

LINKS IN THE ANGLO-ISRAEL IDENTITY CHAIN.

I.—The Link of Our National Worship.

By H. Beckwith.

II.—The Link of Promises Faithfully Fulfilled.

By H. A. Marchant.

III.—The Threefold Links of Salvation, Anglo-Israelism, and the Bible.

By L. Sapsworth.

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I.

The Link of Our National Worship.

QUITE within recent years there has been established within the Church of England a new organisation, its title, "The Church of England Men's Society," indicating pretty clearly its aims and objects. If rightly guided and wisely led, there lies before it enormous possibilities of growth, power and influence.

It has met with considerable success and already boasts a muster roll of 113,000 men enrolled as members. Frequent meetings are held by the branches all over the country, and various subjects are advocated and discussed by the members.

In the quarterly official organ the reports are summarised and selected titles given to show the scope of the subjects treated. The official summary in the July part contains this comment :—

"The writer is not quite sure, however, whether any useful purpose is served by discussing the position of the Anglo-Israelites, excellent people as they may be; it occurs to him that more useful subjects could be dealt with by C.E.M.S. men."

Standing alone, this criticism would not be worth notice, but it indicates very distinctly the spirit exhibited towards British-Israelism by our spiritual leaders within the Church of England, and probably other religious bodies.

Reading such an editorial ban upon the Identity question, I was curious enough to look up some of the topics which WERE considered worthy of discussion at C.E.M.S. gatherings; and, apart from purely Church subjects, I came across the following, amongst others :—"Betting and Gambling," "Afforestation," "Citizenship," "Congo

Reform," "Physical Degeneracy," "Divorce," "Semi-teetotal Movement," "Should Tobacco Smoking be Encouraged?" "British Birds," "Socialism," "Sweating," "Indifference," "Is Mars Inhabited?" "Unemployment," "Men who have Risen," etc. All, no doubt, more or less interesting, but while admitting all these and many similar subjects, why single out "British-Israelism" for reprobation? Truly they strain at the gnat while they swallow the camel. But this is merely typical of the attitude generally assumed; they will not meet us, or answer our arguments, but coldly condemn, with supercilious air, that which they do not understand, as our experience has taught us again and again.

Now let us imagine for a moment a Church of England congregation as it assembles any Sunday morning or evening for its service of prayer and praise, as formulated in its beautifully-compiled Liturgy. How devoutly do its clergy and worshippers enter into the praises sung, and the responses in which they join!

But do they ever realise how much British-Israelism they are blindly admitting, confessing, and declaring? Or are they using mere empty, unmeaning phrases, which they do not believe, although they use the words in the plainest possible sense?

The Church Service is framed for national worship, in which all are expected to join. With what feelings do they unite in singing the Venite, as they come across the words, "*We* are the people of His pasture and the sheep of His hand"; the references to that "forty years in the wilderness," when "*your fathers provoked Me to anger*," or again in the beautiful Benedictus:—

"Blessed be the Lord God of *Israel*,

That *we* should be saved from *our* enemies and from the hand of all that hate *us*."

"The mercy promised to *our* forefathers."

(What forefathers?)

"To remember His holy covenant."

(What covenant?)

"Our forefather Abraham."

(How, *our* forefather?)

In the Jubilate Deo again is claimed :—

“WE are His people, and the sheep of His pasture.”

Christ did Himself speak of the “*lost sheep* of the House of Israel,” but to no other people was the term ever applied. Again they plead :—

“Make Thy *chosen people* joyful,
Save Thy people,
Bless Thine inheritance.”

Where and when were these terms applied to any other than Israel ?

The Evening Service presents precisely the same features. Notice : The Magnificat :—

“He remembering His mercy hath holpen His servant Israel ; as He promised to OUR forefathers Abraham and his seed for ever.”

The Cantate Domino :—

“He hath remembered His mercy and truth toward the *House of Israel*.”

