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213

ISRAEL!

AN EARNEST APPEAL FROM THE PEW TO THE PULPIT

IN FAVOUR OF

OUR IDENTITY WITH GOD'S ELECT PEOPLE;

Being a Letter to his Pastor, the Rev. Eustace R. Conder, M.A., Leeds,

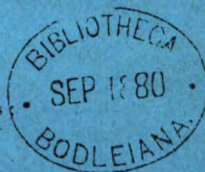
BY

JOHN GILDER SHAW,

Author of "Britain (or Israel) the Fifth and Last Empire," "God's Love for Israel,"
 "Results of Israel's Obedience," &c.

*With an introduction and notes; also criticism of the Rev. E. R. Conder's
 Papers on the "Lost Tribes" in the Evangelical Magazine.*

"True faith and reason are the soul's two eyes
 Faith evermore looks upward and descries
 Objects remote; but reason can discover
 Things only near—sees nothing that's above her:
 They are not matches—often disagree,
 And sometimes both are closed and neither see."—*Quarles.*
 Shut not both eyes to the Identity!—*J. G. S.*



"It is to me marvellous that men of scholarly minds don't see it."

REV. C. W. HICKSON, M.A.

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TO ALL
FAITHFUL MINISTERS OF CHRIST
AND
EARNEST STUDENTS OF DIVINITY,
WHO LABOUR AMONG US, AND ARE SET OVER US IN
THE LORD, TO ADMONISH US, AND WHOM WE
ESTEEM VERY HIGHLY IN LOVE FOR
THEIR WORK'S SAKE, THIS
EARNEST APPEAL IS
AFFECTIONATELY DEDICATED.

P R E F A C E .

ISAIAH had a message from God to Judah, which vitally concerned all, from the highest even to the lowest in the land, but they refused to listen to his teachings in the last three verses of the 52nd and the whole of the 53rd chapter of his prophecy, which was afterwards so literally fulfilled. Has he not also another message that will be literally fulfilled, which specially concerns that portion of God's chosen People, known as Ephraim, the Ten Tribes, or the nation of Israel, when found under the Messianic Covenant? Is not the following message to the nation of Israel? "And the vision of all is become "unto you as the words of a book that is sealed, which men deliver "to one that is learned, saying, Read this, I pray thee : and he saith, "I cannot ; for it is sealed : And the book is delivered to him that is "not learned, saying, Read this, I pray thee : and he saith, I am not "learned." (Isaiah xxix. 11, 12.) In my opinion this is exactly our experience as a nation. Our ministers have been telling us that a great part of the contents of the Bible was sealed—i.e., could not be understood—and their flocks have been saying, our pastors do not understand it, and we are not so learned as they, excusing themselves on the ground that they were not learned. Well, what follows? "Therefore, behold, I will proceed to do a marvellous work among the "people, even a marvellous work and a wonder : for the wisdom of "their wise men shall perish, and the understanding of their prudent "men shall be hid " (verse 14), just as it seems to be at the present time, by the increased and increasing number of believers in the

Identity, which they as a rule ignore. Further (verses 18 and 19), "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of the obscurity, and out of darkness. **THE MEEK** also shall increase their joy in the Lord, **AND THE POOR AMONG MEN** shall rejoice in the Holy One of Israel." A very marvellous thing and a wonder indeed for our reception of the truths of the Identity has increased our "joy in the Lord," we do indeed "rejoice in the Holy One of Israel."

The prophet Ezekiel speaks of the Ten Tribes by the name of Samaria in chapter xvi. 46 to 51, where he is depicting with the pen of inspiration the comparative wickedness of (1) Sodom, or the Gentiles; (2) Samaria, or the nation of Israel; and (3) Judah, or the Jews, and showing, to my thinking, as plainly as two and two make four (verses 52 to 59), that Ephraim and Gentile believers will be under the New Covenant, the former taking precedence. The last four verses of the chapter show that Judah shall be brought under this very Covenant, and shall remember, and be ashamed of her ways, and receive her sisters, not under the Old Mosaic Covenant, but the New Messianic Covenant.

It is not surprising that our pastors find it difficult to believe in so marvellous a thing as the Anglo-Israel theory unfolds—to think we are Israelites, brothers to the despised Jews! Why the whole thing appeared to us ludicrous in the extreme. Our experience at first was very similar to that of Mr. William Mellor, of Castleton, which is thus recorded in the BANNER for August 6, 1879, page 320:—

"Some twelve months ago I saw a copy of the BANNER on a railway bookstall, and under the impression that it was Jewish publication, I purchased it, thinking to relieve the tediousness of a long journey with some of the thoughts that were interesting the minds of those of God's ancient people who are sojourning amongst us. It was fortunate that when I opened the paper the bookstall was many miles in the rear of an express train, for my first feeling was one of anger. There was no help for it, I must read this paper or nothing. However, this feeling of anger was soon replaced by one of amusement. Surely, I thought, it must be written by a lunatic for a constituency of imbeciles; and when I saw the Pyramid introduced gravely as an important witness in favour of this newest 'craze,' a vision of Mark Twain being hauled to the summit and bumped down again to the surrounding sand, caused me to fairly roar! In this mood I subsequently bought another one, and then another, until I found myself positively going miles out of my way to

"visit this particular station in quest of a BANNER, and then asking for it in the same subdued tone a youth employs in asking for his first half-ounce of tobacco ! " I was often disappointed. I had begun to perceive that there was some 'method in this madness,' and that the argument was from Scripture, and, more surprising still, "to the point. The BANNER in one hand, and the Bible in the other, I became so interested that I arranged with our village bookseller to get me a copy weekly ; "and yet, notwithstanding the flood of light thrown around the most obscure "portion of the sacred writing by this interpretation, it has required much prayerful "study to bring home to my mind the glorious truth of the Identity of my people "with the Lost Ten Tribes ! The apparently heterogeneous mixture of British, "Roman, Saxon, Danish, and, possibly, Norman blood, was only one of many "stumbling blocks I found in my way ; but now I bless and praise the Holy One "of Israel each day that I can join in the cry 'We have Abraham to our father.' "There is a new joy in the Old Book ; and a new hope in the heart of an English "Christian, which shines like a bright morning star amid the ever-deepening gloom "of commercial depression, cheering a jaded and wearied spirit with the rich promise, "'And at eventide it shall be light !' I am your debtor before the Throne, and "pray for you, and send you this word of greeting from a thankful heart."

So the Identity comes to be believed ; it grows, it spreads, it flourishes, and like Christianity itself at its rise, amidst the scorn and hate of not a few *professors*, its progress is still upward and onward.

During the recent meetings of the Evangelical Alliance at Bale, the following was given by a speaker as an illustration of his subject. I lay hold of it to induce the reader to make an experiment.

A ship sailing upon the mighty ocean, had exhausted her supply of water, and her crew were in danger of perishing for want of it. Whilst in this condition they saw another vessel coming from the opposite direction. On nearing, the captain of the distressed vessel hailed the other—made known their wants and asked for relief. The captain of the other vessel, taking his trumpet, merely replied, "Let down your bucket !" Instead of doing so, the other captain said, "Why let down the bucket into salt water which we cannot drink ?" The same answer was returned, "Let down your bucket !" "What's the use ?" "Try !" They did so, and drew up a bucket of clear, fresh, sparkling water ! Another application of the trumpet, "What is the reason of this ?" Answer : "You are at the mouth of the River Amazon !" The noble Amazon is so wide at its mouth that the crew of the distressed vessel could not see the shore on either side, yet it was that fresh river water and not the salt sea. We believers in our

Identity with Israel draw our main proofs from the pure, broad sparkling stream that flows through the Word of God. We wish our ministers to be the sharers in our increased "joy in the Holy One of "Israel," and that they may do this, we say to each individually, "Let down your bucket."

We have no wish to form any new sect (there are already too many sects without adding to their number), for, as Dr. Wild so appositely says, "The Anglo-Saxon-Israel theory neither destroys nor "introduces any new principle, but discovers and applies that which "has long been hidden!" Our Associations are composed of members of all denominations, and the belief in Identity truth is so widespread that it is questionable whether there is a single congregation in the land without Identity believers; and I am glad to add that their convictions do not diminish but rather augment that love and reverence for their pastors which is so earnestly enforced and commanded by the Apostle Paul. Speaking for myself, that is the feeling. I entertain, not only for my pastor, but for all faithful ministers of Christ of every name. Out of the fulness of my heart, and to promote the Glory of God, I make the following appeal. Will the estimable "Ambassadors of Christ" for once sit still in the PULPIT and kindly stoop to listen to A VOICE FROM THE PEW?

INTRODUCTION.

My chief reason for publishing this "Appeal from the Pew to the Pulpit" is the fact that the majority of our Pastors are under a wrong impression with regard to those who have come to the conclusion, from adequate proof, that we are "God's covenanted people Israel," which damaging and wrong impression the Rev. E. R. Conder has given utterance to in his peroration to a series of Papers on "The Lost Tribes," in the following words:—

But the advocates of "the Identity" have been led, in support of their theory, into a mode of dealing with Scripture which makes havoc with the New Testament as well as the Old; regards the atonement of Christ and the "New Covenant" as having a peculiar relation to the Anglo-Saxon race; and confounds the kingdom of Christ with the British Empire. A fresh and most startling illustration is thus given of the maxim, that no error can safely be pronounced harmless.

My first feeling on reading this sweeping condemnation—this very serious misrepresentation of our views and teachings was one of profound astonishment, gradually developing into something like righteous indignation at so unfounded a charge, and I found myself wondering if Mr. Conder had forgotten the 9th commandment and the 13th chapter of St. Paul's first epistle to the Corinthians. Our views of the nature of the Kingdom of Christ are enhanced—not degraded—by the just conception we entertain of the faithfulness of our Covenant-keeping God, as regards His promises to His chosen people Israel. I thought that the writer of the above paragraph, when he penned it, might be in the same mood and temper as King

David, when, in his haste, he uttered four very unbecoming and inaccurate words. At length looking at the subject calmly I concluded that like the deluded Saul of Tarsus, and the Jewish Rabbis, many of our ministers are so wedded to theological dogma that they verily think they are "doing God service" in their condemnation of those who have come to believe in our Identity with Israel, on what we conceive to be the safest possible grounds—*i.e.*, by tracing the faithfulness of God in the fulfilment of every jot and tittle of His word. I think neither Saul of Tarsus, the Jewish Rabbis, nor any of our religious guides would have gone so far astray if they had done this. I may be called a simpleton for thus thinking, but that is not calculated to mend matters, and I must remind our critics of the oft-repeated truth enunciated from the pulpit that each man must be judged by himself and not for another. I am giving utterance to my earnest and conscientious convictions in what I advance. I also earnestly pray God, for Christ's sake, to show me my error if I am wrong; and if a single human soul is worth more than the whole world, I adjure all faithful ministers of God to rise to the requirements of their sacred office, and show the thousands of believers in the Identity wherein their great delusion lies. We believe with Mr. Conder that the Kingdom of Christ, at His second advent, will be found to be as universal as it is righteous (*i.e.*, spiritual), for the Holy Ghost will baptize the people, and hypocrisy will be swept away, and infidelity will become extinct. No writer on the Identity (whose works I have perused) has ever written a sentence giving even the remotest hint that Christ's kingdom would be limited to the British Empire.

I have great pleasure in giving publicity to the following paragraph, the latter part of which confirms what I have advanced (the italics are mine). It is taken from a letter (see *Banner of Israel*, Aug. 20, 1879) sent by the Rev. B. W. Savile, M.A. in which he complains that the reporter of the proceedings at the Wimbledon Prophetic Conference had made him talk about "an inscription on the Cistine (Tarpeian ?) Rock in Rome," in place of "the BEHISTUN ROCK IN PERSIA !!!" He then goes on to say,

"But I have something much worse to complain about, viz., that as, in my "opening address, I dwelt much upon the absolute duty of conducting the discussion

"in the spirit of LOVE, quoting Lord Bacon's famous aphorism on the subject, and particularly dwelt upon the fact that, though I had been a student of prophecy for nearly forty years, it was only quite recently that I was enabled to see the great distinction made in the prophetic Scriptures between the House of Israel and the House of Judah as to Jehovah's dealings with the two; and that though this was now made clear to my mind, *it had made no difference whatever in my teaching the more precious and important doctrine to believers of the Pre-Millennial Advent, which was the cause of the conference being held; or in my duty of preaching Christ, and Him crucified, to the Jewish people scattered throughout the world.*" On these two points the report of my address is painfully silent."

No wonder the advocates of the Identity are accused falsely when such sentiments are not reported.

Further, that it may be manifest that I am not alone in protesting against so injurious an assertion as that we confound the Kingdom of Christ with the British Empire, I will quote the indignant reply of Philo-Israel to a similar charge at the First Annual Meeting of the Metropolitan (central) Anglo-Israel Association. He asks,

"What do our opponents say? I have brought what our opponents say. You have all read *The Rock*. This is what a writer of *The Rock* says, he says that 'our teaching practically revives the Judaising heresy, by which acceptance with God was made to rest, not on the finished work of Christ, but on Identity with the family of Israel.' Did anybody ever hear of such a thing as this being uttered by any one of us? Did anybody ever find such a line as that in the *Banner of Israel*, or in any work? (No, no.) I appeal to you. I throw myself upon you. Here is this room full of these publications. Has anything of that sort been written to that effect?—No! certainly not! Well, then, how dare our opponents say anything of the sort? Why, instead of wanting to Judaize the Church, we want to Christianise the Jews (applause), and I know perfectly well that the Lord will not convert the Jewish nation as a nation. I am quite well aware that He will not take the whole Gentile world and make them Christians. But I do say this, that it is our duty to take the Gospel to every creature; and the Jew is a creature, and he is my brother; and he is my right hand, and he is going back to the land with me, and therefore why should I not give him the great thing that has made us such a happy people as we are? Why on earth am I not to take the Gospel to him and leave the rest with God? If He will be pleased to convert that Jew, then let that Jew be converted. Do not let me stand in the way of his acceptance with God, because there is none other name given under heaven whereby we must be saved, but the name of Jesus Christ. And then to say that we want to lead men to depend upon their Israelism for salvation. Why, my dear friends, what does this say? [Philo-Israel is basing his remarks upon the motto of the Association, 'Publish ye! praise ye! and say, O Lord,

"save Thy people, the remnant of Israel.]" We take Israel as Israel—as the Lord's "people, and we confess to the Lord that this is a ruined people, a sin-destroyed "people, a vile people, a stubborn, desperate, drunken, fraudulent, evil, altogether "debased people, departed from God; and, appealing to their Identity, appealing "to His compassion, appealing to the redemption which He has worked for that "very people, we appeal to Him and say, 'O Lord, save Thy people.' Instead of "saying that they are saved because they are Israel, we take them as Israel to the "Lord, as a ruined people, and ask for them that salvation which He has promised "to give."

All our writers, with whose works I am acquainted, hold the doctrine that Israel will be the instruments in communicating to the Gentiles a knowledge of the truth as it is in Jesus, and inducing them to become fellow-heirs of the salvation He has wrought. But whilst this is true, we believe that Israel will hold the position which God has assigned to her, and that the Anglo-Saxon race, being Israel, are holding that position to-day—*i.e.*, they are leading the van in missionary enterprise, and in every Christian movement that has for its object the glory of God and the welfare, both spiritual and temporal, of the human race.* This is what Britain is doing to-day; and as God promised Israel that she should do so, it is impossible that any other race should have the honour conferred upon them. To those who would find fault with God for this arrangement, I would give the answer of St. Paul, which the preceding context shows applies to Israel in contradistinction to Esau, who is typical of the Gentiles, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" (Romans ix. 20, 21.) It is very clear that when St. Paul wrote these words he intended to show that Israel must take a leading part in the "service of God:" and Israel is the nation to whom that "service" belongs, as he himself declares in this very chapter—verses 4, 5. The Gentile nations must take a subordinate part in the "service of God." We, as a nation, are taking the lead and cannot be Gentiles. The other nations—as nations—are taking an inferior part, and for that reason cannot be Israel. The simile made use of is

* "And the remnant of Jacob shall be in the midst of many people as a dew from "the Lord, as the showers upon the grass." Micah v. 7; see also Isaiah xlix. 5 to 9.

beautifully expressive :—every vessel in the household is useful in its right and proper sphere ; but the kitchen utensils must not be placed on the dinner table, or in the dining-room. Even in Israel—taking her as a nation—there must be degrees and differences amongst the units that compose the nation : and St. Paul vividly shows this to be so ; he says, “ Let every one that nameth the name of Christ “depart from iniquity. But in a great house there are not only “vessels of gold and of silver, but also of wood and of earth ; and some “to honour and some to dishonour.” (2 Timothy ii. 19, 20.) The earthen stew-pot and the iron frying-pan are useful and have their places in the house, but they cannot take the high position assigned to the gold and silver plate. It is not every man who can take the place of the shepherd of the flock—the devoted missionary—or the philanthropist, but all have a place, and each can do something : the poor can contribute their pence, and the widows their mites. This truth was publicly exemplified in Leeds a short time ago by the thousands of pennies which were thrown into the sheet in Boar Lane by the humbler classes at the call for aid to the sufferers from the Indian Famine. The rich had contributed their gold and silver, and spread the sheet in our streets to receive the voluntary offerings of the humbler classes, including even foreign workmen (the strangers within our camp), who imitated the example of their companions, so are the words of God communicated by Moses to the children of Israel truly exemplified in our midst, “ Ye stand this day all of you before the “ Lord your God ; your captains of your tribes, your elders, and your “ officers, with all the men of Israel, your little ones, your wives, and “ thy stranger that is in thy camp, from the hewer of thy wood unto “ the drawer of thy water : that thou shouldest enter into covenant “ with the Lord thy God, and into His oath, which the Lord thy God “ maketh with thee this day : that He may establish thee to-day for “ a people unto Himself, and that He may be unto thee a God, as He “ hath said unto thee, and as He hath sworn unto thy fathers, to “ Abraham, to Isaac, and to Jacob.” (Deut. xxix. 10 to 13.)

