

mittee have drawn attention to the fact that in the headings of the prophetic chapters great liberties have been taken with the text, the "Church" being credited with nearly all the blessings which were to be the portion of Israel in the latter days. J. Turvey in commenting upon this very question says, it is a prevalent practice when reading of Israel and their future, as indicated in the prophetic writings, to assume that the Jews are the people referred to, and this view is frequently propounded in our schools and churches. There is, however, anything but consistency in this matter, for many there are among our learned authorities and among Bible students generally, who will tell us that the *curses* rightfully belong to the *Jews*, but that the *blessings*, although promised to the *Israelites*, belong to the *Christian Church*; thus totally ignoring the people to whom the promises were made, and placing the "Church" in its stead. What grounds are there, we may ask, for applying to the Gentiles the promises given to Israel? No such course is adopted with reference to the curses pronounced on the Jews, but they 'the Jews' are allowed to have full and undisputed possession of them. If then Judah's curses are to be taken in their literal signification of which, by the way, there is no disputing, for we have the very people before our eyes a living fulfilment of them, then we must with every sense of right and justice, claim the same interpretations for the great and glorious promises given to Israel.

Further on he says: "At this period 'the captivity to Assyria' they suddenly and permanently drop out of the historical portion of the Bible, but prophecy supplies the sequel. No more of their doings are chronicled, but their whole future is foretold with great minuteness of detail, and in all its fulness of character.

Many tender and forgiving messages were sent after them with assurances of mercy and forgiveness and repeated promises of a restoration. There are also numerous predictions as to their becoming, during their absence from their own land, scattered and lost. They were to be divorced from the law and to be redeemed. They are frequently addressed in the Isles of the Sea, and the Isles of the West, where they should become multitudinous, great and powerful, and God's witnesses for the truth. They were to find the islands too small for them in their rapid development, when they should break forth on the right hand and on the left, inhabiting the desolate heritages, and filling the face of the world with fruit. They were to become the cord, or measuring-line of God's inheritance and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." On the other hand, predictions concerning the House of Judah or the Jews, are that they should be few in number, bereft of children, a by-word, a proverb, an astonishment, a reproach, and a shame. These two sets of predictions cannot possibly refer to one and the same people, besides the context shows that in the one case they refer to Israel and in the other to Judah. How those relating to Judah have been fulfilled is well known, but that those relating to Israel have also been or will be likewise literally fulfilled we may be equally assured.

The following comparative view presents a number of points on which the distinction is clearly and visibly manifest.

1. The Kingdom of Israel consisted of ten tribes, 1 Kings xi. 51; xii. 1-19; Josephus, book 8, chap. viii. The Kingdom of Judah consisted of two tribes, 1 Kings xii. 20-21; Josephus book 8, chap. viii. 2. Jeroboam was the first separate king of Israel, 1 Kings xii. 20; 2 Chron. x. 15. Rehoboam was the first separate king of Judah, 2 Chron. xii. 13; Josephus book 8, chap. viii. sec. 1. 3. The people of Israel were called Israelites, Josephus book 9, chap. xiv, sec. 1. The people of Judah were called Jews, 2 Chron. xxxii. 18; Ezra v. 5; Josephus book 9, chap. xii, sec. 1. 4. Israel's chief city was Samaria, 1 Kings xvi. 24; Isaiah vii. 9; Josephus book 8, chap. xii. sec. 5. Judah's chief city was Jerusalem, 1 Kings xi. 36; 2 Chron. xi. 1; Josephus book 8, chap. viii, sec. 3. 5. Israel had nineteen kings and no queen. Judah had nineteen kings and one queen, Athaliah, 2 Kings xi. 1-3; 2 Chron. xxii. 10-11. 6. The last king of Israel was Hoshea, 2 Kings xvii. 4; Josephus book 9, chap. xiv, sec. 1. The last king of Judah was Zedekiah, 2 Kings xxv. 7; Josephus book 10, chap. viii, sec's. 1, 2, 3, and 4. 7. The Israelites had all taken out of their own land not one was left behind, 2 Kings xvii. 18-20; Josephus book 9, chap. xiv, sec. 1. The Jews were not all taken

