

off. "I put her away," says God, "and gave her a Bill of Divorce." (Jeremiah iii. 8).

"Where is the Bill of your Mother's Divorcement, whom I have put away? For your transgressions your mother put away." (Isaiah i. 1).

"Plead with your mother, plead;

For she is not my wife.

Neither am I her husband." (Hosea ii. 2).

ho. (Words spoken of the Ten Tribes, the kingdom for Israel, then in the Land, but about to be "cast away" into Assyria.)

We find, then, that the Lost People, who, by our opponent's supposition, are not to be discovered as a Christian Nation, cannot, nevertheless, be Jewish in Religion—i. e., under the Mosaic Rites.

and We are tied up, therefore, to the conclusion but, when discovered, "the House of Israel" of Ten Tribes, must prove to be, as many hold along us, "Heathen," or, as some imagine, Mohammedans, "like the Afghans."

Well, now let us turn to God's Word again, and try to discover from its Teaching what sort of work Lost Israel is to be about in the world, before its "Resurrection," and during the Ages throughout which its true character as "God's people Israel," is concealed from the gaze of the Nations.

We must go back to the very beginning of the Bible to make this discovery—to the Book of Genesis.

In Genesis xii. 3, we read "God called Abraham, and He said to him—

"I will make thee a great Nation. I will bless thee, and make thy name great; and thou shalt be a Blessing. I will bless them that bless thee, and curse him that curseth thee; AND IN THEE, SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

Now let the reader observe, there was no mention of the promised "Seed," ("which is Christ"). It was the man Abraham, and his human posterity, of which he was the Federal Head, who were addressed. God told him (and them) that "in Him," (and therefore in them) "should all the Families of the Earth be blessed."

In Genesis xviii. 18, we have the same promise repeated.

God spoke to Abraham in the matter of Sodom and Gomorrah. He said—"Shall I hide from Abraham that thing which I do, seeing that in Abraham shall surely become A Great and mighty Nation, and all the Nations of the Earth shall be blessed in him?" The blessing here indicated as destined to be conveyed to the world, was not so much Christ—"the seed"—we saw what the man, Abraham's human posterity, should administer to mankind:—the Agents, in Christ, who were to be employed as the honoured messengers of the Gospel of the promised seed ("which is Christ") were indicated.

But in Genesis xvii. 8, and in xxviii. 14, we have clear and explicit statements, both as to the Human Agents to be used, instrumentally by God; and as to "the Seed"—Christ—who was to be the Blessing itself to the Fallen World.

The former passage runs thus:—"I will give unto thee, and to thy Seed after thee, the Land wherein thou art a stranger—all the Land of Canaan, for an Everlasting Possession; and I will be their God."

In the latter verse, God speaks to Jacob saying—"In Thee, and in Thy Seed"—(which is Christ, Gal. iii. 16)—"shall all the Families of the Earth be blessed."

It is obvious, then, from these repeated and distinct Promises, so clearly worded, that the Blessing to the Human Race, and all its Families, is twofold in its character.

1st, as to the AGENTS to be employed—the Human Instrumentality: These we find were Abraham, Isaac, Jacob, and their human posterity, for EVER; and—

2nd, as to the Blessed "Seed" whom these Agents were to proclaim to all Mankind; which "Seed" is, Saint Paul tells us, CHRIST, the Saviour of the Whole World.

Now God in His Holy Word does not separate these two—the Human Agents, the instruments used to convey the Gospel; and the Blessed "Seed as of One," "Which is Christ."

Nay, God puts the Human Agent first, as if to mark the importance which HE attaches to His own arrangement, and Let Us not dare to interfere with His designs: or separate what He has linked together in a Union which is contemporaneous with the present dispensation.

Well, then, who are the Human Agents thus employed to propagate the Gospel—this posterity of Abraham?

Can they, by any possibility, be only the universal Spiritual Seed of Abraham—Believers in Christ, and "Heirs according to the Promise" (Gal. iii. 29). If so, then surely God's Word has not been fulfilled?

For Believers are of all Nations, all Climes, all Races, all Languages, all tongues. We should consequently expect all such, quite independently of the accident of RACE, to be engaged in the work of Evangelization; of carrying Christ to those who know Him not, in Heathen lands. Whereas, in point of fact the Missionary Work of the World is confined to One Race, for the most part—namely, to the Anglo-Saxons; and the true Church of God, which thus shines as a Light to the fallen Sons of Men, is composed chiefly of that ONE people, and of almost no other.

We do not see established in London, for example,—to reclaim our semi-heathen fellow-countrymen there—Missionary Stations, worked