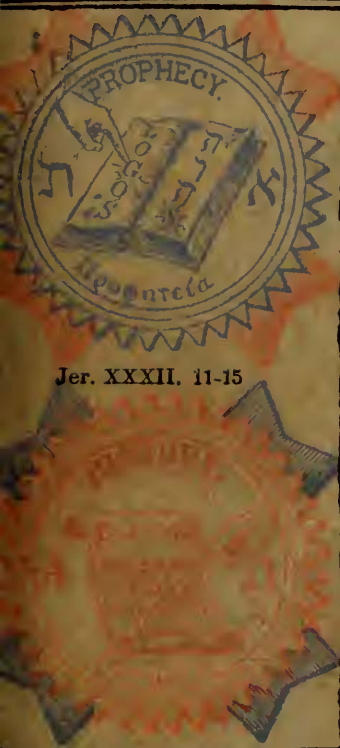


# OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.



Jer. XXXII. 11-15

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## THE ROMANCE

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WITHIN THE ROMANCE:

OR THE

PHILOSOPHY OF HISTORY.

## TEA TEPHI, DAVID'S DAUGHTER, JEREMIAH'S WARD.

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

In the mountain of the height of Israel will I plant *it*; In a land of Traffick; In a city of Merchants; In a fruitful field; By Great waters."—Ezek. xvii. 22, 23. 4. 5.

C. A. L. TOTTEN, U. S. A.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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# THE PHILOSOPHY OF HISTORY

OR

The Scattering of the Holy People.

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—Tea © Tephi—

DAVID'S DAUGHTER, JEREMIAH'S WARD.

The Romance Within the Romance.

---

BY

CHARLES A. L. TOTTEN,

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FANCIES, LEGENDS, AND LORE OF NATIVITY;" ETC.

EDITOR OF "OUR RACE," ETC.

---

"Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it, I will crop off from the TOP of his YOUNG TWIGS a TENDER one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it."—Ezek. xvii. 22-23.

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NEW HAVEN, CONN.

PUBLISHED BY  
THE OUR RACE PUB. CO.,  
NEW HAVEN, CONN.

THIS  
SIMPLE SKETCH  
OF THE  
HISTORY OF THE HOLY PEOPLE,  
CULMINATING IN THE STORY OF  
TEA TEPHI,  
THE LOVELY PRINCESS FOR WHOM SHE WAS NAMED,  
IS DEDICATED  
TO THE MEMORY OF MY LITTLE DAUGHTER,—  
SLEEPING IN VIRGINIA,  
UPON THE BANKS OF THE RIVER DAN,  
SINCE NEW YEAR'S SUNDAY, SEPT. 22d, 5888 A. M.,—  
IN THE TRUST, THAT THE SAME SPIRIT,  
WHICH LED ME TO PERPETUATE THE ENDEARMENT  
IN THE NAME OF A BELOVED CHILD,  
WILL LEAD OUR RACE, WHO HAVE INHERITED  
BOTH HER SCEPTRE AND THE HISTORY OF ISRAEL,  
TO APPRECIATE THEIR FAR-REACHING  
PHILOSOPHY.

*“ The Sluggard is wiser in his own conceit than seven  
men that can render a reason.”*      *Prov. xxvi. 16.*

STUDY NO. 3  
OF  
THE OUR RACE SERIES.

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The Philosophy of History.

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TOTTEN.

*“Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.*

*“Let them bring them forth, and shew us what shall happen; let them shew the former things, what they be, that we may consider them, and know the latter end of them : or declare us things to come.” Isa. xli. 21-22.*

## STUDY NUMBER THREE.

# THE PHILOSOPHY OF HISTORY.

TEA TEPHI

David's Daughter, - Jeremiah's Ward.

THE ROMANCE WITHIN THE ROMANCE.

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## Our Motto.

We fear no man on Earth,  
and but One Man in Heaven.



*“ The words of wise men are heard in quiet more than  
the cry of him that ruleth among fools.” Eccl. ix. 17.*

## PREFACE.

---

TO the Agnostic the problem of existence must remain inscrutable, for so long as he is true to his own definitions he can no more contemplate himself than the stream can rise above its fountain head.

Nevertheless his quandary is as repugnant to the human mind as is the vacuum to Nature, the plainest evidence of which lies in the fact that the greatest self-styled Agnostics of the day rank highest among those who have actually fought their own creed most desperately in their vain efforts to arrive at truth by human means alone.

Blind to the inconsistency of their own efforts, and insistent declining the external assistance of Revelation, which their own position necessarily makes the *sine qua non* of any higher knowledge, they have been self-doomed, in every age, to play the roll of

“Restless spirits, hedged in, dissatisfied.”

We doubt if Dante dreamed of fate more desperate than the “*Shade*” of *a Philosopher who had destroyed himself!*

Remove, however, the narrow, and unwarranted limitations of this suicidal school of thinkers, and

we may soar at once in unfettered freedom far above the earth-source of our being. There are other laws than those of gravity. Water may be *lifted* though it cannot lift itself, and in every rainbow does the sunlight demonstrate how high above its cradle upon earth the Spirit of the stream may float. The chief fault of Agnosticism is its unwillingness to try this matter by its own inherent rules, and its obstinate rejection, as unknowable, of all that will not yield to rules originated by itself.

Upon the same principles the folly of the owl would dispute the wonders of the spectroscope, and reject the possibility of analysis conducted upon methods that it could not understand except by faith; for the light of the body is the eye, without it we were still in darkness though the world were bathed in sunlight, nor could we have any conception of its character, unless revealed to us by others.

This is the common sense basis of all practical life, the sum of our experience; and to resist its application to the final problem of problems is simply to take a captious exception at the last moment and array one's self against the teachings of the whole sequence that leads up to—God.

Deny these premises and the most ambitious pen may be defied to offer any logical and satisfactory solution to the problem of existence; admit them, and the outline of its rational treatment is within our reach.

Now from the modern point of view the outcome

of Human Progress is centered in the Anglo-Saxon Race, and we have already adduced sufficient alien testimony (See Study No. 1) as to the present fact, and its future consequences, to admit it calmly as a premise no longer to be fairly disputed.

But the *Philosophy* of Our History, its *raison d'être*, is beyond the compass of the broadest intellect unless the mind is aided by a true conception of the Origin and Destiny of "Israel." For if Agnosticism is logically brought face to face with the *reductio ad absurdum*, then "Revelation" is, by the converse, rendered metaphysically necessary, and therefore proved. And finally, as upon this rectified foundation, *two* peoples—Israel of Old, and the modern Sons of Isaac—cannot *both* occupy the "Superlative," and remain *distinct*, it follows that they must be *One*, and if so, we must bridge the "time of punishment and schooling" which divides their histories, and show that all the chapters of the scroll are in reality *consecutive*!

*“Then answered I and said, I beseech thee O Lord, let me have understanding. For it was not in my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to naught, and the written covenants come to naught.*

*“And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.*

*“What will he then do unto his NAME, whereby we are CALLED? Of these things have I asked.*

*“Then answered he me, and said, The more thou searchest, THE MORE THOU SHALT MARVEL.”*

*II. Esdras (IV. Apoch.) iv. 22-26.*

## INTRODUCTION.

---

THE *mystery* of the "Lost Tribes of Israel" has for many years formed an enchanting subject of Anglo-Saxon speculation. No other people have sought for them so assiduously, nor have any others had such excellent opportunities to prosecute the search far and wide, as they have, in their endless explorations.

But all of the inhabitable sections of the Globe have now been searched, and still the solution of the mystery has not been reached. To true Bible students, however, the subject has not yet lost any of its interest and now that there remain no new countries for examination, the investigation has been suddenly forced to take a novel and most startling line of operations.

As a literal fact the period of just 2520 solar years intervened between the generation of "Israel's" disappearance, and that which marks her rediscovery. It was at this time (1837-68 A. D.), that John Wilson advanced the surmise that perhaps the whole Teutonic race owed its origin to this missing people, and initiated that subjective review of the evidence which has narrowed down

the modern field of search, and has brought to light so many waymarks of decided weight.

But from the Bible standpoint (and to those most interested in the study it is a deeply sacred subject—or else it is of no special account!) the Teutonic theory falls short of satisfying the most pressing demands of a liberal exegesis. Hence little by little its limits have been still further narrowed down until at last it has been focused upon the Anglo-Saxon race alone. John Wilson was the “forerunner” of Edward Hine, to whom forever belongs the credit of this final circumscription, and whose public labors date from 1868–70.\*

---

\* The author of the present volume was well acquainted with Mr. Edward Hine, the latter having been his guest for the first several weeks following his arrival in this country (whither he came in November, 1884, for a brief but unsuccessful lecture tour). Hine heard Wilson lecture but once, at “Witness Hall,” Alderstreet Gate, London, in 1842. The impression then made was deep and lasting. In 1868 he was induced to begin his own public career, and in 1870 published his first work, “Twenty-seven Identifications of the English Nation with the Lost House of Israel.”

Coincident with its appearance, the death of Wilson was announced. As Mr. Hine remarks in a note to Vol. I, No. I, of his “Life from the Dead,” 1873—Wilson “died in ignorance of the fact that one was prepared to give a fresh start to the work he had commenced in 1837, the work of his life. From the time I heard his lecture to the time of my publishing, I had never either seen or heard of Mr. Wilson (!) a circumstance I much regret, because truth must give me boldness to declare that I possessed many corrections to make and many improvements to offer upon his method of handling the subject.”

In all such matters dates are of far more importance than men commonly believe, for they severally ring chimes upon the dial of



Whatever is demanded and satisfied by the purely Teutonic theory is equally shared by the Anglo-Israelitish Identity, while the latter is pointedly fortified by facts and arguments which gain increased force *pari passu* with the failure of the broader hypothesis. Indeed in the light which reserves this possible origin to the English Speaking Race alone, the early chronicles and traditions of the Western Isles acquire a new and deep significance.

In our present study we shall endeavor to search out the Philosophy of Israel's History during the whole Post-exilic period, and in the more sober colors of calm retrospect point out its bearings on her modern descendants—upon Our Own Race—now chief among the nations of the earth. In the progress of our investigations we shall linger awhile at the most enchanting chapter of the whole Romance—the one which lies intermediate between Israel Lost and Israel Found, and yet the one which binds the whole together, and promises to future students the most absorbing lines of supplementary corroboration.

---

the true chronology which lend them credence and authority with those who look beneath the surface of History. But even were there room enough upon the earth to contain the volumes which might be written upon the infinite phases of truth and inspiration, it is no place, here, to go further into the matter.

*“ Prove all things; HOLD FAST that which is good.  
“ Faithful is He that calleth you, who will also DO  
it.”*

*II. Thess. v. 21, 24.*



*“ The kingdom is already prepared for you : watch.*

*“ Take heaven and earth to witness; for I have broken the evil in pieces, and created the good; for I live, saith the Lord.*

*“ Mother, embrace thy children, and bring them up with gladness, make them fast as a pillar; for I have chosen thee, saith the Lord.*

*“ And those that be dead will I raise up again from their places, and bring them out of the graves; for I have called my name upon them.*

*“ Fear not, thou mother of children: for I have chosen thee, saith the Lord.*

*“ For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.”*

*II. (IV.) Esdras ii. 16-19.*

# THE PHILOSOPHY OF HISTORY.

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## THE THREAD OF THE ROMANCE.

IN the complicated problem of the competition of races, for whose final solution the Anglo-Saxon peoples have not only been reared but have been disciplined so long, and for which end they are with almost providential partiality still maintained, still being so severely schooled, the "Eastern Question" is the dominant factor,—a constant which may not be eliminated, and one whose weight has always hitherto been strangely overlooked.

But it is not only the ruling factor in the current equation of universal history, it has always been the central topic around which the scheme of human progress has arranged itself.

A claim so broad naturally sounds strange in ears that rarely listen with responsive interest to the details of a question which to Americans, particularly, is foreign and remote ; yet this would not have been the case had not a partial blindness circumscribed our vision.

If, with the favored glance of inspiration—the *coup d'œil* of prophetic foresight,—man could but

have looked out beyond the age in which he lived, or with a broader statesmanlike induction have drawn more just conclusions from the records of the past, he would have understood the philosophy of his earthly destiny far better, and have seen its certain trend across the scroll of time.

But the age of darkness has of late been yielding to a twilight which promises a broader outlook. Light has infused itself into the mental atmosphere and its mists are lifting. Already many have been wise enough to distinguish the main current of human affairs from its confusing eddies and its numerous accidental undertows, and with a sharper vision have been able to look away from where the stream is influenced by shoals and banks, and by the entanglements of fen and marsh, and thus to grasp its surer flow from ages gone, through present ones, towards the ocean of the future.

