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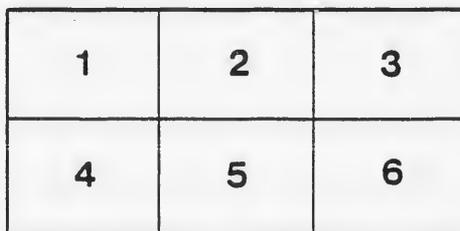
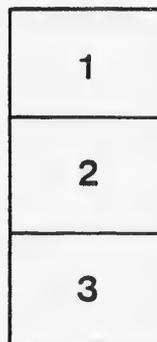
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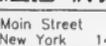
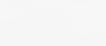
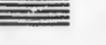
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ON THE ANCLO-ISRAEL INTERPRETATION OF  
PROPHECY.

BY REV J H. FOSHAY.

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## PREFACE.

This pamphlet is sent out with a prayer that it may do good.

The study of the subject briefly discussed in the following pages has been the means in God's hands of lifting up the soul of the writer out of the "horrible pit and the miry clay." It has increased his joys in the Lord the Redeemer of Israel; has strengthened his faith by clearing the bible of mystery and has led him out into a "large place." It is his firm belief that the study of this doctrine is able to do the same thing for all his brethren who in reading and thinking have come to a cloud into which they have been afraid to enter.

Whoever has come to the place of trial, and has been called to walk in darkness which may be felt will not ask the writer to describe his personal conflict with the tempter, but will gladly investigate any doctrine or method of interpretation which promises to establish the veracity of revelation. We are living in an age when more men place an interrogation point after the utterances of the pulpit than many honest, pious men think. It has often been asked why so few adults are reached by the gospel in these days; and many explanations are given. The author of this essay ventures to say it is because the Bible is not believed. His attention was called to this by questions honestly asked by honest doubters. More men doubt than will tell the minister about it. These questions he was unable to answer and the subsequent study of the subject led him into hopeless difficulty which for a time greatly weakened his ministry.

The questions asked relate to the failure of God to keep his covenant with the house of Israel.

The more this subject was investigated the plainer it became that the covenant had been broken. This of course meant that the Bible is a hoax. It is pointed out that Israel according to the promises, were to be a "company of nations," and to possess the "double portion;" but where is the house of Israel now? They are hopelessly lost.

This reasoning the writer was unable to resist and the more he read the deeper the gloom. It is fearlessly affirmed that unless the Anglo-Saxon race be the house of Israel the covenant of the Lord with the *ten tribes* is broken and faith rests on an insecure foundation. But that they are the seed

of Abraham, and that God has faithfully kept his promises, and is now about to gloriously reveal the fact to the world, it is attempted to prove in this essay.

That the time has arrived when the stick of Ephraim and the stick of Judah are about to become one (Ezekiel 37: 16-17,) no one can fail to see who is at all familiar with the present relationship of the house of Judah with the nations of the earth. All who study this subject will carefully distinguish between the spiritual blessing promised through Messiah and the birthright which was Joseph's, for this distinction is the key which unlocks prophesy, 1 Chron. 5: 1-2. It appears to the writer that unless the fulfillment of the promise made to Ephraim has been literally kept it is impossible to understand the kingship of Jesus of Nazareth.

We entreat all lovers of truth to give this great subject, only briefly outlined in this essay, careful and prayerful study.

J. H. F.

## EPHRAIM AND JUDAH.

HOSEA-6 : 4: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"

To find out what God has done to these two houses of Israel is the purpose of this essay. We propose to let the God of Israel answer his own questions through sacred and profane history because by these has our Heavenly Father made known to his people the scheme of providence.

As we all know, the names Ephraim and Judah as employed in this passage stand for more than the individuals to whom they were first given. The name Judah is in the Bible frequently used to designate the tribe which sprang from that patriarch; and after the separation of the nation it included the tribe of Benjamin, 1 Kings 11 : 36. These two tribes made up what in the prophets is called the house of Judah. The name Ephraim came after a time to stand for the ten revolted tribes and is so intended in this passage. The whole house of ISRAEL is the language the prophets always use when they wish to speak of the union of both houses.

This distinction has not been as clearly pointed out as it should have been, hence many prophecies which were uttered concerning the house of Israel have been applied to the Jews, when it has been at all possible in the light of their history and when not possible they have been spiritualized to fit the Church. In such cases much straining of the word has been done and the passages have for the most part been misfits of the worst kind. No person can read the Bible with the distinctions I have named in mind, and fail to see that the promises made to these two houses of Israel are very distinct. The prophecies relating to the house of Judah have up to the present time been *literally* fulfilled, but what of those made to the house of Joseph? To trace the development of God's plan with the seed of Ephraim is the task before us. To do this correctly we must begin from the first.

