

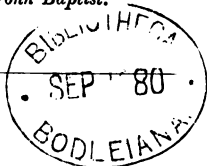
# "THE ISRAEL OF GOD."

PHILO-ISRAEL ANSWERED.

BY  
PHILALETHES.

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"Begin not to say within yourselves, We have Abraham to our father."—*St. John Baptist.*

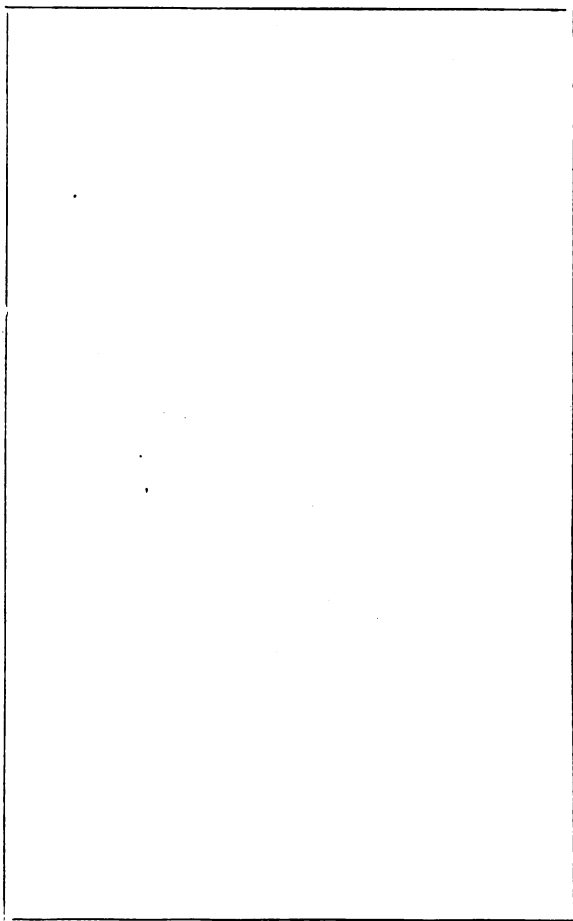


LONDON:

JAMES NISBET & CO., 21 BERNERS STREET, W.

1878.

**LONDON :**  
**MITCHELL AND HUGHES, PRINTERS,**  
**WARDOUR STREET, W.**



## PREFACE.

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"THIS is the ground on which we take our stand, and *on which we challenge discussion*," says Philo-Israel, after enumerating the marks or signs which establish, according to his view, the identity of the English nation with the "Lost Tribes."\*

"We have been privileged to amass such abounding proofs of our Identity," says Mr. Hine, "as to be enabled to occupy David's ground with Goliath by again and

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\* "Resumé," page 7.

again openly, publicly, and defiantly *challenging any man in the United Kingdom to produce a single real, bona fide objection* capable of upsetting the fact of our being identical with Lost Israel.”\*

Mr. Hine, by the way, seems to have forgotten that the challenge first came from Goliath.

I venture, in the interests of truth, to accept the challenges hereby given, believing the subject to be of more importance than might at first sight appear, and seeing that it has by this time engaged the attention and deep interest of many of our countrymen.

I believe the “Anglo-Israelites” to be sincere and much in earnest. I believe, too,

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\* “Forty-seven Identifications,” Hine.

that they have never yet been *fully* and *fairly* answered, and this they have a right to expect from those who reject their theory.

May I hope this much, that such of their number into whose hands this may fall, will candidly weigh my arguments ; and, if they are able to do so, take up the discussion, and answer me fairly and thoroughly ?

PHILALETHES.

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# THE ISRAEL OF GOD.



## CHAPTER I.

### THE QUESTION STATED.

WHAT is it that Philo-Israel would have us believe?

I. That our Anglo-Saxon ancestors—or to speak more correctly, the three tribes, Saxons, Jutes and Angles, from the commingling of which that race is derived—though they had all been closely associated with many other tribes of the great Teutonic stock, from whom they differed neither in *appearance, customs, religion, or language*, were yet of a totally distinct origin, a race belonging to a different division of the human family altogether.



II. That if we wish to trace these tribes further back we must look for them, at the beginning of the Christian era, as for the most part settled in the cities of Asia Minor and other parts of the Roman Empire, and known to the Jews of Palestine as the "strangers" of their nation "scattered abroad"—the descendants of the Ten Tribes; a people highly civilized and chiefly commercial in their habits, perfectly aware of their origin; keeping up their synagogues in every city, where their sacred books were read in their own language; maintaining the *rites* (as Mr. Hine calls them) of circumcision and genealogy (the latter now first discovered to be a "rite!").

III. We are called upon then to believe that this people left the various cities where they were dispersed, and by a movement concerning which history is silent, proceeded after the manner of nomadic tribes into the wilds of central Europe, where they were when Tacitus wrote (about A.D. 100). By that time, in less than a century, they had undergone a most wonderful transformation. For they turn up again as a people who have lost every trace of their origin, and even the tradition of *Monotheism*; who have

adopted the legends of Teutonic Mythology, having priests, altars and sacrifices (none of which, as exiles from Palestine, they had before); whose organization and customs correspond with those of the Teutonic race, and not in the least with those of the Israelites; who have lost the remembrance of their language, and speak not even the Greek and Latin with which in their city life they must have been familiar, but a dialect of the Teutonic group of languages; who have moreover gone back, strange to say, from civilization to barbarism, and are now nomadic, living by hunting and herd-keeping. Was ever so strange a metamorphosis recorded in the annals of history?

And if we ask what *caused* this marvellous change, our wonder deepens at the solution. They had adopted, we are told, the advice given them by Saint Paul to abstain from circumcision and "endless genealogies," and so lost their national peculiarities, *i.e.* in other words, although they had rejected Saint Paul's teaching, and considered him a renegade and an imposter, they yet were willing to obey him so far as to give up what was most sacred to them, and that not in a few instances, but universally and *en masse*!

But some Anglo-Israelites will say, "This is not what we believe;" and I am aware that the theory as above stated (in which shape it was first put forth by Mr. Hine\*) has since undergone various modifications.

But the later hypothesis (as stated for instance by Canon (now Bishop) Titcombe, in the "Banner of Israel") only involves us in even greater difficulties, for it is this: that in the Apostolic age the Ten Tribes were *partly* civilized (*re-Judaised*) and *partly* barbaric (*paganized*), and that this latter portion were identical with the "*Scythians*," known to the Greeks and Romans, who were at that time a barbarous nation very similar to the Tartars of the present day, and who are mentioned by Saint Paul. We have then to account for the extraordinary combination and amalgamation of these two elements, *at least* before the first Saxon invasion of England, A.D. 449. And if we were to adopt the supposition that the dispersed Israelites of the Apostolic ages were of the *two* tribes, not of the ten (a supposition never included in the Anglo-Israel hypothesis), and that the ten were "lost" *at that time*, we should be confronted by the fact that

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\* "47 Identifications."

the Apostles speak of "*our twelve tribes*" (Acts xxvi. 7), "*the twelve tribes scattered abroad*" (James i. 1), so that they could not have been wholly lost in those days.

IV. To continue the marvellous history,—These Israelites, having now become (whichever hypothesis we adopt) Saxons, Jutes and Angles, colonized Britain, and in the previous inhabitants of that country they found (unknown to them) another branch of their own nation! For the Ancient Britons were not, as has been supposed, of the Keltic race, though they resembled the Kelts in language and customs, but in reality a portion of the ten tribes, which had come from Media about the time of Darius Hystaspes. The neighbouring island of Ireland had, moreover, got the start of Britain in being the first to receive one of the tribes; for as long ago as the conquest of North Palestine by Shalmanezzer, the tribe of *Dan* had found its way there by sea, where, after the fall of Jerusalem, they were joined by the Prophet Jeremiah, with Baruch the scribe, and a Princess called Tephî, who was of the house of David, probably a daughter of Zedekiah. This party had brought with them Jacob's stone, which they took from under the

foundation of the Temple after the siege, and carried about with them in their wanderings. The Princess married an Irish King, and became the ancestress of Fergus of Scotland, and so of James I. and Queen Victoria, who thus we see can trace her descent from David. The stone is in Westminster Abbey—the well-known Scottish coronation stone.

V. One link remained to perfect the chain. The tribe of Benjamin really belonged to the Ten Tribes, though long associated with the Two. This tribe accepted Christianity in Apostolic times; the Christian "Jews" who escaped from Jerusalem before the siege belonged exclusively to it. Afterwards, however, it relapsed into Paganism and Barbarism like the "paganized" nine—like them became Teutonized, turned into the Sea-Kings of Scandinavia, and descended from their northern homes on the coast of France, from whence, as *Normans*, they came to join their brethren, the rest of the tribes, in 1066.

VI. The story would not be quite complete if I did not add, that after the distinction of the tribes had been lost by long ages of amalgamation, one of them yet, in the time of Elizabeth

and James I., separated from the rest, viz., the tribe of Manasseh, colonized the New World, and now forms the American nation.

Now all this sounds very like a fairy story, and we can imagine any one not initiated into Anglo-Israelite literature asking, "But *how* can they prove it all?"

They do prove it, or think they do; for every step of the story is gravely argued out and supported by a mass of "evidence," historical and prophetical.

Let us not be alarmed at the show of learning and research brought to bear on us at the quotations and references, but let us—it is worth while, surely—calmly and thoroughly examine the arguments on which such astounding conclusions are founded.

They will be found to be based on the following premises:—

1. That *Israel*, as distinct from Judah, is the subject of prophecy, and that the great mass of prophecies of future glory and greatness belong to *this* branch of the nation.

2. That we must therefore expect to find the ten tribes as a distinct and powerful nation *now*.

3. That certain of those prophecies, when taken in their literal sense, apply to the English nation of the present day.

4. That the Anglo-Saxons, as well as the Britons, may be traced to the ancient Scythians, and these to the ten tribes.

5. That the English language is "a Shemitic tongue, which had been for a long period in contact with Aryan tongues," and is, in fact, derived from Hebrew.

We will begin by examining the last two of these.

## CHAPTER II.

## THE HISTORICAL ARGUMENT.

WHAT do we know of the origin of the races, the combination of which has formed the English nation?

The origin of the ancient Britons is indeed involved in some obscurity. But when we come to the progenitors of the Anglo-Saxons, History and Ethnology have something to say.

The three tribes, who from A.D. 450 for at least a century continued making invasions and settlements in Britain (of whom the Jutes coming first colonized Kent, the Saxons Sussex, Wessex, and Essex, and part of the interior, and the Angles the east coast, East Anglia, and Northumbria), had been *before* the times of this invasion uniformly classed with the great race which is most correctly called the Teutonic, and which then occupied the north, east, and centre of Europe, and everywhere pressed upon the frontiers of the decaying Roman Empire.



Tacitus, who wrote about the beginning of the second century, after having described in his "Germania" the customs and characteristics of this race at length, proceeds to enumerate its tribes with their location. Among them we find the *Angles*,\* and though the Saxons are not mentioned, the *Frisians*,† who were *the particular tribe of Saxons* who invaded Britain, are noticed as occupying the country "along the Rhine and between it and the northern ocean."

The term "*Saxon*" is found in the history of the Teutonic race, used rather as a name for a *confederacy of tribes* than for any special one; in the same way as the names "*Alemanni*," "all men;" "*Franks*," or "freemen;" and "*Germani*," or *spear men*. The word is supposed to be derived from "*Saex*," a short sword, and would thus mean "*sword men*"—an appropriate name for a war confederacy. These confederacies began to be formed about the end of the second or the beginning of the third century,‡ so that

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\* Germania, c. 40.      † *Ib.*, c. 34.

‡ Duller, "Geschichte des Deutschen Volkes." Sharon Turner also says, "The Romans began to remark the name (Saxons) during the second century."

they were non-existent at the time of Tacitus ; and that the name "Saxon" *originated* then is made probable by the fact that not only Tacitus but Strabo, who gives a list of all the Barbaric tribes known in his day, omits all mention of the Saxons. However this may be, the Saxons certainly included the Frisians, the Cherusci, and several other tribes mentioned by both Tacitus and Strabo. When the Frisians invaded England they left a great portion of their tribe behind, which gave its name to *Friesland*. *Anglen* in Holstein is named from the Angles, and *Futland* in Denmark from the Jutes ; and we must not suppose that either of these tribes went over *en masse* to the new country. As for the Saxons, the greater part of them remained in Germany, where they were a powerful nation in the time of Charlemagne, 400 years later than their invasion of England, giving their name to *Saxony* (which was of old a country of much larger extent than the present States which bear the name).

Such is the evidence of history as to the origin of the mixed race called "Anglo-Saxon."

Having got this much clear, we proceed to examine the historic and ethnic grounds of the Anglo-Israel theory.

They have two points to prove, we must observe, distinct one from the other.

1. The descent of the Anglo-Saxons from the Ten Tribes.

2. The descent of the Britons from the same stock.

The evidence they bring forward on the first point may be summarised thus—

I. They endeavour to identify the ancient *Scythians* with the Ten Tribes on the ground (1st) of their being first heard of in history some time after the exile of the Ten; (2nd) of their original location "by the river Araxes" (according to Diodorus Siculus), supposed to correspond with the "cities of the Medes;" (3rd) of certain traditions and characteristics ascribed to them.\*

II. The *Scythians* are next identified with the Gothic or Teutonic race, on the authority of Sharon Turner (not a very good one, by the way, for ethnology has made much progress since his time). And the "*Sakai*," or *Sacæ*, of whom it seems uncertain whether they were the *Scythians* under another name given them

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\* See Col. Gawlor's "Our Scythian Ancestors."

by the Persians,\* or a tribe belonging to that nation,† are identified with the *Saxons*, on the ground apparently of the mere similarity of name.

"No chain is stronger than its weakest point," and this chain of evidence has many weak points. But suppose, for argument's sake, that we grant all the above conclusions. What is the outcome of it all? Why clearly this. If the Scythians were the "Lost Tribes," and Sharon Turner is right in identifying these Scythians with what is called the Teutonic race, then, in his own words, it follows that "not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended" from the same stock. "The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks have all sprung from that great fountain of the human race which we have distinguished by the terms Scythian, German, or Gothic." You have proved

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\* Herod., B. vii., c. 64.

† Strabo, vii. 3, quoting Hesiod; and Diod., B. ii. 43. "From these (the Kings of the Scythians) the Sakai and other tribes have derived their names."

therefore that *all* the Teutonic nations of Europe are descended from the Ten Tribes.

But if you limit your conclusions to the "Sakai," and if the identity of the Sakai and Saxons be granted, you have only proved that the descendants of the *Saxons* are the Israelites of whom you are in search. And the *Saxons* proper we have seen formed but a small part of the inhabitants of Britain (perhaps little more than a third of the invading tribes), and whatever claim we have to Saxon descent we share with the Frieslanders (now Dutch) and the Germans. Indeed, if *pure* Saxon blood can now be found anywhere it must be not here, but on the Continent.