To such the story of man's progress now assumes an altogether new and startling import, and its whole plot is redeveloped upon novel lines. It is true, indeed, that its incidents are all familiar ones, but they seem to work themselves into the comprehensive mosaic of existence without accident, and upon the broader scheme of what the gods dispose, rather than upon the narrow one of human propositions.

No nation fits by chance into the plan thus seen; each has a special and peculiar place, unique and suited to itself alone. The crucible tries all alike

and whether it be by virtue of some special genius, or by dint of sore experience, by race proclivity, or through some neutral trait of sheer endurance, they all pass through the fire, and each one flows into the mould prepared for it, and so becomes a natural, necessary element of one great living cyclo-rama.

But the rôle of "Israel"—chief among these nations, and chosen out of all to act as the prominent character in the human drama—deserves our closest study if we wish to catch the ruling *motif* of the mystery before us: and to understand this rôle we needs must pass in brief review the main chapters of the "Controversy of Zion," or those which deal most intimately with the so called "Eastern Question."

Whatever aspect it may have to others of the human race, it is to Anglo-Saxons, *by inheritance*, a subject of paramount importance, and this is capable of significant demonstration to its halves in either hemisphere—the Greater Essex and Wessex of these modern days.

The subdivisions of this question are, to each of them, of chief concern among all the military, religious, and social elements of race survival which are now before mankind in general, and in their true solution lurks the secret of man's universal future upon earth.

## “THE END OF DAYS.”

It is hardly possible that the nineteenth century will close before this momentous subject shall have had its final discussion upon the battle-field. Yearly it becomes more and more apparent that “the inevitable conflict” cannot be delayed much longer, and no one can view the world’s growing unrest over Eastern affairs without feeling some concern in issues that will surely prove themselves to be indeed world-wide and everlasting in their influence, be the ultimate solution either Anglican or Russian.

It is therefore of vital importance that all who speak the English language and now enjoy the laws and liberties of English lands, should dispassionately study the bearings of this absorbing topic in order to be individually convinced whether or not it is a fact that in its solution hangs the destiny of their posterity, and what the chances of the conflict are.

If it be indeed a subject of such general Anglo-Saxon interest, then even we, of Greater Wessex, who live upon this hither hemisphere, although we are so far removed from European strife, may haply find ourselves to be involved when the crisis of that conflict comes which is to shape the empires that survive it.

It is the purpose, therefore, of the present volume, to take up the consideration of this absorbing



topic, and to discuss it from the standpoint of the literal identity of the Anglo-Saxon Race with the descendants of the Lost Tribes of Israel.

From the wide interest already manifested in "Jeshurun's Pilgrimage Towards Ammi, from Lo Ammi," and with which we opened this series of studies upon "Our Race, Its Origin and Destiny," and which was preliminary hereto, we do not doubt that there are many readers who are willing to proceed with us still further, and who will gladly lend us their assistance to swell the constituency we desire to reach.

This constituency is as wide as Anglo-Saxondom itself, and to its members the theme cannot, but come with all the power of a gospel. It is founded upon two Testaments, the Old and New, and draws its vitality from their literal interpretation.

The identity thus advocated is by no means a mere theory. It is rather a belief, firm and wide sweeping, and one which has a growing school of thoughtful men already working earnestly thereat, and anxiously elaborating its messages of truth.

To others it is a subject so new and startling, and one which accumulates around it so much that is enticing to the interest, that in it one may almost hope to find solution to the long vexed problem of existence.

But if "Faith is the substance of things hoped for," here is certainly the continent whereon true Faith may build.

At any rate our theme affords a thread upon which the events of universal history may be so consistently and so simply strung, that, to say the least, it enables one to memorize their sequence, and to keep them all in mutual view far better than upon any other scheme dependent on the accidents of merely human diplomacy and statecraft.

Be this solution then mere romancing or not, it sheds a light upon the controversy for the "Gate of Commerce," which bespeaks for it a candid hearing in every Anglo-Saxon quarter, while for acknowledgment as truth it is content to wait.

Upon the other hand, however, if this grand identity be a literal fact, and therefore shall at length defeat all else which would gainsay it, it is momentous beyond all other human issues, and it fills the Saxon story with a PHILOSOPHY almost too grand to grasp.

### THE FEAST OF KINGS.

"Wheresoever the carcass is there will the eagles be gathered together;" and conversely we may predicate, that wheresoever these hungry birds of prey are noticed to be congregating, there we may expect to find a feast prepared.

For years there has been unusual clamor among the hungry heraldic birds, emblazoned on the standards of European nations nor with uncertain flight have they winged their way towards the east, and

poised or circled round the central lands of all the earth:—

It is in these regions that “the sick man of Europe” now lies dying—with his heart on Palestine and, it is towards these very same regions that the eyes of “Judah” turn—in these days of the Restitution—in the hope that when once more “the Land” is repossessed by its rightful owners their wanderings may end.

Even Science herself becomes an irredentist when she contemplates this central land, and at the date of this writing (Feb., 1891), is seriously proposing to make the longitude of Jerusalem “the universal zero,” and its meridian the “Standard,” one for time, chronology, and geographical purposes.\*

---

[“*N. Y. Tribune*, February 1, 1891.]

\* “RECKONING FROM JERUSALEM.

“The much-vexed question of a primary meridian and universal standard of time has again been brought to the fore in an interesting and rather promising form. Last June, it will be remembered, the International Telegraphic Conference at Paris discussed the matter, and indirectly intimated that the meridian of Greenwich would not be acceptable to all nations as the standard. A vote was also passed approving the efforts of the Academy of Sciences of Bologna, Italy, to find a satisfactory solution. The Bologna Academy has now formulated the results of its studies and deliberations, and the Italian Government has sent a summary thereof to all the countries interested with a request for judgment on the scheme.

“The plan of the Bologna scientists is, briefly stated, to adopt the meridian of Jerusalem as the primary, and to make the universal day begin there at noon. Thus the universal day and the chronolog-

The fact is the land of Palestine is fatidical, and it is idle for the world to shut out the recognition of its growing prominence, or to close its memory to the place this "land of origines" has always occupied in human destiny, and to which it is assigned in prophecy yet unfulfilled.

Let us examine the matter more closely.

### "THE BATTLE OF THE KINGS."

In its very opening chapter military history deals with the Eastern Question and perhaps with the Western one when we shall understand its origines sufficiently!

"The Battle of the Kings," five against four in the vale of Siddim, involved the possession of Pal-

---

ical day would be made to coincide almost exactly; a result which has for many years been earnestly desired. One of the strongest arguments in favor of this scheme is that it would admit of the establishment of an international observatory on the prime meridian." (One possessing a land amplitude of more than 90° running through comparatively accessible regions, and Jerusalem itself being practically neutral ground and likely to remain so.)

"Thus for practical scientific purposes this meridian is highly satisfactory, while from the point of view of international pride and etiquette it is to be preferred before any other. It would seem odd to begin saying so many degrees east or west from Jerusalem, and we should have largely to remake our charts. But once universally adopted, the system would prove of incalculable convenience. Some standard of reckoning for all the world is coming to be a necessity, and, for the reasons we have given, that proposed by the Bologna Academy seems decidedly preferable to any other that has yet been offered to the world."

estine. At its outcome the great empire of the Hittites was weakened and soon after swept away.

But neither the kings who conquered under Chedorlaomer nor those who failed under Bera, the King of Sodom, nor Lot, who suffered in their fall, considered that the die of war is always weighted by the God of Battles. Hence Abraham as the final factor in this opening chapter of terrestrial conflict, pursued and smote the victors near Damascus, and rescued Lot, his persons and all of his possessions.

So decided was this victory that Melchizedec—mysterious figure on the stage of history—appeared with bread and wine, and, having blessed Abraham in the name of the most high God, and ascribed all victories to him, returned into its gloom forever.

From that day down to this, Palestine has been concerned, at least remotely, in all the wars of history—in its international conflicts. So, too, according to the prophets, there, within the limits of the Holy Land, upon the broad plains of Samaria, is ultimately to be fought man's greatest, final battle—that of Armageddon, in whose closing scene according to the prophets the God of War himself is yet to take such crushing part.

## THE CELTS.

In the mean time, and while momentarily referring to the disappearance of the Hittites, it is interesting to suggest, as a possible solution of the

Aryan migration, into whose stream in later centuries "Israel" in particular was again engulfed and temporarily "lost," that perhaps in them, the *Cheta* or Hittites, already moving westward in these Abrahamic days, we shall find the key to the mystery of the Celts themselves.

Their earliest appearance on the stage of history is through the Caucasus region, but it is more than probable that the stream which came down through its gates was but a rill deflected from the broader one, which, moving up from India in still earlier days, entirely circumvented Central Asia on its eastern boundary and thence skirted westward into Europe.

If so it was into a branch of this Aryan current that even Abraham himself became entangled while sojourning in Palestine, and it is but a repetition of history to find the major section of his descendants passing out, a dozen centuries later, through the Gate of Dariel, to be sifted on the surface of the broader and more Lethean stream.

Nor will it necessarily militate against this scholium to the Aryan hypothesis, to find that the remnant of the lesser Palestinic rill was driven out of Heshbon in the days of Joshua, and reappears in Spain, with Cheto-Aryanic birthmarks!

That there is some such logical and satisfactory solution of the Philological difficulty surrounding Israel's Celtic impress when she reappears with Aryan vestments in the west, we are confident, and in the



mean time it is to be remembered that one of the strongest arguments for the identity of OUR RACE with the "lost one" is its very lapse in language!

It is a mistake to expect, if this identity be founded upon facts, that a closer study of our present language will ever reveal its Hebrew origin; we should expect the very reverse because, "with stammering lip" and with "a tongue unknown" to their ancestors must Israel be found if ever resurrected in these latter days.

The Philological difficulty is not therefore to show how closely the elements of early English are allied to Hebrew and the Chaldee dialects, but rather how and why *they differ*.

Some similarities we may expect to find, but to magnify them is an error and is perhaps to misunderstand their common use in primitive days.

In the mean time let it be clearly understood that the vantage ground in this branch of the general argument is plainly on the side of patent facts—dissimilarity of speech, and that the nearer we shall find our An-gael-ish roots accordant with the Celto Aryan the more literally will the actual prediction of the Hebrew prophets be fulfilled. (Isa. xxviii. 11.)

But the Seers of Israel also predict a later day in which "the tongue of the stammerers shall be ready to speak plainly" (Isa. xxxii. 4), and our principal object in the present series of studies is to suggest the nearness of this period.

## "THE EASTERN QUESTION."

When Turkey, now in death throes, yields up the ghost of national existence, his carcass will attract as to a carrion feast the imperial and double-headed eagles that from their lofty eyries have been watching him so long. With beaks and talons sharpened for this grim partition they have waited many days, but "the end of days" draws on apace, and perchance, at last, the times, themselves, are to be shortened.

There is to be no casting of lots for whole garments at this funereal feast, for even were impatience not to rule thereat, the lack of garments would. Long ago the Porte was reduced to sublime poverty and has for years but masqueraded in national affairs. Turkey is to-day a pauper clothed in borrowed rags, a nation merely suffered to exist, and how long she will be thus suffered to eke out so precarious an existence, is but another way of putting the many sided "Eastern Question."

In our day, therefore, when the whole world is so intently waiting for the gauntlet of universal war to be thrown into the international arena, this subject of the Eastern Question cannot but be one of general and vital interest, and as exciting news is ever and anon arriving from the far-off lands wherein its issues are to be decided, it is opportune to review the past ere we are hurried into too absorbing contemplation of its closing scenes. Let



us therefore scan the programme ere the curtain rises.

As we shall treat our topic from a novel standpoint we merely ask the candid sufferance of a brief and patient attention. For a general, or even a tacit belief in our propositions we perhaps can hardly dare to hope, but we may promise at the outset to enlist the interest in a theme which involves the whole Romance and Philosophy of History.

### THE NEW SCHOOL OF HISTORY.

But even more than this; for as our studies will culminate at the central era of man's "week of probation," so too their interest concentrates thereat, for it is at this period that we shall meet the Romance within the Romance, the story of David's Daughter and of Jeremiah's Ward.

This charming mystery forms the central chapter of what indeed is all a mystery—man's Origin and Destiny—nor, until thoroughly cleared up can we even begin to realize the far reaching philosophy of the plans of Providence.

Bridging as it does the eastern and western phases of history, and forming the essential link in its continuous evolution, assigning, too, unto our own Race so prominent a part in what was foreordained, and what is literally fulfilled to date, it has always formed the most attractive feature in the general drama, and ere we proceed further in our studies of the Anglo-Saxon Riddle we must co-ordinate

its incidents as fully as the data at present collected will allow.