But Mr. Conder has said “ that in support of our theory we have “ been led into a mode of dealing with Scripture which makes havoc “ of the New Testament as well as the Old.” This is a mere unproved

assertion, and the contrary is the truth, for we make havoc of neither the New Testament nor the Old, but show both to be one harmonious whole, and that God has been "ever faithful, ever true" to His word from the beginning until now; and our so dealing with the Word of God is convincing the sceptically inclined that the Bible is Divinely inspired—instances of which are recorded in our serials.* We, who

* Philo-Israel says, "The Identity leads to the Bible, the Bible leads to the operations of the Spirit by the Word of God. The Son of God meets the sinner straight—face to face—while he searches for the Identity; God honours that search, and so the sinner discovers the truth which is greater than the Identity."

A Yorkshire working man, a resident in Hull, says, "I was taught by a non-conforming father the way of truth. I did not depart from this good way till I was twenty-six years of age; then, by coming in contact with a man who did not believe in Christianity, but who admired Mr. Bradlaugh and Mrs. Besant, and was a reader of the 'National Reformer,' I soon consequently, lost hold of my faith, and sought for a true and great light to lighten my path, but none came. The doings of the world (so to speak) seemed to agree with unbelief. I was lost, that is, I could not find my way. I walked in darkness. My intellect became clouded. How I longed for books to enlighten me! I read the Bible again; but its apparently contradictory teachings, and what I thought its unseemly language, disgusted me. I resolved to cast the book into the fire; but I hesitated to do that. Most marvellously, I may say providentially, there was sent then to my aid a little book, the 'Forty-seven Identifications,' by Mr. Edward Hine. I read it, I may say devoured it. Thank God, I am what I am! not now an Atheist. No! but a believer in all things appertaining to Israel's holy God. I assure you I now take every opportunity of introducing the 'BANNER' and the whole question everywhere."—*Banner of Israel*, March 5th, 1879, page 106.

I am tempted to give another instance. The Rev. J. B. Clifford, of Bristol, seventy years of age, (who has therefore lived long enough in the world to learn how to exercise christian charity,) has vindictively charged Philo-Israel, the good Bishop of Rangoon, and others, with blasphemy, because their views of the 8th verse of the 2nd Psalm do not agree with his preconceived notions, notwithstanding the evidence of scripture is altogether in favour of their rendering of the passage. In reference to this, the writer says, (see 'Banner,' April 2nd, page 146,) "I wish your doubting Bristol clergyman had been with me the other day, at this place, when a well-to-do man of our city, told me with joyful tears, that the Identity had brought his near relative—from being a secular leader and lecturer—to the feet of Jesus. I would respectfully ask, Has the Rev. Mr. Clifford any fruit of this kind to show us?" We have also two members of our Leeds Association who have been turned from infidelity whilst searching the Bible for Identity truth.

believe the truth of our Identity with God's chosen people Israel, can, individually, say with the poet :—

"Great God, thou art the flowing spring of light,

Enrich mine eyes with thy refulgent ray :

Thou art my path ; direct my steps aright ;

I have no other light, no other way :

I'll trust my God, and Him alone pursue ;

His law shall be my path ; His heavenly light my clue."—*Quarles.*

Mr. Conder further charges the advocates of the Identity with regarding "the atonement of Christ and the 'new covenant' as "having a peculiar relation to the Anglo-Saxon race;" now, to say the least, this is unfair, for if the Anglo-Saxon race are not God's people Israel, the "atonement" and the "new covenant" have no *peculiar* relation to them. Mr. Conder knows quite well that he and more than nine-tenths of our countrymen, at the present time, regard the Anglo-Saxon race as having no relationship whatever with Israel, believing them to be of Japhetic and not of Semitic origin. It has been proved, however, to the satisfaction of believers in the Identity, that we are Israel, and being the veritable descendants of Abraham—*i.e.*, being Israel, all the covenants belong to us, or St. Paul did not understand what he was writing about when he declared that the covenants belong to Israel. (Rom. ix. 4.) Then as I show in my letter, Paul as plainly tells us that Christ came to redeem Israel "from the curse of the law," and this could not apply to Gentiles who had not been "under the law." I quite agree with Mr. Conder that "no error can be safely pronounced harmless!" This is evident to believers in the Identity now that they have become disentangled from a theory which has no warrant in the Word of God—*viz.*, that the Gentiles, without the slightest connection with Israel, have become the Israel of God—*i.e.*, a spiritual Israel. The *redemption* of Israel does not militate against the doctrine that the Gentiles are *fellow-heirs* of the *salvation* which Christ has wrought for *all believers*.

Mr. Conder is not alone in his unintentional misrepresentation of our views. Mr. Stanley misunderstands and consequently misrepresents us, by confounding the moral with the ceremonial law (see page 33 "Lost Tribes of Israel"); and on the very next page he infers that we have only given one isolated proof that we are God's People Israel. He says, "I have been looking very carefully in this tract ("Resumé") for some proof that the Saxons were Israelites. * * * * All the evidence that Philo-Israel can give is this, 'called by Isaac's name Sacca-suna, sons of Isaac—

Saxons." Philo-Israel has given hundreds of convincing proofs that *we*—the British Nation—are Israel. On page 42 Mr. Stanley misrepresents us again by contrasting us with those "Satan raised up (as) a diversion, Johannites, Millerites and Mormon-ites!" What possible connection or similarity can believers in their Identity with Israel be shown to have with those deluded sects? We bewail that sectarianism which divides the Church of Christ, and ardently long to hail the day when our Evangelical Alliance will be perpetual and Christendom will see *eye to eye*. As I have shown in my preface we stay in our own churches and fervently pray for our pastors and all who take part in the work. Mr. Stanley also wrongs us by the inference on his last page that we suppose we can understand the Old Testament without the New, thus showing how little he understands Anglo-Israelism and how short he is of discernment.

Mr. Clifford, of Bristol, wrongs us in many ways, but as he is in excellent hands who can hold their own against the world, I will only mention one misrepresentation; he asserts that *some of us have a bitter hatred towards the Jews*. Why the contrary is the truth. We look on them much more lovingly than ever we did aforetime. If the Rev. gentleman had been with us at our meetings at our Association room in Leeds, on Sunday afternoons associating with our brethren of Judah, each with a copy of the Word of God before us, reading in rotation, some of the Jews even reading with us; he would not have dared to say such a thing. On two occasions we had the Rabbi who gave us his aid in the rendering of the Hebrew text, and when he was not present, we often had other Jewish brethren who did the same. They have told us that we were the only Christians who would associate with them, and with whom they could associate. Two of my friends with myself called upon the Jewish Rabbi during Passover week, and he received us with great kindness, brought out a sealed bottle of Passover Wine (though he had some that was ready opened) because he wished us to have the best, also some Passover cake, and afterwards, for those who smoked, some cigarettes. On coming away he gave us some Passover cakes for our friends and invited us to be present at one of the Passover services. At least a dozen of us accepted his invitation. He came to us in the synagogue to do us honour, saw to it that we were provided with elegantly bound books in Hebrew and English, and in order that we might intelligently appreciate the service, instructed competent men to aid us in turning over the leaves to the different prayers used on the occasion. Is this hating the Jews? We say to Mr. Clifford, "Go thou and do likewise," and the Jews will honour thee.

Then Mr. McClellan misconstrues us in the very first paragraph of his 'Gospel Truth' (!), which, by the bye, he must consider of great intrinsic value, for his pamphlet, containing only 20 pages of thick-ledged matter, is actually published at one shilling; this my printer attests, who is sitting by me, he says that twopence is nearer the mark. I am quite certain very few of our opponents would endorse his definition of Anglo-Israelism,—"It is a *theological system*, which, while presenting in a new dress some of the worst errors of Plymouth Brethrenism and Irvingism, is secretly instilling into the minds of the young and unwary the subtle poison of a heresy more pernicious

than either." Let the more just estimate of our character by Mr. Mellor (see preface) suffice for an answer to this tirade. By the bye, Stanley worships with the Plymouth Brethren, and Clericus is an Irvingite. What do they think to McClellan's description of the combination of their faiths, and the grotesque way in which he has applied it? Then there's Wilkinson* writing a whole pamphlet against us, of which the burden is to prove that the JEWS ARE ISRAELITES as if we ever denied it; and Clericus places the untruth on the face of his annihilating (?) Refutation, "Which say they are Jews and are not." Surely we kill two birds with one stone when we say, the Jews are Israelites, and consist of two tribes: the Ten Tribes are also Israelites but never were Jews, and never will be until all Englishmen and Scotchmen become Welshmen, for one is just as likely as the other. On the whole, our opponents simply cut away each others arguments as it will be seen they have done with regard to Mr. Conder's four papers by admitting the negative of what Mr. Conder endeavours to establish. We are also gratuitously characterised by our opponents as "poisonous," "pestilent," "pernicious," "heretics," "deluded," "insane," "blasphemers," &c. Well, what of that? If these are their best arguments they do not injure us but fall like water from a cygnet's back. Such epithets were thrown at the Master by the Scribes and Pharisees, and "the disciple is not above his Lord." Anglo-Israelism, in its rise and development, has a close affinity to Christianity itself, there is the same kind of progression, in the face of ecclesiastical opposition, and like Christianity, Anglo-Israelism is leavening the whole lump.

We make no assumptions, we give evidence so clear and convincing in its nature, that we have lawyers and students of the law who have not hesitated to join our ranks, seeing that our case is fully proved. It is only a question of time to allow of growth and our Israelite origin will be received as an axiom throughout the world.

I will now give the independent testimony of a near relative of Mr. Conder, a refined scholar, formerly a member of East Parade Congregational Chapel, Leeds, who is not as yet a believer in the Identity, to show how the real Israel has been erroneously treated by our divines. After proving from quotations of passages of Scripture in a multiplicity of instances how the blessings which were promised to the real Israel had been erroneously applied to the Church, he thus concludes:—

"Such is the unvarying testimony of the Hebrew prophets. Did God mean "those to whom it was given to understand it in its natural sense, or not to understand it at all? Would it have been possible for any Jew to have understood it in "any other sense than as a magnificent series of prophecies concerning his own "nation? And is it credible that any believer in the Lord Jesus can maintain, that

* I will try to be merciful with him as he has just had a severe castigation in Sunderland from Mr. Greig our champion there, and also from the able Editor of the "Sunderland Herald," who has the thanks of all lovers of truth, especially Anglo-Israelites, for his independent testimony in our favour.

"when God used language which could only arouse such hopes, He was mocking them with hollow and delusive hopes.

"Let us take a parallel, though of course impossible case. Let us imagine that the Lord sent a series of prophets who foretold the destruction of the British monarchy, the dispersion of the people, and the foreign occupation of the land; but, while announcing these woes, predicted in the same breath, that after a long period of national degradation and desolation, a great prince of the royal family would arise, the scattered people would be gathered, an era of untold prosperity and glory would dawn upon the country, and signal judgments would be inflicted on the foreign usurper. Supposing that the first part of this prophecy were fulfilled, the monarchy destroyed, the people dispersed, the country given over to foreign occupation, what would the British outcasts have to look forward to? Would it not be to the accomplishment of the other part of the same prophecy, foretelling their final deliverance and blessing? And what would be said if a Russian priest, expounding these prophecies during the time of Britain's overthrow, were to explain the predictions of calamity as having had their literal fulfilment in the disgrace and dispersion of the English people, but to contend that the predictions of blessing had no reference to the nation whatever, and simply foretold the prosperity and glory of the Oriental church—that when the prophets spoke of Britain they meant the Greek ecclesiastical system, when they spoke of London they meant Constantinople, when they spoke of the descendant of Queen Victoria they meant the Eastern Patriarch? Would not everybody call this solemn trifling? And yet *this is just what Christendom has done with the prophecies given to Israel*. It has readily admitted that the curses are the national inheritance of the Jewish race, but it has appropriated to itself the blessings foretold by the same prophets, in the same breath, about the same people, and it has applied their promises of national prosperity and glory, dominion and vengeance, to a spiritual system which bears no more resemblance to the nation of Israel than the Greek Church to the British Empire."—*The Lord's Coming Israel and the Church*, by Thomas Blackburn Baines, page 168. Pub. : W. H. Broom, 25, Paternoster Square, London, 1876.

I can endorse every word of this quotation, and sincerely hope that Mr. Baines's views, as here stated, may have weight with his family connexions and others, by leading them to see and relinquish their error in thus pillaging the promises given to "Israel according to the flesh;" but I cannot go with the author in separating the Church of God from the believing portion of the children of Israel—of course including the Gentile grafts into Israel's stock.* This (the Church)

* I will give some of the facts upon which I ground my belief that the terms "Church of God," "Church of Christ," "Israel of God," "Kingdom of Christ," &c., are synonymous, at the end of my Pamphlet, as Mr. Conder has opened up the subject in his peroration.

must be restored by them to Israel as well as the temporal promises. When this one step is taken by him, Mr. Baines will, no doubt, become one of our ablest advocates of the glorious truth that the Anglo-Saxon race is one and the same people as the Lost Ten Tribes of Israel.

Before proceeding further with my introduction, in order to lay before the reader the withering condemnation of some of the "shepherds of Israel," by the Rev. Joseph Wild, D.D., Pastor of Union Congregational Church, Brooklyn, New York; I will give just one independent testimony of the superior way in which the discussion is generally conducted by the advocates of the Identity as contrasted with that of their opponents.

"Without committing ourselves to an opinion on one side or the other, we are bound to state that those of our correspondents who espouse the theory of 'our Israelitish origin,' express their views in a spirit more becoming Christian students of the Bible, than that spirit in which they are opposed by the objectors to the theory. Indeed, the intemperate language which the latter now and then indulge in, would seem to indicate a consciousness that they are opposing a valid cause which must be met as much with abuse as with seeming argument."—*Hebrew Christian Witness*, 1875, page 541.

I am glad Dr. Wild has been out-spoken on this point—*i.e.*, the way in which our religious guides treat the subject of the Identity of our race with Israel; as I have long wished to deal with the subject but had not the temerity to do so lest I should be misconstrued. I trust, however, that a faithful shepherd of Israel who gives full expression to my heartfelt convictions in the most conscientious possible way will be listened to with that deference which I could not expect to be accorded to a layman. Dr. Wild says:—

"'Order is Heaven's first law,' it has been said, and surely order pervades the prophecies. But the pulpits in general over-ride this order, and are not slow to malign such men as Edward Hine, of Liverpool, England, [now of Ealing, near London,] when the fact is that his theory of the prophecies, and mode of interpretation are vastly more natural, responsive, and reasonable, than the ill-adjusted, un-natural, and non-responsive system of current theology. A person is under obligation to use that key for the unlocking of prophecy which fits the best, and that responds to Providential events the most naturally, without regard to the antiquated systems and modes of church, sect, or college theology. Hine's theory, as it is called sometimes, is as much superior to the old system of interpretation, as the railway Pullman car is to the rickety old stage coach."

"The Anglo-Saxon Israel theory neither destroys nor introduces any new principle, but discovers and applies that which has been long hidden. The introduction of steam and electricity did not destroy or produce any new principle, but simply discovered and applied in a new form, that which had been in the world from Adam down till now."

"As men in science, mechanics, and practical life, throw overboard men and things of the past, so should we in theology, church life, and experience, when we can do better. Reverence for person, and respect for ideas, should not enslave us. Let us move on, doing better and better. We do not care to believe in all the theology of a Martin Luther. When we can make an advance on men or theories, we should do so. Bacon and Newton are now in part rejected, without intending or in fact doing them any dishonour or disrespect. So are Calvin and Wesley, on the same principle, by every good theologian. If a theory be advanced that opens up the Scriptures, and especially the prophecies, better than those before existing, let the pulpit accept it, throwing aside its mawkishness and age-intrenched stupidity. I have no hesitation to say, after over twenty-five years of experience with preachers and pulpits, that the majority of preachers are lazy and indifferent in study. For this reason many of them are deterred from examining any new theory. Many have said to me and written to me, that if they accepted the Lost Tribe theory it would destroy nearly all their old sermons and necessitate the making of new ones—a work they were not willing to undertake. It will, therefore, be a long time before the pulpit is reformed."—*Lost Ten Tribes and 188a*. Rev. J. Wild, D.D., pages 187, 188, and 189.

Probably it will be a long time before the pulpit is reformed if left to such men as Dr. Wild describes, but am I wrong in thinking that it will not be left with them when God solemnly declares it shall not be so? "THUS SAITH THE LORD GOD unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, NEITHER HAVE YE SOUGHT THAT WHICH WAS LOST: but with force, and with cruelty have ye ruled them. And they were SCATTERED BECAUSE THERE IS NO SHEPHERD: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill, yea, my flock was scattered upon the face of all the earth, and NONE DID SEARCH OR SEEK AFTER THEM. Therefore, ye shepherds, hear the

"word of the Lord ; As I live, saith the Lord GOD, surely because
 "my flock became a prey, and my flock became meat to every beast
 "of the field, because there was no shepherd, NEITHER DID MY
 "SHEPHERDS SEARCH FOR MY FLOCK, but the shepherds fed them-
 "selves, and fed not My flock ; Therefore, O ye shepherds, hear the
 "word of the Lord ; Thus saith the Lord GOD ; behold I am against
 "the shepherds : and *I will require My flock at their hand, and cause*
"them to CEASE FROM FEEDING THE FLOCK ; neither shall the shep-
 "herds feed themselves any more ; for I will deliver My flock from
 "their mouth, that they may not be meat for them."* (Ezek. xxxiv.
 2 to 10.)

