

depends national righteousness. When that happy time comes, God says, "They shall all know me from the least even unto the greatest," in Israel. And again, "Many and strong nations shall be joined to the Lord in that day, and God shall be His people." Zech. 2.11. "Many peoples and strong nations shall come to seek for the Lord of Hosts in Jerusalem and to pray before the Lord." Zech. 8.22, and again Micah. 4.2. "When the Lord shall set His hand again the second time to recover the remnant of His people, when He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the DISPERSED OF JUDAH from the four corners of the earth..... the Lord shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall shake His hand over the river, and shall make it in the seven streams thereof and make them to go over dry shod. And there shall be a highway for the remnant of His people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." Is. 11. 11-16. When that happy and glorious time comes, the faithfulness of God to His covenants and promises will be so completely indicated, that infidelity and scepticism will become impossibilities. Speaking of that time, God says, "It shall be to me a name of joy, a praise and an honour before all the nations of the earth." Can the *Review and Herald* take no pleasure in what God says "shall be to him a name of joy?" We believe he can, and we hope he will yet change his views in regard to God's dealings with His elect people Israel. When the time comes He has promised shall come—the time when "He will settle them after their old states and do better unto them than at their beginnings," (Ezek. 36.11), then we trust our contemporary's sighing will cease, and he will rejoice with all the earth that God has not forgotten his covenant with Abraham, Isaac and Jacob, and that it is true what Paul has said that "the gifts and calling of God are without repentance,"—that "God hath nor cast away His people," but that "He will surely bring them to mercy and have mercy upon them, and they shall be as though He had not cast them off."

ISRAEL." THE CHRISTIAN NATION.

BY PHILO-ISRAEL.

THE subject now before us, is probably the most important of all those which have occupied attention hitherto, in our inquiries and researches after Lost Israel. Will the Nation be discovered as a Heathen, or a Mohammedan people? Will she be mingled with the Gentile

racess, and yet be seen professing the religion of the Mosaic Law? Or, are we to look for her, as a Christian Nationality?

If God's Providence have arranged that these Lost Sheep of the House of Israel are to be found in the latter days, either as a Heathen Nation, or as a Nation under the Mosaic Law, our claim, as Saxons, to represent God's People, must perforce, be finally abandoned. It matters not that we have all the other signs and tokens; that we present the aspect of a "Nation and a Company of Nations;" that we hold the "Gate of our Enemies;" the "Heathen Empire;" the "Desolate Heritages;" the "Ends and uttermost parts of the Earth;" that we are the "Chief of Nations;" "lending to many, and borrowing from none." If Israel, when found, is to be Heathen, or under the Law of Moses, the British Nation, which is nationally, legally, and by open profession, Christian, can in no way pretend to represent the Lost House of God's Inheritance.

We must not conceal from ourselves that there are those among us, who very earnestly deny the assertion placed at the head of this Article, that "Israel" will be found "a Christian Nation." A divine of the Church of England, whose praise is in all the churches, who has paid great attention to the prophecies, especially as they relate to the House of Judah, utterly ridicules the notion that the Lost Tribes are at this moment other than a "Heathen" people. He affirms that such passages as Ezek. xxxvii. 21, and xx. 33-44, quite conclusively prove that Israel, the Ten Tribes, will be found "among the Heathen," "polluted with their abominations;" that the Lord purposes to gather them, while scattered, judicially, for their sins, like Judah, from "among the Heathen;" and then cleanse and increase them in their own land.

If we examine these two passages, however, we find that the view entertained by the respected divine we allude to, has been arrived at, by confusion the Two Houses of Israel and Judah, by applying words meant for the Two Tribes to the Ten, and by failing to distinguish the Two Nations. For instance, in Ezek. xx. 33-39, the Prophet was giving utterance to God's message to "the House of Israel"—"the rebellious House." The context shows that quite clearly. In Ezekiel's prophecy these names are applied almost, if not quite, invariably to the Two Tribes, the House of Judah, but not to the House of Israel, the Ten Tribes. To apply this passage, therefore, to the latter, when meant for the former, is necessarily to misunderstand, and to misinterpret, the entire prophetic utterance.

In Ezek. xxxvii. 21-24, the second passage under reference, it is clear the prophecy has for its object the Two Houses of Israel and Judah united, and there is not a word or expression used