It is our belief that history must be rewritten *ab initio*, and upon lines that not only recognize "Israel" as the chief of nations, but pick her out among her modern neighbors; and as we are writing chiefly to, and our efforts are patronized almost solely by those who are both earnest for the truth, and are quite as anxious first to try it by the ancient standards, it is hardly necessary to fortify our proposition further than by an appeal to the closing prophecy of Moses.

Standing before his people upon the one hundred and twentieth anniversary of his birth, with eye undimmed and unabated natural force, skilled in all former knowledge, a prophet whom the Lord knew face to face, and with his prophetic vision rendered extra keen by the approach of death, he summed up human history in a sentence which condemns the entire modern library.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

"For the Lord's portion is his people; Jacob is the measure of his inheritance."

This sentence stands as the rock foundation of the Temple of History—of *true* history; if the walls of the present edifice do not run down there

to they are reared in mud with slime for mortar, and their fate was predicted on the plains of Shinar.

If upon the other hand, the Spiritual Stature of Moses did not warrant his authority in these premises, if in fact he was not “ a prophet ” according to the definitions of more faithful generations, but merely the Lycurgus of his people, with no other commission than Genius signed in due time for a Solon or a Shakespear, if indeed any of the apologies of modern criticism, from whatever school they emanate, are to be accepted, then it matters little whether there be a temple of history or not, for at best it can but be a transient tabernacle of vanities as ephemeral as the sparks that flash around its many altars.

In this case one had best be bolder than his generation and anticipate the philosophy of the coming one, for if simple “ knowing ” is no longer legitimate, why pause we in agnosticism, the logical tendency of which is, sooner or later far more than mere negation ?

This barren middle ground will not satisfy the intellect of coming ages, and already the drift of agnosticism is into *antago*-Gnosticism. The process has always been first doubt, then positive denial !

“ ISRAEL.”

There is but one way to avoid the logical outcome of agnosticism, and that is to retrace our steps and become even more faithful gnostics than

our ancestors. Already we have light enough to guide our steps, and with every one retraced it will increase.

The Chaplain of Frederick the Great summed up the matter in a single word which demonstrates the superhuman prescience of Moses:—

“Doctor,” said the monarch, “if your religion is a true one it ought to be capable of a very brief and simple proof; give me its evidence in a single word?”

With unhesitating emphasis the chaplain answered: “ISRAEL!”

A century has transpired since this conclusive and unanswerable reply,—and more than ever is its force apparent; for in the interval the scales have fallen from the eyes of Clio’s deeper students, and they perceive a new significance to the answer.

When given it pointed chiefly to the “Jews,” and to their standing testimony in favor of the truth of prophecy.

The instance however was more consummate than the pastor dreamed, for it comprehended *both* “kingdoms” into which Abraham’s seed is now divided, and while meaning “Judah,” strong enough alone to silence if not to satisfy the king, points out to us the broader section who have since been *found*!

The distinction between “Israel” and “Judah” and a thorough grasp of the shades in which Scripture uses these two terms, must be mastered and be

kept in view by students of the new school of history. The former is the broader term, and although it sometimes stands for the equivalent of Hebrew it more often means particularly its “Ten Tribed Kingdom”—there is no instance in which “Judah” is made to cover other than the “Two Tribed Kingdom.”

Of the two Kingdoms God speaks collectively when he says “This people have I formed for myself, they shall shew forth my praise,” and he prefaces the sentence with their severality.—“Ye are my witnesses.”

It is in the testimony of these *two* witnesses that our topic finds its arguments irresistible, and it is our particular aim in the present Study to make this distinction as clear as the historic fact, and thus shew forth its double weight.

According to Dr. Dice Brown’s analysis the period of “Israel’s” blindness as to her own origin and destiny is naturally divided into three stages: First, from the time of the early fathers up to a century after the Reformation; with much historical research he has pointed out by detailed examples and quotations, that the early fathers, without exception, believed, not in the temporal restoration of the Jews, but only in the spiritual or allegorical meaning of the prophecies, referring everything to the Church. During the second stage, which lasted down to about 1840, the temporal restoration of the Jews, and their national conversion, was believed in

by many writers, and as vehemently opposed by others. But no writer seemed to have noticed the distinction between the Houses of Israel and Judah. The third stage was inaugurated by John Wilson's book on the Ten Tribes, a little volume which appeared during that stirring period when the "Midnight Cry" of 1837-44, awakened Adventists and Irredentists of every phase, and set the Saxon Race particularly, to work at lamp trimming and filling!

In this stage we now live, and beneath the light of thousands of the volumes that have followed Wilson's. The distinction between the two Houses is being admitted by increasing numbers, although even now the vast majority of the Church and particularly of its ministers are ignorant of this elementary fact. Dr. Brown points out that this blindness was evidently a part of God's scheme for the temporary effacement of Israel, and that it is only in recent years that OUR RACE has so developed as to correspond in every detail with the prophetic picture of Israel, and hence the time has arrived for the complete removal of the blindness. He finally shows how distinctly this blindness on the part of the Church and its ministers, God's "messengers and servants," was prophesied by Isaiah, and the first opening of the eyes and ears of His servants, when the time for it had come.

This time has now arrived.

## THE MAGNITUDE OF THE TOPIC.

It is well nigh impossible to unfold the details of this subject in a single volume, for whole libraries may scarcely compass them.

Around it empires rise and fall.

It involves the whole history of the past, and peers forward into all that, teeming with events, the future shall unfold.

It comprehends the whole story of man, and is summed up in his ultimate earthly destiny.

We shall, therefore, merely touch upon a few of its prominent salients, trusting that by association of ideas they will in due time expand themselves into the gigantic proportions which belong to the topic. We hope merely to sow seeds which later on may quicken into wide and spreading suggestions in such luxuriant soil: for the impression which this subject makes upon the mind does not pass away, and the history of events, as in the near future we opine that they are certain to develop, will help these seeds to life.

## AN AGE OF FALTERING FAITH.

We all have mental fields that have lain fallow and uncultivated since very early and religious childhood. Albeit we were then ignorant of the so called true and false, we were at least innocent of disbelief; our faith had not yet learned to falter. It is through one of these fields that we now ask



our readers to pass the harrow, if so be that there-upon some still surviving germs of childlike faith may quicken into life.

More and more in these practical, modern days it has become a custom to eliminate God from the affairs of men,—not only from the minor ones of personal life, but even from any direct concern with the incidents of general history.

Rarely, if ever, does the secular press interest itself at all with policies which look further than the councils of some European diplomat, and while its judgments are ostensibly based upon the moral law, they seek to rest upon a natural one rather than upon a code which truly came from Sinai and from the fingers of Jehovah.

Even the religious press stammers as it pronounces the dictum, "right prevails;" fights shy of the prophecies as miry ground, spiritualizes all for which it cannot find such patent literal footing as shall satisfy the liberal school, and divides the metaphors of the Scriptures into the tenets of as many sects as there are days in the civil year.

Further and further into by-gone days the God of Scripture is being relegated. That he ever interferes with the affairs of men, or condescends to write between the petty lines of history, but few individuals literally believe, and it is certain that no nations, as such, bow down to such a creed, abiding by it in all of their concerns.

To most of us, be the kingdom of Heaven what



it may, that of Earth is like unto a certain ruler who went into a very far country *and decided to remain there.*

“Science, so called,” has essayed to take out new naturalization papers for the human race, and has derived its breath, as well as its body, from the latent potentialities of dust itself!

If such a process is legitimate, and shall be continued to its logical conclusion, Biblical faith is already doomed, and inspiration re-defined, must be admitted as merely a form of poetic imagination.

We challenge this whole process, and shall undertake to show that events are literally following the lines already mapped out for them in Holy Writ, and that they hasten towards the final consummation which is the solution of the controversy of Zion.

### THE SCRIPTURE FORECAST.

To review the Eastern Question is to rewrite history itself; let us, however, glance at the chapter headings as they are laid down in the Bible, for there the subject opens, and therein is explicitly set forth the sequence of events towards which we are all inevitably trending.

The prominence of Palestine commences with the call of Abraham. Leaving the idolatrous temples of Chaldea behind him, he journeys out of Ur and first at Bethel calls upon the Lord.

Isaac and Jacob succeed him in their turn, but, as strangers, simply sojourned in the promised land.

At last, in the days of famine, Jacob and his sons abandoned it and went down into Egypt. For the next 255 years its history is a blank, and in this interval the vast Hittite empire endeavored to reunite its scattered monarchies in Palestine.

But in due time Joshua and his hosts appeared, and its cities, one by one, succumbed unto the Lord of Hosts.

That these cities *were* mighty, archæology with the spade in these our days, has demonstrated to the echo. They are as true as Troy, and lend credence to the Bible, as at least a history of facts.

The glory of the Hebrew empire culminated under Solomon, divided at his death, and waned until it disappeared.

*Circa* 739, B.C., the era of Nabonassar, the four great empires of Daniel's vision, arose simultaneously upon the chart of history. But though their *origines* thus synchronize, they were destined to come into power successively.

Now it is noticeable that around about their simultaneous era of foundation, or, as Daniel puts it, "In the days of these kingdoms," another kingdom, stone, and small, and yet the seed of a veritable mountain of endurance, was also to be set up—if with King Agrippa we give any heed unto the prophets.

Its establishment was to be effected "without

hands," that is, without human agency or intention, and by Him who originally had divided the Earth among the descendants of Adam, and had set the boundaries of all people according to the destined number of the Sons of Jacob.

Of this kingdom we shall speak anon, for it has been strangely lost to the sight of historians that just such an empire was at this time actually set up, in a place apart, and that it has continued independent of all foreign rule from those days to the present time, nor ceased thenceforth to grow, *expanding* with its endless days.

### THE TIMES OF THE GENTILES.

The four great Gentile Empires of Daniel's dream have been too plainly manifested to be mistaken, and in turn each of them has campaigned in the Holy Land.

The golden hosts of Nebuchadnezzar marched into Jerusalem. The silvern helms of Media and Persia glinted in the sunlight of Samaria. The brazen arms of Alexander came up against the city, and the iron heel of Rome ground down its very blocks to powder.

Host and horseman, phalanx and legion divided the spoil, and while the final destruction delayed those who were despoiled destroyed their King and Saviour.

They would have robbed him even of his title had not Pilate curtly prevented it.

The truth of his remark—"What I have written, I have written," was at once hewn into the Gentile heart, for the "stone kingdom" was already beyond the pale of Palestine, and the exiled Saxons were not slow to recognize its purport.

But in the Land of Lofty Origines an era of abandonment now succeeded, for soon the Romans sowed the plowed-up land with salt and left it desolate.

Then came to brood upon the land the "abomination of desolation" spoken of by the prophets--the Mohammedans swarmed into its sacred precincts.

The Saracen empire succeeded.

Like an Euphratian flood the Turks flowed in.

Next the Crusaders wrested it from the Infidel.

And from them Saladin took it.

Then the Tartars.

Next the Moguls.

Now the Ottomans.

To-morrow, unto whom shall this land fall?

#### THE CRADLE LAND OF MANY CREEDS.

All the dominant creeds of humanity have sprung, directly or indirectly, from the Holy Land, or have been cradled there.

Braminism, Judaism, Christianity and Mohammedanism.

Of the three latter there can be no doubt, their aspect is towards Jerusalem. The Hebrew origin

of Braminism is somewhat less apparent. But in discussing its tenets, and its remarkable tangencies to what all true believers in the Bible consider to be proofs of its Shemitic origin, and all non-believers regard as equal proof that it is rather parent to all modern creeds, we must not forget the derivative suggestiveness of *Bram* from *A-Bram*, nor fail to couple this with the fact that it was "eastward, into the east country with gifts, away from Isaac his son, while he yet lived," that the Father of the Faithful sent his children by Keturah!

The Indian Empire of Great Britain is of Hebrew origin through descent from these early Keturan outcasts, nor have they lacked signal favors of Jehovah's blessing. They, too, had knowledge of "the promise," and looked also for the Redeemer, but they were sent away thus early, lest they should confuse the inheritance.

Nevertheless, in the fulness of time their wise men saw the promised Star, and hence they sent their representatives—the Magi—to Bethlehem, even kings of the East bearing gifts!

What more natural, if any of these religions be the true one, if all of them have traces of the truth, that thither to this primary site of Adam's banishment, to Mount Golgotha, where he was buried and where the second Adam died in expiation of primeval sin, in God's own time, *all* men return?

What wonder if to all, at least in body raised and

spirit quickened, it shall be, in time to come, the land of new and truer birth?

### THE RIVAL CHAMPIONS.

WE are in the latter times.

It is idle, be there a God or none, to believe that the human race, having already tasted the ideas of modern civilization, Christianity and liberty, is much longer going to stand the terrible strain of that eternal vigilance which makes its couch upon a bed of bayonets.