But would either of the above conclusions satisfy our Anglo-Israelites? By no means. They repudiate the idea. "To accept the notion that the Teutonic nations are one family would be disastrous," says Mr. Hine; "to bind the Teutonic people in one would be to cut away the ground from beneath our feet." And the author of "Israel in Britain" says:—"As in the earlier interpretation which assumed a necessary community between our own and the Germanic nation, there is the absolute failure

of any application in their case of those prophetic descriptions which in our case no one can dispute so long as words have meaning,—it is the later and more strictly defined interpretation which makes the question vital and personal to each one of us. *It is this, not the other*, whose mere enunciation falls on the mind like sudden sunlight through a rent cloud," etc., "and has laid hold on the minds of tens of thousands."

It is easy to see why; because this conclusion and this alone flatters our national vanity. People might have written and talked as much as they liked about the Teutonic race being descended from the lost tribes, and it would have fallen on no one's mind "like sunlight through a rent cloud," but as soon as a theory is propounded so pleasing to national pride, it is accepted by many. Should not this very circumstance induce us to distrust it, and require all the fuller proof, because "a priori" we are so well inclined to swallow it unquestioningly?

But what I wish to shew here is simply this: that all the historic and ethnic arguments which can be produced, tend *only* to conclusions which do *not limit Israelitish descent to the English*. If

you reject these conclusions, you cannot fairly use the arguments at all.\*

If indeed the Anglo-Saxon were, as some appear to fancy, a distinct tribe, which, separating itself from the Teutonic tribes of the Continent, came over and settled in England, the case might be different. But as it is, unfortunately for Anglo-Israelites, this "necessary community between our own and the Germanic nation"

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\* Mr. Balmer, in his "Israelitish origin of the Anglo-Saxons," endeavours to meet this difficulty by proving that the Saxons who remained in Germany were exterminated by Clotaire II. in the seventh century! How could this be, when in Charlemagne's time (the ninth century) they long and successfully resisted his arms, and when at last defeated, accepted Christianity? And when the empire of Charlemagne was divided, and Germany became independent, we find the four principal races in Germany were the Franks, the *Saxons*, the Swabians, and the Bavarians, and Saxony gave to Germany her first dynasty of rulers, "Henry the Fowler," Duke of Saxony, the founder of that line, being elected 918. (Duller's "Geschichte des Deutschen Volkes.")

"Pure Angle blood" (Balmer's "Israelitish Origin," etc., p. 39) may not indeed be found on the Continent, owing to the mixing and merging of tribes into larger nationalities; but can it be found in England either?

cannot be got rid of! *No* arguments can avail to prove the Anglo-Saxon to be a distinct race, when, as matter of fact, the *same* tribes which colonized Britain occupied also settlements on the Continent; so that from whatever stock, Israelitish or other, the Anglo-Saxons are derived, to the *same* stock belong also the descendants of Angles and Saxons in other countries. So much for the Anglo-Saxon question.

Philo-Israel, noticing the objection to this theory on the ground of the different races united in Britain, thinks it a sufficient reply to say, "It is clear from Sharon Turner that four out of the six branches of the human family who have been located in Britain, came from the self-same Asiatic source" (*viz.*, Anglo-Saxons, Lowland Scotch, Danes, Normans).

This merely amounts to a statement, which no one has ever disputed, that the Anglo-Saxons, Danes, Normans, etc., were related to each other as belonging to the race called Teutonic (which Philo-Israel may call by any other name if he pleases); but the difficulty remains the same. From this same stock are descended numerous European nations,—the Swedes, Norwegians, Danes, Dutch, Swiss, Germans,—without taking



into account the "Frank" element among the French, the Gothic "blue-blood" of Spain, or the Longobardi or ruling race of Lombardy. Unless, therefore, Philo-Israel is inclined to admit *all* these to be of Israelitish descent, his argument is of no value.

We are told repeatedly by Anglo-Israelites that the "Teutonic theory" is exploded; but by this they simply appear to mean that, as their *prophetical* proofs do not apply to the Teutonic nations as a whole, they discard that "theory," as they are pleased to call it. What does this amount to, but that the *historical* and *prophetical* arguments really prove two different points?

· But the second point, the descent of the Ancient Britons, remains to be noticed. As it is undeniable that some admixture of Britons remained in the population of England after the Saxon conquests, it became desirable to prove *their* descent also from the Ten Tribes, and a vast deal of ingenuity has been expended on this point.

We start as before with the Scythians, and then follows an elaborate argument, founded chiefly on derivations of names, for which I

must refer to Mr. Savile's article in the "Banner of Israel" for January, 1877.

Suffice it to say that he derives "Cymry" from *Omri*, King of Israel, identifies the *Cymry* or Gommeri known to the Persians with the *Sacæ* or *Sakai*, and both with the Scythians (the names Scythii and Scoti being derived in another place from Succoth, Hebrew for booths), and thus traces both *Saxons* and *Britons* from the Israelites.

Now in reply to this, I will not insist on the very uncertain and fanciful nature of this kind of argument, founded on analogies between words in different languages, which *may* lead to conclusions similar to that of Tacitus for instance, who derives the names Jew and Judea from *Mount Ida*, and imagines that he has thus discovered the region from whence the Jewish race sprang; nor will I argue that the ancient inhabitants of Britain were all Kelts (some Cymric,\* some Gælic) and therefore not "Semitic." But I will merely observe that from what we know of the

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\* "The ethnic title of Cymry which they (the Britons), as so many other *Keltic* nations, gave to themselves."—Sir H. C. Rawlinson (whom Mr. Savile quotes).

Britons and the Anglo-Saxons, no two races could be more *markedly* distinct in their characteristics; and enquire whether it is reasonable to suppose that the Angles and Saxons were of the *same* stock with the Britons, from whom they differed in *customs, organization, religion, and language*, and had *no* racial affinity with the Franks, Goths, and all other Teutonic tribes, whom they closely resembled in all these particulars?

The ancient British race, where it is still to be found almost pure, as in Wales and Cornwall and Bretagne, still retains its character as a distinct race from the neighbouring populations—distinct from the English and the Normandy people, in whom the Teutonic element predominates.

It comes to this,—that Anglo-Israelites must give up one or other of these races.

“Which you please, my little dear; you pays your money and you takes your choice,” as the showman said at the country fair.

State your argument, and *take your choice!* but both you cannot have, though, like the canny Scotchman, you would fain reply, “*Baith’s best.*”

And now, how about "our Scythian ancestors," the first link of the chain in *either* case ?

As to this race, it is affirmed that their "characteristics" correspond with those of the Israelites; and as Colonel Gawlor quotes Herodotus for *one* such characteristic (the only one he mentions), viz., their abhorrence of swine, I shall take leave to bring forward the same witness as to *other* peculiarities.

Herodotus (B. iv.) says that they sacrificed always in *one* way, namely, by *strangling*, after which the flesh was boiled and eaten; that they drank the blood each of the first man he killed in battle; that they drank out of the skulls of their enemies. How does this accord with the customs of a nation to whom "things strangled and blood" were an abomination, and to whom the touch of the remains of the dead brought defilement ?

They had many Gods, offered human sacrifices, and sacrificed to a naked sword, the emblem of their war-god (a form of idolatry which the Israelites could not have learnt from the nations with whom they were in contact). They

lived principally on mares' milk and cheese,\* and they and their horses were inseparable. It would be strange indeed that the Israelites, of all people, should be found again in an *equestrian* tribe !

The Scythians may be *our* ancestors, (though we incline to the belief that they were *not*), but all evidence seems against their having been also Israelites.

If they were, how long had this transformation taken them? In 624 B.C. (or 100 years after the Israelite captivity, B.C. 721) they are spoken of as invading Asia Minor, and conquering a great part of it. Their location is given by Diodorus† and Strabo as extending from the Sea of Azov to the Caucasus and the Don, so that the captives of the cities of Media must have spread very rapidly.

Strabo (B. xi. 8) mentions the Sakai (whom he considers a Scythian tribe) as a people occupying land eastward of the Caspian ; who conquered a part of Armenia, and advanced to the Euxine, where they were in the time of *Cyrus*,

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\* Strabo, vii. c. 3, quoting Hesiod and Æschylus.

† Diod., ii. 43.

by whom they were defeated. This was about 560 B.C., so that in 160 years this wondrous metamorphosis of all the habits of the nation must have been accomplished.

Xenophon (Cyrop. B. i.) enumerates the *Sacæ* among the nations over whom Cyrus reigned. Is it credible, that before their brethren of the Two Tribes had returned from captivity, the Ten had already lost every vestige of their nationality, and become Scythian barbarians?

When we come to our *undoubted* ancestors, the Teutons, we encounter similar difficulties. *Their* characteristics, as far as they are known to us, and especially as described in detail by Tacitus, are by no means what we should expect to find in a people of Israelitish origin.

On this point of "manners and customs," Philo-Israel ("Inquiry," p. 27) refers his readers to "Oxford Wrong," by Mr. Hine; and, as I in general scrupulously follow Philo-Israel's advice, and look out all his references, I turned to the passage in question. I think I cannot do better than quote it for the benefit of the discriminating reader.

Mr. Hine cites from the work of Mr. Wilson, "Our Israelitish Origin," a number of points in

which the "Saxons" are supposed to have resembled the Israelites.

"Their courage, their respect for women" (we were not aware that either of these were especial characteristics of the Hebrews of old), "their marriage ceremonies" (we thought the Teutonic custom was that the bridegroom presented the bride with a horse, shield, and sword (Tacit., c. 18); was *this* the Israelite custom, then?), "the relation of parent and child, the avenging of blood" (a custom among all nations having no settled government), "voluntary associations (*had* the Israelites any?), "elective government, common law, and national chronicles. He (Mr. Wilson) fully proves that the English constitution was *not* produced in England, but brought by the so-called Saxons into Britain." (True; but we have yet to learn that representative government, trial by jury, etc., were *Israelite* customs.) "He quotes the testimony of English and foreign authors to the effect that our laws are based on the Law of God." (True, for they are based on the Ten Commandments; but did we get *these* from the heathen Saxons?) "He shews the very dress of our ancestors witnessed to the truth of their Israelitish origin."

(How so? Did they wear phylacteries or blue fringes and borders?) "He brings forth the use of the bow, the form of battle, the use of ensigns." (Were these peculiar to Israelites and Teutons?) "He notices the similarity to Israel's institutions in our freemen and guilds (?), and again in agriculture, architecture, Gothic arch" (what record have we of a "Gothic arch" in Palestine?), "fine arts, poetry, and music." (The Hebrew poetry has a distinct and peculiar form, not found in any other literature.) "Then he brings forward the building and arrangement of our national churches after the pattern of the Temple; our Israelitish days, weeks, and festivals; division of time; our three grand convocations—Easter, or the Passover, Whitsuntide, or Pentecost, and the Witenagemot, or Feast of Tabernacles." (That the Witenagemot had anything to do with the Feast of Tabernacles will be a new fact to most of our readers, who probably know that it was the Saxon name for their Parliament. But one would think from the above that Mr. Wilson supposed the customs of the universal Christian Church to be peculiar to England!\*)

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\* I am tempted to append a further list given by Mr.



We may indeed fairly challenge any one to produce a single instance of a custom peculiar to Israelites and Saxons *only* ; while the points of contrast between Israelite and Teutonic characteristics are numerous.

Most of the customs mentioned in Mr. Wilson's and Mr. Hine's catalogues are either

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Hine ("Oxford Wrong," 165) of "manners and customs" of the modern English, for each of which he can assign "chapter and verse," as being Israelitish ; it may conduce to the amusement, if not to the conviction, of my readers.

"Our obligations to poor and blind ; our laws for profanation breaches, next of kin relationships, breaches of promise, law of inheritance, in our law sentences being binding, law of usury, blood-money, naturalization, treaty-making, diplomacy, census-taking, alliances, bribery, taxes (according to him, then, all these are peculiar to England !). Then we have our church identities, in their structure, communion-rail, Holy of Holies, eastern window, ten commandments, litany, responses (Mr. H. must suppose the litany to have been composed in English, and *no* other churches to be built like ours !—but to proceed), dedication hymns, service of song, choral singing, part singing, University tests (had the Jews these ?), colleges, priesthood, their different orders, the canons, their living close by the high place, our being without images, our tombstones, church rates, tithes ; our Israelitish origin embedded in our prayer-book ; the parish beadle (we should like to see

common to all civilized nations, or at least to all nations of the Teutonic stock, and noways peculiar to the English.

Physical characteristics too must go for something in these questions of race. Is it reasonable to suppose that the Israelites of the Ten Tribes *closely resembled* the racial type of the Teutonic

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the chapter and verse for *this* !), parish wards, hundreds. Then we have the army chaplain, captains, and officers; voluntary enlistment, army trumpet, law of besieging, national cry, coast castles, other castles, militiamen, body-guard, rank-keeping or drill, forts, arsenals, fortifications, war distress relief (all peculiar to England!). We have our monarchy, our Queen from David of Judah (ah! *that* is just the question!), our Princes, our Jacob's stone (?), our coronation oil, coronation ceremonies and rejoicings, all from Israel (if so, Israel has been largely imitated throughout the world!). We have royal proclamations, proclamations of fasts and thanksgivings; we have our Exchequer, Chancellor, and Prime Minister; proneness to imitate Gentiles; our fallow-land, gleaning, landmarks, governors, post office (what were the "postal regulations" under the monarchies of Israel?), watchmen, builders and contractors, stonemasons, carpenters, and gangsmen." One wonders that he did not add that we have bakers and cooks, that we use spades, ploughs, reaping-hooks, cups and bowls, and snuffers, and that pet lambs are not unknown.

people with whom they were associated, but *altogether differed* from that of their own kinsfolk of the *Two Tribes*? The Israelites represented on Assyrian as well as Egyptian monuments shew the same characteristic physiognomy as the Jews of the present day; and why should we suppose the tribe of Judah only to be thus represented, when, in fact, it was the Ten who were taken captive by Assyria, while the Two went to Babylon?

To get over this difficulty of physical type, Mr. Hine, ignorant apparently of the testimony of these monuments, supposes the *whole* Israelite nation to have been originally of the type now called Teutonic (that is, fair-haired, blue-eyed, straight-featured, instead of dark, black-eyed, and aquiline), and that the Jews suddenly and miraculously underwent an entire change in physical type after the rejection of their Messiah, "as a part of their curse."\*

It is of course impossible to argue with an opponent who, when he is in a difficulty, is ready to assume a miracle, and a miracle of which not even a tradition exists, to cut the

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\* "Oxford Wrong," p. 158.

knot. But Canon Titcombe is more reasonable. In his "Dialogue for Inquirers" ("Banner" for 1877) he makes his opponent suggest this very difficulty, as to how all the *characteristics of race* can have been so completely obliterated. He answers by attempting to prove its possibility, and instances such a change of racial type in the case of the "Magyars" of Hungary, who differ so completely from the Huns. But this is an unfortunate illustration; for the Magyars are not descended from the Huns; they are distinct races, the latter Turanian, akin to the Moguls; the former Aryan, and of a far higher type.