I will not venture—considering the delicate ground upon which I
 am now treading—to do more than indicate my own opinion by
 passages of Scripture and leave the result with God, knowing that
 "the Word of God is quick and powerful, and sharper than any two-
 "edged sword" (Hebrews iv. 12) ; and is not the advice of this same
 apostle in Hebrews vi. 12, taken with its context, very apposite to
 those brethren in the ministry, whom the learned doctor has described
 as "lazy and indifferent to study?" I trust we have very few like
 these amongst our "shepherds" on this side of the Atlantic. I pity
 the good doctor because he tells us he has "many" to deal with,
 who will go on preaching their old sermons which their consciences
 tell them ought to be destroyed and new ones substituted that reach
 a higher standard of excellence proportionate to the increased light of
 these expositors, for in these latter days "knowledge is increased."
 Well, now, to return to the 34th chapter of Ezekiel, does not the
 context show that when God has disposed of the "shepherds" He
 will then see that the work of Israel's identification and restoration is
 carried out, which they have failed to do, or even to aid in doing ?
 "For thus saith the Lord GOD ; behold, I, even I, will both SEARCH
 "MY SHEEP, AND SEEK THEM OUT. As a shepherd seeketh out his
 "flock in the day that he is among his sheep that are scattered ; SO
 "WILL I SEEK OUT MY SHEEP, and WILL DELIVER THEM OUT OF ALL
 "PLACES WHERE THEY HAVE BEEN SCATTERED in the cloudy and
 "dark day. And I will bring them out from the people, and GATHER

* See also Matthew xxv. 26 ; Revelation ii. 4, 5.

"THEM FROM THE COUNTRIES, and WILL BRING THEM TO THEIR OWN LAND AND FEED THEM UPON THE MOUNTAINS OF ISRAEL, by the rivers, and IN ALL THE INHABITED PLACES OF THE COUNTRY. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord GOD. And I WILL SEEK THAT WHICH WAS LOST, [not spiritually here,] AND BRING AGAIN THAT WHICH WAS DRIVEN AWAY, and will bind up that which was broken, and will strengthen that which was sick." (Ezek. xxxiv. 11 to 16.) After this come more denunciations against the indolent "shepherds," and very accurate details of how and why God will restore Israel, and the three following chapters treat of the same subject, namely: Israel's restoration to their own land (not for Israel's sakes—see chapter xxxvi. 21 to 24 and 32), where He will make them perfectly holy, and quite prepared for the second advent, when they will "meet the Bridegroom."

I will finish this introduction, without any comment of my own, by another quotation from Dr. Wild's excellent book, which I shall ever treasure as the gift of the author, and which I earnestly recommend to all Bible students:

"Some ministers, no doubt the majority of them, talk about holding on to the old landmarks and being orthodox, for the very reason that to make a move implies labour, which they are not willing to give, hence they prate about orthodoxy and landmarks as a pretext to cover over their indifference. He is the most orthodox who searches after the truth and keeps up with the age. 'Prove all things, hold fast that which is good,' says Paul. These pretended followers of Paul say, 'Prove nothing, hold fast what you have got.' It is as plain as A B C that the Bible teaches the return of the Jews and Ten Lost Tribes of Israel to the land of Palestine."—*The Ten Lost Tribes and 1882*, page 190.

ISRAEL !

AN EARNEST APPEAL FROM THE PEW TO THE
PULPIT.

TO THE REV. E. R. CONDER, Leeds,

MY DEAR PASTOR,—I have waited to reply to your kind letter until I heard the conclusion of your second lecture on the "Ten Tribes of Israel," in order that I might endeavour to answer both at the same time. I am glad that you have read my pamphlet on "Britain" (or Israel) "with care and interest," and thank you for the very flattering compliment as to my "literary ability and great industry." I am sorry, however, that there is anything in the tone of the said pamphlet that is calculated to pain you, for I can sincerely assure you that I value very highly the privilege of listening to the many earnest and important truths which flow from your lips from Sabbath to Sabbath; and I heartily thank God for the light reflected by you, as His instrument, on many points of Christian doctrine and duty to which I could, and still can, yield unqualified assent. If my literary effort has caused you pain, please to attribute it to the enthusiasm—of which I am the conscious possessor—in defence of what I believe to be the truth, and as remote as the poles from what you in your judgment have inferred when you say of my essay, "which it seems to me cannot be justified by anything short of the consciousness of being inspired infallibly to decide on the sense of Scripture." I do not believe in human infallibility, and have not the least consciousness of being inspired, in the way you put it, but I do feel "justified" in taking the literal meaning of Scripture prophecy, neither putting my own construction upon it nor admitting that of others, however liberal their education and great their attainments in scholastic learning may have been. I have not written, and am not now writing, without in full faith asking God for that wisdom which He never fails to grant to those who so ask it, and firmly believe Saint James when he says, "If any man lack wisdom, let him ask of God, that giveth to *all men* liberally, and upbraideth not; and it *shall be given him*" (James i. 5.) I have not wavered in my faith in asking for wisdom, and the blessing has been vouchsafed. A special kind of inspiration is needed to make a man a prophet, and the gift of the spirit of prophecy is conferred on few, and I am no seer, therefore I have not attempted and dare not presume to prophesy.

What I have done is in my view rational and proper—*i.e.*, I have placed history and prophecy side by side, and have not consciously strained either, and by so placing them I have shown the fulfilment of prophecy. I did not utter the prophecy, neither did I make the history; I merely brought them into juxtaposition, and aided by the Holy Spirit—an inspiration I do firmly

believe in—I saw the fulfilment as distinctly and vividly as in the case of any accomplished prophecy. I have no hesitation in saying that, seeing I take God at His word, and explain nothing away from what He has said, nor add anything thereto, I must be infinitely less in danger of “misapprehension” of Scripture than are those who, from a different standpoint, discover many instances of apparent failure on God’s part, and even dare—finite as they are—to make apologies for the Infinite, because, in their view, He has not done something or other which He has positively said over and over again should be fulfilled, and failure in which would be very far beyond the non-fulfilment of the “jots” and “tittles” of His Word. In all faithfulness I must say that I truly think that you would also see it in the same light, if you could only lay aside the *Spring Hill* bias.* I say this in all sincerity, and without an atom of the “contempt” you attribute to me as manifesting towards “those who take a different view,” though I have an utter contempt for, and a thorough detestation of, many of the ideas I once entertained, for the simple reason that they are dishonouring to God and contrary to His utterances. If I know my own heart, I have no contempt for any human being.

I am sure you would not like to be misconstrued by your inferiors in any measure, as God has been and is daily by creatures so infinitely distant from Him as man—a few instances of which I shall endeavour to lay before you for consideration after I have examined the arguments advanced in your delineation of the history of the Ten Tribes. There was a time when I might have given my naturally exuberant fancy full play, and let my vivid imagination run riot! I might then—on receiving a letter like yours—have considered its contents had a hidden meaning, and with the rashness of youth should have characterised it as a piece of highly-finished sarcasm or ingeniously shrouded irony, and in so doing might have been unjust to you—but infinitely less unjust than some men have been, and still are, with regard to the words of Jehovah. I will not wrong you by so misinterpreting you—for no man can judge motives, but take your words *bonâ fide*—i.e., as everything that could be expected from a pastor desirous faithfully to discharge his duty to those under his pastoral care. Under this impression, I wish, in the first place, to describe how it is that I have become convinced that the Anglo-Saxon race are veritably the Lost Ten Tribes of Israel, and also the firm opponent of everything that is likely to lead others to entertain untenable and unsatisfactory conclusions regarding God’s ancient and “elect” people *Israel*.

Until about three years ago I was myself perfectly in the dark upon this subject, when, out of curiosity, I went to hear Mr. Hine lecture, at the Church Institute, on the “Identity of the Anglo-Saxon Race with the Lost Ten Tribes or the Nation of Israel.” Before going to this lecture, however, I observed to my wife, “I don’t think he will persuade me that I am an Israelite, because from the

* Mr. Conder was educated for the ministry at Spring Hill.

known facts of history we are a mongrel race, a mixture of Romans, Danes, Saxons, Jutes, Angles, Celts, Scots, and Cimmerians, with the aborigines of the island." In this antagonistic spirit I went to listen to what Mr. Hine had to say. The proofs which the lecturer advanced in support of his arguments were so weighty, and appeared so startlingly conclusive that some others, along with myself, determined to form ourselves into an association to inquire into the truth or otherwise of the subject. My first impression was that I should discover many flaws and exaggerations in the theory, and I was firmly resolved, should I succeed in so doing, to expose them as they deserved.

In the prosecution of my task, however, I saw the necessity of doing the very thing which you have since repeatedly urged us to do—*i.e.*, to put all commentaries aside, and *take the Bible for my sole authority*. I determined to believe every word that is expressly stated to be the utterance of Jehovah. Beginning with the call of Abram, and carefully noting all the promises—sealed by the rite of circumcision and confirmed by the oath of God, "Who sware by Himself because He could swear by no greater" that He would faithfully perform every promise—we were enabled to see very clearly—knowing the character of God—that they must inevitably be fulfilled. Another feature in God's promises to Abraham is that there are no conditions nor even a single condition attached to them. If there had been a single condition, the non-fulfilment of which by Abraham or his posterity would have tended to bar or annul the solemn promises of God, we might see an adequate reason for withholding them, or even for transferring the blessings promised. We searched diligently, and being *unable to find any stipulation of any kind*—any proviso whatever—we came to the only conclusion which, as rational beings, it was possible for us to come to—*i.e.*, that these *unconditional promises*, so freely given and so solemnly confirmed by God to Abraham and to his seed (or offspring), must every one of them be fulfilled to the letter. We also found these promises, and additional ones, repeated or added to Isaac and Jacob, with the assurances of God Himself as to their ultimate fulfilment, and as there is no record in the Word of God that they have been so fulfilled, but, on the contrary, a repetition of them all through the writings of the prophets, we could not do otherwise than believe God, who declares that He will "not change (or alter) the *word* which has gone out of His mouth," and solemnly declares that He is "not a man that He should lie, nor the son of man that He should repent" (Numbers xxiii. 19). We could see no other alternative than to believe all. Can you?

In the wanderings of the children of Israel through the wilderness they were under another covenant of a temporary kind—the Mosaic covenant—a perfect contrast in its nature and character to the Abrahamic covenant; so full of conditions of obedience or disobedience to the perfect law of God, that, had it been permanent—always to remain in force as a crucial test—no child of Abraham could ever have been justified and saved, as the Apostle Paul declares, "By the

works of the law shall no flesh be justified.”—Gal. ii. 16. But we saw clearly that the failure of the *elect people* to fulfil the conditions of the Mosaic covenant could not annul nor cancel Jehovah’s *unconditional pledges* to Abraham, Isaac, and Jacob, and to their seed after them. All that the rigid and exacting requirements of the Mosaic covenant could do was to postpone for a season the carrying out, the full realization, of all the promises made by God under the Abrahamic covenant, not omitting the full performance of each and every promise made by God, whether of a temporal or of a spiritual nature. This strict fulfilment of everything promised under the first covenant was rendered possible by a third covenant, the *Messianic covenant*, Christ having fulfilled the law, and all believers in Him (who had been under the law), through their Redeemer’s obedience to the law, became perfectly obedient thereto, and fit subjects to inherit the *unconditional* promises so solemnly made under the *Abrahamic covenant*, the fulfilment of which promises, in the inscrutable wisdom and immutable decree of God had been held in abeyance merely, and by no means, or in any measure, expunged, or rendered invalid.

After a full year’s study of the subject, carefully viewing it on every side, taking as our text-books the works of Edward Hine and Philo-Israel (Mr. Bird, of Bristol), those of us who had been led to see that we are Israel—Israel according to the flesh—re-formed ourselves into a new Association to propagate our views, and under the name of the “Anglo-Israel Association,” we have still continued our researches; speaking for myself, I can truly say that after nearly three years of patient study, during all my hours of leisure, (coupled with the honest and fair consideration of all the objections or doubts that have been raised by the members of the class, and all and every objection that to my knowledge has been brought against it, yours amongst the rest, which are not new to me) the only consistent and Scripturally logical conclusion to be arrived at is, that we are verily God’s “elect people,” the Lost Ten Tribes of Israel. May God, for Christ’s sake, grant me wisdom to place the subject before you in a stronger and more convincing light than it has ever been presented to you before.

One of the main factors in leading me to the conclusion that we are Israel, was the full belief I have—in common with yourself—always entertained as to the truth of the doctrine of election, and at an early stage of our inquiry I was led to apply it in its full force to Israel as a nation (including all the Tribes, and not as individuals), *who are the elect of God*, as is positively declared and reiterated by God Himself. I saw very distinctly that Israel* was the “chosen” or

* Of course by Israel here, I include the Jews—the Two Tribes of Judah and Levi—all the Twelve Tribes are included in this “Election” and all will be restored to favour. But *nota bene*, that the Ten Tribes never were Jews, and never as a nation rejected Christ. The Jews did reject Christ, and are under a curse for so doing and will so remain until they come like the Ten Tribes under the Messianic Covenant, and are united with the nation of Israel—no more Two Nations, but one nation—and under one head or king.

the *elect people of God* (and since I have fairly examined the subject I can find no other election), and if there is an atom of truth in the doctrine of election, as I have been taught it, I could not expect to find any other. Being "elect," *if Israel's calling and election was not sure (or effectual), God must have FAILED IN HIS CHOICE.* Now if God could have failed in this, would it not have brought Him down to the level of mere man, who often fails in his undertakings, and in his ignorance selects both men and materials to accomplish his purposes, and, finding them unsuitable, is compelled to cast them aside as totally unfit—after the work, in its unsatisfactory state, was more than half done—and select other men and materials, to make a fresh start for a further experiment, and perhaps never attains the end he aimed at? Are we to imagine that the omniscient Jehovah—who sees the end from the beginning—is reduced (like fallible man) to the necessity of making experiments with regard to the people of His choice? Assuredly not! Is it not more likely that He foresaw that His servants would fall into this misapprehension when He said by His prophet Isaiah (addressing Israel in the Isles), "Thou art My servant, O Israel, *in whom I will be glorified?*" (Isa. xlix. 3). See also Isaiah lx. 21; and again in Isaiah xliii. 21: "This people *have I formed for Myself; they SHALL shew forth My praise.*" Can there be a shadow of a possibility that the "elect people" (Israel) would not answer the end for which they were chosen when God says He has formed them for Himself, and "they *shall show forth*" His "praise?" If there is, pray show me how this can be!

In the meantime, I maintain, with the full assurance of faith, that all that has ever been advanced in support of the doctrine of election, applies with entire and efficient force to Israel, who are, and ever must be, the people of God's CHOICE, and, therefore, it is impossible (is it not?) for any other nation to accomplish the work which God has expressly selected Israel to do. The more I study the question—the more I ask God for wisdom to understand it—the greater is the difficulty I experience in conceiving how the Church of God has been abstracted from the real Israel and transferred to a spiritual Israel, and that these purely imaginary Israelites are Gentiles.

Perhaps, in answer, you will draw my attention to Romans xi. 7: "Israel hath not obtained that which he seeketh for; but *the election* hath obtained it, and the rest were blinded." After a close and earnest examination of this passage, I find it does not invalidate, but strengthens my belief. In this very verse I recognize in "the *election*," the "*remnant according to the election of grace*" (verse 5), the Tribe of Benjamin which was "lent to Judah" when the division into two separate kingdoms took place, "that she (Judah) might always have a light" before God, as it is written "And to his son will I give one Tribe, that David My servant may have a light alway before Me in *Jerusalem*, the city which I have chosen Me to put My name there." This Tribe of Benjamin was undoubtedly composed of the descendants of those to whom the apostle refers in verses 4, 5, Romans xi, in

quoting the words of the Lord to desponding Elijah, for my simple faith concludes that if God said Benjamin should *always* be that "light," all else were excluded, Jehovah encouraged the prophet who thus complained,—“I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thy altars, and slain Thy prophets with the sword; and I, I only, am left; and they seek my life to take it away” (1 Kings xix, 10, and repeated in verse 14.) Saint Paul asks referring to this, “What saith the answer of God unto him?” It is given by the voice of God Himself, to cheer the heart of the faithful and immortal Elijah,—“Yet I have left seven thousand [men] in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” The Tribe of Benjamin, one of the Ten Tribes lent to Judah for that purpose, was—if my faith in God’s Word is not mistaken—undoubtedly *the elect portion of God’s elect people Israel*—the “remnant according to the election of grace,” to which St. Paul refers, the Tribe to which the apostle himself belonged; and as they were placed there—in Jerusalem—expressly to be a “light,” I think there can be no doubt whatever that they did receive Christ when “He came to His own” [Tribe], the Royal Tribe of Judah, “and they received Him not.” To my mind it would be a flat contradiction to this last assertion if the bulk of Christ’s disciples were of the Tribe of Judah, or even a considerable portion of them. There might be a few exceptions—Nicodemus, for instance, perhaps Joseph of Arimathea, and a few others. I cannot include the Jews who were converted on the day of Pentecost, for the simple reason that they did not receive the Messiah when he was upon the earth, and their belief in Him after His crucifixion was a reception of quite a different kind, as distinct in my view as the reception of Him by the whole Tribe of Judah will be when they “look upon Him whom they have pierced.”—Zech. xii. 10, and John xix. 37.—The Tribe of Benjamin was certainly the “light”—the bright light—God himself declared they should be to Judah, and consequently identical with the despised Galileans who did receive Him.