It is more than idle not to see, as the whole world does see, that, underlying all the international animosities of European dynasties, the primary one which lies at the core of all dissension is rather the one concerned in the ultimate destiny of the terrestrially central land of Palestine.

It stands at the gate of universal commerce.

It is a land bounded by natural lines of communication, the focus of international trade, and the world's strategic point!

The people who next win possession of it will have it to hold forever, and those who hold it will hold the key to earthly greatness and superiority. Already do her children think upon her ruins, and take pleasure in her dust, for the Jews are swarming thither in unprecedented numbers, and the iron horses of modern traffic, foreseen of old against the days in which we live, are gathering there to carry them from Joppa to Jerusalem.

The world already recognizes that it stands upon the threshold of events which, when they shall have yet this once relaid the lines of empire, will have burned them in far too deeply ever after to be lost as boundaries that may not be passed, and the irons are now hot wherewith to do the burning!

Strategically, England *must* possess Palestine, or her vast empire will be severed in twain.

But, say the Prophets, its next possessor must be "Israel," who alone is destined to supplant the crescent of the Infidel by the Lion of the Tribe of Judah. Not a spiritual Israel, but a *literal* one, by true inheritance, return, and genealogy, or else the whole Bible, jot and tittle, history, morals and prophecy, is a fond delusion.

This is a question to be settled by beings who have flesh and blood; it must be reasoned on with common sense, and whether we approach it upon Scriptural lines or not, there is but one reading to the signs about us.

The whole trend of modern European politics points to the ultimate occupation and possession of the Holy Land, either by Russia or by England, and the more closely we read the prophecies of old, the more light do we obtain upon events which are now shaping themselves in no uncertain proportions.

But there are numerous other claimants in the field, the Jews, the Rothschilds, Rome, and many private corporations.

From the Biblical standpoint the Jews of course,



will share the land, but may not hope to rule it and possess it to the exclusion of the greater Ten-tribed section of the seed of Abraham (Ezek. xxxvii. 16). From the secular standpoint they will undoubtedly form a large element in the population of at least Jerusalem. But while there are no prophetic grounds whereon to anticipate the self-erection of a purely Jewish rule in Palestine, there are positive international impossibilities against its serious contemplation from a secular one.

So, too, without "the temporal power," which is forever lost to Rome as at present constituted, the Palestinic aspirations of the Papacy are futile to the last degree. Nevertheless, in the transition stage of Palestine's affairs, we have grounds on which to anticipate the passing influence of Rome. We seek things permanent, however, and in this discussion must look on beyond the mere events of the near future to days when the problem of this central land shall have been solved with the consent of all concerned.

And so, moreover, are futile all private or incorporated schemes to colonize, reclaim, and repossess the Holy Land. All such efforts must be subordinate to some great Power—the days of "East India Companies" and of all similar concerns are past.

Nor can a general international protectorate succeed unless it be in the form of some simple guarantee to maintain "Israel," as such, in sole and independent right to her inheritance. "The Land



is mine," saith the Lord God of Israel, and he has promised it unto the seed of Abraham for an everlasting possession.

Hence, unless we do violence to the united testimony of the Scriptures, there can be no doubt among religious men as to the final lines upon which the re-assignment must be made.

### RUSSIA VERSUS ENGLAND.

Russia is the only nation in the modern category that has preserved its ancient name as known unto the prophets. Its Czar is "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal."

Against some descendants of this line of Gogs, ruling all the Russias from the yet unshaken throne-seat of his forefathers, God has declared Himself in no uncertain terms (Ezek. xxxviii., xxxix.), and identified him as a ruler of "Israel's" most ancient, most persistent, and final enemy.

In view of these predictions, plainly set forth upon the pages of the Holy Writ, the present attitude of the Czar and of his subjects upon "Jewish" matters, has already engaged our close attention in Study No. 2, nor, since the publication of that volume have we seen any reason to modify our exegesis, based upon the infallible guidance of the Scriptures.

In the mean time the whole world has awakened to the enormity of Russian intolerance, and while its petitions have been treated with disdain, has

failed to see the *Kismet* that is overruling Muscovite designs, and also to heed the only source from whence the true philosophy of what is going on may be obtained.

And Russia, at the same time quite as blind as all the rest, moves heedlessly unto her fate.

Nevertheless, all this is quite in accordance with the general diagnosis of Insanity. However it originated, man's *disbelief* has now become congenital, and it seems to be impossible for him to understand and act upon the warnings plainly set forth in the Word of God.

Russia, in particular, is following out her destiny to the very letter, and if there be the faintest shadow of reality to "the strange sequence of coincidences,"—as we perforce designate them,—which rules her policy, there certainly can be no difficulty in pointing out her ultimate opponent—nor is there whether we pay heed to prophecy or not.

The spirit that actuates Russia is fully set forth in the will of Peter the Great, and whether this famous paper originated with the great Czar, or with Napoleon, it should be read over in the light of these ancient chapters of Ezekiel. Russia, therefore, cannot be "Israel" herself; nor by the premises whereon we argue, can Russia enter Palestine to have it as an everlasting possession.

There remains then simply to discuss the Anglo-Saxon claims to Hebrew origin, and to determine whether the eastern Saxons of the modern world

literally possess the "Sceptre" and the "Birth-right";—in other words,

### IS BRITAIN "ISRAEL?"

And we have greatly mistaken both our theme, and audience of Anglo-Saxons, if a topic so exalted fails to sink into their hearts.

No people upon earth so delight to call themselves the "*spiritual*" seed of Abraham as do Americans and Englishmen,—but surely blood descent is better than a dream, no matter how ideal, and the facts of "*literal*" identity afford a firmer continent whereof to form "the Adam" of such aspirations and wherein to breathe the breath of lives!

Max O'Rell, viewing the English speaking people through a French Lorgnette, made great sport of them a year or so ago in a book which created quite a controversy. In the closing chapters of "John Bull and his Island," he attempts to ridicule the pretensions of a growing class of Englishmen, who, denying they had aught to do with Judah and the Jews, still arrogantly claimed that they were of the stock and lineage of Abraham, and inheritors with the western Anglo-Saxons of the United States of Joseph's birthright, and that England and America have "the double portion" meted out to Ephraim and Manasseh, the sons of him who was beloved above his brethren!

But Max O'Rell found little good in anything outside of Paris. However, his very ridicule awak-

ened many to the purport of their possible descent, and forced them to search diligently in the records if perchance the faith of some might after all be founded upon fact.

And with the result that the interest in this novel line of study has won at last the attention of a far broader and more serious class among the English speaking race than that which naturally feeds upon the wonderful alone.

There is certainly more of mystery involved in our own story than in that of any other race on earth, except perhaps "the Jews," nor can we rise from the perusal of the mere badinage of Max O'Rell without a clearly defined desire to solve, if possible, the Riddle of the Saxons.

Who are these people, that, dwelling in their islands and colonies which belt the earth, dwell so alone as "not to be numbered among the continental nations," although from Dover they can see Calais?

Certainly the universities have thus far failed to answer this with any satisfaction; nor can they blame the laity for taking part in questions of such moment while they quarrel with each other, nor will it make any difference to the majority of men whether they condemn the intrusion or not.

Oxford is not England, nor is England Anglo-Saxondom, and the matter now before us is not only Racial, but must be settled by the *common* sense and the consensus of those most concerned.

In its general aspect we have already discussed this question in former studies, but have set ourselves the task in this to try it more particularly against the Philosophy of History.

### MODERN PROPHETS.

Some years ago we visited a western town, then the site of vast and growing railroad interests. We were the guest of its founder, and one who was still its largest land owner. He told us the history of the town. When he first saw its locality he had been struck with its unique fitness for a railroad centre. There were no important railroads within miles of it in those days. But he foresaw, by that special instinct which makes of some men railroad potentates, its certain destiny, so purchased the entire tract, laid out a city there and named it for his daughter.

Subsequent events have demonstrated the correctness of his judgment. Railroads, population, and wealth have followed his preliminary surveys, and to-day the city of Sedalia is one of Missouri's chief commercial centres. Its founder was the late General G. R. Smith, whose *coup d'œil* was remarkable for its piercing business foresight.

Now we take it as indisputable that there is an underlying scheme of Philosophy in History, that the story of human progress follows laws which are as rigid as those that guide a river, and that the stream has never flowed backwards, but in spite of

shallows, sinks, and rapids, forever seeks the sea of ultimate and universal prosperity.

Let us conceive of one, so gifted in the craft of statesmanship that he could scan a globe as readily for settling nations to their best advantage, as men of even our short years and mental calibre, lay out the foundations of a railroad metropolis. Such an one would be a god, and if his foresight were conferred upon a mortal the latter would be a prophet. He could anticipate and write the skeleton of history, particularly if he knew the genius of races. Assisted by whatsoever that may be which men have heretofore regarded as inspiration he would be accepted as a Seer, and his books, preserved and handed down, would, from their first appearance, be received as prophecies. Through the years of unfulfilment they might remain neglected, but in due time events would justify their author's foresight, catch up with his predictions, and keep apace thereafter with him.

Such agreement, moreover could not but convince the wise men of concurrent generations that the credentials of the early prophet were *bona fide* and that his collateral advice—the main object probably of his mission—merited acceptance.

#### THE DAYS OF FULFILMENT.

We are just about overtaking Israel's latter prophets in these present days, for the lines of history are shaping themselves so noticeably upon the



Biblical scheme, that so soon as the clue is given the mind—"sana, in corpore sano"—cannot fail to accept its own convictions and fall into accord therewith.

We admit the foresight of such an one as General Smith, the Prince of Sedalia, because he profited thereby, and we laud his business tact and financial ability, nor would we hesitate to follow his advice within the scope of human ventures.

But, if the vast Bible scheme to subjugate the earth, and people it with chosen and selected stock, and thence to draw material for heaven itself according to some well digested plan foreseen from the beginning in all its bearings, is after all the truth, then just such methods as we see about us may be reasonably expected, will be realized in due time as the outcome of superior intelligence, and win our fullest recognition.

The Bible itself gives a most liberal definition to the object of prophecy. It is chiefly of *ex post facto* value, and like as we honor human counsel and the predictions of mere "old folk" experience when fulfilled, so credit should certainly be accorded to the promulgations of God's prophets when their words minutely come to pass. "Now I tell you before it come to pass, that when it comes to pass *ye may believe that I am He*," says Christ, who is himself the spirit of all inspiration.

If history supports prediction it is reasonable to believe the prophecy was spoken with authority, for

it is superhuman to speak as Israel's prophets spake, and have events, foreseen for scores of centuries, minutely come to pass. Hence when the thing predicted is literally fulfilled the character of the speaker together with his object in the utterance must be allowed.

#### ADDITIONAL GUARANTEES.

Moreover to increase the weight and support the claims of authenticity there must naturally extend between the days of its promulgation and those of its fulfilment, a suitable period of waiting, and the longer this period the better may the objection of collusion be refuted.

Now the volumes of Israel's prophetic writers have been in existence for at least some 2,520 years, and have been handed down unaltered in the full light of corroborating records. They have even greater age than the works of Homer and Herodotus and are at least as intact as the accepted classics of the Greeks and Romans. To those however who understand the genius of the Hebrew Cult they are far more reliable than any classics, even if their divine origin be called in question, for as "sacred" volumes they were guarded by the most peculiar provisions, and a special science charged itself with maintaining the strict integrity of their letters, no matter what license may have wrought as to their spirit and interpretation. The most arrogant schools of infidelity and the least reverent of the



Higher Critics have never failed to recognize the import of these safeguards, and whatever of doubt they may have endeavored to cast upon the Canon of the New Testament, they have certainly agreed in according quite enough of antiquity to the Books of the Old to satisfy our present demands.

Thus the "waiting time" of Moses and the Prophets is fully sufficient to guarantee their inspiration if it can be shown that they are now, at this present, being accurately and consummately fulfilled. And the reaction of such a conviction is calculated to invest the entire canon with authority, since jointly and severally the separate volumes of the whole Bible bear similar testimony, and are bound together by harmonies which cannot be disturbed without logical suicide.

In the opening Study of this Series we took a general survey of our topic and drew our authority indiscriminately from the volumes thus involved. In the Second we developed a few chapters of the Hebrew Chronology in order to demonstrate the reliability of the records as to the contemporaneous history of the events recorded. In a future Study we hope to set forth this Chronology in a consecutive chain from the Beginning down to current times. In our present undertaking we shall continue to study it, but from a single standpoint only, and shall endeavor to show that "the Eastern Question" is primarily concerned in Israel's destiny, is a notable theme of her Prophets, and is so

blended into Anglo-Saxon destiny that the Historians of the latter may be regarded as the successors of the prophets they confirm, and the Saxons as the sons of those whose history they continue.