First then, we must look at the Abrahamic covenant and be careful to get our starting point well settled. All depends upon this, as an error here would be fatal. According to the record God Almighty called Abraham from Ur of the Caldees where he lived in the service of dumb idols, and sent him out into a strange land. This call Abraham obeyed and

so secured the righteousness of faith. In this strange land God appeared to him and made a covenant with him, and as this was the beginning of all that follows in the history of redemption we will examine it closely. It must be obvious to all that this covenant contains three distinct promises.

In Genesis 12: 23, this language is used:

"And I will make of thee a great nation, and I will bless thee and make thy name great and thou shalt be a blessing and I will bless them that bless thee and curse them that curse thee and in thee shall all families of the earth be blessed."

Again in chapter 17, 1-8 the covenant is renewed and this is the language used at that time:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked to him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

1st. There is in this covenant the promise of the land of Canaan to Abraham's seed for an everlasting possession.

2nd. There is the promise of a blessing through his seed, upon all the families of the earth.

3rd. There is the promise that his seed should become *many nations*.

When the time came for Abraham to die, these promises were transmitted to Isaac. "And Abraham gave all that he had to Isaac." "And in Isaac shall thy seed be called." Of Isaac came Jacob in whom the covenant was re-affirmed with special emphasis. Genesis 28:13-15:

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will

bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Time passed on and these heirs of the covenants were in ignorance as to how God should fulfil his promises and regarded the going down into Egypt, which was one great step in the divine plan, as a great calamity. But in that land God multiplied the chosen seed so that the land was too small for them. At length Jacob is about to die and calls his posterity about his bed to tell them what shall befall them in the last days. We now come to the place where the covenants are explained to us and the terms of the covenant made specific. Those who were to inherit the various provisions of the covenant are pointed out clearly.

1st. They were to go up out of Egypt and settle in the land of Canaan. Gen. 28:3-4:

"And Jacob said unto Joseph, God almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."

2nd. The promise of a multitudinous seed and great temporal prosperity, embracing especially a great *confederacy of nations*, was made to Ephraim the son of Joseph. Gen. 35:11-19: "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." The fact that the birthright was transferred to the house of Joseph is acknowledged afterward.

1 Chron. 5:1-2: "Now the sons of Reuben the firstborn of Israel, for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren,

and of him came the chief ruler; but the birthright was Joseph's."

3rd. To Judah was given the spiritual blessing promised in the covenant. Through him both houses of Israel were to be blessed, and from him was to come Christ in whom all families of the earth were to be blessed. Gen. 49: 8-10: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Now the question arises, How and when were these promises, made to the house of Judah and the house of Joseph, fulfilled? If we cannot show that they have been kept what becomes of the inspiration of the Bible? That the first two promises of the covenant have been literally fulfilled all freely acknowledge.

1st. The whole house of Israel, *i. e.*, both Judah and Ephraim did settle in the land of Canaan.

2nd. Of the tribe of Judah did come the King of Israel, the Lord's anointed, and the Kingdom was taken away from them after his coming.

3rd. The promises to Ephraim were *not* fulfilled in the land of Canaan. As all know the house of Israel broke away from the house of Judah in the reign of Rehoboam the son of Solomon. From that day their decline began and ended in their being carried into Media about 700 B. C. "Did God cast away his people which he foreknew?" Did the prophets so understand it? Did Christ and his inspired Apostles understand it so? Does the history of this dispensation say anything to enlighten us on this great subject?

The prophets clearly did not regard the captivity of Israel as a failure of the covenant promises but as an obscure providence for their glorious fulfillment. The prophet Hosea exercised his office only a few years before the carrying away into Assyria and most of what he had to say referred to the future fortunes of the dispersed seed. God is here represented as pausing to consider what to do with these rebellious children, as a loving father might be in doubt as to the best course to pursue with his sons. What then did God do in fact?

As we know what he did with the house of Judah, from the first until the present day we will allow that tribe to drop out of our minds and follow Ephraim or the house of Israel, for we have the promise that "we shall know if we follow on to know the Lord."