I noted a remark you made on Sunday morning, the 1st of December, which I thought you intended specially to apply to me. It was this,—“Some men talk of spiritualizing away the sense of Scripture! Why, the spiritual sense is the highest sense.” To those who had got my pamphlet on “Britain (or Israel) the Fifth and last Empire,”* this could not fail to imply that I denied the spiritual to be the “highest sense.” My answer to that charge was printed in the *Nation’s Glory Leader* a full week before the remark was made, which, after a few introductory sentences, I intend to give you *in extenso*. I have never denied, but, on the contrary, always believed and main-

* “Britain (or Israel) the Fifth and Last, and Unconquerable Empire,” Second Edition, Price 6d.; with Map 8d. Published by S. W. Partridge and Co., 9, Paternoster Row; and Robert Banks, 2, Racquet Court, Fleet Street, London; and the Author, 20, Park Row, Leeds.

tained, the spiritual sense to be the highest. There is, however, a wide difference between *being spiritual* and *spiritualizing*. I pray earnestly that God would endow His people with "spiritual gifts," but I am painfully aware that there are many teachers—I do not include you in that number, or you would not be my pastor—who can spiritualize the leg of a table or the handle of a pump, and every ordinary word in the Bible is thus treated by some whom I have known. The following extract from my forthcoming pamphlet—"The Results of Israel's Obedience," now being issued in "The Nation's Glory Leader,"—will be sufficient proof that I appreciate *spirituality* as the *highest sense* when it is the *truest sense*.

As our commentators, as a rule, have spiritualized away the real Israel, and many genuine Christians find it difficult to disabuse their minds of their teachings, it is necessary to show that *the real Israel—Israel according to the flesh—will be the "spiritual Israel."* I have no objection whatever to the words spiritual Israel; the words would really be expressive of the future glory of God's ancient people, were it not that the terms are used in quite another sense. Applied to the real Israel—*Israel after the flesh*—I can see some beauty and significance; but I challenge those who so apply the words, to find the words "*spiritual Israel*" in the Word of God, or anything to warrant the idea that the Gentiles can become Israel at all, apart from the real Israel—the descendants according to the flesh of Abraham, Isaac, and Jacob. I confidently expect that the *real* Israel will become spiritual to all intents and purposes when God fulfils His promise to take away the stony heart and substitute the heart of flesh, and, by so doing, will make every child of Abraham righteous individually, and the entire nation of Israel—*i.e.*, the House of Israel and the House of Judah combined in final, inseparable union—a perfectly righteous nation; for God declares, when they become thus united, they shall be "all righteous," and never be split up into two nations any more.

Up to that time God recognizes them as two distinct and separate nations, and addresses them as such throughout the Bible—*i.e.*, since the division, after Solomon's death, into two kingdoms—and when the union of Judah and Israel takes place, the blessing is immediately to follow. It is impossible that there can be any wandering despised Jews after that union! On the contrary, from the monarch on the throne to the most despised street Arab, that righteousness shall shine forth "which exalteth a nation," for it is written, "All shall know the Lord from the least to the greatest"—*i.e.*, in *Israel*, not at that time among the Gentiles, as the context shows (see Jeremiah xxxi. 33, 34). Now, in our divided state, the few righteous are the salt sprinkled amongst the nations, then—after our union with Judah—we, with them, will become the "light of the world" in the fullest sense—our light will then be set on a hill, and it will be impossible to hide it. Saint Paul (in the 11th chap. of Romans, to which I have before adverted) shows very clearly the relation which subsists between Israel and the Gentiles. He represents Israel as a

highly-cultivated olive tree, on the one hand, and the Gentiles as olive trees which are wild by nature, on the other hand. The whole of God's dealings with His "elect people" *Israel* are just so many proofs of the fitness and beauty of the simile. He says, "*some of the branches were broken off*" the tree of *Israel*. That these are the Two Tribes, Judah and Levi, or the Jews, is very conclusive, for he declares that it was for their "unbelief," or rejection of Christ, that they were broken off, that the Gentile believers in Christ might be grafted in. Mark! Saint Paul does *not* say that the tree of *Israel* was altogether uprooted! If he did say so, how would the fact of its uprootal appear to any sane man? If the tree, root and branch, were torn up and destroyed, I cannot conceive what the Gentiles could be grafted into. To me, the idea of a "spiritual *Israel*," other than *the real Israel made perfectly righteous*, is preposterous! Nothing is easier (or in my view, more absurd and irrational) than to say that believing Gentiles—from whom no branches were ever broken off—are the "spiritual *Israel*," into whose stock the Gentiles are to be grafted. It seems very clear to me that unless they were grafted into the tree of which the real *Israel* formed the root, the trunk, and many of the branches which were never broken off, they would be wild olives still, and could not be *Israel*, either in a temporal, a spiritual, or in any sense whatever. Let us suppose that the Gentiles were righteous (or spiritual), how would it be possible for them to be other than *spiritual Gentiles* apart from *Israel*? It appears to me very essential that we should note the fact that St. Paul does not say the Gentiles were to be grafted into the Gentile stock, but *into Israel's stock*, into the self-same stock where *some of the branches only (not all)* were broken off, in order—i.e., for the express purpose—that the Gentiles might be *grafted in*.* You say when it is necessary for God to distinguish between the nation of *Israel*—or the Ten Tribes—and Judah—or the Two Tribes—He does so! Is there not a clear distinction here? I cannot see it in any other light! There are—1st, the branches broken off; 2ndly, the branches grafted in; and 3rdly, the branches which were never broken off, amongst which the grafts were placed: or in other words, we have—1st, Judah (or the Jews) removed; 2ndly, the Gentiles (wild olives) grafted in; and 3rdly, the Ten Tribes, who were never removed from the parent stock at all, as I shall further show anon. The more I study the question, the more I ask for Divine aid, the more impossible it seems to me for the Gentiles to be the means—or the instruments—of universal blessing to the world, when God has sworn by *Himself*, because He could swear by no greater, that this should be the work—the special work—of His people *Israel*, elected for that purpose in the past, and clearly shown to be His inheritance in the future. I am strongly convinced that the natural branches

* This shows very plainly that righteous *Israel*, including the Gentile grafts, are the Church of God (the saints), and I commend to professing Christians the advice of St. Paul, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God,"—1 Cor. x, 32.

will far outnumber the grafts when it is said to Israel, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee and the *Gentiles shall come to thy light and Kings to the brightness of thy rising.*" (Isaiah lx. 1, 3). God is the cultivator of Israel! His unerring hand has been training them from the beginning, even until now. He *elects* Israel to be a special people for ever, in whom—or by whom—He would be glorified! How is it possible—with all we know of His perfections—that He could fail? The negation of this rings out clear and distinct, "This people have I formed for Myself, *they SHALL show forth My praise!*" (Isaiah xliii. 21.) It seems to me that St. Paul foresaw that the error would creep into the Church of God, that the Gentiles, who were never chosen, would presume to claim the privileges of God's elect people Israel, when he solemnly warned them thus—"And if *some* of the branches be broken off, and thou, being a wild olive tree, wert *grafted in among them*" [another proof that the tree of Israel was not uprooted, or how could the Gentiles be grafted in, among them?] he goes on to say,—*"and thou with them [not without them] partakest of the root and fatness of the olive tree"* [the tree of Israel, not one of the wild olives]. Then comes the warning which ought to extinguish Gentile self-exaltation,—*"Boast not against the branches"* [those they were grafted amongst]. *"But if thou boast, thou bearest not the root, but the root thee."* (Romans xi. 17 and 18.) Then I almost shudder to think—if we *are* Gentiles—of the sad fate which certainly awaits us when Israel is restored to her own land. If we are Gentiles, we must inevitably confess before the real Israel that *"Surely our fathers have inherited lies, vanity, and things wherein there is no profit."* (Jer. xvi. 19). I cannot see any alternative, for all Gentiles are included. It will not do for us to say that we have been doing God's work as no other nation has done—nor to make any other similar plea. If God's Word be true, and we are really Gentiles, our lips must check the utterance of such language, and with the rest of the Gentiles, we must all—ministers and people alike—hang down our heads and say *we have always inherited lies.* Thank God! I have been led to see and am confident—as I am of the truth of His Word—that we are Israel, and, being Israel, will not have to make so abject and humiliating a confession. To me—with extended vision—it seems evident that everything regarding "election" and the "elect" applies to Israel—*whom we know for a surety God did elect*—the people whom "God foreknew," and that it is therefore certain our Identification before the world, as Israel, can be no other than the "manifestation of the sons of God."—Romans viii. 19.

You observe in your letter that I "have spoken very plainly in my pamphlet about 'blind teachers!'" I wish to show that I spoke generally, and made no personal allusions. I did not even think of you as one of them—I was too much engrossed with my subject to do

that—though God applies it to the whole nation. In the 11th chap: of Romans, verse 7, I admit that St. Paul is referring to the Jews—who rejected Christ—when he says, “and the rest were blinded,” for he quotes from Isaiah xxix. 10, which, the context shows, refers to Judah; but in the 25th verse (of Romans xi.), “Blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in,” as plainly points to the blindness of the House (or nation) of Israel, arising from another twofold and totally different cause—*i.e.*, 1st, ignorance at that time as to the fact of the Messiah having come; and, 2nd, the absence of all knowledge as to their own Identity with Israel until our own times. The passage quoted by St. Paul in the 26th verse is taken from the 59th chapter of Isaiah, verse 20, and clearly shows that, taken with the context, it is addressed to Israel, of whom it is said, “they shall fear the name of the Lord from the West” (Isaiah lix. 19); and the blindness in part is explained in the 41st, 42nd, 43rd, and extends to the 8th verse of the 44th chapter of Isaiah, *addressed to Israel in the Isles*. I select the following proofs: “Who is blind but My servant? or deaf as My messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant?” (Isa. xlii. 19.) This evidently alludes to our blindness as to our Identity with God’s people Israel, and deafness in listening to the glorious evidences of that fact after we had received a knowledge of our Redeemer’s advent, and been God’s messengers to the dark places of the earth wherever they would receive our missionaries. In ver. 16 of this same chapter we have these words: “And I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them;” and again, “Bring forth” (Identify) “the blind people that have eyes, and the deaf that have ears.” (Isa. xliii. 8). Once more, alluding to Israel: “She shall not find her paths.” (Hos. ii. 6). These passages, taken with the context in each case, prove the nature of the blindness, and how difficult it would be to convince them of the truth of their Identity with God’s *elect* people Israel, although they were God’s servants and messengers. I cannot see how any Gentile nation could possibly be in possession of the blessings, taken in the aggregate, promised unconditionally to Abraham, unless God broke His oath to Abraham—unless, too, our covenant-keeping God had altogether changed His character. And do we not, in our prosperity as a nation, in every sense realise every blessing, mark, and sign, which, from Genesis to Revelation, is expressly shown to characterize *God’s ancient people only*, previous to restoration to their land? If God had thus changed, should we not find some faint approach to a parallel in a loving father—say, an Englishman—vowing to give some substantial gifts to his son, which said gifts were to remain as an heirloom in his family for ever, and, in defiance of his oath, that loving (?) father sought out some Caffre, or Hottentot, or North American Indian, and not only bestowed the gifts upon such a

man, but entailed them to his family? Would not the descendants of such a father have just reason to curse his memory? But anything approaching to this conduct could never be perpetrated by the God of Abraham, who has said, "*I will not suffer My faithfulness to fail.*" (Psalm lxxxix. 33). Let God Himself speak: "*My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.*" (Isaiah lv. 8).

The blindness as to our Identity with Israel has rested upon the whole people. Of course that includes myself—a teacher, too, in my humble sphere—as blind as the blindest until God opened my eyes; but, whilst truly we have all been sharers in this blindness, there is evidence in the Word of God that our superior teachers and guides in matters of religion will, as a rule, be the last to have their perceptions quickened to a knowledge of the faithfulness of God and of His unquenchable love for His chosen people Israel. This short-sightedness—I speak generally—is no doubt partly the result of theological training, and it does not require a spirit of divination to explain how. The fact is, that our doctors of divinity—following in the train of Calvin—at Oxford, Cambridge, and other universities, including our Dissenting institutions and colleges, have separated such words as "saints," "elect," and "election" (and similar words, which all had their roots, or inheritance, in Israel), for purposes of abstract reasoning, a thing very laudable in itself if kept within proper limits, which they have not done, they have abstracted these things rather too effectually; for in their anxiety to prove what a saint is, who the elect are, and what is the precise meaning of election, they have totally forgotten the source from which the words were taken, and, in my view, the sooner their successors return to the study of first principles, the better. Beginning to consider the character of the saints in Israel, they have passed on to do the same with the Gentiles—or those they thought Gentiles—and as the new covenant is the most spiritual, and the Gentile believers certainly share the benefits therefrom as regards salvation from sin, the said doctors of divinity—no doubt being very pious and conscientious men—have (*unconsciously*) altogether robbed God's ancient and elect people Israel, and applied the words "saints," "elect," and "election," if not solely, almost so, to Gentile believers in Christ, forgetting, too, that all the covenants,

* In a recent sermon, illustrating God's faithfulness in the fulfilment of His promises, Mr. Conder instanced Sir Charles Napier meeting with a little girl in distress, because she had broken a pitcher. A new one would cost sixpence! Sir Charles told her to dry her tears and he would give her sixpence to buy another pitcher. Finding he had not got his purse with him, he promised the little one that he would meet her the next day, and he refused an invitation to dinner in order to keep faith with the selfsame little girl, though it is plain to see that Sir Charles might have accepted the invitation to dinner, and have given the sixpence to another child, and by so doing would have fulfilled his promise just as faithfully as God is represented to fulfil His specific and equally unconditional promises to Israel, by transferring them to the Gentiles.

QUERY.—What would the little waiting maiden have thought of the transaction?

every one of them, belong to Israel,* who are not, and never can be, "cast off," as St. Paul witnesseth when he says, "Hath God cast away His people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom He foreknew." (Rom. xi. 1, 2). The apostle then goes on to show that the "election of grace" was of His own Tribe. The students of the abstractions of their theological tutors either have improved, or thought they improved, upon these abstractions, until the outcome of it is the creation of a "spiritual Israel," who have no connection with the real Israel, and for which creation, after intense study and patient search in God's Holy Word, I can find absolutely no warrant whatever. When we take up our Bibles, unbiassed by such training as I have tried to describe, *we are unable to find anything of the kind*, as I have shown and see clearly, that *God chose His people Israel to take the lead for ever*. Truly "HE HATH REMEMBERED HIS COVENANT FOR EVER, the word which He commanded to a thousand generations: WHICH covenant HE MADE WITH ABRAHAM, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel FOR AN EVERLASTING COVENANT." (Psalm cv. 8-10).

Another reason why our pastors will be, as a rule, the last to see the truth of our Identity with Israel is to be attributed to the many great and important subjects which claim their attention in the fulfilment of their pastoral duties, and in combating infidelity and vice of every kind, the process of unlearning would take up much time. I am thankful to say, however, that some who have viewed the subject in all its bearings have recognized the truth of it. Mr. Hine stated at Shipley that he had a list of upwards of 500 authorised teachers, including ministers of all denominations, amongst which number are five bishops of the Church of England, all of whom are believers in our Identity with Israel; the truth is also rapidly taking hold of the convictions of the people throughout Britain and her dependencies, and in the United States of America.

I am deeply impressed with the thought that this subject is more closely connected with the extension of the Redeemer's kingdom than you can at present imagine, and that God's agents in this work are among those of whom it is said, "Not many wise men after the flesh, not many mighty, not many noble, *are called*: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring

* "Who are Israelites; to whom *pertaineth* the adoption, and the *glory* and the COVENANTS, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.—Amen" (Rom. ix. 4, 5). There is no rational way to escape the truth taught in this passage. To Israel belongs the adoption, the glory, the covenants, the service of God, and the promises. We have them all, therefore we are God's chosen people Israel.

to nought things that are : that no flesh should glory in His presence." (1 Cor. i. 26-29). To God be all the glory. Amen.

