ever and for ever. God grant it for Jesus' sake. Amen.





THE FOLLOWING QUESTIONS

ON THE FOREGOING CHAPTERS WILL, IT IS THOUGHT,
BE USEFUL TO PARENTS, SUNDAY SCHOOL AND
OTHER TEACHERS.

CHAPTER I.

Give an account of the creation of the world.

2. What was God's last work in creation ?
3. Where did He place man ?
4. Relate the circumstances of the fall, and what became of Adam and Eve.
5. What became of their two sons ?
6. Why did God repent having made man? and what did He resolve to do ?
7. Who found grace in God's sight ?
8. What became of Noah and his sons ?
9. On which of Noah's sons did God's grace rest ?
10. In whose line did God's favour continue ?
11. Why was Abram called "the Hebrew ?" (Gen. xiv. 13).

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12. To what nation did God give His special blessing?
and why?

CHAPTER II.

13. What did wicked men attempt to build after the flood?
14. Relate the story of Babel, and the result of the attempt to build the tower.
15. Trace the descendants of Abraham to the time they were called the children of Israel.
16. How many Tribes were there? Give the names of the Tribes.
17. State why Jacob and his sons went to Egypt, and the cause of their return to the land of Canaan.
18. Why did God bear with the wickedness of the Israelites so long?
19. What was the oath God swore to Abraham by His own being? and on what occasion was it made?

CHAPTER III.

20. Give an account of the temptation of Abraham on Mount Moriah.
21. Of whom was Isaac a type?
22. State particularly what three grand blessings God promised to Abraham and his seed on that occasion.

CHAPTER IV.

23. Under what sort of government were the children of Israel after they settled in Palestine?

24. Whose son was David? and of what Tribe was he?
25. Who succeeded him as king?
26. Did Solomon reign over the Twelve Tribes, or over the Ten?
27. How did Rehoboam address the chiefs of Israel who came to complain to him?
28. What was the result of his roughness?
29. Over how many Tribes did Rehoboam reign afterwards?
30. Name the third Tribe who joined Judah and Levi?
31. What were the Three Tribes called?
32. What was their chief city?
33. Who reigned over the Ten Tribes? and where was their capital?
34. Explain the fact that there were Thirteen Tribes of Israel at last, and not only Twelve (Gen. xlviii. 5, 22).

CHAPTER V.

35. After the death of Rehoboam, what became of the House of Judah, or the Jews?
36. Who invaded the land? and were all the Jews carried away? and where?
37. Name the last king of the House of Judah.
38. How long were the Jews in captivity?
39. What did they do to our Lord when He came among them?
40. What was their cry before they crucified Him?
41. What became of the Jews after that?

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42. Explain the difference between the Israelites of the Ten Tribes and the Jews.

CHAPTER VI.

43. Name the first king of the Ten Tribes.
44. What did he lead the Israelites to do?
45. What punishment did God send them for their idolatry?
46. Were all the Ten Tribes carried away, or only some of them?
47. How many times did the Assyrians invade the land? and which Tribes are supposed to have escaped by sea?
48. Name the One Tribe of the Ten which remained with the Jews.
49. How was it that Benjamin became a "light-bearer" and a witness for the truth when our Lord Jesus came to visit the earth?

CHAPTER VII.

50. Where do people say the Ten Tribes went after they were carried captive to Media?
51. What do the Jews say about this?
52. How do you know the Israelites are not really lost? (Gen. xvii. 7).
53. What did God promise regarding them?
54. If you were asked "What became of them?" how would you answer?

CHAPTER VIII.

55. Does God's Word say Israel will be found as a scattered people or as a nation?
56. Is this nation to be a weak or powerful one?

57. Where are we to look for it—North, South, East, or West?
58. What is said about “the islands” in Scripture as Israel’s residence?
59. Are the enemies of this nation to defeat them?
60. What is meant by “the Gates” of a country in God’s Word?
61. What does God promise regarding Israel’s own Gates?
62. In what respects does Great Britain answer to all these descriptions?
63. Point out how she possesses them all.
64. Have foreign countries these marks or Identifications of Israel?