Just at the point in the history of Ephraim when we might expect great depression of spirits and bitter wailing, the prophets begin to depict in glowing language the future greatness and glory of the dispersed tribes. Their restoration through our Lord is compared in the 2nd verse of this chapter to a resurrection: "After two days he will revive us, in the third day he will raise us up and we shall live in his sight"—a passage evidently shadowing the resurrection of our Lord, and plainly teaching that the restoration of the kingdom to Israel would be his special work on earth. The other prophets some of whom prophesied after Israel was carried away, still more plainly declare the special features of their greatness. They were to be a great military power in the world. Isa. 41:11-15:

"Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Again, Isa. 49:21-23: "Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

Micha also prophesied after the Assyrian captivity, and yet he says: Micah 5:7-8-9: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And 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 goeth through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

They were to be very numerous and to have important colonial possessions. Those who imagine that when Israel went down into Assyria they at once lost heart and dwindled down into a small, obscure race are clearly in error. Josephus says of them, *Antiq.* 10:5-2: "The ten tribes are beyond Euphrates and are an *immense* multitude and not to be estimated by number." With this statement agrees the prophets: *Zech.* 10:7-8-9: "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. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. 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." Again, *Jeremiah* 31: 9-10: "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. 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, as a shepherd doth his flock." Ephraim also in the day of her strength was to be the means of restoring Judah to their own land.

*Jeremiah* 3: 18: "In those days the house of Judah shall walk with 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." Again, *Hosea* 1: 11: "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." These passages, being taken from the vast number to be found in the prophets teaching the same truth, must suffice.

We will now show that the New Testament teaches that the mission of our Lord and his apostles was to fulfill these prophecies. The Master said, I am not come to destroy but to fulfill. From his very birth the Holy Ghost signified that this is the King who should restore the dominion to Israel. Both houses of Israel meet about his bed. The Shepherds by angels sent and the wise men of the East drawn on by the star of Jacob.

The magii were doubtless Israelites of the dispersion who were looking to this time as the period for his advent who should redeem Israel, and hence were able to interpret the meaning of the phenomenon which led them forward to his manger. Herodotus mentions them next to the Budii as one of the six tribes residing in Media.

The term New Testament is a brief way of saying the New Covenant with the house of Israel and with the house of Judah. Compare Jeremiah 31: 31-34, and Hebrews 8: 8-13. Gabriel announced: He shall reign over the *house of Israel* forever. Mary sings: He hath holpen Israel his servant that he might remember mercy towards Abraham *and his seed forever*. Zacharias, full of the Holy Ghost, proclaims: He hath visited and wrought redemption for his people that they being *delivered from their enemies* might serve him.

When we try to apply these passages to the Jews, how absurd they appear. It has been strangely overlooked that the chief cause of envy and hatred toward Christ arose from the fact that he taught that the kingdom belonged to Israel and not to Judah—David's throne being over all the house of Israel. As in his birth so in his ministry he speaks in his doctrine of those who were scattered abroad. "I am not sent but to the lost sheep of the house of Israel." "Other sheep I have which are not of this fold; them also I must bring and there shall be one flock." How plain the parable of the prodigal son becomes when read in this light. How the outcast comes to himself under the preaching of the gospel. How easy it is to find the elder brother in the envious ruler of the Jews. What a picture of the united houses is that drawn by the Master in this parable. There will truly be music and rejoicing in that great day not now afar off, for Israel is beginning to recognize herself.

This doctrine of the Kingdom was clear to the Apostles in every point but the time of Israel's manifestation. On the Mount of Ascension they asked him: "Wilt thou at this time restore the Kingdom to *Israel*?" This information the Master refused to give, but clearly intimated that at some future time he would do so. Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles be full. Whatever this fulness of nations may mean, one thing is clear. at that time the ancient power and glory of Israel should return.

After his ascension the Apostles constantly proclaimed the gospel of the Kingdom and the anointing of Christ as King over Israel: Acts 2: 36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And with still more clearness in Acts 3: 19-21: "Repent ye therefore and be converted, that, your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Let it be remembered that Peter's sermon was to