Our Redeemer chose poor and unlearned disciples as the best vehicles for the reception and transmission of the mysteries of His kingdom. He put not forth His God-like power to influence their freewill ; they were left entirely free either to choose or reject, to accept or deny, to love or betray. This was the essential element in all Christ's dealings with the people. Whilst He wrought miracles of healing on the bodies of men, calculated to convince those *who had faith, He did not thrust faith upon them.* He only healed them by His miraculous power "according to" their faith, and seldom, or never, did He exert His power at the request of those who had no faith in Him. This principle remains unchanged to the present time. "Hath not God chosen the poor of this world rich in faith?" (James ii. 5.) A poor shoemaker (Carey) was the means of calling the attention of the higher classes to neglected duty—the duty of Christians to send the Gospel to the heathen, and at first it was pronounced utopian and scouted by them. In all great religious and social movements that have been conducive to the happiness and welfare of our race it has ever been so, and it seems to me the Anglo-Israel question is no exception to the general rule, though the result will be far, very far, greater than all other great religious movements put together, inasmuch as the promised outpouring of the Holy Spirit cannot be accomplished until Israel are not only fully Identified, but restored to their own land a second time, never more to be "plucked up." The poor can and do concentrate their thoughts and fix their attention in the investigation of a subject of importance like the truth we are now considering ; can make it their one engrossing study hour by hour, day by day, and year after year. I can say for myself that after nearly three years of intense study—to the exclusion of every other subject—during my hours of leisure and wakefulness, I am still delighted with the theme, often finding fresh confirmations, and am frequently rewarded by the discovery of new wonders, all tending to strengthen me in the belief that Abraham, Isaac, and Jacob are my forefathers, and their God my God. I am very earnest ! Perhaps you will think me the victim of delusion ! Some think it is a subject for foolish jesting ! Time will show ! It cannot be a subject for frivolity, however, when the honour and faithfulness of God are concerned in it. Thousands of men and women—chiefly of the humbler and lower classes*—throughout the world are reading their Bibles with that close application which cannot fail, with God's blessing, to produce good results, and which they did not do before the darkness which obscured their mental vision was removed. They can see clearly what was before shrouded with mystery, and it is

* We are thankful to note the cheering intelligence that we are less isolated in the work of proclaiming the Identity. The learned, the noble, and the wealthy are beginning to aid us in spreading the glorious truth that we are "the covenanted people," and there is evidence that this fact will soon be universally accepted.

daily becoming easier to understand our Redeemer, the Redeemer of Israel and the Saviour of the world, when He says, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 31). Jesus Christ also said to His disciples after His resurrection, "O fools, and slow of heart to believe *all* that the prophets have spoken" (Luke xxiv. 25). Why did He thus characterise them if prophecy was so difficult to understand as some would have us believe? We who have been and are now studying so closely the utterances of God, as recorded in the prophetic books of the Bible, are perfectly indifferent as to being called fools by men, neither do we find that our intellects are becoming weakened, as some say, by believing *the truth of God*. The shepherds of Israel who, like Mr. Spurgeon, are telling their flocks not to meddle with prophecy, but to study the New Testament solely, cannot be in the path of duty, for if we take them at their word, we do not proceed far before we are sent back reproved and humbled by their Master and ours, to do the very thing they have so foolishly advised us not to do. We have the confidence to believe that the Master—the Hope of Israel—will not be angry with us for observing "the signs of the times," for which we have not only His sanction, but His express command. Obedient to this direction, this high authority, we have been led to see very clearly that, according to precedent, every prophecy, whether of a temporal or spiritual nature, must have a literal fulfilment, and that the literal fulfilment is *the most spiritual*. Placing passing events and past history side by side with prophecy in numerous instances, we at once see the fulfilment, and when so fulfilled, we can put our finger upon the passage, as our Lord taught us, and say of some remarkable event, "That it might be fulfilled which was spoken by the prophet," and the recognition of the fact that we are God's people Israel becomes to us the very key of prophecy. As an instance, we can see that our occupation of the Island of Cyprus and the Protectorate of Asia Minor is accomplished, that it might be fulfilled which was spoken by the prophet Amos, saying, "That they may possess the remnant of Edom" (Amos ix. 12). This is the second answer to David's prayer, "Who will bring me into the strong city? who will lead me into Edom? Wilt not Thou, O God, who hast cast us off?" (Psalm cviii. 10, 11.) To that possession it will undoubtedly lead, and as that was promised to Israel and to no other nation, it is a strong proof that we are Israel. Another instance which occurred just before is equally conclusive. Our presence with our fleets towards the close of the Russo-Turkish war, was seen by believers in the Identity to be in order that it might be fulfilled which was spoken by the prophet Ezekiel concerning Mount Seir (Edom—*i.e.*, Turkey) at the very time when his "mountains," and "hills," and "valleys," and "rivers" were filled "with his slain" (see Ezek. xxxv.). "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come." (Ezek. xxxvi. 8). Their dead lay in heaps in the mountains,

hills, valleys, and rivers for months, as you know. We were the only people *at hand* for the fulfilment of this prophecy, and the strictly legitimate conclusion is not only that we are Israel, but also that the time is not far distant when shall be fulfilled (along with numberless other predictions) that prophecy by Jeremiah—namely, “In those days the House of Judah shall walk with (margin, *to*) the House of Israel (a very plain proof that they are two nations, or how would it be possible for one either to walk with or to the other), and they shall come *together* out of the land of the North (Britain), to the land that I have given for an inheritance unto your fathers.” (Jer. iii. 18).

But this passage of Scripture, and scores of others, in the eyes of some who are spiritual in the superlative degree, are never to be fulfilled. This is being spiritual with a vengeance, for the charge is true. Having created a spiritual image, they bow to it themselves, and expect others to do the same. As an illustration, I will just give two facts which only occurred recently, and, if disputed, can be easily verified or contradicted. On Monday evening, Dec. 9, 1878, I delivered a lecture on “Britain (or Israel) the Last Empire,” in Marshall’s School, Holbeck, and at its close a Mr. Coulson observed in reply, “If you are expecting the return of the Jews to Palestine, you are looking for something that will never take place! All God’s promises to them are cancelled on account of their wicked rejection of Christ!” I cannot say that I was surprised at the denial of a fact which you still believe. I only saw in that negation the logical sequence of the treatment which, on account of our blindness, has been so plentifully awarded to the Ten Tribes. At the same time as Mr. Coulson was thus delivering himself and extinguishing the Jews to his own satisfaction, I found, on referring to the *Yorkshire Post* the next morning, that the Secretary of the London Society for Promoting Christianity *amongst the Jews* (the Rev. M. Archdall) was speaking of their neglect in the following plaintive strain: “Surely a large town like Leeds ought to do something more for the society than it is doing. I am sorry that Dr. Gott (the Vicar of Leeds) has left the meeting, for I wished to have said in his presence that the clergy are not alive to their duties on the subject. I came to Leeds about a month ago to advocate the claims of the society. I have seen a large number of the clergy about the matter, and most of them professed to evince a lively interest in the work. I was therefore the more surprised to find that many of them objected to venture out in a fog to a Jew’s meeting; they made all sorts of excuses when I asked them to have special services in the society’s behalf in their churches; and in all Leeds on the previous day (Sunday), when the anniversary sermons were preached, *offertories were only devoted to the Jews in three of the churches*. I wrote to thirty-five clergymen asking them to attend an afternoon meeting that day (Dec. 8, 1878.) The meeting was held, Canon Temple presided, and THERE WERE NOT HALF-A-DOZEN OF THE CLERGY PRESENT. I turned to the report, thinking that surely a few of their names would be found in the subscription list, *but there again I had miscalculated.*”

It is very plain to see that Christian men and women are about to treat Judah as they have so long treated her sister Israel. They have pushed Israel over the precipice and placed Judah on the very edge of it; and, if God does not put forth His hand to prevent it, they care not how soon Judah and Israel become "dry bones" in the same valley. In the meantime we Identity believers have not lost sight of either Judah or Israel. We still see them as two distinct portions of what, in the future, will become one nation—as different in character and as independent of each other as they were on the day when God sent the message to Judah and Benjamin to prevent the carrying out of their intentions to shed their brethren's blood. The said message was explicit, and their obedience was unhesitating and complete. God said their separation into two nations was from Him, and Judah and Benjamin broke up their gathered hosts and each warrior returned to his tent (1. Kings xii. 21-24). It is also evident to us that Judah—with Levi—is awaking to the consciousness of the fact that Britain will be instrumental in their restoration, and ere long they will come to us, as the best friends they have in the world, with the express intention of returning to Palestine. Then, to their own surprise, and to the surprise of vast numbers of Englishmen, will they find in us the Long-lost Tribes they have so frequently sought for, but could not find, simply because God willed it to be so. When this time arrives, great will be the preparations, great the rejoicings, and the whole world will shout for joy at the "manifestation of the sons of God," (Romans viii. 19.) His elect people Israel. Of course (as is plainly stated in Scripture) Israel—*i.e.*, Ephraim, of the Ten Tribes—being too numerous to return *en masse*, and having to retain her possessions, will only return representatively—*i.e.*, "one of a city" (some leading man) "and two of a family." The whole of the passage is: "And I will take you one of a city, and two of a family, and I will bring you to Zion." That this Zion is the earthly Jerusalem is apparent from the immediate context: "And I will give you pastors according to Mine heart, who shall feed you with knowledge and understanding"—Jer. iii. 14, 15.

In the meantime, as you take an entirely different view from myself, and have recently delivered two lectures on the subject of the Ten Tribes of Israel, I consider it my duty, in the interests of truth, to give the other side of the question some consideration. In doing this, whilst I frankly acknowledge your superiority in scholastic attainments, I feel myself in duty bound to be outspoken. It is not a subject, in my opinion, which ought to be interfered with by notions of etiquette! God is "no respecter of persons," and in His sight all men are equal. In the consideration of His revealed truth we must therefore shelve artificial distinctions with regard to rank, station, and education. We must look at the evidence fairly, and to do this we must consider the facts as sincere Christian men only, and in that sense equal. At the same time I earnestly beg of you to receive my assurances that I am not acting in a contentious spirit but (wrong or

right) from pure conscientious belief. If I say anything that is not the truth, you are able to scatter my false assertions (if they are really such) to the winds. Having thus decided, I shall withhold nothing which I consider relevant to the subject; I shall

“Nothing extenuate, nor set down aught in malice.”

In doing this, you must excuse me for saying, in all candour, that your arguments were the flimsiest and of the most illogical description I ever heard you give utterance to, and totally insufficient to lead any thinking person to support your conclusions. I am myself (knowing as I do the firm grasp with which you handle other subjects) at a loss to conceive how your deductions can be satisfactory to yourself. I think—taking for my weapon the Word of God—there will be little or no difficulty in showing how futile and weak are the arguments you have advanced (even were I to allow them to stand unchallenged) to set against the weighty arguments which I can bring—leading to an entirely opposite conclusion—based as they are on the truth and unchangeableness of our covenant-keeping God.

Selecting for your text the words recorded in Matt. x. 6: “But go rather to the lost sheep of the House of Israel,” you observed that Christ did not mean they were lost as a nation, but that they were lost to a knowledge of salvation, which knowledge He wished to be conveyed to them. Knowing as I do that He was God as well as man, and having so many proofs of His human sympathy, I am quite sure that He sympathised with them under their seven-times punishment (*i.e.*, 2520 years, reckoned by the year-day theory which you believe) and I believe it was arranged by the order of God’s providence that the Ten Tribes, or a portion of them, should then be in the very regions to which the apostles were sent at the command of Christ. We have the authority of Josephus as to the fact that such was the case.* The Messiah is, however, more than a Saviour to Israel. He is their Saviour if they will believe in Him, for He came to be the Saviour of all men—and *they are men*—in virtue of the promise to our first parents that “the seed of the woman should bruise the serpent’s head!” But He was also the *Redeemer of Israel* (including Judah), for I find, after a patient and careful examination of every passage where Christ is referred to as the *Redeemer*, the word applies to Israel solely, and is never applied to the Gentiles unless it be in that sublime passage in Job, “I know that my Redeemer liveth.” (Job xix. 25). This only applies to himself, if he was in reality a man; but the learned rabbis say that the Book of Job is a “sacred allegory for the instruction of Israel;” and certainly no one can tell who he was or whether he had an earthly existence. Every other passage, excepting this, where the word “Redeemer” occurs is in connection with Israel, both in the Old and in the New.

* “The Ten Tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers.”—*Antiquities*, Book xi. chapter v., section 2.

Testament; and St. Paul shows the reason why Christ could only be the Redeemer of Israel to the exclusion of every other nation, for he tells us that He came "to redeem them that were under the law" (Gal. iv. 5). This law was never the Schoolmaster of any Gentile nation, and the apostle confirms the fact by telling us that they—the Gentiles—"are a law unto themselves" (Romans ii. 14), not having the law; and again, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;" (Romans ii. 12). Then we are led into heaven itself, where the 144,000 of the "elect of Israel"—12,000 of each Tribe, "according to the number of the Tribes of the children of Israel," are represented as singing a new song, which none else could sing, of which song the words, "for Thou wast slain and hast redeemed us to God," forms the burthen, whilst the song of the "ten thousand times ten thousand, and thousands of thousands," a limitless number, sing only of salvation—not redemption. If there is an atom of proof that God has withdrawn His favour from His chosen people Israel, why retain the earthly names of each of their Tribes in heaven, and more than that, every one thus selected, separately "sealed" as the "servants of our God, in their foreheads?" Surely this should lead us to admire God's effectual call—or election of Israel, who, throughout the Bible are alone nationally called the "servants of God," who has never left Himself without a remnant of true worshippers somewhere in Israel, though we—far less likely than the inspired prophet Elijah—could not see, at different stages of the world's history, where that remnant was; and it was not necessary for God to reveal their existence to us as He did to Elijah for his encouragement, under the peculiarly trying circumstances in which he was placed.

You did not, in speaking of the history of the Ten Tribes, show how it was the evident intention of God—long before the revolt under Jeroboam—that Israel should become a separate nation from the nation of Judah. The subject was, perhaps, too new for you to arrive at this conclusion, though I frankly accept your assurance that your opinion has been formed by "not a little study." You advanced arguments which convinced me, however, that, had you studied the subject a great deal more, you would never have hazarded opinions which only require a slight touch of truth to burst them like bubbles, and leave as little to be seen after their collapse. On the one hand, I very much regret that you did not suspend your judgment, for it gives me pain to have to show that you are wrong; yet, on the other hand, I rejoice and heartily thank God, if by the wisdom He imparts to those who ask it in faith, He enables me to place the evidence before you in so clear a light that you will yourself believe and publish the grand truth to others. I will then—without the least semblance of a spirit of dictation, or of ignorant assertion—try briefly to supply a little of what you have left unsaid, and which is essential to a proper understanding of the subject. First, then, I

noted that you did not mention that for the first seven years of King David's reign he ruled over the Tribe of Judah only, whilst at the same time Ishbosheth (Saul's son) reigned over Israel; nor did you make the slightest allusion to the fact of Absalom's revolt, and how he drew Israel away from their allegiance to his father, though both circumstances were training them for that long period of independence and separation, as nations, which God Himself intended should take place, as is clearly proved by the fact—of the greatest importance—that when the final division came, God sent a message which effectually disposes of the assertion that their sins were the principal cause of the estrangement and division which ensued between the Tribes of Israel and Judah. Rehoboam had gathered together an army of no less than 180,000 men of the House of Judah, and of the Tribe of Benjamin, and these chosen warriors were quite ready to "fight against the House of Israel to bring the kingdom again to Rehoboam." At this most critical moment God interposed, and sent Shemaiah the prophet to speak to the gathered host in the following words: "Thus saith the Lord, ye shall not go up nor fight against your brethren, the Children of Israel: return every man to *his house*; for **THIS THING IS FROM ME**" (1 Kings xii. 21-24). Now, if God really did ordain this—and I dare not say or think otherwise, for it is Himself who speaks—and as it is likewise true that He recognizes them as two distinct nations up to the time of their final return (of which fact I intend to give positive proof as amongst my strongest reasons, after I have dealt with your arguments), that is sufficient evidence for me, and you would yourself tell me—were I to ask you the question whether I was to believe God or man—to believe God's Word and reject the teachings of man, for God cannot err.

I thought you tried very hard—though I deem conscientiously—with the few facts you had at command, to prove that the scattered Jews are the whole of God's people Israel, excluding the possibility of there being any other portion of them, and even going so far as to say that Dan was probably absorbed in Judah, and also that in answer to the many invitations of Hezekiah to considerable numbers of the Tribes of Ephraim and Manasseh, in order to re-unite them, and induce them to resume temple-worship, that numbers of the Tribes of Manasseh, Asher, Issachar, and Zebulun did return, and were with them when King Josiah gave a similar invitation.* With respect to Dan it is impossible for that Tribe to be absorbed, as you say, for the simple reason that at the final return the land will be over seventeen

* When Hezekiah (in 726 B.C.) sent to invite the tribes of Israel to come to Jerusalem to keep the passover they had not gone into captivity (see 2 Chron. xxx. 1), and in the succeeding chapter we find those who responded to Hezekiah's invitation went home again after the celebration of the passover: the words are very plain, "Then **ALL** the Children of Israel returned, **EVERY MAN** to his possession, into their own cities" (2 Chron. xxxi. 1). There is no evidence that any of the tribes of Israel (except Benjamin) were present when Josiah kept the passover (see 2 Chron xxxv. 1 to 19).

times the extent of the land which the whole of the Twelve Tribes ever occupied, and Dan's portion is the very first mentioned, as you will find if you turn to Ezek. xlviii. 1: "From the North end to the coast by the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus Northward, to the coast of Hamath (for these are his sides East and West); a portion for Dan;"* and every one of the Tribes is to have his separate portion, equal in extent to that of Dan, as anyone can see who will take the trouble to read the chapter. It does not appear to have entered your mind that they revolted in a compact body of Ten Tribes, and that they have to return as such. That those who did return and remained, did become absorbed in Judah I fully believe, for Josephus maintains the fact that "Israel" remained distinct from "Judah" down to his time. I need not say that Josephus is an indisputable authority, and one from whose writings you have yourself quoted. To me it appears ridiculous in the extreme that you should consider the small number, a mere dribble, who accepted the invitation and returned, could, with the slightest show of reason, be called a return of the Ten Tribes. Those who did return, if they remained permanently, were certainly absorbed in Judah, for in addition to the evidence of Josephus, you cannot ask the question of any intelligent Jew as to the Tribes, but he will tell you that the Jews of the present day have only with them members of the Tribe of Judah with Levi; and I have put the question to several. As to the absorption, of those who returned, in Judah, that would effectually put an end to their tribal distinction; but you might as well argue that if you sat down to a cup of tea, and put therein only two or three lumps out of an up-heaped sugar-basin, that by so doing you had emptied the basin, as to prove from the few who did return that the whole of the Ten Tribes had returned. The two or three lumps of sugar put into your tea would be dissolved and imbibed, and become absorbed into your system, and form part of it: but what of the greater portion which you never took out at all? and by a parity of reasoning, I ask, what of the still greater numbers of all the Tribes of Israel who never returned? No, no, Mr. Conder,

* Mr. Conder in an astounding foot-note to page 233 of the *Evangelical Magazine* (1879), speaking of Ezekiel xlviii, which refers to Dan, says, "The mysterious symbolism of the latter part of Ezekiel, whatever be its true meaning, cannot be taken as informing us of any historical fact." To those who take the Bible as their rule of faith, and know anything of Sacred History, nothing can be clearer than the prophetic utterances in this chapter, for it is a well-known fact that the Israelites never possessed the land to the full extent that God had promised them. There can be no mysterious symbolism in this particular chapter, and as it does not inform us of any *past* historical fact it shows plainly that what is recorded therein will *become* history in the future when the prophecy receives its literal fulfilment. Dan will then come out as a distinct tribe, and possess the northernmost portion of land having the exact boundaries promised in the 1st verse. Every "jot" and every "tittle" will then be accomplished, for *one and every* Tribe mentioned. The prophetic dream of future events recorded in Gen. xv. 13 to 21, is parallel: it was not history at the time but *became* history as the revelation to Ezekiel *will become* history in the near future.

you cannot make me believe that the whole can be consumed by merely taking a part; and if your reasoning concerning the amalgamation of Israel and Judah does not show something tantamount to this, I am at a loss to know what it does show! * Further, with regard to the Tribe of Dan at their first settlement in Palestine, they had only a small portion of land assigned to them on the sea-coast—not exceeding ten miles of coast-line—in which the port of Joppa was included, being Israel's sole sea-port during their occupancy of the land. Tyre, and the whole coast to the North of Dan, belonged to the Phœnicians, while the coast South of Dan was occupied by the Philistines. This little portion of territory became too small for the Tribe of Dan, and in fulfilment of the prophetic blessing of the lawgiver, "Dan shall leap from Bashan," (Deut. xxxiii. 22) he secured, by right of conquest, another portion of land to the North-east of that which was already in possession of the other Tribes of Israel. This last portion of Dan would doubtless be taken captive by Shalmaneser, as from its situation it would be one of the first points of attack. With the sea-coast portion of Dan, however, the case was far different, for instead of being the first, it would be the very last point of attack, and being the sailors of Israel, and abiding in their ships, as Deborah had foretold (see Judges v. 17), this section of their Tribe escaped the captivity, and took their families with them, just as our own British tars would do under like circumstances, by flying at the approach of danger. Mr. E. Hine very satisfactorily proves (see page 12 of the Identifications) that Dan settled in the North of Ireland, B.C. 720. This corresponds with the time when the sending

* We should not find it very difficult to prove our Identity with Israel from the admissions of our opponents. Taking this point to begin with, Clericus says, "Nearly every Biblical student knows, that in the days of Rehoboam (Solomon's son) ten Tribes revolted against his throne, leaving only two that were loyal and faithful, viz.: Judah and Benjamin, and that this division in Israel has continued unto this day."—*The English Nation not the House of Israel* (section 1, page 4).