CHAPTER IX.

65. What great promise was made to Abraham regarding “the Gate of his seed’s enemies?”
66. What do you mean by “possessing the Gate of his enemies?”
67. What is a Gate of a foreign country?
68. Name Great Britain’s foreign Gates.
69. Could we hold these Gates if God had not given us the dominion of the sea? and why not?
70. Do foreign nations hold such Gates as these anywhere?

CHAPTER X.

71. Have the Jews “the Gates of their enemies?”
72. Who are “the Gate holders” of the world?
73. Have Great Britain’s home Gates ever been sealed up and closed for 1000 years past?

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74. Name any more of the British foreign Gates you can recollect?
75. In what way does the possession of the Gates give the British power in the world?
76. Explain how the ocean highways are Gates, and who holds them in power?
77. If the British possess all the Gates everywhere, and no other foreign nation possesses them, what do you conclude from that?
78. Must not the British, therefore, be Israel?
79. Which is the Great Gate of the world?
80. Does not its name, La Porte Sublime, mean the Lofty Gateway?
81. Is it not probable that the British must possess that Gate? and why?

CHAPTER XI.

82. Repeat the three promises God made to Abraham on Mount Moriah (see chap. iii.).
83. Did God repeat the same to Jacob?
84. What did He promise him?
85. Are the Jews a nation? Have they a company of nations belonging to them?
86. How does the British Empire answer to this description?
87. Give the names of Britain's company of nations.
88. How does our having a company of nations belonging to us prove us to be Israel?
89. What colonies of Great Britain were the "desolations" of the earth?
90. To whom did God promise the "desolate heritages?"

91. As the British have these "desolate heritages" as colonies, does it not show we are the lost people of the Ten Tribes?

CHAPTER XII.

92. What other marks did God name as those by which we may discover Lost Israel in these days?
93. If we be Israel, when can it be said we repented and became "obedient" to God's will?
94. Since the Reformation has Great Britain prospered? and how?
95. Over what nations do the British rule?
96. Do any nations rule over the British?
97. What other promise did God give "Israel obedient?"
98. To what nations do the British lend money?
99. Do the British borrow money from any nations?
100. Which is the richest nation in the world?
101. Who gives Israel power to get wealth? (Deut. viii. 18).
102. As we have all these Identifications of Israel, do you not see we British are God's people Israel?

CHAPTER XIII.

103. What promise was made to "Israel obedient" regarding their ruling over the heathen Empire of the world?
104. Since when has this been fulfilled in the British?

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105. What changes for good took place among us at the Reformation ?
106. Name the heathen nations over whom the British rule.
107. Have any other nations in Europe or elsewhere such a heathen Empire as the British ?
108. How do you explain Psalm ii. 7, 8 ?
109. Have the British acted towards the heathen in India as the Psalm describes ?
110. What do our missionaries do for the heathen ?
111. Is their work provided for in this Psalm ? and how ?

CHAPTER XIV.

112. Why has God placed the British so high above all other nations ?
113. Is it for any good He sees in us ?
114. What does God say in Deut ix. 6, 7, regarding Israel ? Is it true of the British to-day ?
115. Are we, as a nation, better than the Israelites ?
116. Show that, in some respects, we are even worse.
117. Why, then, is God favourable to us, and blesses us, as He has, and is doing ? (Deut. iv. 37).
118. How does God's oath to Abraham explain His love and kindness to us, as Israel ?
119. Will this oath keep us for the future ?
120. What blessing will it procure us by-and-bye, through the blood of the Lord Jesus ?

CHAPTER XV.

121. Why does God follow us with His blessings, and give them us, but not to the Gentiles ?
122. Are we better than they ?