Israelites of the dispersion, who had come up to the feast, and Jews resident in Jerusalem. It was therefore to the whole house of Israel that he preached, urging a union of these houses and an end of old feuds, in Christ the King of Israel. He assured them that the Kingdom would be restored after these two houses should unite in Jesus. When they should repent and turn to him he should be sent again and refreshing should come from his presence. Before we follow the Apostles into far lands to hunt and fish for their brethren of the dispersion, Jeremiah 16: 16, we must pause to settle a point of prime importance, viz., the meaning of the word gentile. Sometimes it means heathen, gentiles according to the flesh, but nearly always it refers to Israelites of the dispersion, as in John 7: 35: "Will he go unto the dispersed among the Gentiles and teach the Gentiles?" The dispersed of Israel were by this time gentilized in great measure. They were not under the law of circumcision and were called uncircumcision in contempt by the proud converts from among the Jews. The people had become Lo-ammi—Hosea 1—~~not~~ my people, but were to become the people of God through Christ who had come to raise up the whole house of Israel—Acts 26-7—unto which promise our *twelve tribes* instantly serving God day and night hope to come. That the mission of the Apostles was chiefly to the dispersed is settled by the introduction to Peter's first epistle: 1 Peter 1. 1-3: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us *again* unto a lively hope by the resurrection of Jesus Christ from the dead."

That the door of faith is open to all nations none have ever questioned, but that the gathering of Ephraim was the main object is evident. Paul plainly teaches that only by faith in Christ could the Kingdom be restored. Through him the envy was abolished and by him the two would become one and so there would be peace. It may be asked, if by faith only could they enter into the inheritance of Ephraim, of what consequence is the literal seed argument? "Much every way but chiefly" because it is necessary to God's faithfulness that the Kingdom be given to those to whom it was promised. To say that we become Israelites only by faith would be to say that what God promised to give to *Ephraim* he did give to *Japhet*. A more wanton surrender of the Bible into the hands of its enemies cannot be imagined. The Apostles did not confound the Church with the Kingdom.

They rightly understood that the Church was a spiritual force giving life to the souls of men and moral tone and power to the Kingdom.

The vision of Ezekial in the valley of dry bones makes this clear. The bones scattered and dry were the *whole house of Israel*. By and bye they stood up, a vast army, *i. e.*, the seed of Ephraim had become a multitude in the land of their captivity, but they had no life. Next the prophet was commanded to preach to the wind that it might blow and give life to the army. This represented the outpouring of the Holy Spirit at Pentacost and the subsequent work of the Church in the world. The truth is, the Kingdom is both spiritual and political, as it always has been. As the Church was in the wilderness with the armies of Israel so has it been in this dispensation.

The Christian religion which was introduced into the British Isles very early, probably by Paul as those Islands were called Spain at that time, has exerted an influence constantly increasing with the *supernatural* development of our nation. So much so that all are agreed that Anglo-Saxons are chosen of God to accomplish His will on earth. But this choice originally was made of Ephraim and His seed so that unless Anglo-Saxons are Israelites of the dispersion they have usurped the covenant promises of God against His expressed will. But they are Ephraimites, as can be shown.

This, then, is the kingdom which Daniel declared should be given to the saints of the most High. Dan. 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

If this position be correct we must be able to trace in the history of this Christian age the growth of this power and point out the facts upon which we rest our belief in the *eternity* and *universality* of this kingdom.

As prophesy is history anticipated, so history is prophesy fulfilled. It is quite easy to see the plan of divine providence in the history of this age when the promises are applied to Ephraim and not to Judah, and when a literal view is acknowledged. It has been the custom to apply Dan. 2: 44, to the Church, but the absurdity of such an interpretation is evident upon the least thought. Albert Barnes sees these difficulties and candidly acknowledges them: "Two enquiries at once meet us here of somewhat difficult solution. The first is, how, if this is designed to apply to the kingdom of the Messiah, can this description be true? The language here would seem to imply some violent action; some positive crushing force; something like that which occurs in conquests when nations are subdued. Would it not appear from

this that the kingdom here represented was to make its way by conquests in the same manner as the other kingdoms rather than by a silent, peaceful influence? Is this language, in fact, applicable to the method in which the kingdom of Christ is to supplant all others?" This difficulty is easily removed when we remember that Ephraim's portion was *conquest, increase, dominion*. This stone kingdom is undoubtedly the kingdom of Israel in its latter day development. Those who say that Christ is the stone and the Kingdom is the Church are evidently in error. Christ was to be a foundation stone, but this is a stone hurled as a weapon of war against earthly kingdoms. The stone which David threw with such effect against Goliath is a type of this stone. But the Master decides that the kingdom is a nation and this is an end of controversy. Matt. 21: 43-44: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Because the kingdom is earthly and an actual political power is not saying that it is not from heaven. It is God's battle axe to break in pieces and subdue the nations. The God of heaven set it up; and by divine power has it succeeded hitherto, and will succeed until it fill the whole earth.