Mr. John Wilkinson says, "Some forty or fifty thousand Jews, of Judah and Benjamin, returned to Palestine about 536 B.C., after 70 years captivity, to represent the nation in Palestine on the coming of the Messiah."—*Englishmen not Israelites*, page 22.

Our bitterest opponent, the Rev. J. B. Clifford, of Bristol, recognises the truth of this separation, he says, "Here, then, we have distinct historical evidence that, in the time of Josephus the Ten Tribes were still in the very regions into which they had been carried captive."—*The Anglo-Saxons and the Israelites*, page 25.

Mr. Roberts, of Birmingham, in his discussion with Mr. Hine, also acknowledges the distinction and separation of Judah and Israel. Clericus, Wilkinson, Clifford, Roberts and Stanley are, assuredly, quite right on this point, which is also admitted by hundreds, if not thousands, of Biblical students who have never concerned themselves as to whether the British are the ten tribes or not.

Charles Stanley (our most recent opponent) says, "True, this is only history: but is there not every probability that such a learned man as Josephus would not have written so distinctly about the Ten Tribes, if it had not been known in his day that they were beyond the Euphrates."—*The Lost Tribes of Israel*, pages 10 and 11. Further down, on the 11th page, he adds the important fact, "Since then there is nothing very clear about them in history."—This is a clear admission that they were lost.

of the Tribes of Israel into captivity was in process—viz., from B.C. 725 to 721. In his island refuge Dan ruled over his own Tribe, in fulfilment of Jacob's prophetic blessing: "Dan shall judge his people, as one of the Tribes of Israel." (Gen. xlix. 16.) A prince of this very Tribe was found ruling over his people when the daughter of King Zedekiah arrived—brought over, it is supposed by the prophet Jeremiah, to whom the Word of God declares she was given in charge. Be this as it may (as to Jeremiah bringing her), it is amply verified by the ancient chronicles of Ireland, that at the exact time of the captivity of Judah, a sacred Ollam, or prophet did arrive, bringing with him a princess from the East, named Tea-Tephi, and the stone called "Jacob's Stone," which identical stone is now placed under the Coronation Chair at Westminster Abbey.* The princess was united by marriage to the reigning prince. This fact is also proved by the many purely Hebrew names which remain to this day in the very locality where the Tribe of Dan—*i.e.*, the sea-coast portion—were located. Thus you see Dan is not absorbed in Judah, but is quite ready, when God wills it, to take the portion which God has assigned to them, on their restoration to Palestine.

As you have failed to prove that Israel and Judah were united before the latter went into captivity, I will proceed to show the utter impossibility of proving from Scripture that they became united afterwards. Both Ezra and Nehemiah are very definite on this point, and I must confess I am at a loss to conceive how a man with your usually sound judgment failed to see it! In the very same words you will find it expressly stated who did return (see Ezra ii. 1, and Nehemiah vii. 6.) "Now these are the children of the province that went up out of the captivity, of those which had been carried away, *whom Nebuchadnezzar the King of Babylon had carried away unto Babylon, and came AGAIN unto JERUSALEM and JUDAH*, every one unto his city." Added to this there is absolutely no mention made of any Tribe, save those of Judah, Levi, and Benjamin. This is clear and positive proof that those who returned were solely composed of, or rather, selected from (for numbers remained behind and never did return) the identical captives, or their descendants, *whom Nebuchadnezzar took captive*, and entirely explodes your argument that some of the Ten Tribes returned with them. In fact—starting as you assuredly have, on a false premiss—your after arguments fall to the ground, but, in order to show you that the remaining arguments are quite as easily disposed of, I will still treat them as evidence.

You quoted from 1 Chron. v., vii., and ix., which chapters, you observed, averred that Israel were "reckoned by genealogies" as a nation of Twelve Tribes and not as two nations, but the futility of your argument lies in the fact that this kind of reckoning took place, in the instance you quote, from five to eight centuries before the

* Should the reader visit the metropolis and go to look over the Abbey he has simply to ask to see "Jacob's Stone," and the conductor will take him direct to it.

children of Israel went into captivity, and when all the Tribes were one nation. It only requires the simple comparison of a few dates to brush arguments like these away altogether as being very wide apart from the subject we are considering. The "reckoning by genealogies" mentioned in the fifth and seventh chapters occurred 812 years before Judah went into captivity and 882 before her return—that is,

In the year B.C. 1400
Judah came out of captivity . . . B.C. 518

Difference 882 years,
as may be ascertained by referring to any Bible with marginal dates; and surely I need not say to a man of your learning that to take this for a guide would be quite as absurd as to read the history of the times of William the Conqueror to ascertain what is done in the nineteenth century; the "reckoning by genealogies," therefore, could not apply in any way to the separate nations of Judah and Israel. With regard to the ninth chapter of 1 Chronicles, my reply shall be simply a quotation from Mr. Hine's "Oxford Wrong," page 179: "But let us further examine 1 Chron. ix. 1—3, given as furnishing a proof that many of the descendants of the Ten Tribes of Israel returned with Judah and Benjamin when these Two Tribes returned from the Babylonish captivity. The quotation says:—'So all Israel were reckoned by genealogies, and behold they were written in the book of the kings of Israel and Judah who were carried away to Babylon for their transgression.' It will at once be seen, by examining this ninth chapter, that all Israel were the Twelve Tribes, and the reckoning by the genealogies and writing in the book of kings of Israel and Judah took place 1,200 years before Christ, and over 500 years before the Ten Tribes went into captivity, and, therefore, could not possibly have had anything to do with the return of Judah from Babylon. Ezra is supposed to have compiled the books of Chronicles from the ancient records of the kings, and, therefore, he begins with Adam, Seth, Enoch, &c., giving their genealogies as he found them from the earliest times; and then he says in chap. ix. 2, 'So all Israel were reckoned,' &c., Now to apply this to the reckoning after the Babylonish captivity is indeed strange and unaccountable."

The "reckoning by genealogies" in Ezra's time was certainly confined to the three Tribes of Judah, Benjamin, and Levi, according to his own (Ezra's) definite statement; and very imperfect that "reckoning" was, for we read in Ezra ii. 59, "And these were they who went up from Telmelah, Telharsa, Cherub, Addan, and Immer: *but they could not shew their father's house, and their seed, whether they were of Israel;*" and again, others mentioned in the 61st and 62nd verses, some of the children of the priests were equally at fault, for "they sought their register among those that were reckoned by genealogy, *but they were not found:* therefore were they, as polluted, put from the priesthood." Ezra doubtless had possession of the old genealogical lists, and would refer to them, if he edited the Books of the Chronicles

of the Kings of Israel, but there were those amongst the people who had lost all trace of their ancestry—as is common with Englishmen—“and the Tirshatha (margin, Governor*) said unto them that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.” This the Tribe of Levi, and not only the Tribe of Levi, but all the Tribes of Israel, are still waiting for, as they have not had it restored to them since the return from Babylon. The Urim and Thummim and the ark and its belongings were given in charge to Jeremiah, and it is supposed, with some degree of probability, they are buried in Ireland in the mound at Tara (pure Hebrew for repository); but, be that the case or not, the Urim and Thummim will doubtless be forthcoming when our tribal distinctions have to be decided.

As you have thought the terms, “men of the people of Israel,” “Children of Israel,” “they of the people of Israel,” “the people of Israel,” &c., mentioned by Ezra and Nehemiah, proved the presence of the whole of the Twelve Tribes, I must show the contrary. In 2 Chron. xi. 3, we have these words: “Speak unto Rehoboam the son of Solomon, King of Judah, and to *all Israel in Judah and Benjamin.*” In this case we know to a certainty that *the Tribe of Benjamin was the only Tribe of Israel present*, and yet this one solitary Tribe is called “*all Israel.*” Of course you are aware that the words “in Judah and Benjamin” simply mean those of the Benjamites who “dwelt in the cities of Judah,” and also those “who dwelt in their own cities.” Now, as they alone, a single Tribe, were called all Israel in this case—just in the same way as we call the “All England” cricketers “All England”—it is sufficient proof that none of the other Tribes were with Judah after their return from the captivity, especially when we find that no mention is made of any other Tribe except Judah, Levi, and Benjamin. Another proof is that in one place in Ezra—if not more—it is very guardedly said, “all Israel *there present*,” (viii. 25.) certainly Benjamin, the only Tribe God had given to Judah to be “a light” to them. The more I read my Bible—and we Anglo-Israel believers do read our Bibles with a zest which we devoutly wish was more general—the stronger is my conviction that everything will be done precisely as God hath ordained; and in the present instance I believe confidently as He only allowed Judah to have one of the Tribes of Israel, there could not, by any possibility, be any of the other Tribes among the Jews, and never will be until they are made one united nation to be “*no more plucked up*” while the earth remaineth.

You also advanced as a proof that the whole of the Twelve Tribes were present on that occasion, the statement in Ezra viii. 35, where it is said: “Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, *twelve bullocks for all Israel.*” As this view, in my

* Nehemiah was the Tirshatha, or Governor, here alluded to (Nehemiah viii. 9).

opinion, would do violence to the Word of God, I must try to show you a more probable and satisfactory solution. In Joshua iv. 2-3, we have these words: "Take you twelve men out of the people, out of every Tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night." Joshua did as he was commanded by the Lord, and he told the men selected from each Tribe to take up a stone "*according unto the number of the Tribes of the children of Israel*" (v. 5); and in the 8th verse we are told that they took up twelve stones, "*according to the number of the Tribes of the children of Israel.*" In the first book of Kings xviii. 31-32, we read, "And Elijah took twelve stones, *according to the number of the Tribes of the sons of Jacob*, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord." In this last passage only nine* of the Tribes of Israel were present, and yet all the Tribes were represented by the twelve stones chosen by Elijah for the express purpose "*according to the number of the Tribes of the sons of Jacob*" (or Israel). So in respect to the burnt offering for "all Israel" instanced by Ezra, it is reasonable to conclude that although only three of the Tribes were present, the "twelve bullocks" were offered "*according to the number of the Tribes of Israel.*" Everything for Israel, or representative of Israel, was according to the number of the Tribes of Israel. Twelve pillars (Exod. xxiv. 4); twelve stones on the high priest's breastplate (Exod. xxviii. 21), and in numerous other instances, and even in the Revelation of St. John, where we have twelve gates, twelve angels, twelve foundations, twelve apostles, twelve pearls, twelve manner of fruits, *all according to the number of the Tribes of Israel.*† The Ten Tribes certainly became lost to historical knowledge, and most assuredly the name "Jews" or "Judahites" was never applied to the separate nation of Israel and never will be so even when permanently united at the second return of the whole of the Twelve Tribes, even then there will be the same distinction as exists between the English and the Scotch who are all Britons.

I was surprised to hear you speak of the prophet Ezekiel and the prophetess Anna just as if they were ordinary individuals, and had no stronger motives or impulses to guide or to inspire their actions

* Or Ten Tribes, reckoning Ephraim and Manasseh as separate Tribes, for sometimes in Scripture Joseph is reckoned as a tribe, and when such is the case, includes Ephraim and Manasseh.

† I find our opponent Mr. John Wilkinson coincides with me in my views on this point, he says,—"*As representatives of the nation, the few thousands of restored Jews, of Judah and Benjamin, offered sacrifices for the Twelve Tribes, setting forth thereby the unity of the nation in the purposes of God.*"—*Englishmen not Israelites* page 23. Just so! God purposes in the future to bring Israel and Judah together into one nation no more to be divided.

than those which are common to all. I could see very clearly that supposing any of the Ten Tribes were in Shushan in Ezekiel's days (in which province the Jews were largely located) and God had intended him to take a message to them, he had no alternative but to go. Had he refused to go to Shushan when such a command was given to him, and attempted, like Jonah to proceed in a contrary direction, God would assuredly have made him obedient, even had it been requisite to prepare a great bird instead of a great fish to carry him there. To argue from the prophet's presence in Shushan * that the captive Israelites—many of them with large families—returned, is to say the least, very insufficient reasoning: there is however, as you know, no account of Ezekiel going to Shushan, he went to the captives by the river Chebar. Then with regard to Anna, an inspired prophetess, she knew that the coming of her Messiah was very near at hand, which knowledge was either hidden from the rest of her Tribe, or they were as slow to believe it as many Englishmen are now with regard to their Identity with Israel; distance in her case would be of little consideration, even had she been so far off as Shushan, a province on the borders of Persia, which was only taken by Nebuchadnezzar from the Persians 582 B.C. *i.e.* six years after the completion of Judah's captivity. She would undoubtedly have contrived to be present at the Advent of her Redeemer, the Redeemer of Israel, however great the distance; but, as before stated, we have the evidence of Josephus that many of the Ten Tribes were then not far distant from Palestine in the regions spoken of by Peter (see 1 Peter i. 1; James i. 1). The Tribes of Zebulun and Naphtali are not mentioned in the passages you refer to in Matt. iv. 13-15, and Isaiah ix. 1-2; it is only the land they formerly occupied which is referred to. The Tribe of Benjamin (called Jews, but not Jews) occupied it under its new name of Galilee, in Christ's time, and was the great light there spoken of.

It was hardly fair of you to measure the distance from Jerusalem to Habor or Habour "as the crow flies." You know as well as I do that men have been trying for centuries to achieve that mode of locomotion, and numbers have come to grief or to a premature end in the attempt. If the laborious and painful track of the travellers between the two places named had been measured in those days, making full allowances for elevations and undulations, and the circumvolutions of mountains, and for finding the fords of rivers, the

* The facts prove that the captives visited by Ezekiel in 603 B.C., were those who were taken the earliest by Nebuchadnezzar 606 B.C. when that monarch plundered the temple and made Jehoiakim pay tribute. Amongst these first captives was the Prophet Daniel and his fellows.—see *Chron. of Ancient and Mediaval History*, by F. Mc. Burney. Ezekiel himself proves the truth of this for he says "I was among the captives by the river Chebar * * * * In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity."—(Ezek. i. 1-2). The Bible Student will find that Ezekiel speaks in the singular number, he always says them of the captivity, not those of the captivities, plainly showing that it was the Babylonian alone and not the Assyrian captivity to which he referred.

distance would have been nearer 800 than 500 miles, measured "as the crow flies." There could have been no return in Ezra's day if he had anything to do with writing the Chronicles, for he explicitly declares "the Lord removed Israel out of His sight, as He had said by *all His servants the prophets*. So was Israel carried away *out of their own land to Assyria unto this day*" (2 Kings xvii. 23). If words have any meaning, there could have been no return of the Ten Tribes in Ezra's time! In the next verse, (2 Kings xvii. 24); we are told the King of Assyria filled their cities, &c., with Cutheans, to bar their return. Sargon took away every one he found, as he himself declared: "I besieged, took, and occupied Samaria, and carried away 27,280 persons who dwelt in it."