Our survey will thus extend backward over many centuries, but the present generation needs only to scan them from its own surroundings, for it lives and moves and has its being in an age of such unparalleled fulfilments, as to promise the resurrection of the very dead in faith if haply they have ears to hear with those who are to waken first. (Rev. xx. 5, 6).

#### JACOB'S ZODIAC.

If therefore we are living in what is not only the most momentous day of history but in what is pre-eminently the Age of Fulfilment, the children of our generation are peculiarly favored, and their religious responsibilities are vastly augmented. For upon them and us rests the judicial acceptance or rejection of the very best evidence which it is possible to adduce as testimony to a religious hypothesis. It is evidence which has been prepared, elaborated, and sealed up, at the beginning of the trial; evidence towards which the whole conduct of the case has led up and conspired, and evidence in which they themselves, who are now called upon to break the seals are the *prima facie* witnesses!

Our predecessors sojourned only in the days of prophecy; they saw, as in a glass but darkly, and

blessed was their faith; but we confront the facts themselves, and see them face to face.

It is undeniable in so far as Christians are addressed that the eyes of all the generations gone before have longed to peer into the pages that the current politics of many nations are now writing, and shall we still continue to scan them with but small concern and dwell as carelessly upon this threshold of "the end of days," as if the pen of inspiration had never propounded riddles on the mystery of existence? And it is a mystery inscrutable, unless one follows in the footsteps of the prophets.

In order, therefore, to better interpret the trend of hurrying events, we shall invite the reader's attention to a brief but somewhat closer survey of the Philosophy of Israel's national development.

This has never been fully, nor indeed to our knowledge, ever been at all, duly considered in discussing the destiny of nations, and yet it is a field which promises rich harvests; for if the Bible be the Word of God it is the sole treasure house of that Philosophy which alone can solve the problems of our destiny, and if it be not this why stand we in discomfort mid ephemeral things?

From the standpoint, however, whence, according to our own views, we are convinced the true scheme of human progress can alone be comprehended, we reassert that Moses in his closing address to Israel, consummately summed up the subject.

We have to argue "line upon line, and line upon line, precept upon precept, here a little, there a little," for so prone are we to overlook the general aspect of an argument, that unless at times it is reiterated, the conclusion loses all its force. Hence our repetition of this comprehensive quotation from Moses. His summation is as follows:

When the Most High divided to the nations their inheritance,

When he separated the sons of Adam,

He set the bounds of the people—according to the number of the children of Israel.

For the Lord's portion is his people. Jacob is the lot (Zodiac) of his inheritance.

That is, from the very beginning, the end—the temporal end of a temporal beginning—was in the cognizance of Him who chose a special people by whom to mould the destiny of all the rest.

Upon the premise of an overruling Providence, such a scheme alone is reasonable. For otherwise all human progress is but an epimethean freak of accident and chance.

From the Bible standpoint, however, there is no room for chance, and the plan of regeneration is promethean. It sweeps onward with unerring confidence, and comprehends the whole of travailing creation.

Let us then draw near and overlook the arena where the earlier scenes were laid, that we may better understand the significance of the closing acts

of the human drama which now conspire towards the same sacred localities.

### THE COSMOPOLITAN LAND.

The geographical situation of Palestine is notably striking, particularly to the student of the modern atlas. In our days of perfect familiarity with terrestrial geography, it requires no effort of prophecy or international statemanship to predict for Palestine an ultimate supremacy over all the lands of the earth.

It is pre-eminently "the central land."

This is its Hebrew significance. The "Navel" of the Earth, a land of *birth*!

Its very name is thus *prophetic*, for those who used it at the dawn of history were cramped within too narrow confines to perceive its central situation among the then unknown and yet to be inhabited continents.

Moreover this land has always been a central one. For as the clouds of darkness have rolled back from off the surrounding *terra incognita*, before the expanding thrust of Empire, and the glance of exploration, it has maintained a central place in interest and locality, and has always been a thoroughfare of nations.

From the days of Abram's call down to the present one in which the same spirit calls us finally homeward, the clouds of error have also receded, continually further and further, from before the

piercing light of truth's bright constellation set upon its central hills.

No matter what has been the actual course of earth's benighted ships of state, Jerusalem has been the cynosure towards which all the needles of progress have forever pointed. Study the history of the world, it matters not in what age, and Palestine is there—a prominent fact and factor, oftentimes, of course, only as it were accidentally, but none the less so in reality, and this even though the land itself lay wholly desolate—a place of Sabbaths.

### THE HEART OF EMPIRE.

All the empires of the old world either fought there or marched and trafficked through it. This they were forced to do of sheer necessity—a need which grows in magnitude once more in these commercial days of ours.

Even in the days when Latin pride wrote, “all roads lead to Rome,” the road from Jezreel to Jerusalem was a central part of the one great central highway between the two eccentrically located halves of Cæsar's domain.

Jerusalem is, in fact, the very heart of Daniel's image of universal empire.

Conceive this image stretched out prone upon the map. Its head on golden Babylon, its silver arms and breast on the Media and Persia of Darius, its brazen belly on the Greece of Alexander's day, its heavy iron legs stretched out on either side of Tra-

jan's Rome. Then the heart of this vast image—made of flesh—throbbed faintly at Jerusalem. Thence all its arteries went out, and thither did the poisoned blood return.

Traditionally this land was the chosen home of Adam, exiled from Eden; there he died. From it, as in an ever widening circle, the antediluvian orb was probably completely populated. 'Twas thence the Dove plucked olive promise when the Deluge was assuaged, and then, the first of living things to trust itself upon the earth thus born anew, it lighted upon Olivet and built her nest in cool Gethsemane.

It was the land of Promise and of Peace.

It is the land of Destiny.

Tradition further testifies that after the Deluge Shem buried there the "chest of Noah," containing the records of the former earth, and that the Sabeans, Abraham, and some of the prophets, had due access to them. There they rest and wait for re-discovery to-day.

Of course in legends and traditions such a land abounds; with romance, poetry and prophecy its air is full. But the land lacks not authentic history of vastly more importance!

### THE CALL FROM UR.

Chaldea for a time became the seat of empire and the cradle of the race; but it was also the site of Babel and confusion.



However, Nimrod's rebellion was in vain, and the inevitable laws of progress reasserted themselves.

Babylon, destined to be the head, the intellect alone, could not compass human government. It is with the heart only that man believeth, and therefore ruleth, unto righteousness. So while the head had precedence, the heart of the Gentile empire hardened, until at length upon it as an altar, the heart of Him who saved the race was broken at Jerusalem.

In due time, therefore, looking towards the plan of regeneration, Abraham was called out of Chaldea, and unto him, in Palestine, the vision and the promise of its future greatness, and of its ultimate supremacy and permanent possession by his seed, was explicitly vouchsafed.

These promises were made to him by Jehovah full 3,806 years ago. He was then but a sojourner, dwelling there as in a strange country.

They were repeated, and amplified successively to Isaac, and to Jacob.

The latter patriarch divided this promise into thirteen parcels, and, with divine commission, distributed them among his sons. And as a special favor unto Joseph, he gave to him a "double portion," in that he adopted each of the two sons of the latter as his own first-born—that is "as" or in lieu of "Reuben and Simeon"—and conferred upon them, in particular, the signal blessings of the birthright.



## THE SCEPTRE AND THE BIRTHRIGHT.

There is no gainsaying the fact, and the unbroken record of it, as preserved in Holy Writ, that unto Judah was the Lawgiver promised, a sceptre in perpetuity, and from generation to generation without lapse. It was a temporal sceptre, placed in the hand of David in due time, and secured to his posterity forever; a sceptre whose *de facto* retention was to continue until He came whose right it is thenceforward to maintain it.

Shiloh as such, the Millennial Prince of Peace, has *not* yet come to rule the nations in the sense in which *he is to come*. He came to suffer only, and to leave a sword upon the earth. This is clearly evident from his very last conversation with the disciples just previous to his ascension.

Hence David's Sceptre must be still in existence, somewhere, and swayed over a temporal, literal, lineal Israel.

The integrity of Jehovah's oath demands this, and the confidence of human faith looks for its fulfilment to the very letter. Never through the darkest chapters of Judah's regal history was this plain promise doubted, and it was too solemnly reiterated upon the very eve of the Babylonian captivity to admit of subterfuge and spiritualization among those who have inherited the Book of life, and pretend to base their hopes of resurrection upon collateral promises!

But in the meanwhile the sons of Joseph were to inherit all the temporal blessings of general headship over his brethren, as well as mediately, in the universal day, over all the nations of the earth.

Prosperity, financial and commercial, the fatness of the earth and the fulness thereof was Joseph's portion, nor can the law, which has also had the fulfilment of this promise in its keeping from the death of Jacob to the present time, have had its force abated in a single jot or tittle if so be we are to preserve our "faith" intact, and have a substance for our "hope."

We do not therefore fear to face the plain and literal responsibilities involved in such conclusions, and are satisfied that we can justify our position to those who will accompany us candidly into the premises; and it is manifest to us, as it must be to all who view the problem of existence from agnostic standpoints, that unless such plain and unconditional statements in the Holy Writ shall admit of sometime positive demonstration, it is in vain that we delude ourselves and say that we believe in Christ.

The history of Joseph in Egypt, a story so dear and so familiar to Anglo-Saxon childhood, is a type which we may fairly expect to be repeated in that of his descendants, and in them we shall certainly find when we discover them, the genius of their father.

Nor need we prosecute the search beyond ourselves! for it is remarkable that the story of the

English speaking peoples who lock up the surplus of the world's accumulated wealth, exactly counterparts, upon a grander scale, that of Joseph, whose financial ability made Pharaoh the literal owner of the land of Egypt, and who is the Biblical example of a prosperous man.

But we are not seeking mere counterparts nor the children of miraculous conception from the stones beneath the feet of those who throng the thoroughfares of Salem, and if we of Anglo-Saxon parentage are indeed the lineal descendants of so great an ancestry, the past is not only earnest of still greater future, but the present must be related to that past by links that demonstrate the chain of evidence.

### ISRAEL BECOMES A NATION.

But a long period of preparation was imperatively necessary to accomplish so gigantic and far-reaching a scheme of universal conquest as then lay mapped out only in the councils of destiny. Let us therefore continue our review of its clear cut outlines and development.

With God a thousand years are but a day.

His mills grind slowly,  
But they grind exceeding small.

And so, while we poor mortals are lost, amazed amid the wheels of time, to Him, who hath wound up the cycles of eternity, the story we are sketching had but just begun.

Seventy souls went down with Jacob into Egypt, and for Joseph's sake were kindly entreated and favored by the Pharaohs who knew him. The land of Goshen was assigned to them, and there they grew into a mighty nation.

Skilled in all the arts and sciences of Egypt, they became its chief reliance. They formed the bulk of its army, of its practical artisans and workmen of every description and industry, and were its actual wealth producers.

But Egypt grew both jealous and oppressive, for it soon began to fear the consequences of having so powerful a foster nation growing up within its borders.

Nevertheless, a higher and ever watchful providence had the nation of *Heber* under its solicitude, and turned this very change of policy into a blessing in disguise. The muscles of virtue are not all developed in prosperity, and severe discipline was needed ere successful exodus could be accomplished.

Hence, when one arose who knew not Joseph, in oppression's school they learned the "tale of bricks."

But there is a limit to endurance, and Israel was not chastened beyond it. The lash of the taskmaster overreached itself and gained for the chosen people an unlooked for leader out of their adversity.

However, a generation more was added to their discipline, while their leader himself was taught new lessons in the wilderness of Midian at Jethro's feet.

For although skilled in all the wisdom of Egypt, and polished in all the manners of the court of Pharaoh, an equally long sojourn in the wilds of Arabia was essential ere the experience of Moses was sufficiently ripened for the task before him.

The circumstantial harmony with which the several independent threads of this story work into the common plot is beyond criticism, and the unobtrusive philosophy which binds the whole together is circumstantial evidence of the highest order that the facts related are set forth in the literal simplicity of truth.

At last the day of bondage ceased, "for God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob. So God looked upon the children of Israel and had respect unto them."

But although the day of their deliverance from Egypt had arrived, they were not yet equipped to undertake the conquest of the Central Land.

#### SCHOOLED IN THE WILDERNESS.

Moses, than whom no greater general has appeared on earth, though reared to be a king, disdained the diadem of Egypt, and now returned to be the Michael of his people.

He led up out of Egypt three and one-half millions of souls, and successfully convoyed them with an army of 603,550 fighting men.

For full forty unparalleled years they also trav-

elled in the wilderness of Arabia, both taught of God and disciplined by nature.