The Nunc Dimittis :—

“To be a light to lighten the Gentiles, and to be the glory of *Thy people Israel*.”

Throughout the services Israel is kept to the front. Israelitish lessons are read, Israelitish Psalms are sung ; the Church appropriates all the Israelite blessings. The assumption (blindly made, we admit) is that nationally we are the “CHOSEN PEOPLE.” We say it, we sing it, we swallow it all. Yet, a hint that Britain to-day is none other than Israel of old raises a smile, provokes ridicule. Verily “they strain at a gnat and swallow a camel” wholesale.

We will, however, from our standpoint, venture to suggest “that a useful purpose is served by discussing the position of the Anglo-Israelites.”

In the first place, no one can become acquainted with this question without a careful study of God’s Word. The Bible is the bed-rock of our belief. Apart from that Book we have no case whatever ; we stand or fall by it. We

offer no fanciful interpretation, but claim that its clear and definite language should be taken in its literal sense and significance. We do not twist or distort its teaching ; the twisting is done by those who will not accept it as meaning what it says, and are consequently obliged to invent some more or less plausible explanation.

We merely ask people to honestly take our text-books, compare chapter and verse with Scripture, and see "whether these things are so."

If, then, British-Israelism induces to the searching of the Scriptures, it ought surely on that ground alone to commend itself to our Christian Church members, and be as worthy of consideration as many of the subjects already enumerated, and which are received with approval by their societies.

Our second point is that anyone who desires to study this subject must inevitably become conversant with the history, expansion, condition and destiny of this great Empire of ours ; he must study its past, know something of its present, and must realise what marvellous possibilities are ahead of it. He will recognise its wide-spreading influence, its duties and responsibilities as a world power, and the mighty force it is destined to wield in the regeneration of the world. Is not the acquirement of this knowledge a worthy and useful pursuit for every young citizen? This twofold purpose of Identity study (apart altogether from the great truth it reveals) is sufficient justification for our pressing home the importance of bringing it under the notice of intelligent men and women within the Christian Churches of our land.

The Imperial spirit and sentiment is rapidly growing throughout the Empire, because we cannot help ourselves. We are realising as a nation more and more the unparalleled magnitude of the British Empire ; we accept the fact of our stupendous wealth, our vast dominions, our world-wide commerce, our missionary zeal, and all that stands for national greatness. All these facts we accept as unquestionable ; but when some inquisitive voice is heard asking one or two pertinent questions—such as, Why is Britain so exalted and so favoured ? Why does she stand pre-eminent amongst the nations of the earth?—no one

seems to be prepared with a satisfactory solution of the problem.

British-Israelism, however, comes forward and proclaims its answer and declares it is quite simple. It is because God is faithful to His promises. His Word proclaims that all these great national blessings of supremacy, of liberty, of unbounded wealth, and world-wide empire were to be the heritage of His chosen people ISRAEL *in the latter days*.

By His over-ruling Providence He has led, preserved and guided them to their "appointed place," until, marvel of marvels, Great Britain of to-day stands revealed as Israel of old.

The Bible picture of Israel is complete—not a link in the chain of evidence is missing—God's faithfulness is vindicated, and His truth established.

H. BECKWITH.



II.

The Link of Promises Faithfully Fulfilled.

(FOR THE "MAN IN THE STREET.")