You did not for a moment consider the possibility that the Ten Tribes may not have been in any part of Nebuchadnezzar's dominions at the time of Judah's captivity, so that when that captivity did take place, there could be no mixing up of "backsliding Israel" with "her treacherous sister Judah," neither, for the same simple reason, could there be any return of any of the Ten Tribes! We have clear and positive evidence that the nation of Israel were far beyond the reach of those who heard the proclamation of Cyrus. God told them by His servant Moses—four times repeated—"If ye will not yet for all this hearken unto Me, then I will punish you *seven times more* for your sins." (Lev. xxvi. 18-21-24-28.) They did not hearken to God's voice, but fell into idolatry; and as God never speaks without performing the word spoken, it was impossible for them—or any portion of them—to return to the land from which it was God's will they should be so thoroughly uprooted, until the expiry of the 2,520 years, which is the exact term of their punishment according to the year-day theory, which we both accept. This fact, taken with God's own recognition of Israel and Judah as two perfectly distinct nations up to the time of their final restoration, renders the positive evidence given by Esdras not only credible, but conclusive. And you have yourself taken the Apocryphal writings as an authority by quoting from the Maccabees. Esdras, then, who gives a similar account of the captivity of Judah to that furnished by Ezra and Nehemiah, says: "Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea (Hoshea) the king, whom Salmanasar, the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, *that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt*, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over, for through that country there was a great way to go—namely, of a year and a half, and the same region is called Arsareth." (2 Esdras xiii. 40 to 45.) Now, with this precise information before us, we can readily conceive how it was that Ezekiel

found none but Jews by the River Chebar, the locality of which is not definitely known, and cannot be found in any map, ancient or modern (Bible Cyclopedia, by Rev. J. P. Lawson, M.A.), and also how the learned Rabbi you spoke of (Rabbi Benjamin of Tudela) found numbers of Jews in Persia and Syria so many years after, and mistook them for the descendants of the Ten Tribes, who never were in Persia at all: and this is also a guide to unravel the entanglements into which travellers of the 19th century have fallen regarding the Nestorians who now occupy the hill country of ancient Assyria, and the people of Afghanistan, both of which peoples have been imagined to be descendants of the "Lost Ten Tribes." The only rational conclusion, in my opinion, is—believing God in the first place, and then taking the evidence of history—that Israel (*i.e.*, the Ten Tribes) were far away then, being "sifted," as God declared they should be, "among the nations," and these people—the 25,000 Jews in the city of Amara, the Nestorians and Afghans—if Israelites at all, could only be Jews, the descendants of those of the Babylonian, and not of the Assyrian captivity.

There is also another thing which by this view is rendered perfectly clear and comprehensible, and that is how impossible it was for the Ten Tribes to be Jews or be called Jews, for the first mention of them as such was in the reign of Ahasuerus, the successor of King Nebuchadnezzar, whose palace was at Shushan, the metropolis of the province before mentioned, recorded in the book of Esther,* which no one can read without seeing, with yourself, that the Jews were very numerous, and were spread throughout the empire; so numerous, indeed, were they as to be a great source of trouble to the Babylonians, and to cause them to plot for their destruction, as the Persians are doing at the present day. The only reasonable conclusion (as it appears to me) is, taking the number of those who did return under Cyrus, to re-build Jerusalem, that comparatively few of the captive Jews returned, perhaps not a tithe of the number who chose to remain behind in the land of their captivity, where they were so well treated by the good King Cyrus, whose proclamation was permissive and not coercive. Both those who remained behind and those who returned were therefore *strictly Jews* of the Tribes of Judah and Levi, as well as those *not strictly Jews*, whom God had given to be a "light always before Him in Jerusalem;" and being given (or lent) for that purpose, the Tribe of Benjamin† shared the troubles of their brethren, and were improperly called by the same name, just as Irishmen or Scotchmen dwelling in England, with equal impropriety, might be called English-

* Shushan is mentioned six times in Esther, and only once in the 1st verse of Nehemiah (all connected with Judah's captivity), and in no other part of the Bible.

† The reader is requested to note that the Tribe of Benjamin maintained its distinction as a separate tribe, and did not amalgamate with or become absorbed in Judah, though united with the kingdom of Judah at the return from captivity in Babylon up to the time just previous to the destruction of Jerusalem by Titus. Christ's disciples, all Benjamites, escaped as he had warned them to do.

men. The whole number of those who returned from Babylon did not amount to 50,000. (Ezra iv. 64-65; Nehemiah vii. 66-67.)

I think I have already doubly refuted your arguments by counter evidence from the Word of God, but stronger and more decisive reasons remain, which I will endeavour to lay before you as concisely as I can, and I will begin first with a few proofs of Israel's election, or effectual calling.

Moses, the servant of God, records the *election* of God's people Israel, and announces it to them thus :—

"For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deut. vii. 6.) And again, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. xxxii. 8-9.) This is sufficient proof for me of Israel's election, not only for all time, but through the countless ages of eternity, for God's INHERITANCE can have no end, and must be eternal as Himself.

"Thou art the Lord, the God who didst choose Abram." (Neh. ix. 7.) God expressly says, "I chose Israel." (Ezek. xx. 5.)

The following passages, which the context strengthens in each case, are addressed to Israel in the Isles :—

"But thou, Israel, art My servant, Jacob whom I have chosen, *the seed of Abraham My friend*; thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have *chosen* thee and *not cast thee away*." (Isa. xli. 8-9, and context.) If this does not show (B.C. 712), by the prophet Isaiah, that God was assuring His people—who had been eight years in captivity—that He still remembered, and would assuredly fulfil to the letter, in the future, all His unconditional promises to Abraham, I am at a loss to understand its true meaning.

"Ye are My witnesses (plural), saith the Lord, and My servant whom I have chosen : that ye may know and believe Me, and understand that I am He : before Me was no God formed, neither shall there be after Me." (Isa. xliii. 10). This is confirmed in and by Christ—the "Servant" referred to—"Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased." (Matt. xii. 18). It is equally clear who are *the witnesses* spoken of by Isaiah, for Christ confirms it in plain words, after His resurrection, to the disciples—*all Israelites*—"And ye are witnesses of these things." (Luke xxiv. 48.) And Christ also declares what the nature of their witness was to be : "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John xv. 16.) And this in fulfilment to the letter of the declaration—"This people have I formed for Myself; *they shall show forth My praise*." (Isa. xliii. 21.)

These passages are expressly addressed to Israel in the Isles where elsewhere it is shown, though they were in captivity, they were to be as though they were not in captivity, as Ezekiel—a Levite—testifies to Judah and Levi: "All the House of Israel wholly, are they unto whom the inhabitants of Jerusalem (Judah) have said, Get you far from the Lord; *unto us is this land given in possession.*" It is evident from this that the House of Judah thought that the House of Israel—in their long captivity—were cast off for ever, but Ezekiel is commanded to tell them (Judah), "Thus saith the Lord God, Although I have cast them (the House of Israel) far off among the heathen, and although I have scattered them among the countries, *yet I will be to them as a little sanctuary* in the countries where they shall come. Therefore say, Thus saith the Lord God, I will even gather you (Israel) from the people, and assemble you out of the countries where ye have been scattered, and I will give you (Israel and Judah) the land of Israel." (Ezek. xi. 15, 16, 17.)

"Yet now hear, O Jacob, My servant, and Israel, whom I have chosen: Thus saith the Lord that *made thee, and formed thee from the womb*, who will help thee, Fear not, O Jacob, My servant; and thou Jesurun (or righteous, applied to Israel), whom I have chosen." (Isa. xlv. 1-2.) And again, "I have chosen thee (Israel) in the furnace of affliction. For Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? and I will not give My glory unto another (people). Harken unto Me, O Jacob and Israel, My *called* (i.e., elect or chosen), I am He: I am the First, I also am the Last." (Isa. xlviii, 10-12.) Surely these are the very people Israel, under the new covenant, "circumcised in heart," of whom St. Paul speaks when he says, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also *called*: and whom He *called*, them He also justified: and whom He justified, them He also *glorified.*" (Rom. viii. 29-30.)

How admirably this passage is adapted to us, so long ignorant as to our origin, "For Jacob My servant's sake, and *Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me.*" (Isa. xlv. 4.)

"They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of My people, and Mine elect (Judah and Israel) shall long enjoy the work of their hands. They shall not labour in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. lxxv. 22-23.)

Peter addresses the Ten Tribes in the first two verses of his first epistle, thus: "Peter, an apostle of Jesus Christ, to the strangers" (the Ten Tribes who had been plucked up from the land nearly eight centuries before) "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the

Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." This is certainly Israel whom God called "elect" by their name Israel.

In accordance with this choice (election), Amos says, speaking of the Twelve Tribes, "You only have I known of all the families of the earth." (Amos iii. 2). And St. Paul says distinctly, "God *hath not cast away His people whom He foreknew.*" (Rom. xi. 2).

When restored to their own land, we are told that all the families of the earth are to go up to Jerusalem to worship (with God's elect people Israel, the one chosen family), or the rain will be withheld, and special provision is made for the punishment of the family of Egypt, where no rain falls, should they refuse to "go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles." (See Zech. xiv. 16-19).

Thank God! it is not a doubtful matter to many Englishmen that we are God's ancient people Israel, and that we can say of our nation, "Blessed is *the nation* whose God is the Lord; and *the people whom He hath chosen for his own inheritance.*" (Psalm xxxiii. 12).

GOD'S EMPHATIC UTTERANCES RESPECTING ISRAEL.

It is tacitly admitted by all Evangelical divines that "God is not a man, that He should lie, nor the son of man, that He should repent;" but though the words are frequently read by them (and other equally definite words), none of them ever attempt to illustrate God's faithfulness in keeping every "Word that has gone out of His mouth." They do sometimes apply it to some isolated promise, but not to all God's promises. The reason is not far to seek, and it is this—There are so many apparent contradictions in the Word of God (the Bible) *according to their theories* that they cannot do so! There can be no question, however, as to which is right and which is wrong; if their theories do not accord with the utterances of God, the theories must be wrong, and the Word of the God of truth must be right! It must be incumbent upon us to believe every word that God has spoken, or how can we be less inconsistent than the heathen? Take the natives of India, for instance, where men of all castes "verbally admit the doctrine of the Divine Unity, and then speak of 330,000,000 gods," to whom they attribute different and opposing characters; so much so that they represent them as quarrelling with each other, and "subverting each other's arrangements," so that they know not which to yield obedience to, or which to confide in, and change their gods as fancy leads them. Christian believers, however, ought to be more consistent in their views of God and His utterances than these heathen devotees! To do this they must unhesitatingly believe God, and this implicit belief in every word that He hath spoken will assuredly be counted unto them for righteousness, as it ever has been in past ages. Now, if our God be a unity—not subject to change or imperfection—and if it be true that the words He hath spoken cannot return unto Him void, but must accomplish the purpose that the words denote, it

is essential not only to consider what He has said regarding Israel and Judah, but confidently to believe all, however contrary it may be to our pre-conceived notions, or however much it is opposed to human teaching. In this particular, fallible men must reconcile their creed to, and make it harmonise with, God's utterances, and not endeavour to explain away anything which God has said, in order to make it agree with their creed.

Foremost amongst the utterances of God respecting Israel, is that which promises *perpetuity to Israel as a nation*: "Thus saith the Lord, Who giveth the sun for a light by day, the ordinances of the moon and of the stars for a light by night, Who divideth the sea when the waves thereof roar; The Lord of hosts is His name: *If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.*" (Jer. xxxi. 35, 36). Further: "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne" (Jer. xxxiii. 20, 21). Now were I to ask you the question, What circumstance are we reminded of when we see a rainbow? Your answer would certainly be to this effect, When we see God's bow in the sky, we call to mind the covenant of the infinite Jehovah with His servant Noah, which assures us that "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," and that never more will there be a universal deluge. If this be so, I ask you seriously, as my pastor, would you have me believe, when I occasionally see a rainbow, that God will keep His covenant with Noah, and on the other hand, when I clearly see the sun, and moon, and stars I am to imagine the covenant-keeping Jehovah has been faithless to His promise, and has broken His covenant with Israel? If you do say this, I tell you honestly, my impression is that finite man is setting up his opinion in direct antagonism to that which is the immutable decree of the Infinite! I can come to no other conclusion! When I see, with the reason which God has given me, that a man's views are the very opposite to those of God—I have no alternative—I must believe God rather than man. And is it not on the strength of the faithfulness of God in the promise to Noah—for that is the covenant referred to by the prophet—that these promises to Israel are given? Thus we have a double guarantee for the fulfilment of the latter promises. For my own part every time I see the sun, moon, and stars, I am quite sure that Israel is a nation somewhere, and ruled over by a lineal descendant of King David; for were it not so, I am positive the sun, moon, and stars, and the sea, would not exist, and the earth also, for without these there could not be day, night, summer, winter, seedtime, and harvest. I note, too, the emphatic manner in which these assurances are given to the nation of Israel. See Jer. xxxi. 35: it begins, "*Thus saith the Lord,*" and in the same

verse we are solemnly told "*The Lord of hosts is His name,*" and again in the next verse the words, "*saith the Lord.*" If these words had only been once uttered, the assurance claims our reverential belief.

How is it possible that God's election can fail, and that Israel can cease to be a nation, with such a guarantee of her perpetuity? But God has amply provided against that unbelief, which was ever the characteristic—though unenviable—trait of the stiff-necked people of Israel, and merited and exemplary punishment has followed when men have ventured to question a promise prefixed by the words, "*Thus saith the Lord,*" as in the case of the "lord on whose hand the king leaned," in Elisha's time: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." "And so it fell out unto him: for the people trode upon him in the gate, and he died." (2 Kings vii. 2, 20.) Has not God set those who are very incredulous as to the promise of Israel's continuance as a nation, an impossible task to accomplish? Let us see. "THUS SAITH THE LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, SAITH THE LORD." (Jer. xxxi. 37.) We have not gone down a thousandth part towards the earth's centre, with all our boasted science, and we have done infinitely less towards measuring the heavens! Must we not therefore believe that Israel—God's elect—is a nation still? If this conclusion is not correct, I entreat you to show me stronger promises, or even so strong a promise, to inspire me to hope for redemption or salvation through Jesus Christ! Show me—now that I retain a belief in God—how God can be unfaithful to one promise, and yet leave me under the full assurance of faith, with regard to the other promises. Until some one can thus enlighten me (?), and show me, to the fullest extent, how God can change His purposes and yet not change, I must still continue to believe that Israel is a nation, and *not only a nation, but the leading one*, ruled over by a lineal descendant of King David, as England is to this day by Queen Victoria, whose lineage has been successfully traced by the Rev. Mr. Glover before he had the remotest idea that our nation is identical with Israel.

And to me it is equally clear that the two nations, Israel and Judah, are still separate and distinct, and have never been united since God said it was His will that it should be so. However much *men* may try to make it out that the two nations have become one, and that the whole of the Tribes of Israel will be found amongst the despised and scattered Jews of the present day, I must believe the contrary when I know that *the Omniscient and Omnipotent Jehovah recognizes them as two nations at the present time, and up to the time of their final restoration to their own land, and their union will then be certain and permanent.* The first fourteen verses of Ezekiel xxxvii. represent Israel as the dry bones, and their Identity as a resurrection, as is evident from the 12th verse: "Thus saith the Lord God;

Behold, O *My people*, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel ;” then in verse 16 comes the positive distinction between Judah and Israel : “ Moreover, thou son of man, take thee one stick, and write upon it, *For Judah, and for the children of Israel (the Tribe of Benjamin) his companions* : then take another stick, and write upon it, *For Joseph, the stick of Ephraim, and for all the House of Israel (the Ten Tribes), his companions*, and join them one to another into one stick ; and they shall become one in thine hand.” Then comes the wonderful description in unmistakable language of the irrevocable union of the two nations (verse 22) : “ And I will make them *one nation* in the land upon the mountains of Israel ; and one king shall be king to them all : and *they shall be no more two nations, neither shall they be divided into two kingdoms any more.*” And lastly comes the assurance of the permanence and blessedness of this union (verses 26,27) : “ Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and *multiply them*, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them : yea, I will be their God, and they shall be My people.” Surely this is as explicit as language can be, of Israel’s and Judah’s distinction and separation, then of their inseparable union under one king, and lastly of the felicitous perpetuity of this restored kingdom, of all the tribes of Israel. If this were the only chapter in the Bible where we could find evidence on these points, it would be sufficiently ample and conclusive, but there are numerous others, and I will give a few of them. The passage before quoted from Jer. iii. 18—“ *The House of Judah shall walk with the House of Israel, and they shall come together*”—proves them distinct, separate, and afterwards united. The whole of the chapter shows their distinction. Again (Hosea i. 10,11), “ And it shall come to pass, that in the place (margin, or instead of that) where it was said unto them, *Ye are not My people*, there it shall be said unto them, *Ye are the sons of the living God.* Then shall the *children of Judah* and the *children of Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land : for great shall be the day of Jezreel.” We believers in our Identity with Israel are at no loss to understand this passage ; we can see that the solution is (and the context strengthens this), that here in England, where God has hidden His face from us for a season, and where we have been calling ourselves Gentiles—consequently not God’s people—we are indubitably a portion of God’s elect people, even the House of Israel, for we are not yet united with the House of Judah, as it is declared we shall be. In Isaiah xi., from the tenth verse to the end of the chapter, we have an account of the great wonders which will be wrought at the second return of Israel, showing that the coming out of Egypt was the first return, therefore in itself clearly refuting your arguments that Israel and Judah had become united at the return from Babylon, for no such wonders were wrought on that occasion, nor did they come from the

"islands of the sea" (*West*), nor "from the four corners of the earth," as is here stated: neither has the following devoutly-to-be-wished-for reconciliation ever yet taken place—viz., "The envy also of *Ephraim* (synonymous with House of Israel) shall depart, and the adversaries of *Judah* shall be cut off: *Ephraim* (Israel) shall not envy *Judah*, and *Judah* shall not vex *Ephraim*"—i.e., Israel. After such a deliverance as this, it is likely that Egypt will be forgotten, and as it is written, we "shall no more say, The Lord liveth, Who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, Who brought up and who led the seed of the House of Israel out of the North country (Britain), and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. xxiii. 7, 8.)

