

present inhabitants of Denmark. It is evident those Hebrew fugitives settled in the British Isles. It is also likely that the Simeonites likewise escaped: accordingly we find a considerable people inhabiting the district of Kent called Simeni, *i. e.* Symon, a word purely Hebrew. The place was also called Cymenes-ora, *i. e.* Simeon's country. Tacitus, speaking of the Ancient Britons, says that "in their looks and persons they vary," and thinks it probable, from the dark complexion of those inhabiting those parts of the country to the South, that some of the ancients Iberians came over from Spain,—*i. e.* Heberians or Hebrews. These are important facts. If these are not the "escaped of Jacob," where did they go? If we are not to identify those Danes and Simeni with the Hebrew Tribes, Dau and Simeon, we must suppose that they disappeared most mysteriously to nowhere in particular, and that those parts of Scripture which speak of them so plainly as glorifying the God of Israel in the isles of the sea, have some allegorical signification with regard to the Church in the latter days, which by the way does not fit with their too plain language.

ISRAEL.

GOD OF ISRAEL, hear our prayer!
Israel is thy constant care!
Bless our Queen—of Judah's line—
Gracious God! on Britain shine!
Thou hast brought us to our isle,
Still vouchsafe on us to smile.

When amongst the Nations lost,
When the stormy seas we cross'd
When no eye but Thine could see,
When no hand but Thine could free,
Thou didst sift us, Lord, like grain,
Thou didst make us one again.

God of Israel, as we went
O'er the trackless continent,
Thou wert ever by our side,
Though unseen, to be our guide,
Till our scattered Tribes found rest
In these islands of the West.

When, in ways we had not known,
Thou to us Thy love hast shown
Blindly in our place of rest
We obeyed each great behest,
Thou with us hath worked Thy will;
Smile upon Thine Israel still!

Israel's God! to thee we raise
This our song of grateful praise!
Thou, who dost all things well,
Still wilt bless Thine Israel!
She who was, is now, shall be
Ever glorious, great, and free!

Thou hast us a blessing made
To mankind of every shade;
With the Gospel of Thy Son

We have through the nations run;
We have set the captives free,
We have bid them look to Thee.

God of Israel! now we wait
For our forfeited estate;
We deserve it not, O Lord,
But we rest upon Thy Word!
We with Judah, Lord, are Thine,
Make us one in Palestine.

Lord, Thine Israel restore
Make us one for evermore!
We would hail Thee as our King!
We would rest beneath Thy wing!
In Jerusalem again
O'er Thy chosen people reign.

—John G. Shaw, in *Life from the Dead.*

LITERAL OR SPIRITUAL ISRAEL?

MANY of our clerical objectors to the Anglo-Israel truths and others tell us that we utterly mistake Scripture in assuming that because this nation (England) is enjoying all the blessings, which they cannot deny were promised to Abraham and his descendants, and are fulfilling literally the prophecies made of Ephraim the Ten Tribes, that therefore we are literal Israelites. They insist upon it that our error consists in not seeing that we possess these blessings, and occupy our peculiar and unique position amongst the nations, because we, as Gentile Christians, have become the spiritual Israel of God, therefore it is that we obtain the blessings and inherit the promises. The spiritual Israel in fact, with these objectors to our views, form "the nation" to whom "the kingdom of God" was to be "given," because they bring forth the fruits thereof, and which our Saviour told the Jews would be taken away from them for their unbelief. We are also told that the Israel so often alluded to in our Church Liturgy is, though a British Israel, also the same spiritual Israel. A sort of British branch. I suppose!

These views involve the proponnders of them in a very awkward dilemma, because, assuming their argument to be correct, that true Christian Gentile believers are all to be included in the spiritual Israel, it follows that wherever these are to be found, of whatever nation or language (and I presume our clerical opponents will admit that there must be numbers of such earnest believers in Christ throughout the world, or else all missionary effort has been in vain), they must all participate in these blessings, for they are clearly one and all entitled to them. We therefore ought to see these blessings distributed widely throughout the world, and possessed by the individual believers in Christ, the true spiritual Israel of these gentlemen. But what are the facts? We find these blessings centered exclusively in the Anglo-Saxon peoples, and the