THE above is now a familiar phrase. We all know what it means both in politics and religion; it may not include the professed leaders of men, but it refers to the common-sense multitude who are capable of judging what the professional classes may mean upon any great truth or theory. I happen to be one of the men in the street, so I appeal to my own friends and ask, Have you ever read the Book of Books—that is, read it as carefully as you would any other book that you wished to understand? If so, how did you get on with the major part of it? Did you not find it hard, very hard, to understand? And yet we are told it is God's revelation to man. Such being the case, the major part of it ought to be clear and plain to a man in the street, for it is not all mystery if we have the key to understand its message. I have met many who said it was very difficult to read, but I have also met many who said a certain little bit of knowledge made them enjoy reading it from end to end. For instance, my old schoolmaster said to me twenty years ago: "I used to try to understand the Bible, but I could not make head or tail of all the middle part, it was such a jumble; but since you taught me the distinction between Israel of the Ten Tribes and Judah, the Jews, the Book is as readable as can be." I have heard all classes say the same thing; they could not make out why everything bad was to be literally fulfilled, and everything good that was promised to Israel was to be spiritually fulfilled, and so they stumbled, being in darkness until they saw that God is a God of truth and His promises of good things are meant to be fulfilled just as certainly as His threatenings. If we read Keith on

Prophecy we see a God who judges and destroys, but the God of Israel reconstructs and plants—it is not all rooting up and pulling down ; and, as a man in the street, I want to see some of the good come to pass, for this is the twentieth century of the new covenant with the House of Israel. But if for the twelve tribes I am to fix my eyes upon the Jews, I fail to see how God has been causing “them that come of Jacob to take root” so that “Israel shall blossom and bud and fill the face of the world with fruit” (Isa. xxvii. 6).

I hear people singing about “Leaning on Thy promises,” and I for one do not want to lean on broken promises or promises that have to be explained away. It is no good talking to me, a man in the street, about “two immutable things in which it is impossible for God to lie” unless immutable means, as the dictionary says, “unchangeable.” What is the good of me, a man in the street, hearing a sermon on “I am the Lord, I change not, therefore ye sons of Jacob are not consumed,” if God cast Israel away and abrogated all His former promises, including the “oath unto our fathers,” which St. Paul was confident that Christ came to “confirm” (Rom. xv. 8). Confirm means to me, as a man in the street, “make sure.” What must we men in the street think and feel when we find all this turned upside down? No wonder some of us become sceptical and drag on our weary way like sheep without a shepherd ; but our God and Father *holds us responsible to look into His Word for ourselves and not trust to what others say of it or Him.* By so doing we discover to our joy, “Faithful is He that hath promised ; He also will perform” ; and we cry out as of old, “Is anything too hard for the Lord?” And when we realise that Israel’s stubborn heart was not too hard for God to win it back to Himself, we prefer to be found in the company of Micah, who lived in dark days long ago, but knew our God as a pardoning and loving Father who delighted in mercy ; and we shout out his words, “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old” (Micah vii. 18—20).

H. A. MARCHANT.

III.

The Threefold Links of Salvation, Anglo-Israelism, and the Bible.

THE remark is often made, as quite settling the question, that, "after all, belief in Anglo-Israelism is not necessary to salvation." This is perfectly correct; but then it is equally so "that it is not necessary for a man to have all his arms and legs to be alive." Animal life exists so long as the heart beats; spiritual life exists whenever Christ is accepted as the Saviour. But it does not, therefore, follow that a body is as useful, minus some of its members, or that a soul is as efficiently equipped, with one truth only—even though it be the essential and supremely important one—when there are many others able to add power, and illumination, and greatly increased vitality, to the entire spiritual nature. Every species of truth, big or little, dovetails the one into the other, and loss of some kind is entailed to be in ignorance of it, however unwittingly.

Now there appear, in these "latter days," to be two lines of truth of such magnitude as to be pre-eminent, after the central one of salvation through Christ. The first is that of the Second Advent of our Lord in glory and majesty, which has been an Article of the Faith since Apostolic days, is believed in and looked for joyfully by many at this moment, and yet is now almost entirely ignored in the public ministries of the Church in nearly all its branches.

The second is that of the identity of the Anglo-Saxon race with the lost Ten Tribes of Israel. This latter truth, naturally, could not be accepted until the time appointed by God for its revelation arrived, it having been part of the Divine plan to hide Israel under a Gentilised form, while

at the same time she was to carry on the very work for the accomplishment of which the Israelite nation was specially chosen and set apart.

