

# The Anglo-Israel Ensign.

"Many shall run to and fro, and knowledge shall be increased."—DANIEL, xii. 4.

NO. 3.

"We have received the first number of THE ANGLICAN-ISRAEL ENSIGN, a new paper "devoted to the identification of the British nation with the lost ten tribes of Israel, and kindred subjects." Published by J. Ross, Truro, Nova Scotia. The attention given to this subject, and the publications issued in advocacy of the idea that the British nation constitutes the ten lost tribes of Israel, or a portion of them, seems to us not a little surprising. The testimony of the Scripture has ever appeared to our mind sufficiently clear that when Israel apostatised, God "cast them from his presence," "rejected" them, "cast them out of his sight," and "destroyed" them. 2 Kings 13 : 23 ; 17 : 20. This certainly put them beyond the pale of his purposes or promises, nationally considered. But we understand that all the tribes were still represented in the land of Judea, and the genealogy of such was preserved; for we have the further record that when the revolt of the ten tribes occurred under Rehoboam, the Levites, and some out of all the tribes of Israel, came to Jerusalem, and still adhered to the worship of the true God. 2 Chron. 11 : 16. Several of these tribes were distinctly mentioned in 2 Chron. 15 : 9, and 30 : 1, 18. And when the Jews returned from captivity, it appears that some from all the tribes returned, and were recognized thereafter as Israel, and "all the tribes of Israel." Exra 6 : 17. The others were passed by, and be made no more account of whatever. Of what earthly consequence is it, therefore, whether the English people are the descendants of those of the lost tribes who were everlastingly rejected and lost and forgotten? Such questions may be matters of ethnological curiosity, but while there are themes lying all about us, of so much greater importance, so demanding all the time and attention we can bestow upon them, we ask, with a mental sigh, why the people will devote to unprofitable matters of speculation, the time, talents, and means that should be given to those things which more intimately concern their present and future welfare."

THE above we clip from the *Advent Review and Sabbath Herald*, published by the Seventh Day Adventist Publishing Association, Battle Creek, Mich.

We are certainly not a little surprised at the tone of the *Review and Herald's* remarks. He says, "to our mind it is sufficiently clear that, when Israel apostatised, God 'cast them out of His presence,' 'rejected them,' 'cast them out of His sight' and 'destroyed them.'" He quotes 2 Kings 13.23 and 17.20 to substantiate his statement. God certainly "cast them out," but He as certainly did not *cast them away* or *cast*

*them off*, if we are to believe the testimony of the Apostle Paul, which we have always been in the habit of looking upon as of considerable value. He says "God hath NOT cast away His people." He is so horrified at the bare thought that he exclaims "God forbid." They were certainly "cast out" of their land on account of the abominable idolatry into which they had fallen, but if we read and understand aright the Divine record regarding them, they were not "put beyond the pale of His purposes or promises, nationally considered." We look upon such a statement as this as simply charging God with falsehood—with changing His mind, in short, as simply bringing God down to the level of fallible man. Did not God say that He "had chosen them a peculiar people." Deut. 7.6 and 14.2. Jeremiah speaks of "the two families God hath chosen." Jer. 33.24., and this more than one hundred years after Ten Tribed Israel had gone into captivity. Isaiah also says, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee and NOT cast thee away." Is. 41, 8.9, also Is. 44, 1.2, 43.20, 44.1, 65.15; Deut. 4.37, &c.

The *Review and Herald* affirms that all the tribes were represented in the land of Judea, and that we have the further record that when the revolt occurred under Rehoboam, the Levites and some out of all the tribes came to Jerusalem and still adhered to the worship of the true God. 2 Chron. 11.16. The priests and Levites mentioned in the 14th verse left their suburbs and possessions and came to Judea and Jerusalem "because Jeroboam and his sons cast them out from the priest's office." In the 16th we are told "After them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to SACRIFICE unto the Lord God of their fathers." It does not say that they left their possessions and came to dwell in Jerusalem, but simply that they came there to worship—to SACRIFICE.

We have the record that even in their worst days under King Ahab, and this on the testi-