We have now glanced at the *main* arguments which form the "Grand Historical Starting Point," as Philo-Israel calls it, and we have seen of what a vague and unsubstantial nature they are; and also that, *supposing their validity granted*, they prove either *too much* for the Anglo-Israelites or *too little*; for none of them really prove the point which it is sought to establish, viz., that the English nation, and *it alone*, is identical with the Ten Tribes.

## CHAPTER III.

THE ARGUMENT FROM COMPARATIVE  
PHILOLOGY.

THIS interesting part of the subject deserves separate notice.

An ably written pamphlet ("Israel in Britain," by C. M.) argues the identity on this especial ground of *Language*, and the argument is worth examining.

Having shewn that, though affinities of language cannot be regarded perhaps as a *final and absolute test of race*, yet in the few exceptional cases where a race has changed its language, the original language still survives in some shape (as in the instance of the Gipsies and of the Jews), "C. M." continues :—

"On the hypothesis of the Hebrew origin of the British, it could hardly be credible that a nation which, by the hypothesis, has never at any time lost the compactness of tribal cohesion, could have had the foundations of its mother-tongue absolutely displaced by an alien tongue

(whether on the one side Teutonic, or on the other side Gallic) so as to be no longer traceable;" wherein we entirely concur with C. M.

He then puts forward the opinion, "that the general aspect of the English language is that of a Semitic tongue, which had been for a long period in contact with Aryan tongues, and had suffered a large transfusion of verbal roots and dialectic forms, whilst it had preserved with tenacity the primitive bases of its grammatic and idiomatic structure."

"Is the English language so distinctly and certainly Aryan as we are taught?" he asks; and he suggests that it is so classed "only by force of habit and prepossession, on the assumption that language follows race; on the further assumption that the Saxon influx was Aryan." I hope to shew that it has been classed as Teutonic on quite other grounds.

And first, let us be clear as to what the classification is, which C. M. endeavours to invalidate.

It is true that the science of Comparative Philology is yet in its infancy, and the classification of all languages into the three great families of Aryan, Semitic, and Turanian, is only

a theory as yet, though a plausible one ; but *no uncertainty whatever* exists as to the proper place of the Anglo-Saxon in the family of languages. The Teutonic class of languages is divided into three branches—High German, Low German, and Scandinavian ; to the Low German branch belong the *ancient* languages of Gothic and Anglo-Saxon, and the *modern* ones of Dutch and Platt-deutsch. The Anglo-Saxon was formed by a fusion of the kindred yet distinct dialects of the Jutes, Angles, and Saxons ; the dialect of the Angles being supposed to have had a tinge of the Scandinavian character. Thus “Anglo-Saxon” is a distinct language, peculiar to and formed in England, and was called “English” by King Alfred. It exists in numerous fragments of literature ; all can examine it who will, and judge of the correctness of the above classification, made by men who have devoted their lives to this study.

“C. M.” rightly says that languages must be classed, not according to their vocabulary, but according to their *grammatical structure* ; but how does he go to work ? He compares *modern* English with *modern* German, and other languages called “Aryan.” He sees “a great gulf

in grammar" between them, the English being devoid of inflections and simple in structure, and concludes that "it must seem almost a rebellion against common sense to affirm structural affinity between this eminently typical Aryan language (German) and our own almost grammarless mother tongue."

But let C. M. look at the *Anglo-Saxon* language as spoken in the time of Alfred, and its grammar. He will find it a *highly inflectional* language, and abounding in *strong* præterites, now almost extinct in English, but still existing in German. He will find it possessing those very characteristics which he cites as belonging to German and distinguishing it from English—the formation of the verb, with *prefixes*, etc., the declension of nouns and adjectives, and the gender of nouns. The *position* of the verb in the sentence, we remark in passing, is *not* a question of grammar, but of syntax, a matter of literary style and elegance. An involved construction can hardly exist in languages before they have a literature; and this involved artificial construction (which seems such a stumbling-block to C. M.) does not exist in many of the languages of the Teutonic family, *e. g.* Platt-



deutsch, Swedish, and Danish, in which the syntax will be found to correspond very nearly with English.

The Anglo-Saxon language got nearly all its inflections "rubbed off" in process of time. The gradual progress of this can be traced in the literature. But even when it had passed into the transition state called "Early English," traces of their grammatical structure are still found. I need not look far for an illustration; the very lines of the eleventh century quoted by C. M. will serve my purpose—

"Tha the mass wes isungen,  
Of Chirecken hes thrungen . . .  
. . . Tha quene on other halve  
Here hereberewe isoghte . .

Here in "isungen" we have the past participle with a prefix, as in the German *gesungen*, the terminal inflection differing also from present form; "isoghte" shews the same prefix, while *Chirecken* is an instance of the declension of a noun (Dat. case) and the article "tha" before Quene shews the distinction of gender, in contrast to "the king" elsewhere.

If C. M. had examined the old Anglo-Saxon, comparing it with the "Gothic" of Ulfilas, the

language *most* closely allied to it, and with modern Plattdeutsch and Dutch, he would not, we venture to think, have come to the conclusion that

“It must be evident to those who have competent knowledge of language in general that English can only have come to be classed as Aryan by prepossession, founded on the educational habit of assuming that we are an Aryan people, of Germanic origin or affinity, and that race and language are coincident.”

Whether Anglo-Saxon is “Aryan” or not we may leave as an open question, seeing that perhaps none of us knows precisely what “Aryan” means; but that it is *Teutonic* is beyond all doubt.

C. M. appears to think that English is classed as derived from German, through the mediate form of “Low German.” But he is mistaken in taking Low German to be a “detrition” of High German: they are, as we have seen, cognate branches of the same stock. And as for declaiming against deriving English from German! Who ever attempted to do so? We might as well attempt to derive it from *Swedish*, it being related to both that language and modern

German in just the same degree; they are as it were first cousins.

Anglo-Saxon has been indeed greatly altered and modified in passing through the stages of Early English and Middle English to the English of the present day. Not only has it rubbed off its corners and thus lost its grammatical stamp of origin, but it has, as everyone knows, largely increased its vocabulary, from Latin through Norman-French, from Latin direct, from Greek, etc. But it still remains the *root* language of English; and if language be any test at all of race, the evidence is that the Anglo-Saxons were *Teutonic*.

As to Hebrew words, we have just been told by C. M. that *vocabulary* is no test of origin, and Hebrew *words* exist in the language of all nations which have accepted Christianity. There may be some of older date from Phœnician contact. But I must own my confidence in these same Hebrew words is somewhat shaken by the specimens given. Mr. Hine ("47 Identifications," p. 16) gives only fourteen words, and among them are—*Kitten*, Hebr. Qui To N (which is certainly a refinement on the received derivation from *Kit* or *Kat*, and *ten* or *chen*, the diminutive

usual in Teutonic languages), and *Sabbath*! One wonders he did not also instance Hallelujah.

C. M. gives a "Tentative Comparative Vocabulary," and in it I observe the word *Knave*, which, with the verb "to nab," is derived from the Hebrew "ganabh," to steal. He remarks that the German "knabe," a boy, has no analogous use. C. M. does not seem to be aware that in old English, even up to Shakespeare's time, the word "knave" meant a boy: it was applied to serving lads, like the French garçon, and came to have an opprobrious meaning like "villain," and other similar words.

I cannot refrain from giving here, as an illustration of the sort of "evidence" received by Anglo-Israelites, a few names taken from a list given in "Oxford Wrong," p. 171, by a gentleman "having great experience in travelling," as "Surnames of English Families of *Israelitish Extract*." I will class these names under the languages from which they are probably derived.

<i>Latin.</i>	<i>Saxon.</i>
Adrian. Claudi (Claudius)	Acker
Marcus. Lucius	Hinde
Paulus	Hagel
	Ohren

<i>Greek.</i>	<i>Saxon.</i>
Demetrius (Latinized)	Becker
Lucas	Havel
Phœbe	Shipton
Philip	
Stephen	<i>French.</i>
Timothy	Sage
	Jury (from "jurer," to swear.)
<i>Arabic.</i>	
Selim	

These names are supposed to be evidence of Israelitish descent!

Before closing this chapter, I ought to say that Anglo-Israelites have also sought to derive the language of the ancient Britons from Hebrew. But we may be excused for preferring the opinion of the great philologists who have classed "Cymric" as a *Keltic* (and therefore Aryan) language to that of the bard Taliesen, in whose time Hebrew was little known.

To prove the Britons *alone* to be Hebrews would be also, as above remarked, of very small satisfaction to Anglo-Israelites, and on whatever grounds the identity of the *Anglo-Saxons* with the Israelites may be affirmed, it appears at least that *language* cannot be one of them.

## CHAPTER IV.

### THE PROPHETICAL ARGUMENT.

I APPROACH this part of the subject in a reverent spirit.

If it were indeed the case that "for those who accept the Sacred Scriptures as a true direct revelation of Divine Thought, *the argument from prophecy is a perfectly sufficient ground*"\* for this theory, I, for one, should never seek, on other grounds, to question or oppose it.

It is on the argument from *Prophecy* that the Anglo-Israelite theory mainly rests. If hitherto we have been occupied with the outworks, we now advance against the citadel.

"The prophetic line of argument," says C. M., "has been and continues to be skilfully handled by various writers, and with such effect that to those who accept the Scriptures as a Divine revelation, the conclusions appear to be inevitable and decisive."† Again,

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\* "Israel in Britain," p. 6.

† *Ibid.*, p. 17.

"However satisfied we may be with the method of interpretation of prophecy, it is vain to deny that we encounter immense difficulties in the regions of history, ethnology, and philology."\*

And Canon Titcombe† admits that the historical argument is chiefly guesswork—an assumption valuable only because it corroborates and falls in with the conclusions from prophecy.

Thus the difficulties in the historical and ethnological part of the argument are admitted, but *no difficulty is seen here*. And I think all Anglo-Israelites would confess that it was *this* the argument from prophecy that convinced them first. They would not have been convinced by the historical argument alone (for in truth the evidence is not such as to weigh with any thinking mind), but have come to the conclusion that their faith in God's word required them to receive this theory. They having thus entirely prejudged the matter and settled it in their own minds, have sought for proofs from history, etc., to strengthen what was a *foregone conclusion*. I imagine all would admit that I am right in this.

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\* "Israel in Britain," p. 23.

† "Banner," 1877, p. 241.

And by their own repeated assertions, they pin their faith in God's word to the truth of this theory, which comes to this, if they would put it in plain words: "If *my* interpretation of prophecy is not found to be correct, I reject the Bible."

But their whole view of prophecy, when examined, turns out to be not "a perfectly sufficient ground," but one which gives way beneath the feet.

## I.

The fundamental error which they have fallen into, and which once admitted leads to all the others is, as I think, the misapplication of the term "Israel" as used by the prophets.

The historical distinction between "Israel" and "Judah" is of course known to every Bible student. It runs throughout the historical books, from Samuel to Chronicles, and in the prophets too the distinction is preserved, and the northern kingdom, sometimes called "Ephraim" after the leading tribe, and sometimes "Samaria" after its capital, is also frequently called "Israel" in contradistinction to Judah.



In the following passages this distinction is made :—

“In those days the house of Israel shall walk with the house of Judah, and they shall come together out of the land of the north,” etc.—Jer. iii. 18 ; see 6–12.

“He shall . . . assemble the outcasts of Israel, and gather together the dispersed of Judah . . .”

“The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. . . Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”—Isa. xi. 12, 13.

“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 ; and they shall become one stick in thine hand,” etc.—Ezek. xxxvii. 16–19, and 22—  
“I will take the children of Israel . . . and I will make them *one* nation in the land,” etc.

Now one thing is specially noticeable in the above passages, and that is, that as far as the future of Judah and Israel is concerned, the only thing prophecy tells us is that they shall be *re-united* in their land ; the distinction is brought out only to foretell that it shall be *obliterated*.

In the following also, “Israel” and “Judah” are mentioned together :—

“I have caused to cleave unto Me the whole house of Israel and the whole house of Judah,” etc.—Jer. xiii. 11.

"The children of Israel and the children of Judah have only done evil before Me," etc.—Jer. xxxii. 30-32.

"Therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them."—Hos. v. 5, and 12-14. See also Hos. viii. 14, and x. 11.

"The children of Israel and the children of Judah were oppressed together."—Jer. l. 33, 34.

"Then shall the children of Israel and the children of Judah be gathered together," etc.—Hos. i. 2, and Jeremiah l. 4.

"I will bring again the captivity of my people Israel and Judah," etc.—Jer. xxx. 3, 4, and xxxiii. 7, 14.

"For Israel hath not been forsaken, nor Judah, of his God."—Jer. li. 5.

"I will sow the house of Israel and the house of Judah with the seed of man," etc.—Jer. xxxi. 27 and 31.

"In His days Judah shall be saved, and Israel shall dwell safely."—Jer. xxiii. 6. See also Zechariah viii. 10; ix. 13.

The passage Zech. x. 7 is quoted as "opening out a future for *Israel*." "They of Ephraim shall be as a mighty man," etc.; but the *context*, ver. 6, reads: "And I will strengthen the house of *Judah*, and will save the house of *Joseph*."

In all these passages, where the two divisions of the nation are mentioned separately, it is to affirm or to foretell the *same thing* of each. I desire specially, in passing, to call attention to this point.

But there is *another* sense in which the term "Israel" is used in the prophecies, besides the one which it bears in the above quotations. It had never ceased to be used in its original meaning, to designate the literal "Children of Israel," the "Beni-Israel," the *whole nation*. Readers may have observed that in the passages cited from Ezek. xxxvii., "Israel" is first applied to both "Ephraim" and Judah separately, and then, v. 21, to the whole reunited nation.

Philo-Israel allows that "Israel" is used in this wider sense, and says that the meaning in each case must be determined by the context; yet he does not seem to have followed this rule. The great mass of Old Testament prophecies in which the word Israel occurs have been applied by Anglo-Israelite interpreters to the *Ten Tribes* exclusively, and they have thus obtained that picture of a great and glorious future for the *Ten* alone—of "blessings for Israel and curses for Judah," on which their whole theory is founded.

If we merely look at the *context* of many of the passages cited as applying to the Ten (thereby following the advice of Philo-Israel) it is sufficient to shew that there is a misapplication.

I cannot within present limits refer to all

these misapplied prophecies, but will give a few instances.