There is ample evidence that Britain will take a leading part at the time of the restoration of God's elect people, and as *Judah* is to come to Israel, and they are to "return together," it is fair to believe—supported as it is by other evidence—that we are Israel. "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers hath spoiled, to the place of the name of the Lord of hosts, the Mount Zion,"* (Isa. xviii. 7.) There can be no doubt that the "terrible people" are the British people (or Israel) and that the people "scattered and peeled"—a "nation meted out and trodden under foot"—are the Jews (or *Judah*) whom we shall present to the Lord, and He will receive them as a gift from our hands. And the manner of taking them is plainly told us in Isaiah lx. 9, "Surely the isles [British isles] shall wait for Me, and the ships of Tarshish [the ancient name of Britain] first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath GLORIFIED THEE"—i.e., Israel in Britain. There will be no more danger of any removal from the land when restored the second time: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, SAITH THE LORD THY GOD." (Amos ix. 15.)

I have followed your example in scarcely noticing the Identifications under that particular term, because of the prejudice which exists against them under that title; yet I think them very important and sufficient proof in themselves that we are Israel, and I must say that the slight mention you made of them was calculated to mislead those who had not studied the subject so deeply as I have done. We have evidence that the works of Mr. Hine and Philo-Israel are convincing thousands of our fellow-countrymen—our brethren in Christ, and according to the flesh, the veritable offspring of Abraham. We do not say that one or two of the Identifications prove that we are Israel—and your selection of one or two as specimens (and not the most telling

* See page 60.

ones either) seemed to infer that we did—but we do say that the whole of them—*i.e.*, every promise which God made to Abraham, and every promise, mark, or sign throughout the Word of God whereby Israel ought to be known—proves that we are Israel, and unless you can either show us some other nation to whom they will apply, or make it plain to us that we are not in the possession of some blessing, or blessings, which were promised to Israel, and which ought to be vouchsafed to Israel at this period of her history—*i.e.*, previous to her restoration to the Promised Land—we must still believe, in virtue of God's oath to Abraham, the sure Word. We do not take the Identifications singly and say of each separately, this proves that we are Israel, though I am of opinion some of them, even taken alone, give strong presumptive evidence that we are Israel. If we have all—lacking none—it is positive proof that we are the descendants of Abraham, for "God is not a man that He should lie," much less break His oath—which He certainly would do if He gave them to any other nation in their entirety. If, in your judgment, you conclude the promise, "In Isaac shall thy seed be called," has received its fulfilment in Christ, withdraw it. I must say, however, that I cannot follow you for the simple reason that St. Paul applies it in the plural number—*i.e.*, to children: "Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called" (Rom. ix. 7). Abraham had Ishmael by Hagar, and many other sons by Keturah, and the whole context shows the same thing occurred when Jacob (Isaac's son) was selected and Esau rejected. In my view it applies to all the children of Israel, who, like Abraham, are the children of God and place implicit confidence in Him, in contradistinction to the unbelievers (of Abraham's seed through Isaac)—*i.e.*, those who are Israel in every sense of the word, and not merely *of* Israel,* but circumcised in heart: for though they be the children of Abraham according to the flesh, it is evident they cannot be entitled to the blessings promised unless they have Abraham's faith, and none can have Abraham's faith unless they believe God. God has left to all men their free-will, or power to choose as individuals, and the wicked ever have been (in Israel's history) "cut off." The reference to what is said of Abraham's faith, in Heb. xi. 17-19, SHOWS THE SAME THING.

The subject is so large and has so many phases that the few remarks I have made are merely an outline. If what I have written, however, should have the effect of leading you to re-investigate the matter in order to find the truth, I think the result cannot be doubtful. The arguments you have already placed before us in support of your views have only been "an erection of cards," and have been as easily thrown down. You can only maintain your ground by overturning, in fair argument, what I have advanced, and by demonstrating that you have a more solid foundation than I have

* "For they are not all Israel who are of Israel." (Romans ix. 6.)

got to base your facts upon. As my pastor I have some claim upon you, and if you think me in error, some responsibility rests upon you to, at least, attempt to remove it. On my part I will frankly assure you that I will not be offended if, after a fair examination of my proofs, you can clearly show me that I am in error. So far from that I will heartily thank you, for I am very anxious to arrive at the truth and have been earnestly and conscientiously endeavouring to do so ever since I began to study the subject. When I, on this first day of a new year, look back to the commencement of my labours, and think of the seeming contradictions, many of which I thought to make use of at the time in order to refute Mr. Hine and Philo-Israel, now that these have been cleared away like "morning mist" or "early dew," I am constrained to say, "What hath God wrought?" and to glorify His holy name who hath "hidden these things from the wise and prudent and hath revealed them unto babes." Can I, and those who share my views, be under a delusion? If so, it must be so great a delusion that Mackay's "Memoirs of Extraordinary Popular Delusions" must sink into insignificance beneath the shadow of this the most gigantic delusion the world has ever witnessed.

In the meantime, I will venture to hope that I am not deluded, but enlightened. In one of your recent sermons, when speaking of the "more excellent way," you presented to us a beautiful illustration of your subject by instancing two men who were taking an autumnal walk amongst the hills, at sunset. One of these men uttered the exclamation, "What a glorious reflection!" His companion, who was lower down the slope, said, "Where, where? I cannot see it!" "Don't you?" said the other; "It is really magnificent! Look across the valley: there it is, radiating from that mansion!" Again his friend looked in the direction indicated and replied, "I don't see it! I can see the sun is shining, but I see no reflection." "Come up here, then: come and stand where I do." The friend complied with the invitation, and had no sooner done so than he said, "Ah! I see it now; it is indeed brilliant!" I wished, at the time you uttered those words, or words which conveyed the same idea, for I write from memory—yes, most earnestly did I wish that you could stand on precisely the same spot as I do, with regard to our Identity with God's elect people Israel: for I felt sure that a surpassing glory would then glisten from the objects of your mental vision, eclipsing even the most brilliant thoughts, and they are many, which you have clothed with such language as to thrill the hearts of your hearers. Believe me, I am not ungrateful for the glorious truths which I have received at your hands, and which seem to me, with my present views, to have a superlative magnificence. *I am only anxious to place before you the evidence, as I see it, of a discovery which it was the will of God should not be manifest to His people Israel until these latter days.* May He, by the promised aid of His Holy Spirit, guide us into all truth, for our dear Redeemer's sake. Amen.

I remain, my dear Pastor,

20, Park-row, Leeds, Jan. 1, 1879.

Yours truly, JOHN G. SHAW.

* NOTE TO PAGE 57.

Through the kindness of the Rev. C. W. Hickson, I am permitted to insert his Letter to the Editor of the "Rock," which was discourteously rejected and afterwards inserted in No. 116 of the "Banner of Israel."

THE RETURN OF ISRAEL AND JUDAH.

DEAR SIR,—As a thorough believer in, and lecturer upon, the "Anglo-Israel Craze" (!), I cannot refrain from writing to thank you most heartily for your occasional note on the revision of the Scriptures. I only hope the Revision Committee may act on your hint. I have long held Isaiah xviii. to be one of the strongest passages in favour of the view, which you so vainly oppose, that the British nation are the modern representatives of the Ten Tribes; and I am almost put out of breath with surprise to find that your view of that chapter is, as far as it goes, identical with my own. According to you, the Jews, rightly described as "a portion," not the whole, of the scattered nation, are to be brought back to Mount Zion by England. Exactly; so far, so good. But the chapter itself, and the strictly parallel passage in Zeph. iii. 10, show that these same bringers back are themselves another portion of the "scattered race." The only two main portions of the race I know of (not taking account of fragments here and there in the world, such as the Afghans) are, *teste* yourself, the Jewish outcasts, and the Ten Tribes of Israel. The people to be brought back are the former, therefore those who bring them must be the latter.

If, then, you agree with me that the bringers are England, you are almost mathematically compelled to accept that England is the Ten Tribes of Israel. You may ask why I assert that the bringers back are another portion of the same scattered race. Because, I take it, Isaiah xviii. and Zeph. iii. are unintelligible on any other supposition. Alexander thus translates the latter part of Isaiah xviii. 2: "Go, ye light (or swift) messengers, to a nation drawn and shorn, to a people terrible since it existed and onwards; a nation of double strength and trampling, whose land the streams divide."

On this I remark that the phrase—"a nation drawn and shorn"—is clearly descriptive of the Jews at the time of the mission here predicted. But the remainder of the quoted words are rather descriptive of their past glory and power, and, as such, might be employed of the whole Hebrew nation in their palmiest days, or of the other branch of the race—the Lost Ten Tribes. And in verse 7 they are, to my mind unquestionably, so used. Alexander thus translates verse 7; "At that time shall be brought a gift to Jehovah of hosts, a people drawn out and shorn, AND FROM a people terrible since it has been and onward (or still more terrible and still farther off); a nation of double power and trampling, whose land streams divide, to the place of the name of Jehovah of hosts, Mount Zion."

No careful student can overlook the fact that the one undivided description in verse 2, the whole of which there applies to the Jews, is here most markedly divided into two parts. In verse 2, messengers are to go "to a nation drawn and shorn, to" (there is no "and" before this "to;" the one אֶל is parallel to the other אֶל, and the second has no ך prefixed) "a people terrible," &c.; but in verse 7 the people brought are, as before, described as עַם מְשֻׁנָּה וּמוֹרָט. But instead of going on to say עַם נֹרָא, it says וַיָּבֵי, &c., dividing the previously undivided description by the insertion of the preposition "FROM" and prefixing also the conjunction AND.

Alexander (no mean authority) says: "The most natural construction of the words would seem to be that the gift to Jehovah should consist of one people offered by another." Exactly so; but if the words "a people terrible," &c., in verse 2, mean Hebrews, they must mean Hebrews in verse 7. I would, therefore, slightly alter Alexander, and say, "The most natural interpretation of the words is that the gift to Jehovah should consist of one *Hebrew* people offered by another *Hebrew* people; *Jewish Israel* offered by *Gentile Israel* of the Lost (apparently Japhetic, therefore symbolised by Gomer—Hos. i. 8) Ten Tribes. The same is asserted in plainer words by Zephaniah iii. 10: "From beyond the rivers of Cush, My suppliants, the daughter of My dispersed, shall bring Mine offering." The accents positively forbid your making בַּת־פֹּצִי' the object of יִבְלֹךְ, and in apposition with מִנְחָתִי. (Note the Zaqeph qaton over פֹּצִי'. בַּת־פֹּצִי' is in apposition with עֵתִי.) But "My dispersed daughter" must mean some portion of the Hebrew race. If, then, the "offering" of Zeph iii. 10 be the same as the "gift" of Isaiah xviii. 7 (which there is no reasonable ground to doubt), then Lost Israel, and that, too, as worshippers of Jehovah, or a Christian nation, are to bring their brethren of Judah an offering to the Lord; and this perfectly harmonises with Isaiah lvi. 19, 20; Jer. iii. 18 ("walk to the House of Israel"); Hosea i. 10, 11, and other passages. The argument then concisely stands thus:—

One portion of the Hebrew race is to bring the other to the Lord. The brought portion is the Jews, or House of Judah, and the bringers are allowed to be England; therefore England is a portion of the Hebrew race, other than the Jews—i.e., the Lost Ten Tribes. Q.E.D.

In conclusion, I only wish you and others, whose knowledge of the Anglo-Israel theory I gather from your own writings to be most superficial, would carefully, HUMBL Y, and PRAYERFULL Y, with conscientious pains, study the subject with such a handbook as the last (1s. 6d.) edition of Bishop Titcomb's *Anglo-Israel Post Bag*, and then I feel confident you would soon cease to sin (in your ignorance) against the Lord by sneering at, as a "craze," what is an undoubted truth, becoming

every day more manifest to unprejudiced and docile minds. You yourself, but a few days since, said England occupied a position like that of old enjoyed by Israel; but *where do you find in God's Word an intimation that God would ever give to any nation (as a nation), other than a Hebrew one, such a position in the world?* The whole Bible is dead against such an idea. When our Lord said the kingdom of God should be taken from the Jews and given to another nation, He must, consistently with all God's promises to the patriarchs, have meant another *Hebrew* nation—in other words, the Ten Tribes, after the “two days” (2,000 years) of their death (Hosea vi. 2) should have terminated. Now the “third day” has advanced to its middle and more, and our “being raised up and living in His sight,” is, I believe, an imminent event. Who can, “τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα” (John xi.52) be but the בְּנֵי אֱלֹהֵי of Hosea i. 10, which are distinctly the Ten Tribes, and not

the Jews, from whom they are distinguished in the following verse? The quotation of these words in Rom. ix. 26, shows that these Lost Tribes were so to become lost amongst, and, to all appearance, form part of, the Gentiles (compare Gen. xlviii. 19 מְלֵא-הַגִּוִּים with Rom. xi. 25 τὸ πλῆρωμα τῶν ἐθνῶν, the latter being an exact translation of the former, and the two passages the only ones where this singular expression occurs), as that there must be a Gospel preached to Gentiles as such, in order for God's promise in Hosea i. 10 to be capable of fulfilment; but certainly that promise primarily and mainly concerns the literal Lost Ten Tribes.

I have run on to much greater length than I meant. My love for what I believe to be a glorious truth, against which I was once as much prejudiced as yourself, must be my excuse.

January 24, 1879.

C. W. HICKSON,
Vicar of St. Bartholomew's, Bristol.

I have been favoured with the following letter from the Rev. C. W. Hickson, which, containing as it does not only an amplification of the subject treated of in his letter to the "Rock," but also much valuable truth in support of the Identity, I gratefully publish intact.

ST. BARTHOLOMEW'S VICARAGE,
MONTAGUE HILL, BRISTOL,
August 26th, 1879.

MY DEAR SIR,

You are perfectly welcome to quote any part of my letter to the *Rock*, published in No. 116 of the *Banner of Israel*. I have been just looking it over, and see no reason to alter what I have therein written.

I may add a word on Zeph. iii. 10. Fausset ("Critical and Experimental Commentary," vol. iv. p. 648) says he prefers with De Wette and the Chaldaic version making "*my suppliants*" the *objective* instead of the *nominative*. He rightly connects "*the daughter of my dispersed*" with "*my suppliants*" as meaning the same people. This people Fausset makes to be *the Jews*, and those who bring them "*the people*" in verses 8, 9. He thus paraphrases: "*the people* (verses 8, 9) brought to fear me by my judgments shall bring as my offering my suppliants (an appropriate term for the Jews, on whom then there shall have been poured the spirit of supplications, Zech. xii. 10) the daughter of my dispersed."

Now, where is there any intimation of the judgments poured out upon the nations and kingdoms (v. 8) producing any wholesome effect? Surely "*the people*" (v. 9)—"*the daughter of my dispersed*"—"my suppliants" are all expressions for the same converted multitudes in emphatic *contrast* to the nations and kingdoms of v. 8. If so, while quite agreeing with Fausset that "*the people*" may be regarded as the *subject* of "*shall bring*," I should most strenuously maintain that "*my suppliants, the daughter of my dispersed*," are the same "*people*." The *offering brought* is "*the Jews*," the bringers *must* therefore be the Lost Ten Tribes. The conversion of the Jews is represented as the *consequence*, not the forerunner, of this, as v. 11 shows, spoken by Zephaniah to the kingdom of Judah.

It does seem as clear as daylight that Isaiah xviii. 2, 7, and Zeph. iii. 10, describe the bringing of Judah to God by Israel, and not by converted Gentiles, pure and simple: it is to me marvellous that men of scholarly minds don't see it.

"*The daughter of my dispersed*" is an equivalent expression to "*the children of God which are scattered abroad*" (John xi. 52): but these latter are distinctly different from "*that nation*" which, of course, means the Jews. But *διασκορπισμένα* is not applicable to elect individuals out of the purely Gentile nations: it *is* applicable to the

scattering of the Ten Tribes: and the promise of *their* being re-gathered is just what the Old Testament gives (Isaiah liv. 7, and lvi. 8). To this gathering, Christ's death was necessary, and we may suppose fairly that it began soon after that death took place. It is therefore *under, not after*, the Christian dispensation, that the lost tribes are to be re-gathered: and not only so, but to step into the position of privilege taken from the Jews. For our Lord says "*the kingdom of God shall be taken from you (the Jews), and given to a nation (not a conglomeration of units of all nationalities) bringing forth the fruits thereof.*" To call the "Christian Church" a nation seems to me *absurd* in the highest degree. Then we must ask, has God *anywhere* in the Old Testament predicted a giving of His kingdom to any nation as such *not sprung from Jacob's loins*? No! a thousand times, No! Then the nation spoken of must be some part of the Hebrew race, other than the Jews, from whom the kingdom of God was taken. There is, however, no other branch but the lost tribes. The promise *must* therefore refer to them, all apparent difficulties in the way of its fulfilment notwithstanding. But even Mr. Cornall confesses that our Lord might have referred to the British nation in that declaration [another valuable admission from our opponents]. If so, the British nation is lost Ephraim, and observe that Ephraim means double fruitfulness. Hosea is a commentary on this idea—*first*, fruitfulness in evil: *then*, to follow after, fruitfulness in good (Hosea x. 1, xiv. 8). The *fruits* of the kingdom of God are found *from God*: and of Ephraim, God says, "*from Me is thy fruit found*" (Hosea xiv. 8).

The people here seem to think the Identity is "exploded," because Mr. Clifford has fired off two small pamphlets, which, as far as they attempt to deal with those broad grounds upon which we believe in the Identity, leave it just where it was before.

Nothing I have seen yet on the other side has shaken my belief in the least: but I have not seen the articles in the *Evangelical Magazine*, which you are replying to.

Mr. McClellan sent me a short sentence from one of them, which he seemed to think disposed of us altogether; but I soon convinced him that it did not shake me in the least.

I thank you very much indeed for the pamphlet you kindly sent me: it is excellent.

Yours very truly,

MR. J. G. SHAW.

C. W. HICKSON.

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