123. What is the great day God hallows and calls on Israel and us to keep holy?
124. Is our Sabbath kept on the same day as that of the Jews? and why not?
125. Why is the Sabbath a sign to Israel?
126. Have the Gentiles, as nations, been directed by God to keep the Sabbath in the same way Israel is?
127. Do the British keep the Sabbath-day holy by law and practice?
128. Do other nations do the same?
129. Why do the Americans of the United States also keep the Sabbath-day holy by law?
130. Since the Jews, the British, and Americans only, of all nations, keep the Sabbath-day holy, have they not God's "sign" they are Israelites?
131. How does this sign separate us from the Gentiles?

CHAPTER XVI.

132. How many commandments did God give the children of Israel?
133. How were they also a sign to them?
134. Where did God direct the Israelites to write them?
135. Show how we British follow these injunctions.
136. Where do we write them in our churches? (Deut. vi. 9).
137. Do the Roman Catholics teach the true Ten Commandments of God?
138. Do they write them on the posts of their churches?

139. Do any other nations honour the Decalogue as we do ?
140. Which two of the Ten Commandments does the Roman Catholic Church endeavour to remove from the list ?

CHAPTER XVII.

141. What promises did God give to Abraham, "the Hebrew," in Genesis xxii. 18 ?
142. Did He repeat them to Jacob ? (Genesis xxviii. 14).
143. How do we send Christ's Gospel to *all* the families of the earth ?
144. Do we send missionaries to the Jews ?
145. What heathen countries are visited by our missionaries ?
146. Why should the Jews have the Gospel sent to them *first* ?
147. Name some of our principal missionary societies ?
148. Do we send missionaries to our own people in Great Britain ?
149. Are there any heathen in Christian England ?
150. In doing all this, how do we prove we are Israel ?
151. How does Isaiah xxvii. 6 apply to the British ?
152. Do other nations besides the British and Americans send the Gospel to *all* the families of the earth ?
153. As they do not, can they be Lost Israel ?
154. Is it not a great glory and privilege to be allowed by God to carry the Gospel "to all the families of the earth?"

155. Can any nation have that honour? If not, why not?

CHAPTER XVIII.

156. What nation has been the chief agent always in liberating the slave?
157. Give a text to show that God's chosen people were destined always to do it.
158. What sum of money did the British give nationally to liberate their slaves in their Empire in 1834?
159. Do other nations take the same kindly interest in the slave, and make sacrifices for him?
160. Why are the British alone so famous for acts of world-wide charity?
161. Does God's Word say Israel should act thus? Quote the passages.
162. Who gives power to get wealth? To what nation was the promise made?
163. Have the British received this power from the Lord?
164. Must not the British then be Israel?
165. What people are called the House of Ephraim? What does the name mean?
166. Does the British character answer to the name?

CHAPTER XIX.

167. What nation of all the earth enjoys the greatest freedom?
168. Why is this country the asylum for the foreign refugee?

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169. What command did God give the Israelites on the subject of the treatment of the stranger?
170. Do we obey that command?
171. Do any other nations besides the British do so? Repeat the text (Lev. xix. 33, 34).
172. What do you argue from this?
173. Why is America also an asylum for the Gentiles when they are in trouble?

CHAPTER XX.

174. Whose descendants did God say should always reign over Israel as King?
175. Quote some texts on the subject.
176. What kind of government did God say Israel should always have?
177. Can Israel ever be found permanently as a Republic or an Empire here?
178. Has Great Britain been always under a Monarchy?
179. Notice and explain the only exception during the last 1000 years.
180. From whom is our Queen descended?
181. Give the outline of her descent.
182. Show that in consequence the position of our country is a glorious and a blessed one.
183. Has God in any part of the Bible promised such blessings to any Gentile nation?
184. As we have all the blessings, must not this nation be Israel?
185. Give a list of the blessings we enjoy in consequence of our origin, and by reason of the stable or settled government we possess.

CHAPTER XXI.