1. Isaiah was a prophet of Judah. His message was chiefly to the inhabitants of Judah and Jerusalem, where he dwelt; and thus we find that the last division of his prophecies, chap. xl. to lxvi. (which form a separate book), opens appropriately by an address or superscription: "Speak ye comfortably to *Jerusalem*," etc., and all through occur like expressions, as in xl. 9: "O Zion . . . O Jerusalem." When therefore Isaiah uses the term "Israel" in this connection, it is evident that he is using it in its wider sense, including the tribe of Judah. Yet chap. xli. 8, indeed the whole of chap. xli., is applied by Anglo-Israelite writers to the Ten Tribes—on what authority? According to ver. 47 it concerns "Zion" and "Jerusalem." It will be seen, on carefully reading chap. xl.–xliv., that they contain a continuous argument, certainly addressed to the *same* people; and at the end of chap. xliv. occurs this passage:

"O Israel! thou shalt not be forgotten of me. . . The Lord hath redeemed Jacob and glorified himself in Israel. . . . I am the Lord that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built," etc. (ver. 22–28.)

Would any impartial judge decide whether the *Israel* here spoken of is to be understood as meaning the Ten Tribes or the whole nation?

2. The context in chap. li. shews in like manner that the *Jews*, of Jerusalem, are addressed.

"The Lord shall comfort Zion . . . Zion, thou art my people . . . Awake, O Jerusalem," etc.—ver. 3, 16, 17,

and the whole of chap. lii. is a message to "Zion." Would it be believed by those not versed in Anglo-Israelite interpretations of prophecy, that *these* chapters are quoted as referring to the Ten, on the strength, it must be supposed, of chap. lii. 12, where the expression "the God of Israel" occurs? Surely this is not a straightforward mode of interpretation!

3. Isa. lxvi. is likewise applied to the Ten; yet the promise is, "Ye shall be comforted in *Jerusalem*," ver. 13, and see ver. 8 and 10. It surely can no more be fair to apply thus prophecies which speak of Zion or Jerusalem, than it would be to apply a passage concerning "Samaria" to the tribe of Judah! True, Jerusalem represented in a certain sense the *whole nation*, but we cannot exclude the very people

who dwelt there, and identify Jerusalem with the northern kingdom !

4. Isa. lxx. 13, 14 is given as a sample of the distinction drawn between Israel and Judah. "*My servants*," i.e., the Ten Tribes, "shall eat ; but *ye*," i.e., the Jews, "shall be hungry," etc.\* Notice well the context, ver. 9-11: "I will bring a seed out of Jacob, and out of *Judah* an inheritor ; mine elect shall inherit it, *my servants* shall dwell there . . . But ye are they that forsake the Lord . . . *Therefore* thus saith the Lord God . . . Ye shall be hungry," etc.

Can anyone read this passage through, and seriously conclude that "Israel" is "my servant," and Judah the "cursed," here ? On what authority is the title of "my servant" appropriated by Philo-Israel to the Ten Tribes as a "copyright name" ? Is it on the strength of Isa. xli. 8 ? But how can he prove that "Israel" does not there apply to the whole nation ?

Surely the distinction drawn is not between two divisions of a nation, but between "him that serveth God and him that serveth Him not," and is an amplification of Isa. iii. 10, 11.

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\* "47 Ident.," p. 3 ; also "Flashes of Light."

It is on these later chapters of Isaiah, so full of glorious promises,—so full of brightness and hope,—the heritage of the Christian Church, that the Anglo-Israelites in great part build their theory.\*

5. Jeremiah was another prophet of Judah, and, as every one knows, delivered his message to the inhabitants of Jerusalem chiefly, whom he frequently addresses as “Israel” and “Jacob.”†

Take one of the many passages misapplied. Mr. Hine quotes Jer. xxxi. 11: “The Lord hath redeemed Jacob,” as a proof that when Jeremiah wrote this, the Ten Tribes were redeemed, that is, freed from the Assyrian captivity! Now, not to mention that the *same* words occur in Isaiah

\* On these chapters, xl.–lxvi., Bishop Lowth says: “The redemption from Babylon is clearly foretold, and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature. . . If the *literal* sense of this prophecy cannot be questioned, much less surely can the spiritual,” etc.—“Lowth on Isaiah,” p. 311.

† The 30th and 31st of Jeremiah refer, it will be seen, to the restoration of *both* branches of the nation; see xxx. 3, 4. In xxxi. the Ten Tribes are called “Ephraim” all through.

xliv. 23, and that it follows therefore that they must have been free *then*, in the time of Hezekiah, which we know was not the case; the same words are applied to *Jerusalem*, Isa. lii. 9,\* and the context in Jeremiah runs, "They shall come and sing in the heights of *Zion*," ver. 12.

6. On Joel ii. 28, Mr. Hine says: "Joel only prophesied of Israel, not of Judah . . . if Judah shared in it (the gift of the Spirit) Joel would have been wrong."† How does this agree with the context, ver. 15, 23, and 32, "in Mount *Zion* and *Jerusalem* shall be deliverance?"

The above may suffice as specimens of interpretation, in which the term "Israel," if applied to the Ten Tribes *only*, becomes a misleading clue.

From the context, and the whole drift of the prophetic writings, it appears that Israel most usually must be understood in its *generic*, not its *political* sense.

Ezekiel, among the Jews of Jehoiakim's captivity, calls those to whom he speaks, "elders of Israel," speaks of the Kings Jeconiah and

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\* "The Lord hath redeemed *Jerusalem*."

† "Oxford Wrong," 198.



Jehoiakim as "princes of Israel" (chap. xix.), and throughout uses the terms "Israel," "all Israel," and the "house of Israel," etc., as applying to *Judah*. So we cannot admit that these latter terms are "copyright" to the Ten, as Philo-Israel asserts.

Mr. Hine allows that the term "all Israel" as well as that of "Israel" is given to *Judah* (in 2 Chron. xi. 3, and other places).\*

The fact is, that we have not any warrant in the prophecies for expecting a future for the Ten Tribes as *distinct* from that of Judah.

## II.

We now come to the use of the term Israel in the New Testament. Here the distinction between the two parts of the nation seems to be entirely dropped; the northern kingdom no longer existing, the word had *wholly* reverted to its original meaning, and was applied to all those known to be literally "Children of Israel."

On this point we are completely at issue with Anglo-Israelites. Their taking Israel to mean the Ten in the *New Testament* is a purely

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\* "Oxford Wrong," p. 180.

gratuitous assumption; it can in *no* case be proved from the context. If indeed it could be shewn that in the Old Testament Israel *invariably* meant the Ten, there might be some reason in their assumption; but this we have seen is not the case.

To take Israel in its narrow, *political*, not in its *generic* sense in the New Testament, leads us into endless difficulties, and can only be done by *straining* the sense of the passages most unwarrantably.

Take a few instances. In Matt. iii. 6 (a quotation from Mic. v. 2) Christ is called the "Ruler of my people Israel," and this, as well as Luke i. 33, signifies, we are told, that He was to be King only of the Ten Tribes! Was the "throne of his father David" (Luke i. 32) then over Israel, to the *exclusion* of his own tribe Judah? Or was not Pilate unconsciously bearing witness to the truth when he wrote, "This is the *King of the Jews*?"

Again: "I am not sent," said our Lord, "but unto the lost sheep of the *House of Israel*," Matt. xv. 24. Now to whom was He sent? "To the Jews first," Rom. i. 16. "Salvation is of the Jews," John iv. 22. "Go ye to the lost sheep

of the House of Israel," was His commission to His disciples (Matt. x. 6), and where did they go? To the cities and villages of Judea and Galilee. "Beginning at Jerusalem," the Gospel went forth, Luke xxiv. 47. "The promise is unto you and to your children," said St. Peter to the Jerusalem Jews, who had "denied the Holy One" before Pilate,\* Acts ii. 39, 23; iii. 14, 26.

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\* I cannot help noticing, by the way, the very strange new version which Mr. Hine has given us of the Pentecostal scene at Jerusalem ("Oxford Wrong," p. 168).

"The Holy Spirit," he says, "had directed the representatives of the Ten Tribes, devout men, to gather themselves together at Jerusalem. They came from the very parts where Israel was then dispersed" (notice Acts ii. 5, 9-11, "every nation under heaven"), "and at Pentecost were filled with the Holy Ghost, when the Jews mocked them and said they were drunken." (It is hardly necessary to remind our readers that it was on the *disciples* (i. 15) that the Holy Spirit came, not upon the multitude which had come from every nation.) St. Peter's speech is thus rendered: "Ye men of Judea, be this known unto you." Known unto whom? Why, the mocking Jews. What were they to know? Why, that "these were not drunken, as ye suppose." Who were not drunken? The Israelites. Who supposed they were? The Jews did. If there is not a distinction here, there never was one. Then Peter instructs the Israelites present to "let all the House of Israel

.... "Unto you *first* God sent Him," *i.e.*, Christ.

To get rid of the difficulties into which one is led by interpreting Israel in this narrow sense in the New Testament, a curious and ingenious expedient has been resorted to. Setting out with the assumption that Christ did not come to redeem Judah,\* but was sent *only* to the Ten Tribes, and seeing that at the first foundation of

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know assuredly that God hath made that same Jesus"—then addressing the Jews only, he says—"whom *ye* have crucified, both Lord and Christ." That is, the Ten Tribes were to know that the Saviour, whom the Two Tribes had killed, was their Redeemer, and that redemption was to those Israelites and their children, and to all "those afar off," *i.e.*, to Israel dispersed in Asia Minor."

It is worth while to compare this version with the original, ver. 22, 23: "Ye men of Israel, hear these words .... Him, *ye* have taken," etc. Are not the same people spoken to here? And it was those who pleaded guilty to the accusation "whom *ye* have crucified," and were "pricked in their hearts" thereby (36, 37), to whom St. Peter said, ver. 38, 39, "the promise is unto *you* and to your children."

I give this as a sample of the wresting of the meaning of Scripture so common in Anglo-Israel interpretations.

\* "Oxford Wrong," p. 197.

His Church it was composed of Jews, or those who went by that name, they have found a way of escape by supposing the early disciples to have belonged chiefly to the Tribe of *Benjamin*, which they reckon as one of the Ten; so that the Christians who left Jerusalem before the siege were of *this* tribe. The only proof of this singular assertion they give is Jer. vi. 1, which after all is no prophecy, but an exhortation, which, like many other of the prophet's exhortations, may have been disregarded, and was addressed probably to the Benjamites at the time of the Babylonian siege. (Jeremiah was of Anathoth in *Benjamin*.) On this one passage a whole superstructure is founded, which, though purely imaginary, is announced as certain fact. Mr. McClellan has, in his pamphlet on "Anglo-Israelism," so thoroughly shewn the mistaken nature of the "Benjamin" theory, proving that Benjamin was one of the *Two Tribes*, not one of the *Ten*, that I need do no more than allude to it here. But what proof have we of the alleged fact that our Lord's disciples were *all* either Benjamites or of the Ten Tribes?

The Anglo-Israel argument seems to run thus :

“None but Israelites could become Christ’s disciples, because He said, ‘I am not sent but unto *Israel* ;’ therefore those we find mentioned as believing in Him must have been of the Ten.” And then this conclusion is used again as a proof that “Israel” as used above *means* the Ten, which is arguing in a circle, and no argument at all. *Facts* tell the other way; for there were among our Lord’s disciples, His mother and His brethren (Acts i. 14, 1 Cor. x. 5, Gal. i. 19), of *Judah*, and Barnabas, and a “great company of the priests” (Acts iv. 36, vi. 7) of *Levi*, as also John the Baptist. And did He not say, “O Jerusalem . . . how often would I have gathered *thy* children together . . . and ye would not?”

No; Christ was assuredly sent to the whole House of Israel, and not to any tribes exclusively; and we do dishonour to His work of all-embracing love by any other supposition.

Many more instances might be cited; but these will suffice to shew that we have no warrant for applying the word “Israel” when occurring in the New Testament to the Ten Tribes.

## III.

Let us now examine the leading prophecies which form the main foundation of the theory we are considering.

1. The promise to Abraham (Gen. xii. 1-3, xvii. 4-6) repeated to Jacob, xxviii. 14, xxxv. 11. These are the quotations by which Canon Titcombe's opponent is, at the outset, so completely convinced. (Dialogue for Inquirers—"Banner," 1877.) (We may remark, by the way, that nothing is easier than to set up an "objector" for the purpose of knocking over his objections.)

Now to these prophecies we have the key in the words of St. Paul, and need search no further for a meaning. Rom. iv. 11, 12, and Gal. iii. 29, 7, shew us that the promise to Abraham was fulfilled in the Christian Church. This promise, first given to Abraham, is repeated to his grandson, of whose family the Messiah was to come. To him, as to Abraham, it is said, "In thy seed" ("which is Christ," as St. Paul explains) "shall all families of the earth be blessed;" and he is further told, "A nation and a company of nations shall be of thee," just as to Abraham it had been said, "I will make thee a father of many nations." And yet we are asked to believe that in Abraham's

case the Christian Church was intended, but in Jacob's *only* the literal interpretation is to be taken, and no reference is to be understood to that "Israel of God" to be named in far-off ages after him who "as a Prince had power with God and man."

Of course, as every Bible student knows, most prophecies have a literal or primary interpretation as well as a higher, spiritual one; and these prophecies *were* literally fulfilled to the seed of Abraham; only we must not bring our modern ideas of the word "nation," taken from the European "powers," into the consideration of the question.

In those days, we must remember, every wandering tribe was called a "nation," and every city was a small kingdom. If the Amalekites, Moabites, Amorites, etc., were nations, surely Israel with his tribes was a "company of nations," when, in the days of David, they numbered 1,300,000 fighting men. And "Kings shall come out of thee," of course had its literal fulfilment also.

2. The prophetic blessing on Ephraim and Manasseh, Gen. xlviii. 16, 19, has been fulfilled literally. We can see the beginning of its ac-



complishment, when at the first numbering in the wilderness these two branches of the tribe of Joseph together made up 72,700 fighting men, a larger number than that of any other tribe, of which the majority belonged to *Ephraim*. Ephraim continued a populous and leading tribe, so much so that it gave its name to the whole northern kingdom, and literally they were "the ten thousands of Ephraim and the thousands of Manasseh" (Deut. xxxiii. 17). It is not necessary therefore to seek a further *literal* fulfilment of the above prophecies in the existence at the present day of a very populous nation descended from Ephraim.

3. Next we take the prophecy of Hosea, which is one of the strongest points with all Anglo-Israelites: "The number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there they shall be called the sons of the living God" (Hos. i. 10).