out of their own land, 2 Kings xxv. 19; Jeremiah xxxix. 10; Josephus book 10, chap. x. 8. The Israelites were taken captive by Shalmaneser, king of Assyria, 2 Kings xvii. 3; Josephus book 9, chap. xiv. The Jews were taken captive by Nebuchadnezzar, king of the Chaldees, 2 Chron. xxxvi. 17; Josephus book 10, chap. ix, sec. 7. 9. The cities of Israel were colonized by strangers sent thither by Shalmaneser, 2 Kings xvii. 24-34; Josephus book 9, chap. xiv, sec. 1; book 10, chap. ix, sec. 7. No foreigners came to colonize the cities of Judah, 2 Chron. xxxvi. 21; Josephus book 10, chap. ix, sec. 7. 10. The Israelites' captivity began B.C. 721. The Jews' captivity did not begin until B.C. 588. 11. The Israelites were placed by Shalmaneser in Halah and in Habor by the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6. The Jews were placed by Nebuchadnezzar in the city and province of Babylon, 2 Chron. xxxvi. 20. 12. The Israelites never returned to Palestine, Josephus book 11, chap. v, sec. 7. The Jews returned thither after the promulgation of the Decree of Cyrus, B.C. 536-518, see Ezra, Nehemiah, and Josephus book 11, chap. 1. Letter of Cyrus. 13. The Israelites had nothing to do with the rejection and crucifixion of Christ. The Jews committed both these crimes. Math. xxvii. 25; Acts ii. 23. 14. Israel was to remain one nation for ever, Jeremiah xxi. 36. The Jews were to be scattered among all nations, Jeremiah ix. 16; Ezek. xii. 14-15. 15. Israel was to be under the rule of the house of David, Jeremiah xxx. 26. The Jews were to pass from under that rule, Jeremiah xxii. 30, xxxvi. 30-31. 16. The fear of Israel was to be upon all nations, Deut. xi. 25. Judah was to be a by-word, Jeremiah xxiv. 9. 17. Israel was to be the chief of nations, Jeremiah xxxi. 7. Judah was to be down-trodden by all nations, Luke xxi. 24. 18. Israel was to break every yoke and let the oppressed go free, Isaiah lvi. 6. Judah was to be oppressed, Isaiah iii. 5. 19. Israel was to possess the gates of her enemies, Gen. xxii. 17. Judah was to serve her enemies, Jeremiah xvii. 4. 20. Israel was to be strong in power, Isaiah xli. 12. Judah was to be without might, Jeremiah xix. 17. 21. Israel was to be a great multitude, Ezekiel xxxvii. 10-37; Micah ii. 12; Hosea i. 10. Judah was to be few in number, bereft of children, Ezekiel xii. 16; Jeremiah xv. 7. 22. Israel was to be brave, able to turn the battle to the gate, Isaiah xxviii. 6. Judah was to be faint-hearted and trembling, Jeremiah vi. 24; Ezekiel xxi. 7. 23. Israel was to lose her old name and be called by another name, Isaiah lxii. 2; lxv. 15. Judah was to retain her old name, Isaiah lxv. 15. 24. Israel was to have a place of her own and never be removed from it, 2 Samuel vii. 10. Judah was to be tolerated in all countries, but to have none of her own, Jeremiah xv. 4; xxiv. 9. 25. Israel was to be under the new covenant, Hebrews viii. 10. Judah was to be under the old covenant, Jeremiah xiv. 12. 26. The seal of God's covenant with Israel was "the sure mercies of David," Isaiah lv. 3. The seal of God's covenant with Judah was circumcision, Jeremiah iv. 4; Acts xv. 5. 27. Israel was to eat. Judah was to be hungry. 28. Israel was to drink. Judah was to be thirsty. 29. Israel was to rejoice. Judah was to be ashamed. 30. Israel was to sing for joy of heart. Judah was to cry for sorrow of heart, and howl for vexation of spirit, Isaiah lxv. 13-14. 31. The Israelites were to be of comely countenance, Hosea xiv. 6. The Jews were to have the shew of their countenances for a witness against them, Isaiah iii. 9.