It follows, therefore, that the Gospel, the Identity, and as a necessary sequence the Bible, are all linked together in a threefold cord, not easily to be broken. How, then, can these three parallel truths be so united as to strengthen each other, and be kept together continually in the forefront, as a means of real converting as well as enlightening power?

May it not be attained somewhat on these lines?

In every kind of effort at making known our Identity, link together in some way or other the faithfulness of God in keeping so literally and wonderfully His Covenants with Abraham and David, and His equal faithfulness in regard to the Covenant of grace. The fulfilment, up to the present, of the prophetic promises of the two first is so far proved as reasonably to claim acceptance by all who study the evidences. Then, assuredly, every promise of the new covenant given to sinners in the person and work of our Lord Jesus Christ has been *as* literally kept, and will continue to be so kept until, perfect and complete, the whole redeemed assembly of the saints will stand before Him in resurrection glory. Nor must it be forgotten that just as faithfully will God keep every threatening to sinners who are now rejecting His offered grace.

Old and new covenants alike date back in their origin thousands of years, and the faithfulness of God to His Covenant of grace is attested by 2,000 years of triumphant conquest over sin by unnumbered myriads of ransomed souls and transfigured lives. This might be called "The Messianic and Anglo-Israel Covenant Line." What double confidence the double faithfulness of our God inspires!

Again, it follows unquestionably that the Book containing these twofold lines of prophetic promise **MUST** be divinely inspired, from beginning to end. Surely such a vindication of it is of special significance and service in these days of growing disbelief in its Divine authority! The line of Anglo-Israel Bible inspiration could be made a mighty power, and these three lines of truth, taken together, encircle and include the whole field of revelation.

The *Scripture* evidence of Anglo-Israel truth is all-important. A "head" convert may be obtained by the evidence of history and other cognate lines—needed, every one, in their subordinate spheres. But these "head" converts are liable to slip away in times of stress and strain, being more attracted by our exalted position as a nation than by the duties and responsibilities associated therewith. A "heart" Israelite stands on the foundation of the Book alone, or, at least, *above* everything else, with sufficient general historical knowledge to make the proofs intelligible. There is danger in our very zeal lest the not unimportant lower lines of proof should swamp, or usurp the place of, the far more essential higher ones. "Israel" represents spiritual things, and the earthly Israel of future days will be a kingdom ordained for spiritual ends. A "secular" Israelite only, even now, can scarcely be said to bring any real strength to a teaching so allied with Divine plans and purposes.

One point more. If only our brethren of Judah could be made acquainted with the Bible evidence—most of it to be found in the Old Testament—of our oneness with them as Israel, surely, surely it would be the most powerful of all the means yet employed in leading them to see that Christ is indeed their Messiah, and it would be no less the most effectual way of arresting the attention of the most terribly indifferent race of Israel itself to the truth we believe. Judah believing it, too, and proclaiming it, would speedily render Anglo-Israelism a fact incapable of doubt. But it is from their *Scriptures only* that Judah will be convinced that their long-hoped-for Messiah has indeed come, and His Gospel proclaimed the world over *by their brethren of Israel after the flesh*. Especially now does the field seem ripe for this, since the Bible is being given them in Yiddish, and their minds are open for enquiry as never before. It may be that Judah will be the instrument of bringing the House of Israel back to acknowledge once more, nationally, the supreme authority of the Book of God which so many are now treating much as did Jehoiakim of old.

- As an officer in the Salvation Army, the saving of souls is to the writer beyond all else in importance; yet no difficulty has ever been experienced by her in placing

Anglo-Israel teaching side by side, the one being interwoven so intimately with the earthly history of the other. Historical fulfilled prophecy of every kind has been to her as an "impregnable rock" against which all the storms of so-called higher criticism, New Theology, and other "damnable heresies," have beaten, and will beat, in vain.

L. SAPSWORTH.



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