The interpretation given to this, as to so many Old Testament prophecies, in the New Testament (thereby giving us a key to the whole body

of prophecy), is too plain to be questioned (Rom. ix. 25, 26). If this chapter of Romans was to be understood according to Philo-Israel, St. Paul ought to have said (ver. 24), "Even us, whom he hath called, not only of the Jews, but also *of all Israel.*" But he says, *of the Gentiles.* So it is the Gentiles, formerly *not* God's people, who in the Church of Christ are to be called "sons of the living God." Comp. 2 Cor. vi. 18, etc.

Canon Titcombe finds himself so unable to cope with this difficulty, that to evade it he has recourse to a most ingenious expedient, viz., the supposition that those whom St. Paul here calls *Gentiles* were in fact "paganized Israelites," who in Rome and elsewhere were mixed among the Gentiles. (In "Banner of Israel," 1877, p. 274, the same argument is used.) But these "paganized Israelites," we are told by the same writer, were at that time to be found in "*our Scythian ancestors.*" How Canon Titcombe accounts for these Scythian barbarians being then civilized dwellers in the cities of the Empire, where St. Paul found his converts, and how being thus "mixed" among Romans, Greeks, etc., they became our ancestors, the barbaric Anglo-Saxons, is not explained.

Hos. i. 9 is cited to prove that the name of "Israel" was to be *lost* by the Ten Tribes ("Oxford Wrong," p. 150). How it proves this I own I cannot perceive.

It is worth while to notice in passing the other passages quoted in support of this.

Ps. lxxv. 6—"He shall call His servants by another name," viz., Christians.

Ps. lxxxiii. 4—A threat uttered by the enemies of Israel!

Ps. lxxviii. 59-68, speaks of past events, *before* the time of David!

Jer. xl. 19, concerns the prophet himself! and Ezek. xxxiv. 12, is parallel to Isa. xl. 11, and the parable of the lost sheep.

Luke xix. 10—"The Son of Man is come to seek and to save that which was lost." (This is to assert that the mission on which the Son of God came into the world was to seek the "lost tribes.")

Will any candid person say whether he can see any evidence in these passages that Israel was to be "*lost*!"

4. The prophecy of Balaam (Numb. xxiii., xxiv.) has been laid stress on, the blessing then pronounced being supposed to be *still* fulfilled in

the Ten Tribes. Canon Titcombe's argument is this, that this blessing *must* rest for ever on some part of the nation, and that as the *Two Tribes* were cast off and their blessing changed to a curse, the prophecy must have been fulfilled in the *Ten*. The prophecy, he says, "teaches the impossibility of the nation being lost or cursed, so that a representative portion of those tribes must have been raised up to take the place of the two tribes, otherwise the faithfulness of God's word would have been destroyed." "I perceive your argument," says the "opponent" in answer to this. So do we. But we take altogether a different view of these prophecies. God would not allow Balaam to curse the people because He had blessed them. But that His blessing was not *unconditional* is proved by Deut. xxviii., where by the mouth of their own leader Moses He repeated the blessing,—a blessing of *temporal* and *national* prosperity in all its details,—which was to be withdrawn and changed to a curse if the nation forsook the commandments of God. *Now* both the blessing and the curse *have* come upon this nation, which exists as a monument of the unchangeableness of God, and a testimony to the truth of His word. The

blessing of Balaam was literally fulfilled in the conquests of the nation and its later prosperity under David and Solomon ; then, when after repeated warnings *both* divisions of the nation lapsed again and again into idolatry, the curses at last came upon them in literal fulfilment of the words of Moses, the sieges of their cities, their defeats, enslavement, dispersion, (2 Kings xvi. 6, 23, and 2 Chron. xxxvi. 15, 16).

It is a complete misrepresentation of this view of the prophecies to say, as more than one writer in the "Banner" does (Mr. Savile, p. 29, and Mr. Turvey, p. 2); that we "apply all the curses to the Jewish people, while the promised blessings are coolly appropriated to the nominal Church of Christ." Not so : in their primary or literal fulfilment we apply both to the Israelite nation (including all Twelve Tribes). The higher or spiritual interpretation belongs to the Church of Christ, the "Israel of God" (of which more hereafter).

It will be seen from the foregoing by any candid mind on how slight a foundation rests the "prophetical argument," and how little reason we have to expect to find the Ten Tribes at the present day as a powerful, prosperous, and populous nation.

Those who still think there *is* ground for such expectation must at least admit that theirs is but *one* line of interpretation, and that there is another which has been generally received by the Church in all ages, which is in itself perfectly clear, consistent, and sufficing.

#### IV.

It is *not* incumbent on the opposers of the theory we are considering to put forth any theory of their own as to what has become of the Ten Tribes. It is a subject which *must* be involved in some obscurity and uncertainty; if it were not, the present theory could indeed never have arisen. And many different views and speculations about it would be equally consistent with the refusal to accept the evidence identifying the "Lost Tribes" with the English.

But it will be perceived that the difficulty here is greatly cleared out of the way when we have got rid of the notion that the Ten Tribes must necessarily be found as a united, and as a great and prosperous nation, and when we see that to find them in very different conditions is consistent with prophetic declarations.

"I will sift the House of Israel among the

nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth," saith the prophet Amos, ix. 9. This is admitted to be true to this day as regards Judah; why not as regards Israel? "They shall be wanderers among the nations," says Hosea (x. 17) of *Ephraim*.

The following suggestions are offered, not with any wish to press them or insist upon them, but simply as being in themselves not inconsistent with prophecy, and historically and ethnologically *not impossible*.

Is it not probable that the prophecies (already quoted) of the re-union of the two branches of the nation have been already, at least in part, fulfilled? The tribes of Israel were carried into captivity by the Assyrians 130 years before their brethren of Judah. When, 70 years later, Cyrus proclaimed throughout his empire: "Who is there among you of all the people of Jehovah? His God be with him, and let him go up," etc., the Israelites had not been long enough in exile to have utterly forgotten their religion, their country, and their God. And they were *fellow-subjects* with the Jews, in the same Perso-Median Empire; for by that time ancient Assyria,

Babylon, Media, and Persia had all been united under one rule—the “silver” kingdom of Daniel.

Mr. Hine maintains, on the strength of a prophecy which really means no such thing (see page 61), that at the time of the captivity of Judah, Israel was already free. This is, however, contrary to the evidence of history; the cities of the Medes certainly formed part of the Empire of Cyrus.

There was, therefore, nothing to prevent any of them who wished it from returning to their country at any time in the reigns of Cyrus and Cambyzes. That they did *not* return nationally or “*en masse*” seems pretty certain, from the omission of all mention of such a fact by Ezra or Nehemiah. But it seems probable that *some* at least, perhaps representatives of all or nearly all the tribes, did so. Judah, Benjamin, and Levi were of course the leaders in the return; but Ezra repeatedly speaks of “*all Israel*,” which either means all the fragments of the nation then in the land, or, if it applies here to Judah and Benjamin alone, cannot be claimed elsewhere as the *exclusive* title of the Ten. The prophet Zechariah *after* the return addresses “*Judah and Israel*,” viii. 13, ix. 13, x. 6. And we find that at the time of



our Lord, *one* family at least of the tribe of *Asher* was settled in Palestine. Is it likely that Phanuel was the only man of his tribe in the country?

Now thus far many Anglo-Israelites would go along with us, and a step farther too. Can we not suppose (with Mr. Hine, Canon Titcombe, etc.) that a portion of the Ten Tribes which had never returned settled in the cities of Asia Minor and Syria, where they were known (though incorrectly) as Jews; that it was to these St. Paul referred when he spoke of "our *twelve* tribes," and St. James when he addressed the *twelve* tribes scattered abroad?

But this would probably not include *all* the nation. Josephus thought that in his day a "great multitude" of them was still "beyond Euphrates." Traces of the westward migration of some of these might perhaps be sought in the monuments with Hebrew inscriptions found in the Crimea. The Israelites who raised these monuments were evidently no barbarous or idolatrous Scythians! These may have penetrated further westward, and in the cities of the Empire would naturally amalgamate with their brethren of the "dispersion." After the fall of Jerusalem, the scattered remnants of Judah

would as naturally unite with those of the Ten Tribes, *already*, as we have seen, called "Jews;" and so the people now called by that name would contain representatives perhaps of *all* the Tribes, though those of the Ten had lost their genealogies not unnaturally in their wanderings.

Lastly, a portion of the Ten Tribes may still have remained in Central Asia. The Nestorian Christians, who themselves assert that they are descendants of the Israelites, and who, according to their own account, were converted to Christianity in the Apostolic age, may belong to this portion.

Thus the prophecy of Ezekiel *may* be already in part fulfilled, the rivalry and enmity of Israel and Judah done away for ever, and the reunion partially accomplished—a reunion perhaps to be finally perfected in their own land. And that whatever future is reserved in the counsels of God for Judah will be shared by Israel, who can doubt? Whatever restoration awaits them, it will be for *all*, when Israel and Judah shall "come together," and together seek the Lord their God, and the Son of David, their King, and fear the Lord and His goodness in the latter days.

## CHAPTER V.

## THE "SIGNS OF IDENTIFICATION."

THESE "*Identifications*," by which the prophecies supposed to relate to the Ten Tribes are fixed on the English nation, seem from the first to have been considered by the Anglo-Israelites as a sort of impregnable fortress into which they could retreat when beaten back from their other positions.

"Not a *single real objection* to the Identity has been made," says Mr. Hine. And when Canon Rawlinson, writing in the "*Leisure Hour*" against his theory, says, "To refute the *Identifications* would be waste of labour," Mr. Hine immediately concludes: "The *Identifications* seem to be above his reach (!), they stand upon too firm a basis; his strongest effort would not even shake them. I challenge him to attempt to refute the *Identifications*," etc., etc.

And it is after enumerating thirty-seven "*signs*," most of which correspond with the

original Identifications, that Philo-Israel exclaims :  
“ *This* is the ground on which we take our stand,  
and on which we *challenge discussion*.”

As far as I am aware of, the various opponents  
of the theory have not *literally* accepted this  
challenge. I desire to do so.

As I am answering Philo-Israel rather than  
Mr. Hine, I will take the “*signs*” as the ground-  
work of my reply, referring however throughout  
to the “Forty-seven Identifications.”

Philo-Israel begins by saying that “God’s  
Word has set certain signs or marks on the Ten  
Tribes, when hidden, and declares they shall be  
found,” etc. But that these signs *are* set on the  
Ten by God’s Word is altogether an assumption  
of Philo-Israel’s, and is in fact a begging of the  
question; for that is *just* the point on which  
opponents would differ from him.

We will now take them one by one, though it  
will serve the present purpose better to group  
them somewhat differently from Philo-Israel :

I. They were to be found as “*a single nation*”  
(Mr. Hine’s Ident. 7), founded on Jer. xxxi. 36,  
Isa. li. 4, lxv. 1, Matt. xxi. 43.

We admit the literal meaning, that Israel

should not cease to be a nation, but apply Jeremiah's prophecy to the *Twelve Tribes*, and point to the Jewish nation for the fulfilment, in spite of being scattered and landless, yet a *nation* still—a nation never losing the marks of its nationality.

Of the other references, Isa. li. 4 is not relevant, lxxv. 1 is applied by St. Paul (Rom. ix. 24) to the Gentile Church, and Matt. xxi. 43 is likewise so applied by all Christian interpreters.

XI. "*Scattered everywhere among the heathen*," Ezek. xxxvii. 21.

True of the nation of Israel from the time of the first captivity till now, Amos ix. 9.

XXXV. "During a part of their past history for centuries *without a King*" (Id. 23), Hos. iii. 4.

This may be said of almost every European nation. In point of fact, we believe the whole nation of Israel is now *without a King*.

XXIV. "*A people not reckoned among the nations as Israel*," Num. xxiii. 9.

The passage in Numbers says merely, "shall not be reckoned among the nations," which indicates the special and peculiar position of the nation of Israel—alone among nations the depository of the "oracles of God."

In what sense can it be said that England is not "reckoned among the nations" of Europe?

These four "Signs" then apply to the nation now called "Jews."

IV. "*Possessing the gate of his enemies,*" Gen. xxii. 17; xxiv. 60.

Much ingenuity has been spent in finding a geographical and political meaning for this, and then applying it to the foreign possessions of England. But need we go so far to seek a meaning? What sense would the words convey to those to whom they were first spoken? The "gate" was in those days the place where the chief people of a town met for council, or sat in judgment; where conferences with friends and negotiations with enemies were conducted. To hold "the gate" was to bear the chief rule in a city. Thus the promise meant dominion over enemies on *their own* ground. It was literally fulfilled in the conquest of Canaan, when a shepherd people, little used to war, captured cities "great, and walled up to heaven," and possessed them; and later, in the victories of David and the Empire of Solomon, when that small Kingdom of Israel bore rule over neighbouring nations. It ceased to be fulfilled when Israel

forsook the Lord, for it was one of those *conditional* promises alluded to in the last chapter.

V. "A nation *never conquered* by Gentile nations, which is true of Great Britain, but not of any other Power whatsoever."—Isa. xvii. 13, 14, xli. 12-16; Mic. v. 8, 9.

We might contest the truth of this statement as a matter of fact, but it will be sufficient to shew that such a promise was never made to Israel. Isa. xvii. 13 says only that "God shall rebuke the nations," the enemies of Israel—an oft-repeated promise, and oft proved true. Yet was Israel oft defeated too, in accordance with other prophecies, when unfaithful to Jehovah.

Isa. xli. 12-16, and Mic. v. 8, 9, are also promises of victory such as abound throughout the Old Testament, and were literally true of Israel of old. But none of them say anything of "*never conquered.*" Israel was invincible *only* so long as trusting in Jehovah,—a deep lesson as regards the spiritual victories of the "Israel of God."

XIV., XV. "Immensely wealthy. Lending to many nations, but borrowing of none."

We take these two together. They are simply signs of *national prosperity*; a blessing, like that

of victory, promised *conditionally* to God's ancient people, and forfeited by their unfaithfulness, as foretold. See Deut. xxviii.

"Prosperity is the promise of the Old Covenant, and adversity of the New," says Lord Bacon; and certainly prosperity, individual or national, is now *no* proof of God's favour. But the marks of prosperity remain the same—great wealth, populousness, victory over enemies, etc.

England has enjoyed many national blessings, and a high degree of material prosperity, but how this identifies her with Israel it is difficult to see. If national greatness and power were a sign by which to identify Israel, it is one which would have applied to the Roman nation, for instance, equally with the English.

XXI. "A Sabbath-keeping race, nationally and by law" (Ident. 40 and 41).—Ex. xxxi. 13-17; Lev. xxvi. 2; Deut. iv. 13, v. 14; Ezek. xx. 12.

Here is a "sign" of quite another kind. God gives a *command* to His ancient people, which, being embodied in the Decalogue, is accepted as Divine law by all Christian nations, though obeyed in different ways and different degrees. One Christian nation is noted for its national obedience to this law. How does this prove it



identical with that ancient people? A command is not a prophecy.