This pilgrimage was but an advanced and necessary grade in their national education, and it was an essential prelude to the task which lay before them at their journey's end.

Thereby alone they underwent a course of lessons whose purpose was of broader scope than mere bondage compassed, and were also gradually initiated into the principles of Theocracy and self-government.

It was prolonged for an entire generation, and thus an opportunity was afforded for the full development of their own race peculiarities.

In the mean time they forgot the flavor of Egyptian flesh pots.

From the military point of view one cannot expand too much upon the magnitude of this march. Indeed men of the so called liberal school of thought prefer to deny that it occurred rather than admit it, and perforce explain its deep significance, its bearing upon the integrity of the Bible, and its patient, deep laid, confident philosophy.

But to him who had formerly led the ever victorious armies of Pharaoh into the heart of Africa so far as Meroe, which was named for him, organization, administration, logistics, all of generalship in fact, was a fully comprehended science.

For this end Moses had been reared amid the incidents and opportunities of Egypt and Midian. His career is a fact in History, nor has there risen



since, within or out of Israel, his equal as a statesman and a general.

### THE CONQUEST OF PALESTINE.

Joshua, schooled under such a teacher, was his able successor, and with a host at length fully disciplined and equipped for their undertaking, crossed the Jordan and made easy conquest of this favored central land of all the earth.

Was there no philosophy in this?

It was consummate conquest!

Was there no statesmanship therein?

Certainly it was innocent of all human diplomacy, for it was a policy that could afford to *wait*. The patience of this progress towards the land of promise proves that its strategy was providential and its leadership divine.

No mere soldier of ambition would have dared to waste his years of opportunity beneath the frowns of Sinai, and the years of Moses were already more than normal before the Exodus began.

Nor could patriotism alone have compassed such a tireless undertaking.

It was not merely the migration of a race, nor an aimless escape of a crude people from bondage.

Far from it, for the whole spirit of the enterprise marks it as a deliberately planned effort—an example, without compeer, of national training looking towards a remote object, and patiently persisted in unto the time appointed.

Thus Israel struggled towards the central land and took her place among the nations of the earth.

Has this vast conquest ceased to far reach yet?

Has the spirit of a people such as this expired?

Has the seed of Abram lost vitality, and shall another race inherit Joseph's birthright?

But if preparation such as this were necessary to fit Israel for the conquest of the Holy Land, what limit and what term of years shall one assign wherein to fit her to possess the earth—her ultimate inheritance?

### THE NATION'S DEVELOPMENT.

But let us continue our review.

The wilderness was Israel's apprenticeship as a nation.

In the next 456 years—from the Elders to the death of Solomon—they served their time as craftsmen at the science of self-government, and passed to the degree of "perfect masters."

Under Barak and Debora, Gideon and Samuel, the people went through a long colonial period.

Under Saul they at last confederated.

Under David they were fully welded into a constitutional monarchy and the idea of union became a fact.

And then, at last, came Israel's golden age. The man of war was gathered to his fathers. Solomon sat upon the throne of David "and his kingdom was established greatly."



These were the glorious days of "all Israel." Solomon's long reign of forty years was profoundly peaceful and prosperous. "He surpassed all the kings of the earth in riches and wisdom," and "all the kings of the earth sought his presence." These are but stray quotations—one must go to Chronicles and Kings for all of them.

## A QUERY.

And why should we not credit them literally?

Is not such history as this—history which has come down to us in a sequence widely corroborated both in sacred and secular annals—as worthy of belief as what we dig up on a broken brick at Babylon, or find upon the crumbling obelisks of Egypt?

The navies of Solomon made voyages as long as any that are made to-day. "Once in three years came his merchantmen, bringing gold and silver, ivory, apes and peacocks"—all emblems of a civilization advanced to the degree of luxury.

These navies sailed about the then known world, and were a ruling factor in a policy too vast to be of human origin and too remote in its results to be intentional.

## SOWN IN MANY WATERS.

By means of Solomon's navies the borders of the earth were colonized. This is a literal fact, and the seed thus sown was planted for a purpose far

beyond the compass of this great King's merely human wisdom. One of the most prominent results and characteristics of Solomon's "reign of commerce" was the growth and development of this *colonizing* idea. And yet it is a feature which has never been appreciated at its full significance.

From Spain to India we find the traces of Solomon's supremacy—his ministers gathered tribute at all the gates of commerce, and sent the streams towards the temple at Jerusalem.

"*Why* did " that most adventurous tribe of Israel, "Dan, abide in his ships?"

There was *philosophy* in it—the philosophy of history—such philosophy as the finger of divine providence writes *between* its faintest lines.

We grant that they were blind to this themselves, but none the less it shaped the very destiny of "Israel's empire."

The prominent idea of this whole period, 456 years, of Israel's story, is written underneath its lines in sympathetic characters just appearing in our days.

### DAN THE PIONEER OF ISRAEL!

This tribe abode in ships in order that, in the councils of the Almighty, when the day of trouble came, as shortly come it did, he might escape in them, reach his colonies abroad, and there regather strength for the final *reconquest of his birth inheritance!*

The exodus of Dan commenced in Egypt, and Tanis was his youthful port.

All through the period we have scanned his enterprise continued, and beneath the fostering care of Solomon it culminated.

To these same colonies, grown greater as the centuries rolled on, came also all the other tribes disguised and lost, not only to each other, but to themselves as well, and there, too, all renewed their strength.

Meanwhile the isles and colonies kept silence, by command of God, lest any should betray the secret till the end of days. (Isa. xli. i.)

Verily this is a chapter of Israel's history which has been but poorly comprehended.

Men have not dreamed of its significance, for else it had been published to the stars.

In it were laid the lines which make the future return of Israel's sons a glorious possibility—a vital, growing and momentous certainty,—for they look towards a greater return, a far more comprehensive exodus than that which Moses led.

When it shall come to pass, and Israel shall come up out of the North Country and out of all the places where her children dwell to-day, the renown of it shall cause that earlier exodus, in spite of all its grandeur, to grow pale; nor shall men boast of it thereafter—but rather of this latter one of which it was the type—the coming crusade !

## DAN'S UBIQUITY.

If in a simple survey such as this we could afford to devote more space to each chapter of the story, the present one might be expanded into volumes, for Dan has left his way marks everywhere, and from that early age to this, upon the ever widening ripple of exploration the keels of his ships were first to find new fields for enterprise.

We might show ample arguments to prove that Samson, of the tribe of Dan, was Hercules.

That Colchis with its golden fleece was but a colony of Dan.

That the Greeks, called Danai by their earlier historians oftener than by any other name, were sons of Dan.

That Macedonia was another colony of this same people.

That the Lacedæmonians actually acknowledged their descent, and sent presents and brethren to Jerusalem bearing letters sealed with the tribal arms, and that their genealogy was acknowledged by Jonathan, the high priest, as a matter of record in the sacred archives.

That Spain was ruled by Solomon's prime minister, whose tomb is there to-day.

That all the Black Sea region was colonized by Dan.

That Ireland was judged by the Tuatha de Danaans from the Halls of Tara, and that Simeon, his

fraternal shipping tribe, was the father of the Welsh, whose language phonetically is almost Hebrew still, and who, called by their earliest name, were known in England as the Simonii!

We can only touch the headlines of this topic here, but it can be most fascinatingly elaborated, and conviction thrives upon its study. It is along these highways which Dan pioneered into the wilderness that we may trace him to our midst.

We do not claim to "demonstrate" this subject—it is one which, like all genealogical topics, must find credence for its *locus standi*, in arguments that are *sui generis*.

With Locke, the great master of ratiocination, we are content to try it by its "own rules," and are confident that if it stands this test, the consensus of the Saxon Race will follow us at length, and on it pass their final verdict—*Stet, et scire facias!*

#### THE SUMMIT REACHED.

Thus, seated upon his throne of ivory and gold—that lion-guarded seat, "the like of which there was not made in any kingdom"—for it was founded upon Rock and rendered priceless by a stone not fashioned with hands, even by Bethel, the Jewel of Empire—and wielding the perpetual sceptre of David, his father, Solomon's commerce and enterprise swept far out beyond the confines of the central land, and fetched a compass over all the earth.

The vision was an earnest of the future which in

our days has materialized ; for Israel's wider, grander promised land is the earth itself, a land whose centre is everywhere, and whose borders limit every sea.

Solomon's reign was the type of Israel's universal and millennial one , his commerce and enterprise colonized the borders of the then known earth with the hardiest, the most adventurous, and the best fitted to survive of all his merchant princes—seed sown in many waters, and yielding fruit each after its own kind, for God gave it life within itself.

In the midst of all this glory, his mission completed—a mission which even Solomon's great wisdom failed to penetrate,—he too was gathered to the dust, and the golden age of Israel ended.

How brief have golden ages ever been ! The lifetime of a single king and the Augustan age is over.

But how shall it fare with this in which we live to-day? May we, in spite of all its dangerous phases, still have faith in Israel's vitality, and trust that in this Victorian age there is a remnant destined to survive its subtle forms of spiritual death, its fascinating allurements and its wild temptations?

We may and must. The times of trouble spoken of by the prophets of OUR RACE are close upon us, but beyond them they have told us of the promised rest.

We are in greater modern Egypt still, but the preparations for the Exodus are almost made, and



if we would escape the angel of destruction, we must be girt about and keep the Passover.

## THE KINGDOM SEVERED.

Taxation of the people had reached its oppressive limit at the death of Solomon, and as their protests met with no redress Israel withdrew into her tents, and left the house of Judah to itself.

Luxury was the moth that fretted even the purple of Jerusalem, and the finger of Jehovah wrote the verdict—"SCATTERED!"

Nevertheless, He tempered the wind unto the sheep thus shorn and driven from the fold, in that He caused it to be recorded *then*. "This thing is of ME"—*i. e.*, it is for a purpose broad as Adam's fallen race,—and what that purpose was the Race to whom I write is pregnant with to-day!

Thus the Davidic empire broke in twain, and for the next 255 years the Hebrews existed as a dual kingdom.

These two monarchies were as absolutely severed, and as politically separated, as are France and Spain to-day, or as England and America, and we are distinctly told that this check in Israel's career was an important part of God's own policy toward the people whom he had chosen to be his agents in the regeneration of all mankind.

It is in the light of subsequent events alone that the *motif* must be sought, nor short of the explanation which the Anglo-Saxon descent from Israel

offers, can any adequate reason be assigned to the disaster.

### THE "STONE" CUT OUT.

Revolted Israel—the ten-tribed kingdom—wilful in idolatry, and schismatic in her rulers and religion, went from bad to worse until the "Sin of Samaria was full."

During her 255 years of independent existence (3029–3284 A.M.), this people gradually lost most of its Mosaic lore, and exchanged the laws of Jehovah for those of Baal.

Ephraim had thus returned unto his idols, and the Lord commanded his prophets to "let him alone!"

Strange counsel maybe, unless we bear in mind the fact that some diseases best cure themselves by running through their periods without medicine.

We are perhaps in such a state to-day ; for, nauseated with the illogical results of the Higher Criticism, the people have almost ceased to study the sacred writings in the spirit of faith, and are doubtless being prepared to see the truth anew and from the standpoint hidden from the pulpit.

At any rate this treatment prevailed with Ephraim, and as a spoiled child, an unruly heifer, and a silly dove, left temporarily to his own devices and ruin, the climax of his rebellious fever quickly followed.

Of course, there was no help in Baal, so at last the crisis came.



The Assyrian descended upon them, and in the days *circa*, 3257-3377 A.M., which chronologically mark the national—*origines* of Babylon, Persia, Macedonia, and Rome, the deportation of the now famous "Lost Tribes" was begun, continued and accomplished.

Four kingdoms arose, and Israel—the fifth kingdom—was "cut out" of Mount Lebanon, and cast away upon the mountains of Medes!

But God said, Ephraim is "a pleasant child, a dear son," "how shall I give him up?"

There was no such intention in Jehovah's plans. Ephraim was the Prodigal Son; the Saviour's parable exactly counterparts this incident in Israel's history. God foresaw his full conversion in the Isles.

No sooner had the captivity been consummated than a mutual turning of both Ephraim and Jehovah towards each other was begun. Omniscience had foreseen and planned the whole incident for wondrous purposes.

Punishment has no other object than to chasten and reclaim, then use the chosen instrument, retempered in adversity, for grander and more universal projects among all mankind.

#### CAST OUT BUT NOT FORGOTTEN.

Let us select a few plain statements of Hosea (whose whole book treats exclusively of the incidents and motives of this captivity), in order to substantiate our exegesis.

"Therefore," saith the Lord, "behold I will hedge up thy way with thorns.

"And make a wall,—that she shall not find her paths.