Inasmuch as it was cut out of the mountain without hands, we are to infer that no human agency was used at the first; and because it was small at the beginning we are to see how differently God sets up a kingdom from what man does; and as it rolled on to accomplish its mission we are to expect a *silent, secret* development of this kingdom. How beautifully this compares with the *founding, growth* and *power* of that kingdom which is now the friend and propagator of the gospel, all may see who will take the trouble to look. In short, the kingdom of God is both material and spiritual—always was and ever will be, until He comes who will make all things new—the warlike power going ahead and clearing the way for the operation of the spiritual force. If this is too materialistic please consider by what power do we have liberty to send missionaries to India? and what kingdom has opened all gates to the gospel hitherto? I believe the Anglo-Saxon race to be the children of Abraham, but do not think this insures more than the temporal prosperity promised to Ephraim to those who do not exercise personal faith in our Lord Jesus Christ, who is the only Saviour of men, as well as the "blessed and only potentate King of kings and Lord of lords."

The claim that the Anglo-Saxon race are really Israelites

of the dispersion and that our covenant-keeping God chose the *Islands of the sea*, as the land of Goshen was once chosen for the multiplication of His people and the accomplishment of His latter day purposes, is at first startling and causes many good people to laugh as Sarah of old did when the Angel announced to Abraham that she should be the mother of a numerous seed. We have yet to see the man, however, who studies this subject which God is now revealing to His people, in a serious and candid way, who still remains a scoffer. The subject is too serious to laugh at and too well proven to reject, entirely. That divine care has been exercised over the English nation, none will attempt to deny who are at all familiar with British history. The destruction of the Spanish Armada and battle of Waterloo, for examples, are such notable instances of divine interposition that the enemies of England have been forced to acknowledge it. Victor Hugo thus speaks of Waterloo: "Did this vertigo, this terror, this overthrow of the greatest bravery that ever astonished the world, take place without a cause? No. The shadow of a mighty hand is cast over Waterloo; it is the day of destiny, and the force that is above man produced that day. Hence its terror, hence all those great souls laying down their swords. Those who had conquered Europe fell crushed, having nothing more to say or do, and feeling a terrible presence in the shadow. On that day the perspective of the human race was changed and Waterloo is the hinge of the nineteenth century. The disappearance of the great man was necessary for the advent of the great age, and he who cannot be answered undertook the task."

If the God of Israel has from the first fought the battles of this Christian nation; enlarged her borders, by giving her the "gates of her enemies" in all lands, and increased her population so that they swarm in the Islands of the sea and upon the continents; given her sons and daughters light and knowledge so that they are fitted to be the pioneers of religion and civilization to the ends of the earth; there must be some reason by which His acts have been governed. If it be replied that Christianity has done it all, I would answer, yes, but there is a question laying back of this which needs to be answered. It is this: Why did the gospel take the course it has? Why did the Lord not send the message of life to those nations which sprang from Ham or Japhet and make of them a multitude of nations and give them the gates of their enemies? We venture to affirm that the Bible cannot be understood unless we suppose that in the choice of the sons of Shem, God was moved by the covenant which he made with Abraham his servant. Nor can any reason be given why another people should enter into and possess the birthright than those who received it by promise. If this

position is correct we should be able to prove that the British Isles were early peopled by Israelites.

This is not so difficult of proof as many imagine. There would have been more abundant proof were it not that this plan was concealed providentially until the time should come for taking away the veil, as Paul clearly shows in discussing this very matter of grafting in the branches which were broken off. Rom. 11: 25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." As we believe this fulness of nations is now drawing near, if not actually upon us, so we believe the blindness is being taken away from Israel.

A brief historic statement of the settlement of the British Isles by Israelites will help to set this doctrine of the kingdom on a sure basis.

Our Anglo-Saxon ancestors can be traced to Media (see American Encyclopædia), and this of itself would be sufficient to raise the presumption that they sprang from those of the dispersion who are known to have multiplied greatly in that country, and to have been much given to colonizing. Sharon Turner, in his history of the Saxons, says that "the first appearance of the Scythian tribes in Europe may be placed according to Herodotus in the 7th century B. C. The first scenes of their civil existence and of their aggressive powers were in Asia to the east of the Araxes. Here they multiplied and extended their territorial limits for some centuries unknown to Europe."

The religion of these people is not such as to suggest a heathen origin. Herodotus says "they believed in an immortal life and in one supreme God into whose presence they should go after death. They deplored the loss of their sacred books which they said were left there by Zamoxes (literally Moses). Sharon Turner further states that "in the time of Herodotus they had gained an important footing in Europe. They seem to have spread into it from Tanais to the Danube and to have taken a westerly direction."