XXII. "A people who reverence the whole of the Ten Commandments."—Deut. vi. 7, 9, xi. 20; Ex. xxxiv. 27, 28. (Ident. 44.)

"The Ten Commandments are the foundation of law in all Christian countries," said a barrister lately in Court, as reported in the "Times."

We reverence the Commandments because we are a *Christian nation*.

XXXVII. "Kind to strangers."—Lev. xix. 33, 34.

This, again, is a *command* and not a prophecy; and the duties of hospitality have been fulfilled by many nations—notably by the Arabs.

XXVII. "Prone to Idolatry."—Hos. viii. 2.

XXVIII. "Addicted to all sorts of wickedness."—Ezek. xxxvii. 23.

XXIX. "Having a part of the nation afflicted with *πρώσις* (hardness, or blindness of heart)." —Rom. xi. 25.

XXX. "Nationally addicted to the vice of drunkenness."—Isa. xxviii. 1.

I class these "signs" together, and would just ask this question: If a prophet of God re-proves a nation for sins, certainly not *peculiar* to

that nation, but which are specially reprehensible in it, as the “people of God,” can we draw therefrom the inference that when, at a future time, these same sins are found in another nation, they are so many “signs” of *identity*?

Drunkenness was the besetting sin of the Teutons, as Tacitus testifies; and the “blindness” spoken of by St. Paul was blindness *as to their Messiah*, whom they would not acknowledge—a blindness still resting on the Jews. It cannot possibly be made to mean—

XXXI. Blindness “as to their *origin* ;” and Hos. ii. 6 is irrelevant, as the reader can judge.

II. “*A strong nation.*”—Mic. iv. 7; Isa. lx. 22.

We come now to a different class of “signs”—those resting on a misapplication of prophecy. Mic. iv. 7 applies to the time when nations shall “beat their swords into [plowshares,” etc., which has certainly not arrived yet. And the context of Isa. lx. 22 stands: “Thy people also shall be all righteous.” Does *this* apply to England too? And how do these passages lead one to expect to find the Ten Tribes *a strong nation*?

III. “A northern power, occupying the islands of the sea, or west.”—Isa. xi. 11.

Isa. xi. 11 says: “They shall be recovered

from Assyria and from Egypt, from Pathros, from Cush, from Elam, Shinar, and from the islands of the sea," *i.e.*, "from all the countries whither I have driven them," east, west, north, and south; many being *east*, from Palestine.

Isa. xliii. 5 is quoted by Mr. Hine ("Oxford Wrong," p. 193) to prove that Israel's gathering was to be in the *west*. The passage runs: "from the east and from the west," and ver. 6, "from the north and from the south.\*"

This is one of the numerous instances of misquotation found in these Anglo-Israel writings.

"Canon Fremantle," says "David," "proposes to seek the Israelites in the *east*; the prophets say they will be found in the *west*."† Now here two prophecies say they will be found east, west, north, and south.‡

The expression rendered the "isles of the sea" is by some Hebrew scholars translated "distant lands" or "distant coasts" (see Lowth on Isaiah); but in any case, the context nowhere

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\* Com. Luke xiii. 29, and Matt. viii. 11, where the *Gentiles* are evidently intended.

† "Reply to Objections," by David.

‡ The authority for the *north* is Jer. xxxi. 8, but we must of course take this in connection with other prophecies.

justifies us in identifying the "isles" with *Israel*, e.g., Isa. lx. 9—"The isles shall wait for me, and the ships of Tarshish first . . . to bring thy (Israel's) sons from far," etc.

VI. "A nation whose home ports or gates are open continually, not shut day or night, for the purposes of a gigantic commerce."—Isa. lx. 5-11.

It may give us something of a shock at first to hear this passage from the glorious 60th of Isaiah, held by the Christian Church for many centuries to be the prophetic picture of her glories to come, brought down to the markets and shipping trade of earth! "Make not my Father's House an house of merchandize," we feel inclined to say, in indignation, "nor pollute the gates of the Holy City, on which the glory of the Lord is risen (Isa. lx. 1), which has no need of the sun or the moon to shine in it, for the glory of God doth lighten it, and the gates of which shall not be shut at all by day, for there shall be no night there (Rev. xxi. 23, 25), with the gain-greedy and often unrighteous commerce of the world!"

But notice, that in no case can a literal application of this prophecy be made to the Ten

Tribes, for the context appropriates it to "Zion." See the introductory verses, lix. 20, and lx. 14.

VII. "*The chief of nations*" (Ident. 34 and 35). —Isa. xi. 8, 9; Jer. xxxi. 7.

I cannot perceive that it is ever said of Israel that it shall be "chief of nations" in a political sense. What do the references prove?

Jer. xxxi. 7 says, "Sing with gladness for *Jacob*, and shout *among the chief of the nations*." Jacob is surely not here identified with the "chief of the nations." And the reference to Isaiah reads, "Thou whom I have taken from the ends of earth, and called thee from the chief men thereof." I leave it to the common sense of my readers whether these passages *can* be made to bear the sense put upon them. Israel (the *Twelve Tribes*) was indeed set "high above all the nations" by the choice and favour of God (Deut. xxvi. 18), as the nation to which the knowledge of God alone was given; but *political* greatness, such as England's, Israel never had, and never was promised. There is therefore here no "identity."

VIII. "*Possessing a magnificent Heathen Empire*."—Ps. ii. 8; xviii. 43; cv. 43, 44; cxi. 6.

How is it made out that Israel was to have a Heathen Empire ?

Let the reader attentively consider the references here given, and see what he thinks of *this* "sign !"

Ps. ii. is interpreted, not by us, but by St. Peter, as prophetic of Christ. It is *He* who is to have the "heathen for his inheritance." Mr. MacClellan (in his pamphlet on Anglo-Israelism, p. 25) has fully exposed and demolished the interpretation which Mr. Hine and Philo-Israel put upon this passage, and I need but refer to his pages.

Ps. xviii. 43 are the words of David, whom God made the "head of the heathen," when Edom, Moab, Ammon, etc., became tributary to him ; he speaks of it as an accomplished fact ; and in its higher and prophetic sense it applies to Christ.

And the other two passages refer to the lands of the heathen Canaanites, which *were* given to Israel for a possession ; and these are not prophecies, but statements of *facts*, past at the time.

IX. "Having for colonies the desolate heritages of the earth" (Ident. 15, 16).—Isa. liv. 1-3, lviii. 12, xlix. 8-10, lxi. 4.

Here again we have an instance of a prophecy, the true key to which is given to us in the New Testament, being interpreted with an entire disregard of this inspired explanation.

Isa. liv. 1 is quoted by St. Paul (Gal. iv.) and there applied to the *Gentile Church*, "the children of promise," who are counted as the "seed of Abraham." With this key, the whole chapter becomes full of glorious meaning. Mr. Hine, who quotes Isa. liv. 3 ("Thy seed . . . shall make the desolate cities to be inhabited"), and as usual is most positive as to its application, *i.e.*, that *he* is right, and St. Paul and all Christian teachers throughout all ages wrong! appears not to be in the least aware of what a "spiritual" interpretation is; for he says ("47 Ident.," p. 18), "It would be untrue to apply the spiritual term, and to maintain that Christianity in itself causes desolate cities to be inhabited, because it has not this effect" (!!). As if any one had "maintained" any such thing! The reader will see at a glance that this would be only another mode of *literal* interpretation.

The other references are equally irrelevant.

Isaiah lviii. 12 contains, it will be seen, a continuation of the promises given in verse 11;

all equally figurative, and spiritual in their meaning.

Isa. lxi. 4 follows on the prophecy of the great mission of Christ to the world—words quoted by Himself (Luke iv.), so that there can be no mistake as to their meaning. Ver. 4 says, “And they,” *i.e.*, those to whom He has come, bringing comfort and liberty and joy, “shall build the old wastes,” etc.; shall restore the image of God in His ruined work, man, repair the ravages of sin, “renew (in the words of the Visitation service) whatsoever has been decayed by the fraud or malice of the Devil,” etc.

Imagine for a moment Mr. Hine’s interpretation taken in connection with the context.

Imagine, if you can, the prophet speaking thus in the person of Christ: “The Lord hath sent me to bind up the broken-hearted . . . to proclaim liberty to the captives,” etc. “And they (*i.e.*, the English) shall build the old wastes,” *i.e.*, shall colonize and cultivate desert regions!

What a descent, we might almost say, from the sublime to the ridiculous!

But on the subject of the Colonies Mr. Hine seems to have a kind of infatuation. He sees allusions to them in the midst of the most



sublime passages of prophecy. Will it be credited by those not acquainted with this style of interpretation that Isa. xlix. 8-10 is thus applied by him and Philo-Israel? Read the whole passage from ver. 6—"I will give Thee (*i.e.*, Christ) for a Light to the Gentiles," etc. "I will preserve thee and give thee for a Covenant to the people . . . to cause to inherit the desolate heritages," etc.

It seems almost blasphemous to put into words the meaning given by Anglo-Israelites to this passage; but it actually is nothing else than this: that God has given Christ to be His "salvation to the ends of the earth," *and* to raise up Colonies for England. And the prisoners (ver. 9) to whom Christ says "Go forth," are English colonists (how prisoners?)! while the promise in the succeeding verse, "They shall not hunger or thirst," etc., repeated in Rev. vii. 16, which falls on our ears as the music of heaven, is taken to mean, that our colonists are well provided for!

Surely this one specimen of Anglo-Israelite interpretation ought to suffice to shake our confidence in it!\*

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\* If a literal interpretation of the prophecies about build-

X. *Mistress of the seas*.—Gen. xxii. 17; Isa. xlii. 10-12, lx. 5-11; Ps. lxxxix. 26, Prayer Book version. (Ident. 31.)

Ps. lxxxix. 26 well describes the position of Palestine (the Bible version being the most accurate): "His hand," *i.e.*, the left hand, "in the sea" (the Mediterranean), "his right hand in the river" (*i.e.*, Euphrates). Compare Ps. lxxii. 8, "from the river to the ends of the earth" (where the "ends of the earth" means the borders of the Mediterranean). This was Solomon's Empire.

But what *has* this to do with "Britannia rules the waves," we ask, wonderingly?

(Of the "isles" we have already spoken, and the other references have been referred to above.)

XII. *Owning the ends of the earth—the sides,*

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ing the ruined places be sought, surely they may have had their fulfilment when, in the time of Ezra and Nehemiah, Jerusalem and other towns of Palestine which had been in ruins, were rebuilt. The expressions used seem to apply more naturally to this than to the colonization, not of "old wastes," but of countries new to civilized man, which can hardly be called "desolate heritages." Compare Isa. xlv. 26-28.

*the uttermost parts of the earth.*—Deut. xxviii. 17; Ps. ii. 8, xcvi. 3.

The expression “ends of the earth,” as popularly used among the Israelites, has been already noticed. In this sense the Canaanites *were* “pushed to the ends of the earth.”

Ps. xcvi. 3 plainly applies this expression to the *Gentile* world; it is a parallel passage to Isa. xlix. 6. Ps. ii. is here again wrested from its proper meaning.

XIII. *With possessions forming a great girdle round the Gentile nations* (Ident. 17).—Deut. xxvii. 8, 9.

An interpretation purely fanciful, and utterly without foundation.

XVII. *Finding the Aborigines of their Colonies dying out before them.*—Jer. xxx. 10, 11, xlv. 27, 28. (Ident. 21.)

“I will correct thee in measure,” says the Lord to His people; “though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee;” literally fulfilled as regards the nations among whom the Jews (for it is to *Judah* the prophecy is addressed) were driven. “When we are judged, we are chastened of the Lord, that we should not be

condemned with the world," is the spiritual teaching conveyed in the above passage (the same in chapters xxx. and xlvi). How it can apply to "Aborigines dying out," we leave it to Philo-Israel to explain. They die out, in point of fact, before *any* civilized race.

XVIII. *Living under a Monarchy* (Ident. 24 and 25).—Numbers xxiii. 21; 2 Samuel vii. 15, 16.

Here we are most emphatically at issue with Philo-Israel, for this is a point which touches the foundations of Christianity.

The *monarchy of the House of David* we hold to be "established for ever" in the *person of Christ*. Concerning the royal crown of Judah, Ezekiel says, "Thus saith the Lord, I will overturn, overturn, overturn it, till He shall come whose right it is, and I will give it to Him." (Ezek. xxi. 25-27.) It *was* "overturned," yet the line of David was preserved till He, the Son of David, came. At His Ascension, His reign over the true "Israel" began.—See the prophecies at His birth: "He shall reign over the House of Jacob *for ever*, and of His Kingdom there shall be *no end*;" see Acts ii. 30, also p. 102. The kingdom and reign of Christ

over His Church are virtually denied by those who apply these prophecies to mere human kings of the line of David—saying, “If these words” (“Thy throne shall be established for ever”) “mean anything at all, they mean that there is now in our days, in some part of the world, a reigning monarch of the House of David”!!\* What strange blindness to the witness of the Old Testament concerning Christ and His reign!

XIX. *The Christian nation*, redeemed from the Mosaic Law (Ident. 37).—Gen. xxii. 18, xxvi. 4,

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\* David's “Reply to Objections,” p. 10; see also “Banner,” 1877, pp. 30 and 273, and “47 Identifications,” p. 30. These passages *deny* the Kingship of Christ over His Church on earth.

“From A.D. 30 the Lord has not for one single instant occupied the throne of David.”

“Christ has never reigned on earth as yet.”

“It cannot be said, with any regard to the obvious meaning of words and expressions, that Christ has reigned or sat upon the throne of the House of Israel from Zedekiah until now! . . . He has sat upon the throne of the universe,” etc. This quite overlooks the fact that Christ reigns as *King now* over His Church *on earth*, the “Israel of God.”

xxviii. 14; Isa. xliii. 1-21, xlv. 17-19, xlviii. 20, lxvi. 19, lx. 16; Hos. i. 10; Mic. v. 7; Ps. lxvii.; Gal. iii. 22-24.

What point all these references are meant to prove, it is very puzzling to determine; they seem to prove anything but the point in question, which is, that we are to expect to find the Ten Tribes “a Christian nation.” “In thy seed shall all nations of the earth be blessed,” a promise repeated three times in Genesis, is interpreted by St. Paul, in Gal. iii., so that we are left in no doubt as to the meaning: “*In thy seed, WHICH IS CHRIST.*”

Israel is indeed spoken of as “redeemed,” but so is Judah, and in precisely the same words (Isa. lii. 9), so that if we take this to mean that the Ten Tribes as a *nation* are Christianized, we should be forced to conclude the same of the *Jews!* and that argument therefore falls to the ground.

And to quote Gal. iii. is to cut the ground from under their own feet, for the whole scope and aim of that chapter is to bring out the truth of the *spiritual* “seed of Abraham.”