"And she shall follow after her lovers—but she shall not overtake them ;

"And she shall seek them—but shall not find them :

"Then shall she say, *I will go and return to my first husband :*

"For then was it better with me than now!"

\* \* \* \*

"Therefore, behold I will allure her,

"And bring her into the wilderness, and speak comfortably unto her.

"And I will give her vineyards from thence,

"And the valley of Achor for a door of hope.

"And she shall sing there, as in the days of her youth.

"As in the day when she came up out of the land of Egypt.

"And it shall be at that day," saith the Lord, "That thou shalt call me Ishi (*i. e.* my husband):

"And shall call me no more Baali (*i. e.* my lord).

"For I will take away the names of Baalim out of her mouth.

"And they shall no more be remembered by their name."

\* \* \* \*

"And I will sow her unto me in the earth :

“And I will have mercy upon her that had not obtained mercy.

“And I will say unto them that were not my people, Thou art my people :

“And they shall say, Thou art my God.”

\* \* \* \* \*

“My heart is turned within me,—my repentings are kindled together ;

“I will not execute the fierceness of my anger,—

“I will not return to destroy Ephraim :

“For I am God and not Man—the Holy One in the midst of thee.”

\* \* \* \* \*

“O Israel, thou hast destroyed thyself—but in me is thine help.

“I will be thy king—where is there any other that may save thee in all thy cities?”

\* \* \* \* \*

“The iniquity of Ephraim is bound up, his sin is hid.”

\* \* \* \* \*

“O Israel, return unto the Lord thy God:—for thou hast fallen by thine iniquity :

“I will heal their backsliding—I will love them freely.

“For mine anger is turned away from him.

“I will be as the dew unto Israel :

“He shall grow as a lily,—and cast forth his roots as Lebanon.

“His branches shall spread.

“And his beauty shall be as the olive tree, and his smell as Lebanon.

“They that dwell under his shadow shall return ;

“They shall revive as the corn, and grow as the vine:

“The scent thereof shall be as the wine of Lebanon.

“Ephraim shall say, ‘What have I to do any more with idols.’

“I have heard him and observed him :

“I am like a green fir tree. From me is thy fruit found.

“Whoso is wise—and he shall understand these things.

“Prudent—and he shall know them.

“For the ways of the Lord are right, and the just shall walk in them.

“But the transgressors shall fall therein.”

What lover ever wrote with more passionate compassion than is written here *to us* ?

But to return to the days of Israel’s captivity. They went out desolate, with none to help them, for they had forsaken God, and dreamed not of his tender mercies. They drank unto its dregs the cup which they had filled, and bade farewell—a parting not yet terminated—to the pleasant land of Lebanon.

But the Holy One of Israel went with them, though he walked unseen.

## THE FOUR KINGDOMS AND THE FIFTH.

Let it now be noted that it was to be in these very days, as Daniel announces, that God was also to set up the *origine* of "the Stone Kingdom," which at the termination of the times of the Gentile was yet to succeed to the fourfold image of man's futile empire.

It was to be small at first and very insignificant ; erected as it were without the help of human hands, or rather even in spite of them, for if we judge as men are prone to do, it seems as if the Kingdom of Israel had been plucked up by the Assyrians and blotted out.

It has required more than a score of centuries for the world to perceive that Assyria was merely an agent in Jehovah's hand, and was simply charged with transplanting Israel to the borders of a wilderness wherein God's own ulterior purposes were to be set in operation.

Soon after this transfer came the fall of Assyria and the revolt of Media, and ere the Medes and Persians reappeared upon the stage as principals in the human drama "ISRAEL" had disappeared!

But she had merely walked into the waste places where her God could plead with her alone, and better mould the mountain as it grew ; for such indeed was the unpretentious birth of the Kingdom set up by the God of Heaven.

The chronological chart of history will be scanned

across in vain to find that other than these four great empires took their rise at this important era, or that other than Israel, the Ten-Tribed Kingdom, was cut out of any national mountain which could, as the fifth and final monarchy of earth, have had aught in common with the Seed of Abraham, and with what concerns the promise made him by Jehovah.

Nor could the era chosen for this deportation have been more beautifully adjusted to circumstances calculated to further God's remote intentions.

It was not only necessary to remove Israel to far off lands, but so to ordain or take advantage of the subsequent events of general history as to afford special and local opportunities for her more quiet disappearance from thence into a wilderness beyond.

Nor was it until fully steeped with oblivion as to her own lofty origin that the Spirit of God moved upon the face of the waters, which soon engulfed her, and bade new continents appear whereon a better covenant might rest.

Hence, in the shortly succeeding revolt of Media from Assyria, which followed immediately upon the murder of Sennacherib, and which God brought about within a decade after its original subjugation (*vide* Study No. 2, page 150), these deported tribes escaped themselves from Media, whence their exit was relief, and from Assyria, whose shackles had been loosened.

They were not even missed, for all the world was crazed with war and busy with its own affairs.

“Speechless they stood  
And stricken as if every peal announced  
The crash of worlds \* \*  
And for one dreadful hour, one of heaven’s hours,  
None from his seat arose, or station stirr’d  
Or moved his lip or trembled. Terror froze  
Their hearts insensible, until a sound,  
More terrible than thunder, vibrated  
Through every spirit, Jehovah’s awful laugh,  
Mocking their fears and scorning their designs,  
The laughter of Eternal Love incensed.  
It pass’d; and then as suddenly the sky  
Was clear.”

This was God’s awful Passover among the nations, and when the morning dawned “Israel,” *cut out*, had disappeared! Her greater exodus was through the mountains of the Caucasus—the pass of Dariel and by the fortress still called the “Gate of Israel.”

And as they passed they became lost to records; that is, consecutive history, both secular and sacred, lost them in the northern wilderness, even as Egypt for a time had lost them through the sea.

But were they lost to Abraham and to the Promise? Did they *perish* in the wilderness?

Then from the dust of each of those who fell, there sprang ten thousand Scuits, and Scots, and Scythians, and Cymri-Saxons, called indeed “in Isaac’s name!” For immediately, and in this very locality the hordes of “stone-men” (*i. e.* Saxons)



began to appear, and from thence, westward, the course of true "Empire" took its certain way.

They were the sons of God, self-styled, or Gothei.

In the wreck of things they had preserved but one idea, the unity of God, from whose recognized paternity, they might not wrench themselves.

In it they trusted thenceforth, and born anew with such a creed at heart, they were prepared to recognize the Son of God himself, who came in time to find these "lost sheep" of his Father's flock.

Nor were they hard to find, although in apostolic times they seemed to have lost every conscious trace of that form whence they had been hewn.

Yet none the less in every form their many names reflect the one of "Ammi," and in their new identity, for temporarily they have a double one, they cling to its significance!

Thus in God's providence was Israel's little kingdom set up in the days of *origines*; and thereafter, free forever from all Gentile sway, they sought the Isles where Empire is to stay.

#### REMARKABLE GEOGRAPHICAL PHILOLOGY.

In the very centre of Palestine—the land of Isaac's sons—from which these Ten Tribes had been deported, lay the tribal inheritance or State of "*Issachar!*" And in the very centre of this inheritance stretches the already famous, and yet to be more famous Battle-plains of Jezreel, or Esdraelon.



There, south of lovely Hermon's lesser range, lay the city of Bethshan.

Why was it also called in elder days *Scythopolis*?

There, east of dread Gilboa's giddy heights, lay *Succoth*—the city of the Scoths or Scots, or “dwellers in Booths,” so named in commemoration of those early Scots, or “wanderers” under Moses,—may, earlier named by Jacob who called himself Syrian—the synonym of “Scythian,” and a wanderer, and founded Succoth when he returned from Padan-aram. Succoth is to-day called *Sak-ut*!

There, too, a few miles further to south, lay the City of “*Issachar*,” quite as phonetic in its Saxon suggestions as the others.

Is there nothing remarkable in this galaxy of names and roots,—ancient, mediæval, and modern,—all occurring within a radius of five Anglo-Saxon miles in that very region whence “the wandering ace” set out upon its final pilgrimage, and whither they must yet return?

This region was the “objective point” of every ancient invasion of the Holy Land. It was central, fertile, broad, and of easy access. Especially in all operations of Eastern Armies it became the final base of internal operations.

So too at the termination of such operations it was the place of concentration and departure. And here it was that Israel in chains, had seen the east of her native land.

The ruins of these cities exist to-day. They lie

there sconced among the so-called "Mountains of Israel," in the very site whence the then but little "Stone Kingdom" was so marvellously "cut out."

These facts are new to the theory which they support, and they lend to it a credence far too weighty to be lightly put aside. They are of vast moment in tracing the Saxon genesis and point us to the Rock whence we are hewn, if we be worthy of such lofty genealogy.

Yes, new to-day upon the true mosaic of the page of history—but the day will come when they shall be very old, and for Armageddon's battle, very famous.

### ISRAEL REDIVIVUS.

But the centuries rolled on, and we must hasten with them.

Ring down the curtain then, and shift the scenes. Return we to our modern standpoint whence to catch the vista in reverse.

Appear Herodotus—the Father of History, and all the secular college that sit at his feet.

He tells us that, in his day (450 B. C.), a warlike, virtuous, and powerful race, called the Cumbri, lived around the northern coasts of the Black Sea, and centrally at the Crimea. The Russian museums of to-day are filled with the undoubtedly Hebrew relics of this people. By a strange coincidence the first great Anglo-Russian war, which had

its origin in disputes about Jerusalem, was finally settled in this very region!

Herodotus further tells us that this people had originally come from Media, the which he adds, however, had not been their birthplace, and he puts them there, in Media, *i. e.* as sojourners only, *circa* 600 B. C.

Whence came they into Media?

Who were they? for they have many names, and are mysterious in history?

#### ASSYRIAN TESTIMONY.

In the explorations of Assyria, the tablets of Tiglath-Pileser, Sargon, and Shalmaneser, have been discovered. These corroborate the scriptural account of Israel's deportation. They are now in the British Museum. To quote but little from the story of the monuments, one of them reads to this effect.

"I, Shalmaneser, descended upon the cities of Samaria," "and took captive the *Beth Khumree*." "I left none of them," "27,280 families," "I put them in the cities of the Medes."

The tablets of all these conquerors refer to Israel under the name of *Beth Khumree*—Kumri, Cumri, or Omri.

Now, Omri was that king of Israel who built the chief or capital city of Samaria, and did most to corrupt and centralize this schismatic people.

The city is known to us by the Greek name of the Land itself—to wit: Samaria; but it was known

to the Babylonians and Assyrians as Khumree. Thus: to them Khumree was the capital of Beth Khumree, just as Samaria was the capital of Samaria to us.

In this connection we should also note that Omri, the great king of Israel, from whom it thus took its Assyrian name, was originally a Captain of the tribe of Issachar to whose central location in the land of Isaac we have already invited attention. This tribe of Issachar has a most weighty bearing upon Israel and her many names, as may be plainly seen.

Beth is the Hebrew for *house*; Cumri is the same for priest of *Baal*; also a very significant derivation, since it was for Baal or Druidic worship, that the Lord cast Israel out!

#### FORGING THE CHAIN OF EVIDENCE.

The Bible sends Israel into captivity for the sin of Samaria. They were Cymri—hence God cast them out.

Tiglath-Pileser, Sargon, and Shalmaneser, all knew these people as the “House of Baal” or the Khumree.

Herodotus preserves this name, Cumbri, which links their history, and traces them to where with united testimony both the Scriptures and the monuments place them.

Sharon Turner, “the father of Anglo-Saxon history,” working backward from the western isles, shows

s that the Angles, Jutes, Saxons, Danes and Normans were all kindred, all Cimri, all Scythians, all Scots, all from the Crimea, and the Asian Minor and Black Sea region of Herodotus !

### THE OVERLAND ROUTE.

Little by little the centre of their civilization worked its way across Europe, "setting up way marks" as they went, and as they were commanded, like as "Jack"—the very nickname for Isaac, and the patronymic of our own section of the Race itself—did with his "bag of beans," in the legend which our Anglo-Saxon ancestors carried with them into England.

Here and there they rested upon the banks of its many rivers. And recalling there—these weary pilgrims in that northern wilderness, with no Sinai, and devoid of Pillar as a guide—the peaceful Jordan, "River of Descent," that still flowed placidly between its fallowing banks so far away, they strove perhaps to keep alive the fast fading legends of their own most lofty pedigree.

But "Israel" had plunged into the Celtic stream as soon as she had passed the "Gate of Driel," and *à rari passu* with her progress west, she lost her own identity.

Not so, however, did the Spirit of Prophecy which had foreseen the end from the beginning, lose sight of "Ephraim."

Nor need the children of this "wayward son"

experience an insurmountable difficulty in their efforts to unravel the story of their past.

