

that I have given for an inheritance unto your fathers" (Jer. iii. 18).

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. xxxi. 31).

The following quotations from Ezekiel xxxvii., not only show that the two houses must remain distinct for a lengthened period, but also describe the manner in which they will be joined together at the return. "The Word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then, take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick, and they shall be one in Mine hand. . . . And I will make them one nation upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two Nations, neither shall they be divided into two kingdoms any more at all." The evidence afforded by the above citations is conclusive. The union between the two houses can only take place on the return, and as the return is yet future, there must at the present be in existence the two distinct houses of Israel and Judah.

Again, the case of Israel and the case of Judah are widely different. Israel was taken away because of her proneness to idolatry. So, too, was Judah; but she was suffered to return. Yet, although the Jews were effectually cured of idolatry on their return from Babylon, there eventually sprang up in their midst a number of opposing sects, whose tenets were in direct antagonism to the law and the prophets, and which received from our blessed Lord the severest denunciations. Their crowning sin, however, was the crucifixion of Christ, and they were finally dispersed by the destruction of Jerusalem, in A.D. 70. The fearful sentence which they invoked upon themselves, when they cried, "His blood be on us, and on our children" (Matt. xxvii. 25), now began; and who does not shrink in horror from the perusal of their history during the Christian era, for verily upon them have descended all the curses pronounced by Moses.

Now, the Jew has never lost his Identity. In every land, and under every circumstance, he retains his individuality. We have, therefore, the most favourable opportunity possible of ascertaining the fulfilment of prophecy in his case. If,

then, the prophetic utterances have proved true in the one case, is it not highly probable that they will be found correct in the other? Or, in other words, if the curses can be shown to have fallen upon Judah, may we not reasonably suppose that the blessings promised to Israel, will receive a like fulfilment?

The Jews continuing under the Mosaic law and inheriting the curses, and the heathen being given up to idolatry, the following passages, which point to a far different destiny for Israel, clearly prove that the Ten Tribes cannot now be found amongst either.

That Israel must, at the present time, be resident in the Isles, or rather, that the chief seat of her power must be in the Islands, is plainly set forth in the following words, which unmistakably refer to the period of the return: "Hear the Word of the Lord, O ye Nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him and keep him" (Jer. xxxi. 10). And the direction of the Isles is thus indicated: "Go, and proclaim these words towards the North, and say, Return, thou backsliding Israel" (Jer. iii. 12). "They shall come together out of the land of the North" (Jer. iii. 18). "I will gather from the West" (Isa. xliii. 5).

England, being an island, and situate North-West from the land of promise, we are thus enabled to apply several Identities, to which neither Jew nor heathen responds.

"His horns are like the horns of unicorns: with them He shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17).

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited" (Isa. liv. 3).

"The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah v. 8).

We have in these utterances the description of a power, which alone has been the realisation of our own country.

Israel's position and mission in the world is thus described:—

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord" (Zech. x. 7).

"And I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again" (Zech. x. 9).

"Again the Word of the Lord came unto me, saying, son of man, thy brethren, even thy brethren,