

mony of God by Elijah, that God had reserved 7000 men in Israel who had not bowed the knee to Baal. We have the record also that even one of the most trusted servants of Ahab—Obadiah—feared the Lord and was a worshipper of the true God. We are also told how he protected God's servants and prophets when persecuted by Ahab's terrible queen—the wicked Jezebel. That some of the other tribes did amalgamate with Judah is no doubt the fact, but did this procedure on their part denationalise national Israel? If so, there is not a nation on the face of the earth that is not denationalised, Great Britain and the United States even not excepted. The *Review and Herald* also makes the statement that when the Jews returned from the Babylon captivity, it appears that some from *all* the tribes returned and were recognized thereafter as Israel and "all Israel," and he refers to Ezra 6.17 in regard to the dedication of the second temple, when twelve he goats were offered as a sin offering according to the number of the tribes of Israel. Did not Elijah do something of the same kind in the controversy between JEHOVAH and Baal that took place upon the top of Carmel? "And Elijah took twelve stones according to the number of the tribes of the sons of Jacob..... And with the stones he built an altar in the name of the Lord." Because Elijah took twelve stones in building the altar, will the *Review and Herald* affirm that Judah, Levi and Benjamin were there?

If Ezra was the compiler of the books of Kings and Chronicles, and it is the generally received opinion that he compiled them from the ancient records of the nation, there could have been no return of Israel from captivity in his day, for he distinctly says, "So was Israel carried away out of their own land to Assyria unto this day."

The *Review and Herald* asks "of what earthly consequence is it, whether the English people are the descendents of those ten tribes who were *everlastingly rejected and lost* or not?" Such questions may be matters of ethnological curiosity, &c., &c." (The italics are ours.) It is not, perhaps, a matter of much consequence—as setting forth God's glory—what nation represents Ten Tribed Israel,—whether this nation or that; but it is a matter of supremest consequence that God's faithfulness to His promises and covenants and His truthfulness be fully vindicated. For if Israel is "castaway," "rejected," "destroyed," then the Word of God is a falsehood, and God was merely mocking, deluding and pretending a love and regard which He did not feel, when He gave utterance to those words than which there are none more pathetic in the whole Bible from Genesis to Revelation. "How shall I give thee up Ephraim? how shall I deliver thee, Israel? How shall I make thee as Admah? how

shall I set thee as Zoibim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim, for I am God and not man?" Good for Ephraim, for *Review and Herald*, and for us all, that it is so. This subject is something more than one of ethnological curiosity, the truthfulness of the hinges upon it, and we do not know of any subject of greater importance than this, although contemporary seems to think differently. "God be true and every man a liar." Rom. 9.1. If our confidence in the truthfulness of God is undermined, then everything else goes with it, our faith in Christ,—that Blessed Hope, the glorious appearing of the great God our Saviour Jesus Christ; His Second coming for the redemption of His redeemed and the redemption of nature—in short, our whole trust in God's covenants and promises. Our friend seems to dispose of the whole question with a few random utterances and a majestic wave of the hand. This mode of dealing with the truths of the Bible is common makes nine-tenths of the infidelity and scepticism of the present day. One of the most common arguments of the sceptic is—Your God made certain promises to a people of old to bestow upon them certain blessings and privileges, then, when He found that things did not turn out just as He would have liked, He changed His mind and bestowed them upon somebody else. What confidence can be placed in any declarations of God in regard to our future life, and the blessedness to come, if our declarations in regard to this life are often much rubbish, delusion, and irredeemable ruption and falsehood.

Our friend of the *Review and Herald* commits the very common mistake of supposing the term "all Israel" means the whole of the ten tribes. In the transaction, already referred to on Carmel, Elijah said to Ahab, "gather all Israel to Mount Carmel." Was the king of Judah there? Not likely. In fact any man issued by Ahab, they would have treated with scorn and contempt. They owed him no allegiance, and therefore would not be likely to render him any obedience. Common sense tells us that even Ahab would not have issued an order that was not likely to be obeyed.

We acknowledge with the *Review and Herald* that there are other other subjects demanding our attention, subjects of importance too, but of greater importance. If the Bible be true, Israel must be openly identified and recognized before the world can be evangelised and brought to Christ, Satan bound, ere the dearest hopes and aspirations of the Church of God can be realized. Upon the "manifestations of sons of God," or the Identification of lost