Prideaux says that the Celts were driven from their country by a people called Asoe who came from between the Euxine and Black seas, and from whom sprang the Angli who with the Saxons, took possession of England. We might expect to find in Europe some traces of these wanderers still existing which would confirm the statements of history, and more especially as Jeremiah said: Ch. 31: 20-27: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still, therefore my bowels are troubled for him. I will surely have mercy upon him saith the Lord. *Set thee up way-marks, make thee high heaps: set*

thy heart toward the highway, even *the way which thou wentest*; turn again, O virgin of Israel, turn again to these thy cities."

The Russian Archæological Society has brought to light from the tumuli of certain sections of Europe, many Israelitish relics referring to the Assyrian captivity. Besides these the names of natural objects suggest the presence of the descendants of Israel. We have the Don, the Danes, the Daniper, the Danen, and the Danube, which suggests at once the presence of the tribe of Dan. The landing of the Saxons in Briton is well known. Being invited over to help in war, the Isle of Thanet was given them. They liked the country so well that they resolved to stay and soon Saxon laws, religion and language were established. Then came the Danes, of the tribe of Dan. Afterward came the Normans, another branch of these wandering people, who had settled in the north of France. These three branches of one original stock recognizing their adaptability to each other, soon became one nation, and now in these last days they are beginning to "look unto the rock whence they were hewn, and to the hole of the pit whence they were digged."

The early introduction of Christianity into the British Isles is an additional proof of the Israelitish origin of the inhabitants. On the supposition that the Apostles were chiefly in search of the lost sheep of the house of Israel, the introduction of Christianity into the British Isles during the Apostolic age would go far to prove that Israelites were there. Neander, quoting from Bede says: "Lucius, a British king, requested Rome to send missionaries to the Island. But the peculiarity of the British church is evidence against its origin from Rome, its ritual agreeing much more nearly with the churches of Asia Minor." But Welsh Christianity, which has remained to this day uncorrupted by the Roman ritual, claims to have been introduced by the Apostle Paul, as Orchard shows in his church history. But the strongest proof that we are Israelites is that we *possess the birthright* which we could not have possessed unless it belonged to us; otherwise we must acknowledge God was not able to restore the kingdom to Israel. Daniel prophesied that this stone kingdom should fill the world so we believe that Anglo-Saxons are destined to be a universal dominion.

A leading Russian statesman recently said: "Unless the power of England is checked, nothing can prevent her dominating the world." Universal peace must come from universal war. When that war comes—and all men see that it is near—it will result in giving the Anglo-Saxon race universal power. Judah will be restored to their own land, on which as a preparation the latter rains are now falling, and the Millennial age of missions will have dawned. This kingdom shall

stand until He comes whose it is of right, and God will give it Him. I close by quoting from the *Missionary Review of the World*, Jan. 18, 1892.

There are signs of a general upheaval all through the pagan, papal and moslem world. Japan has suffered from a recent earthquake, in which thousands are said to have perished. China was visited by most destructive floods, and now is the scene of widespread riot and not a little bloodshed. South America—Brazil, Chili and the Argentine Republic—has been and is undergoing civil and political disturbances, which in some cases amount to a convulsion. Russia is expelling the Jews and preparing for war, and all Europe is either in a state of ferment or of uncertainty and apprehension. No one on the continent feels sure of the peace of Europe for thirty days ahead, and a European war means a world's upheaval. Africa has been the scene of almost continual conflict since the Zulu and Soudan wars. Turkey is on the verge of perpetual disturbance. The Isles of the sea are the scenes of repeated and sometimes widespread antagonisms, either within their own coasts or with foreign foes."

When this doctrine of the kingdom shall be clearly seen and the covering which has hidden this miracle of grace from the nations shall be wholly removed (Isa. 25: 7,) and this mystery generally accepted as the scheme of providence, *infidelity will be crushed to earth*, every mouth will be closed and God glorified.

The momentous considerations involved in this doctrine must from this time forth become the burning question of the hour. In it is the solution of the eastern question, and it determines the controversies of all European nations. Only after the supremacy of the kingdom of Israel shall the nations "learn war no more." This doctrine brings God back to dwell among men and puts religion within the grasp of men; makes the Bible of practical value to all men as other books are; points out the relation between spiritual religion and the powers that be; will purify politics and give practical men of the world additional sound reasons for acknowledging the supremacy of the anointed; *will give power to the pulpit by pouring light upon the scriptures and result in a universal awakening.* Jere. 23: 7-8: "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

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