XX. *The chief missionary power of the earth.*  
—Mic. v. 7; Gen. xxii. 18; Isa. xxvii. 6, lii. 10;

Matt. xxviii. 19; Luke xxiv. 47, 48; Acts ii. 38, 39.

Without stopping to contest this statement as regards England, or to enter on the subject of missions, except to remark that the Germans were a century before us in the field, we have only got to prove that prophecy does *not* teach us to expect to find "Israel" as a missionary nation any more than as a Christian one.

Strange perversion, to apply the great Apostolic Commission of Christ, handed down through all ages as His charge to His Church, and which is the foundation of all missionary effort among Christians, to the Ten Tribes! Most of the other references I have already noticed, and will just remark that Isa. lii. 10 concerns, by the context, Jerusalem and Sion—that is, Judah, not Israel, if the literal sense be taken.

XVI. *Adhering to their ancient, heaven-given system of weights and measures.*—Lev. xix. 36.

This subject of the measures seems hardly worth entering on; for, granted all that is advanced concerning them, granted that those found in the Great Pyramid are the same as those in use in England, what then? Our numerals come

from the Arabs; we are not therefore of Arabic descent.

Prove that the measures *were* “heaven-given,” and not merely the same as in use in Egypt and elsewhere; prove that all nations of the Teutonic stock have not had the same system (superseded now in some by the more modern French one); and above all, prove that God takes pleasure in any measures except a “*just* weight and *just* balances,” or that any are “atheistic” or an “abomination” to Him but false and unfair ones—Lev. xix. 36; Prov. xi. 1, etc. (which we fear are not yet banished from England!).

XXVI. *Called by Isaac's name, “Saac-Suna,” Sons of Isaac, Saxons.*—Rom. ix. 7. (Ident 46.)

There are four objections to this “sign”:—

1. That the derivation is fanciful, and there is another with much more to say in its favour (see Chap. II.), viz., from *saex*, a short sword.

2. That the nation always called itself *Beni-Israel*, not *Beni-Isaac* (for that included Edom.)

3. That the reference given has a totally different meaning from that attributed to it, as Mr. McClellan has well shewn. “In *Isaac* (not *Ishmael*) shall thy seed be called” to inherit a blessing.



4. That if the derivation were correct, the Saxons are found not in England alone (as shewn in Chap. II.); so if it proves anything, it proves *too much* for our friends the Anglo-Israelites.

XXXIV. *In public worship turning towards the East*, etc.—1 Kings viii. 44-48. (Ident. 45).

Is Philo-Israel not aware that the eastward position of churches is nowise peculiar to the *English*, but was of old the universal custom of Christendom? Now, it is less regarded both here and abroad, and it is *not* the case (as Mr. Hine imagines) that a Bishop can only consecrate churches so built, for many new ones have not this position. There is not, nor ever was, anything *national* about the custom; it is but Christian and mediæval, and the analogy, if any be sought, is but between the Israel of old who prayed "towards the mercy-seat of their holy temple," and the "Israel of God" who, in prayer, look to where the light of God's glory of old rose on the world; looking for the appearing of the Lord, the rising of the "Sun of Righteousness."

XXXVI. *A people separated from all others by God Himself*—"dwelling alone" (Ident. 36).

—2 Sam. vii. 24; Deut. xxvi. 18, 19; Num. xxiii. 9.

This sign (nearly the same as the 24th) was true of old of the "chosen people," and now, like most of the following ones, applies to God's people in Christ, and to them *alone*.—2 Cor. vi. 17.

XXIII. *Praying the Lord in national worship for the bestowal of the New Covenant*, promised to the *House of Israel only*.—Heb. viii. 10–12, and Jer. xxxi. 33, 34.

But how stands the passage in Jeremiah (from which that in Hebrews is quoted)?

"I will make a New Covenant with the House of Israel, *and with the House of Judah*," so that the literal interpretation will not stand.

Before meeting with the writings of Mr. Hine and Philo-Israel, I was unaware that any Christians *could* be ignorant of the fact that the New Covenant has been claimed throughout all ages by the Christian Church, and claimed on the authority, distinct and clear, of God's Word.

To pray for "*the bestowal of the New Covenant*" (see "Banner," 1877, p. 270, etc.), is to be blind to the teaching of that Word, which shews us that it is *already ours*.

What means the "*New Testament*," the Scriptures specially belonging to the Church of Christ? Is not the Christian Sacrament of the Lord's Supper the sign and seal of the "*New Covenant*?" "The cup of blessing which we bless, is it not the Communion of the Blood of Christ," of which He said, "*This is my blood of the New Covenant*?"—See the argument in Heb. ix., testament here of course meaning "*covenant*," and also Heb. x. 29.

We entirely repudiate the idea that this, the great Covenant between God and man, is confined within the bounds of *race*.

The prayer of the Liturgy is most suitable to Christian people: "Write all these Thy laws in our hearts"—the hearts of the "*Israel of God*," "*created anew in Christ Jesus unto good works*." And this brings us to sign

XXV. *Full of good works and fruits of righteousness*.—Isaiah xxvii. 6; Matthew xxi. 43.

St. Paul's prayer for the Gentile Philippians, that they might be "*filled with the fruits of righteousness*," and his words to the Ephesians, "*created anew unto good works*," shews that it is those whom he calls *the Israel of God*, and

who are "new creatures" (Gal. vi. 15), who are especially "chosen to bring forth fruit," John xv. 16.

XXXII. *Ever declaring they are not God's people.*—Hos. i. 10.

The passage in Hosea says, "It was said unto them, Ye are not my people."

And Christians in England have ever declared that they are God's chosen people.

XXXIII. *Yet practically acknowledging that they are God's people Israel in the services of the Established Church . . .* praying for "peace upon Israel," and "so we that are *Thy people* shall give Thee thanks," etc.

This sign rests upon a most strange misconception. One would think that Philo-Israel had never heard or known that the Christian Church from the earliest times—in accordance with that Apostolic teaching with regard to which the Anglo-Israelites seem indeed "afflicted with blindness"—has appropriated to herself the standing given her as the "chosen people," the "Israel of God." That very verse of Ps. cxxv. quoted in the prayer above cited, is taken by St. Paul and applied to the Christian Church in Gal. vi.: "Peace be upon them and mercy, and

upon the Israel of God." And Christians have always, with fullest right, called themselves "God's people."

It is curious that Philo-Israel in another place (Clifton Chronicle Letters) quotes the words, "O Lord, save Thy people, and bless Thine inheritance," as evidence of unconscious acknowledgment of the "identity." One is inclined to ask, "Was the Te Deum written in English then? And was St. Ambrose an Englishman, and 'unconsciously acknowledging the identity,' when he wrote that grand old hymn which has ever since been the inheritance of the whole Western Church?" The words are indeed "evidence," but they are an evidence of this, that the Church of Christ *at that time* certainly claimed to be the people and the heritage of God, a claim founded on God's eternal Covenant with her, and which Anglo-Israelite arguments or any others will in vain endeavour to shake.

"These and many others," concludes Philo-Israel, "are the marks and signs which God has given us in His Word, by which we may know and recognize His lost people. . . . Not one of the nations of the globe responds to all these Identifications, with *one* exception, and that one

is Great Britain. . . What are we to say to all this? Are we to reject these fulfilments . . as mere ‘analogies,’ ‘coincidences,’ and remarkable similarities, and think no more about them? Or are we to accept the evidence they afford? Surely reason, common sense, analogy, and reverence for God’s Word, all compel us to admit that the evidence . . . suffices to shew . . . that the Lost People are identified and found.” . .

“What are we to say to all this?”

We say first, that no such marks or signs have been affixed by God’s Word to the Ten Tribes that we can discover. We see no “analogies” and “coincidences” except between material prosperity promised to a nation of old conditionally, and material prosperity enjoyed by a modern nation.

Having gone through all the “Signs,” we have seen that with few exceptions they may be classed under one or another of the following heads:—

1. Either they are at present fulfilled in the *Jewish* nation, or
2. They are signs of national prosperity and ascendancy, conditionally promised to Israel, or
3. They are *commands* given originally to Israelites (and accepted by Christians), or

4. *Reproofs* given to the same nation.

5. Many are founded on mistaken interpretations of prophecy, at variance with New Testament teaching.

6. Some are not true as matters of fact, or not true of the English peculiarly, and

7. Some apply to the Church of Christ alone.

“Reason, common sense, analogy, and reverence for God’s Word,” therefore, all “compel us” to reject the evidence that the Lost Tribes are identical with the British nation.

A few of the original “47 Identifications” of Mr. Hine are not included in the above “Signs.” But of these, some refer to what he calls “the Great Historical Starting Point,” and have been fully answered in Chap. II., and the rest belong to what may be called the “ornamental work,” which gives a finish to the main building of the theory.

It might be amusing, but cannot be necessary to our purpose, to enquire into the pedigree of the “Princess Tephî” (of whom we find the Chronicles say merely that she was a “princess from the east”), or the romantic history of “Jacob’s Stone;” to trace the wondrous wanderings and metamorphoses of the tribe of Benjamin,

*alias* the Normans; to enquire how the tribe of Manasseh could have unconsciously separated itself from the other tribes after many centuries of fusion, and what was the connection of the "Pilgrim Fathers" with the royalist colonists of Carolina; or to hear how an "Anglo-Israel" gentleman, visiting Ireland for the purpose of obtaining "evidence" concerning the location of the tribe of Dan in Ireland (as also the said Princess and the said stone), when walking in Dawson Street, Dublin, noticed the name of "Jeremiah" over several shops, and hearing that it was a common name in Ireland, thus obtained evidence that the prophet Jeremiah had actually ended his days in that country; and likewise, from the frequency of the name of "Dan" in Ireland, derived evidence in support of that tribe's immigration.\* (We should be inclined to regard it rather as "evidence" that the prophet *Daniel* also had visited that Isle of Saints!)

We presume, however, that any reader not convinced by the unassailable "Signs" above enumerated, would not deem *this* evidence sufficient either!

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\* See "Banner" for 1877, p. 8.



## CHAPTER VI.

## THE TRUE ISRAEL.

THERE was one truth which the Jewish Christians of the Apostolic Age were slow to understand and to receive ; all their habits of thought, their deep-rooted prejudices and national pride, standing in the way of its reception ; a truth which therefore had to be continually pressed upon them, and which we trace throughout the New Testament. It was this :—

A *new community*, connected by no ties of blood, but gathered out of all nations, the entrance into which was by "*new birth*," a birth from above, the members of which were connected by a *new kinship*, stronger and deeper than any earthly ties, was to *supersede* henceforth the old order of things, in which the *Church* of God and the *nation* of the Israelites had been identical. All distinctions of birth and race were to be done away from henceforth, and no longer were the light of the knowledge of God, and the blessings of His grace and favour, to be confined,

as they had been for ages, within the limits of a single nation.

No wonder that they who had so long been God's "chosen people" found it hard to receive this teaching. They could understand that Gentiles might be allowed to share their privileges, but the way to that they thought must be by first becoming Jewish proselytes, and thus casting in their lot with the favoured nation. Slow they were to understand the true position of the Christian Church, so that even an Apostle needed a miraculous vision to convince him of the extension of the full blessings of Christ's kingdom to the Gentiles.

Very slow and gradual was the dawn of this newly revealed truth, dim at first, and brightening more and more.

Foreshadowed by the Prophets of old, it was heralded by the last Prophet of the Old Dispensation, the Forerunner of the New, when he said :

"Begin not to say within yourselves, We have Abraham to our father : for God is able of *these stones* (even of the Gentiles, then serving dumb idols, and 'like unto them') to raise up children unto Abraham." Luke iii. 8.

Our Lord's own mission during His lifetime was to Israel "after the flesh;" yet to those who boasted of being "Abraham's seed," and who concluded *therefore* that God was their Father (John viii. 33, 39, 41), He said:—

"If ye were Abraham's children, ye would do the works of Abraham. . . . If God were your Father, ye would love Me" (v. 39, 42), shewing that it was not natural descent which made men the sons of God, or true children of Abraham the "Friend of God."

The *rejection* of the chosen people, and *substitution* of the Gentile Church, is shadowed forth in the parables of our Lord.

"None of *those men which were bidden* shall taste of My supper," etc. Luke xiv. 24 and 21.

"Many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. But the *children of the kingdom* shall be cast out into outer darkness," etc., Matt. viii. 11, 12. And yet more distinctly:—

"The kingdom of heaven shall be *taken from you*, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43.

What "*nation*?" Let St. Peter answer.

“Ye,” he says to his Christian converts, “are . . . an holy *nation*, a peculiar people, . . . which in times past *were not a people*, but are now the *people of God*,” etc. 1 Peter ii. 9, 10.

Of the Israelites, *as such*, this could not be said, for they *were* in times past a people, even the people of God. And although it may be the case that St. Peter's Epistles are addressed chiefly to converts from Judaism, it is plain that he speaks to them *as Christians*, and not as Israelites, for he speaks of a change having passed over them, they had been called “out of darkness into His marvellous light,” the light of the Gospel, and by *this* had *become* the people of God. So he cannot be speaking (as Anglo-Israelites would have us believe) of their privileges as *Israelites*, which they had possessed from their birth.

St. John the Evangelist teaches the same truth when he says that the “sons of God” are “born not of blood” (bloods, it is in the original, meaning *race*) . . . “but of God.” John i. 12, 13.

Also in Rev. i. 6, and v. 9, 10, what is said of the *literal* Israel in Exodus xix. 6, “Ye shall be unto me a *kingdom of priests*,” is applied by St. John to the Church of Christ . . . (And notice that if in the case of the parallel passage in St.

Peter, it is contended that "Israelites after the flesh" are spoken of, this cannot be said here.)

"Thou hast redeemed us to God by Thy blood *out of every kindred and tongue and people and nation*, and hast made us unto our God kings and priests."

But it was reserved for the Apostle of the Gentiles clearly and fully to bring out this truth. *This* was the "mystery," as he calls it, "which was" made known to him by revelation (Eph. iii. 3-6, and i. 9, 10), and which he was specially commissioned to unfold. To proclaim this, in the face of objectors and opposers, is the main scope of his Epistle to the Galatians, and of a part of Romans and Ephesians. Strange that these Epistles should now be quoted to *build up* again that very error which it was the work of his life to break down, the idea that *spiritual privileges* were conferred by *natural descent*.

From St. Paul it is that we learn :—

1. That within the pale of the Church of Christ there was *no difference* between Jew and Greek. Rom. x. 12 ; Gal. iii. 28 ; Col. iii. 11.

2. That the "wall of partition" between them was broken down, and both made one in Christ. Eph. ii. 14.

3. That the Gentiles were "fellow-heirs" of the promises, and "of the same body," the Body of Christ, "fellow-citizens with the saints, and of the household of God." Eph. ii. 19.