186. What blessings are promised to "Israel obedient" in Deut. xxviii. 1—14?
187. What people are afflicted with the curses specified, from verse 15 to the end of that chapter?
188. As both Israel and Judah sinned, how can you prove that the Ten Tribes were to receive the blessings and avoid the curses?
189. How many of the blessings named in the first fourteen verses do we British possess?
190. Can you deny then we are Israel?

CHAPTER XXII.

191. Who was Balaam? Who was Balak?
192. Was the former an Israelite?
193. Did he prophesy true things of Israel?
194. Did he wish good to Israel?
195. State the nature of his first prophecy.
196. How can you show the British dwell "alone," and are "not reckoned among the nations?"
197. Quote the second set of Balaam's prophecies.
198. What allusion is intended under the figure of the lion?
199. What is the emblem of the British nation?
200. Quote Balaam's third prophecy.
201. What did he predict in it as Israel's future?
202. Do the British answer to this?
203. Quote and explain Balaam's fourth prophecy.

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- 204. Show how we British, being Israel, shall probably fulfil that prophecy.
- 205. What city is the great Gate of the world ?
- 206. To whom is the "possession" of it promised ?
- 207. Why are the British likely to have it ?

CHAPTER XXIII.

- 208. What are the designations God gave Israel in the Old Testament ?
- 209. Repeat some texts in which these occur.
- 210. How do you account for it that we British call ourselves by these very names in the Prayer Book of the Church of England ?
- 211. Give the one instance in God's Word of a Gentile nation being called "*His people*."
- 212. Quote the prayers in our Liturgy in which we British call ourselves by the names given to Israel, by God Himself.
- 213. When was our Prayer Book compiled ?
- 214. What do you conclude from the facts thus stated ?
- 215. Is it not a proof that we are God's chosen people Israel ?

CHAPTER XXIV.

- 216. What do you mean by the new covenant ?
- 217. Quote the passages in the Old and New Testament in which it is described.
- 218. To what people alone is it promised ?
- 219. What people alone pray for it ?
- 220. Quote the prayer in which it is asked for by British Christians.
- 221. What do you argue from this ?

- 222. Has this new covenant been yet fully granted to the British ?
- 223. How do you know it has not ?
- 224. State what blessings will come to us when it has been given ? Why are there *ten* such blessings ?
- 225. What is our duty in regard to the new covenant ?
- 226. Should we not pray constantly that it *may* soon be given to us nationally ?
- 227. Are the Jews to have this new covenant ? and when ?

CHAPTER XXV.

- 228. Where is it supposed the Tribe of Manasseh is now located ?
- 229. Explain how this has happened.
- 230. Tell the story of Jacob blessing Ephraim and Manasseh.
- 231. What nation is now identified with Ephraim ?
- 232. Who are the Normans supposed to be ?
- 233. What grounds are there for believing them to be Benjamites ?
- 234. Quote an Old Testament prophecy regarding their flight from Jerusalem, and one from the New, on the same subject.
- 235. How many years after the flight of Benjamin from Judea did the Normans appear in England ?

CHAPTER XXVI.

- 236. What use will it be to ourselves if it be found we are Lost Israel ?

237. What benefit will the discovery be to the Jews?
238. What to the Gentiles?
239. State how it will affect the infidel.
240. Will the discovery of the British as Israel affect the truth of God's Word? Will it not prove it to be true?
241. How does the Identity bear upon our dear Lord's return to the earth?
242. When will many people and strong Gentile nations turn to the Lord?
243. Can their conversion take place before Israel be found? and why not?
244. What other blessings depend on the proof of our Identity with Israel?
245. Show how the Monarchy depends on it.
246. Also our everlasting existence as a nation.
247. Name some spiritual blessings we derive solely from the Identity.
248. If we British be Gentiles, what is sure to be our national fate?
249. Why should we daily thank God we are Israelites?
250. Children, will you promise daily to pray for the new covenant for our nation, and that you yourselves may become to-day the dear children saved by the blood of Jesus, your own Saviour and Redeemer?

THE END.

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