*Note.*—The work of Josephus, to which reference has been made throughout this list, is the "Antiquities of the Jews."

(From "Israel's Identity Standard" p. 41, 42). "This distinction, then existed as early as B.C. 1,056 (if not before). It has continued through all the centuries that have since elapsed, and, as a culminating point, if we return to the Scripture passages referring to the restoration, *which is yet future*, we find it as marked and as prominent as in any of the other features to which we have alluded.

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." (Hosea, i. 11.)

"In those days the house of Judah shall walk to (marginal reading) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. iii. 18).

"And I will make them one nation in the land upon

the mountains of Israel; and one king shall be king of them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel, xxxvii. 22.)

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off, for I am the Lord their God and will hear them." (Zech. x. 6.) (I. Turvey.)

It is hardly necessary for me to produce evidence to prove how literally many of the foregoing prophecies have been fulfilled. It is well known to all your readers that the Jews have in the past suffered terrible persecutions, but it may not be as well known that at the present time these persecutions still continue.

As an example of the treatment formerly accorded them in Prussia, I give you the following from Mulbach's Historical Romance of Frederick der Grosse, translated from the original.—"My prince, I am a Jew, that means a despised, calumniated, persecuted man, or rather no man, but a creature who is kicked like a dog when he is poor and in misery, and to whom the rights of manhood are barely accorded when he has gold and treasure. A dog's life is better than a Jew's in Prussia's dominions. The female dares to have young ones, and when she has borne the pangs of nature she may rejoice over them. But the Jewess dare not rejoice over the children she bears in anguish, for the law of the land hangs a sword over her, and perhaps she will be driven forth, because she has borne a child, by which the permitted number of Jews is overstepped, and it may be that the father is rich enough to pay the thousand thalers wherewith he must each time pay the State the right to be a father." Such was the law in force in the Christian country of Prussia in the eighteenth century.

The following from Mirza Shakér, of Teheran, in Persia, shows how they are treated in that country at the present time: "The Jews in Persia are very numerous, very badly treated and occasionally massacred, as at Tabriz where they were annihilated. A Jew may not ride in the presence of even a Mussulman boy, being liable to be cut down and killed. Even the Shah's Jewish doctor may not drive through the main streets of Teheran much less ride. They are killed if they attempt to sell food out of their own quarters of the cities. The punishment for the murder of a Moslem is death; of a Jew, cutting off the top of the little finger. No Jew can live out of the Jews' quarters. More than 1,000 years ago (tradition says) the Jews of Ispahan were set aside to be massacred, but the sentence was deferred for 1,000 years. A little less than twenty-five years ago the time expired, and Haji Synd Mahomed Baghur, of Ispahan, called up the elders to show cause why they should not be massacred. The elders showed that the Mussulmani year was ten days shorter than the Jewish, therefore he gave them a respite of 1,000 times 10 days, or 27½ years, which brings their massacre year very near A.D. 1881."

May not these persecutions which are not confined to Persia be the means in the hand of God of causing the Jews "to walk to the house of Israel" (in Britain) in such multitudes that Britain may see it for her interest to transport them in her "swift-winged" ships to the land of Palestine, and there to guard and protect them in the peaceful possession of that land long ago promised to them for an everlasting possession.

That the House of Israel (the British nation) has also received the fulfilment of many of the prophecies of blessing bestowed upon it, is so well known as to require no proof. Notwithstanding, hear what the great Frenchman, Victor Hugo, says of us: "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, proud England, thou art justly proud of thy colossal strength more justly of thy God-like repose. Stretched on the rock, but not like Prometheus, and with no evil bird to rend his side, rests the genius of England. He waits his hour but he counts not the hours between. He knows it is rolling up through the mystic gloom of the ages and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mist will not clear for me, that I shall not hear the wheels of the chariot, of the hour of England? It will come—it is coming—it is come! The whole world aroused as by some mighty galvanism, suddenly raises a loud cry of love and adoration, and throws itself upon the bounteous bosom of England. Henceforth