4. That the Christian Church was the true "seed of Abraham," and in it, gathered as it was out of all nations, the promise was fulfilled, "I have made thee a father of *many nations*." Rom. iv. 17.

"That he might be the father of all them *that believe*, though they be not circumcised," etc., Rom. iv. 11, 12.

"The father of us all," v. 16.

"They which are *of faith*, the same are the children of Abraham."

"If *ye be Christ's*, then are ye Abraham's seed," etc. Gal. iii. 7, 29.

5. That the Christian Church had *taken the place* of God's ancient people, who were as branches broken off for their unbelief and rejection of Christ, and was "grafted in" instead of them. Rom. xi. 17.

6. That they, Christians, were now the *people of God*. Rom. ix. 6-23: "The vessels of mercy, *even us*, whom He hath called, not of the Jews only, but also of the Gentiles. As He saith also

in Osee, I will call them my people, which were not my people," etc. See also Titus ii. 11-14.

7. That the Christian Church standing therefore to God in the same relation as Israel of old, the very name of Israel was fitly applied to it. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; and as many as walk according to this rule" (that is, are new creatures, 2 Cor. v. 17, created anew in Christ Jesus, Eph. ii. 10) "peace be upon them and mercy, and upon THE ISRAEL OF GOD." Gal. vi. 15, 16.\*

Henceforth then the *true Israel* was the Church of Christ. And all of blessing and promise that had been said of God's people of old, was true with tenfold intensity of meaning of that people which He had in His love and mercy brought far nearer to Himself; His people of the New Covenant.

When once we have this key in our hands, all prophecy is opened up to us; a new light shines on it. We need no longer find the promises of

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\* "Who invented the idea of a 'spiritual Israel?'" ask Anglo-Israelites. "The term 'spiritual Israel' has no foundation in Scripture," says Mr. Hine ("Flashes of Light," 65.). Are not these words of St. Paul a sufficient answer?

“difficult appropriation” (see Philo-Israel’s Introduction to “An Enquiry establishing the Identity,” etc.), for they are all *our* glorious heritage, if we indeed are Christ’s. Temporal promises made to the Israelites, and to them partially or never fulfilled, because they were *conditional*, and the nation did not fulfil the conditions attached to them (and to this category belong all the promises in Deut. xxviii.), acquire an infinitely fuller and deeper meaning, when they are applied to the spiritual and eternal blessings of the Church of the Firstborn. And not merely do we find in the prophecies, as Philo-Israel does, “here one and there another passage seeming fairly to fit into the condition of the Church on earth,” but we see the *drift* of the prophetic Word as a harmonious whole, treating of the Church militant and triumphant, of her earthly conflict and final triumph, and glorious future, far-reaching through eternal ages. No wonder that without this key Philo-Israel found the prophetic Scriptures “a riddle beyond comprehension.”

There are certain names which he calls “Israel’s *copyright incommunicable names*,”\* given by

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\* “Clifton Chronicle Letters,” No. 24.



God to Israel of old, "My people," "Mine inheritance," "My servant," "My chosen," "The sheep of my pasture," etc. In this he is so far right, that they belong exclusively to the "Israel of God," for every one of them we find in the New Testament applied to believers in Christ. See Rom. ix. 25; 2 Cor. vi. 16; Titus ii. 11-14; Heb. viii. 10; 1 Peter ii. 10; Eph. i. 18; Rev. xxii. 3; Rev. xvii. 11; John xv. 16, 19; x. 14, 16.

But *other* names infinitely gracious and loving, never bestowed on His ancient people, has God given to Israel of the New Covenant.

"I have not called you servants, I have called you *friends*," says the Son of God, and "He is not ashamed to call them *brethren*," Heb. ii. 11, saying, "Whosoever shall do the will of God, the same is my brother and sister and mother."

They are *sons* and *heirs* of God, and joint-heirs with Christ (Rom. viii. 17). They are "members of His Body, of His flesh, and of His bones" (Eph. v. 30). They are "temples of the Holy Ghost" (1 Cor. vi. 19), and are "builded together for *an habitation of God* through the Spirit" (Eph. ii. 22), an holy temple in which God will dwell to all eternity. "Ye are the temple of God, as God hath said, I will dwell in them and

walk in them, and they shall be my people." (2 Cor. vi. 16.)

A further aspect of this truth there is; the Church of Christ is the *Kingdom* of which He spoke, and which He came to proclaim, saying, "The Kingdom of God is at hand."

"The Kingdom of God is preached, and every man presseth into it" (Luke xvi. 16), and therefore no future, millennial, but a *present* kingdom on *earth*. Over this kingdom Christ is King. "All power is given unto Me in heaven and on earth." . . . "God hath delivered us from the power of darkness, and hath translated us into the *kingdom of His dear Son*." (Col. i. 13.) He is "exalted to be a *Prince* and a Saviour." (Acts v. 31.) "God has given Him to be head over all things to the Church." (Eph. i. 22.)

In this sense He is now the "Ruler of God's people Israel," the Son of David sitting on David's Throne. . . . (Acts ii. 30.) He of whom it was prophesied, "He shall be a Priest upon His Throne," and "Of His kingdom there shall be no end."

And further, climax of all, the Church is the Bride of Christ, the "King's daughter all glorious within," who shall be brought unto the King . . .

(Ps. xlv.) . . . the King who loved her and gave Himself for her . . . that He might . . . present her to Himself a glorious Church . . . holy and without blemish . . . Eph. v. 25-27.

And thus, built up bit by bit out of all these scattered teachings of God's Word, there rises before us, complete in all its fair proportions, that grand and many-sided conception of the "CHURCH OF GOD, which He hath purchased with His own blood" (Acts xx. 28), the centre in which are focussed the rays of prophecy, the *antetype* shadowed forth by Israel of old, and for which God prepared the way by his dealings with His ancient people. And led by the light of prophecy as yet unfulfilled, we follow that Church on to a future, too dazzlingly bright for mortal eyes to look upon (yet every glimpse of which must be of intense interest, because *our* future is bound up with it . . .), when the marriage of the Lamb shall come, and the Bride of Christ shall sit with Him on His Throne.

The Sabbath of Eternity,  
One Sabbath deep and wide,  
A Light upon the shining sea,—  
The Bridegroom and His Bride.

Now, the Anglo-Israel teaching developes a

radically and essentially different idea from this, builds up a scheme utterly inconsistent with this Scriptural one of the "Church of Christ."

According to it, God's "chosen people" is *still* an earthly nation, *as* under the Old Covenant. To this nation belong the exclusive "copyright" titles of the "people of God," "His servants," "His inheritance," etc.

To them all the promises of God, which we are told are "*in Christ*, yea and amen," are yet so exclusively applied, that we cannot perceive what privileges remain to those members of Christ's Church who have the misfortune to be by birth excluded from that favoured race. To this nation and to it alone belongs the *New Covenant*,\* and even the Pentecostal blessing, the outpouring of the Holy Spirit, is limited to it† (which is virtually putting mere natural birth and descent *in the place* of true spiritual union with Christ).

This nation is the Kingdom of God on earth, of which Daniel prophesied: "In those days shall the God of Heaven set up a kingdom," etc., the "stone cut out without hands" (Dan. ii. 45),

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\* See p. 91, and "Clifton Chronicle Letters," 38.

† "Oxford Wrong," 198.

the "grain of mustard seed which grew into a great tree," etc.

The English nation is to be exempt from the judgments of God on the earth at the last day; when the "earth and the works that are therein shall be burnt up," *England* is to be spared; and the promises to the Church, "*Then*, look up, etc., for *your* redemption draweth nigh," and "we, according to His promise, look for new heavens and a new earth," etc., are all applied to that nation.\*

It is vain for Anglo-Israelites to declare that they believe in a "spiritual Israel," and do not deny "the calling of the Gentiles," when they have thus, in effect, put an earthly nation in the place of the "Israel of God," and transfer to that nation every promise, every privilege, every inspired description belonging to the Church Universal.

And, to crown all, this pre-eminence of an earthly nation, these privileges conferred by race and birth, are to continue even in the eternal world and throughout endless ages, for the Bride of Christ, they say, is *literal* Israel! †

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\* "Banner," 1877, p. 25, 69. † Ibid., p. 120.

"If," says one of the advocates of Anglo-Israelism, "all this be a delusion, a fanciful unsubstantial conceit, how fearful is the responsibility of those who are promulgating it! How gross and unqualified the dishonour done to the sacred word of Scripture! . . . No doubt, if it be not true, 'pernicious' is the lightest epithet that could be applied to it."\*

Yes, this is no mere *harmless* delusion. We cannot say, "why should not people go on fancying, if it pleases them, that they are descended from that most ancient and illustrious of races? It may turn out not to be true, but what then? What harm, seeing they do not, they assure us, rest their hopes of salvation on it?" No, this teaching, such as we have shewn it to be, is *not* thus harmless. For

1st. It is *unscriptural*, as has just been shewn, being directly at variance with the whole scope of New Testament teaching.

2nd. It is *uncharitable*, narrow, and exclusive, raising again the "wall of partition" between Israel and Gentile which St. Paul told us was done away in Christ, separating us from our

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\* "Israel in Britain," by C. M.

brethren of other races who are *one* with us in Him, denying to them, it would appear, every Christian privilege, while admitting that they may be "saved," and thus thrusting them, who were "brought nigh" by the blood of Christ, "far off" again. (Eph. ii.)

3rd. Further, it is *unspiritual*. For it tends to turn away the mind from the spiritual sense of the promises, and to fix it on temporal and national privileges and advantages.

The mind, which could see in the 60th of Isaiah, in which a vision as it were is opened to us of "Jerusalem the Golden," the Holy City of God, a prediction merely of the greatness of an earthly nation, and the extent of its commerce, would be capable of picturing for its paradise, one would think, an earthly city in the literal Holy Land! Even Abraham of old "looked for a city which hath foundations, whose builder and maker is God," and the patriarchs "desired a better country, that is, an heavenly." (Heb. xi.) Shall we, the spiritual seed of Abraham, in the full light of the revelation of "life and immortality," be *less* heavenly-minded in our aspirations than they? Shall we exchange for mere earthly dreams of national greatness, victory, and security,

our inheritance incorruptible and undefiled? For, practically, in taking the *literal* sense as applying to ourselves, we *do* lose sight of the spiritual. For instance, when we have taken such passages as—

“Peace shall be upon Israel.”

“Lord, Thou wilt ordain peace for us.”

“The covenant of my peace shall not be removed,” etc.,

and applied them to a mere exemption from war for our country (vain delusion! reminding one of the Jews, who believed their City *could* not be taken), the words seem desecrated and degraded, and they will be apt to lose to our ears their sweet message of the “peace of God which passeth all understanding.”

And so will the words—“They shall hunger no more, neither thirst any more,” etc.; and “The Lord is thy keeper, the Lord is thy shade on the right hand, so that the sun shall not smite thee by day, neither the moon by night;” once we have learnt to apply them to the climate of England, and the prosperity of her colonists (see Bulmer’s “Israelitish Origin,” p. 28 and 47, “Ident.,” p. 19),—lose to us all their fulness of heavenly consolation.



"How gross and unqualified the dishonour done to the Sacred Word of Scripture!" we quite endorse the sentence of the Anglo-Israelite, C. M.

4th. It fosters both *spiritual pride* and *national pride*.

The Jews of Jerusalem in Jeremiah's time, who boasted "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are *these*" (their own nation), were answered, "Trust ye not in lying words." And in our Lord's time, those who proudly said, "We be Abraham's seed, we have one Father, even God," were told that "If ye believe not that I am He, ye shall die in your sins." Are we not in danger of like infatuation, by imagining that our race or birth can bring us into closer relationship to God, that it can confer not only material, but *spiritual* privileges, making us the "people of God" in an especial sense? (P. I. "Inquiry," c. v.)

Everything that flatters spiritual pride, or national pride (both one in this case), is dangerous and pernicious, especially to a people so given to national pride as the English. It is so specious, so pleasant to human nature, that it is sure to be well received, and hence the spread of Anglo-

Israelism. But it is *contrary to the spirit of Christianity*. By that sin, national pride, fell the Jews.

All this would be equally unchristian and unscriptural if the Identity were *true*, but if it turns out *false* ! alas ! for its poor votaries, on what a foundation of sand have they been founding their trust, by what a false and forged tenure have they been holding their privileges !

And after all, all these privileges *were* theirs in verity, if they would have only accepted them on the *true* ground of belonging not to literal earthly Israel, but to the Israel of God.

I can imagine that some earnest minds may have welcomed this teaching, less because it was flattering to national pride, than from a yearning to be brought closer to God ; that it was sweet to them to think of themselves as belonging to His own, His chosen people ; that it seemed to bring the Old Testament promises closer to them, which, perhaps, had hitherto seemed "beyond comprehension" (as Philo-Israel says they did to him). To such I would say, Pray that your eyes may be "opened to see the wondrous things of His Law," to see what are your *true* privileges, *really and truly* secured to you, and not depend-

ing on the chance of your being of a certain descent, which, after all, some day you might find out not to be true.

All, and *more than all*, that you fancied you had gained, *was yours already*, though you knew it not. For God has brought you into far nearer relationship to Himself than ever was Israel of old. You, whom He has "called to the fellowship of His Son," and on whom, if you receive that Son as your Saviour, your Lord and King, He lavishes all the riches of His Fatherly, His Divine love.

Surely, it must be the wonder of Eternity that fallen men should be brought so close to God, "lifted up from the dunghill, to be set among the Princes." These things the angels desire to look into!

What more could God do that He has not done for you?

Then, "begin not to say within yourselves, We have Abraham to our father." Begin not to search for higher privileges, for a richer inheritance than you already possess; or for earthly and exclusive privileges, whereby to be raised above your brethren in Christ of other races. And in these days, when the armies of the powers

of darkness are gathering for the final conflict, when the outworks of the Christian Church are already assailed by the enemy, when infidelity and materialism, and superstition and error in every form, muster strong for the fight, oh, do not spend your strength, nor waste your energies and thoughts in vain dreams of national glory, in endeavouring to convince your fellow Christians of what, after all, you may find some day was all a mistake ! Perhaps it may be but a device of Satan's to draw off Christ's soldiers, now in the very crisis of the Great War, from their most urgent duty.

But see to your armour. See that you are, indeed, "witnesses for God" (as you have deemed yourselves), by holy and unworldly lives. Throw all your energies into the service of Christ, in complete self-surrender and consecration. So shall you go forth "conquering and to conquer," and you shall indeed possess the "gate of your enemies," when they shall be trodden down under the feet of your victorious King, and "peace shall be upon you, and mercy, even upon the ISRAEL OF GOD."

**LONDON :**  
**MITCHELL AND HUGHES, PRINTERS,**  
**WARDOUR STREET, W.**