For instance : in discussing the changes in the names of the tribes who peopled Britain, Yeatman, in his "Shemetic Origin" (page 208), codifies a portion of the testimony; we quote the whole chapter as follows :

" But if the derivation of one word from another is a difficult matter to determine, there are some changes which may be attested by witnesses of such a character that we cannot well dispute their authority ; and in endeavoring to trace the tribes who settled in England from the northeast, or rather from the north and east, to their original homes in Asia, it will be necessary to show the changes which have been made in their names—changes which arise sometimes from their advent into a new country, and sometimes, perhaps, by the mere lapse of time.

Thus we find that the Galli or Gael, who kept the name of Gaul in France, retains the Latin name Gael in Scotland only, assumes the Greek form Kelt in Ireland, Welsh and Cornish in the west of England, and Angle in middle and east England.

The Jute or Goth of England went through no fewer nor less important changes, and we must trace him in turn through the varieties, Jute, Goth, Getæ, Massagetæ, Gothones, Guthes, Skuthes,



Scythæ. This is obviously, therefore, a generic, and not a tribal name. So, again, by a tribal name of these same Goths, Dannan in Ireland, Dani in Scandinavia and England, and also in Ireland Daci, Thraci, Scythæ. And again, Dani, Doni, Donian, Caledonian, Macedonian, Dones, Tones, Teutones, etc. So Cymry in Wales to Cimbri in Scandinavia, Cambri and Sicambri, Cimmerii, and, like Daci, to Thraci and Scythæ. So Sassen, Saxon, Axon, Ambrones, Sassones, Sacæ, Scythæ. So Scythæ to cotæ.

So the Goths became Jutes, Whites, Fights, Ficti, ficti each in their turn. Perhaps it will be best to reverse the order and trace these names from the Scythians, the name by which they were called before we knew them.

First, then, to prove that the Scythians and Goths, or Getæ, are identical. Herodotus, writing 50 B.C., at a time when the change had not been so far distant but that the truth might be known distinctly, avers that the Goths or Getæ are the Scythians. Strabo, Pliny, Ptolemy all rank the Getæ as Scythians. Thucydides (ii. 96) mentions the Scythians in connection with the Getæ in Greece. Trogus, who flourished fifty years B.C., says Tannas, king of the most ancient Scythæ, fought with Vexores, king of Egypt. Valerius Maximus (lib. v.) calls this first-named king, King of the Getæ.

Trebellius Pollio: "In Galliem Scythæ autem id

est pars Gothorum Asiam vastabant id a Claudio Gothico Scytharum diverse populi Pincini Truhengi Austro-Gothis prædæ."

Dexipus (who Grotius asserts wrote in the reign of Gallienus) entitled his work the "History of the Wars between the Romans and the Gotho-Scythic Nations."

Priscus uses the words as if synonymous.

Goropius called the Goths whom Valens placed in Mæsia, Scythians; they were afterwards called Mæso-Goths, or Massagetæ.

Procopius (temp. Justinian) writes "of all the other Gothic nations, who were also called Scythians in ancient times."

Anastatius in Hist. Chronograph: "When many Scythians, who are called Goths, had passed the river Ister in the time of Decius, they wasted the Roman Empire."

Ammianus Marcellinus (lib. xxxi.), recording the death of Decius, calls the Goths "Scythæ."

Theophanes, writing A.D. 300: "For that the Scythians in their own tongue are called Goths."

Trajanus Patricius states the same thing in his history of his own time.

Georgius Symmachus: "The Scythians are also called Goths in their own language."

Jornandes speaks of the Goths, Getæ, and Scythians as the same people.

Isidorus, in his chronicle of the Goths in Spain, thus writes:—"Gothorum antiquissimum esse



regnun certum ut quod ex regno Scytharum est exortum."

Procopius (lib. i. c. 2) says the whole Scythæ were anciently called Getic nations; and he calls the Fœderati, so well known in the Lower Empire, Goths; Suidas calls them Scythæ.

Most, if not all of these authorities are taken from the valuable work of Pinkerton, which contains a mine of wealth upon the subject. That writer is little noticed now, but nearly every historian has utilized his labors, which were immense, and his work is logically correct, though his deductions are absurd. His great object was to prove that the modern Germans were identical with the Goths. He only proved the identity of the ancient Germans, of which there can be no doubt, for all historians unite in asserting that the so-called German tribes were Galatæ or Keltæ. Modern research, and especially Dr. R. G. Latham, has proved that the modern Germans are not relatives in blood to their predecessors of the same name, but are of Armenian origin. With all his learning and powers of discrimination, Pinkerton fails to understand this fact, hence his labors were useless for the object he had in view.

That the Goths and Getæ are identical, many writers combine to prove. So clearly is it established that there can be no rational doubt about it.

Suidas, a Greek writer of the tenth or eleventh

century, states that Dio, writing 230 A.D., called his history of the Goths "Geticon."

Spartianus (writing about A.D. 300), *Vita Caracalla*, "Gothi Getæ dicerentur," *Hist. Ang. Script.*, p. 419; and in his life of *Aristum Gela* (p. 427) he writes, "Geticus quasi Gothicus."

Claudian, in his poem on the Gothic war, calls it "De Bello Getico."

Sidonius Apollinaris in the fifth century calls the Goths, Getæ, and the Ostrogoths, Massagetæ.

Ausonius (*Idyl.* 8) speaks of the Getis.

Orosius (*lib. i. c. 6*), "Getæ qui et nunc Gothi."

St. Jerome (*Epis. ad Galat.*) says the Goths were anciently called Getæ.

Eunodius, in his panegyric to Theodoricus, king of the Goths, calls his people Getici.

Procopius, temp. Justinian, says that the Goths are a Getic race.

Jornandes entitled his history "De Getarum sive Gothorum."

Isidore Origines (*lib. xx. c. 2*) says the Getæ and the Goths are the same.

That the Getæ were Thracians. Dr. R. G. Latham asserts this to be the case.

Voconius, Ovid, and Strabo all assert that the Thracians and the Getæ spoke the same language. Ihre proves that the Getæ and the Thracians were known by each other's names. Of course this may be taken with the limit that the Getæ were only a portion of the Thracians.

Strabo (lib. vii. c. 3, s. 2), "The Greeks consider the Getæ to be Thracians."

Herodotus (iv. 93), "The Getæ are the most valiant and just of the Thracians."

Menander writes, "All the Thracians truly, and especially above all the Getæ (for I myself glory in being descended from the race)," etc.

The Getæ were living side by side with the Daci, not only in Thrace but along the whole course of the Danube, and even in Scandinavia. Strabo asserts that they spoke the same language in Thrace (lib. vii. c. 3, s. 12) as undoubtedly they did in Denmark, and that they were the same people. That the Daci and the Dani are the same people is clear from Denmark having been anciently called Dacia. Dacia is, in fact, Thrace, so called by people who were unable to pronounce the theta.

Sir Isaac Newton (Chron., p. 1125) writes, "The ancient inhabitants of Dacia (Transylvania, Moldavia, and Wallachia) were called Getæ by the Greeks, Daci by the Latins and Goths by themselves,"—("Sons of God!").

There can be no doubt that the Daci or Dani, as well as the Getæ or Gothi, were all of the race called Cimbri. The Cimbri were also Cimmerii, and so of Thracian origin also, or the Thracians were Cimmerians, it matters not which.

The Thracians were the widely extended race called the Pelasgi, a name which it is asserted is taken from the Stork, and means, like Scythian, a

wandering nomadic race. It is clear from Homer that active communications were established between the Thracians and the Trojans, who were probably of Pelasgic race. The Thracians were anciently called *Peske* and *Aria*, which would intimate an Asiatic origin connected with those districts.

In the Trojans, Mysians, Maconians, Mygdonians, Dolconians, Daci, Bibrice, Scordisci, Edones, Estæ, Cicones, and other Thracian races, may readily be traced tribes connected with the Cimbri and with Britain.

The Cicones, who were also Galai and Briantes (British tribes had the same name), fought with Ulysses after the fall of Troy ; and it is asserted that the Cimmerian Briges of Thrace went into Asia Minor and became the Phrygians. They were the Brigantes of Britain.

The chief part of European Scythia, which includes Thrace, had been possessed by the Cimmerians. They possessed all the land on the south of ancient Scythia, about the Tyra and the Danube. On the banks of the Tyra lay the monuments of the Cimmerii who had fallen in the great conflict with the Scythians. •

That the Cimbri were the same as the Cimmerii is asserted by Plutarch, who states that it is related that the Cimbri and the Cimmerii were the same people (*Vita C. Marius*). He also affirms that the Teutones, Cimbri, and other nations who were banded together were all called Celto-Scythian.

Strabo (lib. vii. c. 2, s. 2) states that the Greeks called the Cimbri, Cimmerii.

Herodotus (iv. 13) cites Aristeeas the Preconosian, who lived before Homer, in proof that the Cimmerii lived on the South Sea till pushed forward by the Scythæ, and he states that they were in Europe before the Scythians, who subsequently occupied their territory. The whole of the nations north of the Greeks were at one time called by them Thracians, including the Cimmerii, and the Cimbric Chersonesus was at one time called the Taurica or Thracian Chersonese. That portion of the Cimmerii who lived near the Palus Mæotis invaded Asia Minor, 1284 B.C., and in 624 B.C. they seized the kingdom of Cyaxares, but after being masters of it for twenty-eight years they were driven back by Alyattes, king of Lydia. About 665 B.C. they were driven out of the Crimea by Scythian hordes, in all probability the ancestors of the Saxons, then called the Sacæ. It was then called the Chersonesus Scythica. Soon, or after this date, the Cimmerii disappear from history, probably to emerge again as the Cimbri of Scandinavia. In 629 B.C. they took the city of Sardis.

That the Cimmerii or Cimbri were Kelts, is proved by the fact that Homer places them where other writers place the Kelts. Apion, a celebrated historian, born in Egypt in the reign of Trajan, distinctly calls them Kelts (*De Bello Civ.*, lib. i. p. 265), and again (in *Illyr.*, p. 1196) he writes of "those

Kelts who are called Cimbri." Dion Cassius speaks of them as Gauls. Plutarch and Lucan call the slave who was ordered to slay Marius both a Gaul and a Cimbrian. This, of course, was after their journey through Gaul. Posidonius, Strabo, and Plutarch assert that the Cimbri or Cimmerii came from the German Ocean to the Euxine.

Sallust and Cicero point to Gaul as the home of the Cimbri. Cæsar fixes them south of the Marne and the Seine (*Bello Galli*, lib. i. 1. lib. ii. 4).

Diodorus Siculus deals with them as a Gaulish people (s. 32). Strabo, who only wrote from hearsay, places them between the Rhine and the Elbe. Velleius Paterculus had learnt something more; he calls them Gallic, and puts them beyond the Rhine. Ptolemy pushes them northwards; and Pliny, whose knowledge was more extended (iv. s. 28), states that they were as far northwards as Norway.

Appian states that the Teutones, as well as the Ambrones who accompanied the Cimbri, were also Kelts.

Plutarch relates that the war-cry of the Ambrones was similar to that of the Ligurians, as both found to their surprise; and the Ligurians were undoubtedly a Keltic race.

Dr. Latham considers them of the Gaulish rather than the Gothic branch.

Ariovisti spoke Gallic to the Romans, who understood it.

Mallet writes, "*Les Celts ont été connus anciennement sous le nom général de Scythes.*"



Aristotle calls the British tin Celtic.

Niebuhr attributes to Johannes Müller considerable credit for having proved the Cimbri to be Celts (Lecture on ancient Ethnography, 1853, ii. 326).

Mr. H. L. Long considers the Cymry as the first wave in the tide of the human race, which, rolling continuously from Asia and the East, reached eventually the coast of Britain.

Zeuss proves that the language of the Gauls and the ancient Britons, or the Cymry, was identical, with only dialectical differences; and philologists generally agree in attributing the Cymric language to the Belgæ. That this was akin to the Gaelic branch is admitted by the Irish Kelts, who allege that all the people who invaded Ireland spoke the same language (Canon U. J. Bourke).

We see from the accumulated testimony of Homer, Appian, Posidonius, Strabo, Plutarch, Sallust, Cicero, Cæsar, Diodorus Siculus, Velleius Paterculus, Ptolemy, Pliny, Dion Cassius, and Lucan, that the Cimbri who descended upon Italy about 100 B.C. came through Gaul, and the country they possessed above Gaul is bounded by Cæsar southward of the Marne and the Seine, by Strabo westward of the Elbe, and by successive writers, as their acquaintance grew, up to Norway on the north. In fact, each writer places them as far north as he knows anything of the Northern country, thus undoubtedly identifying them with Scandinavia and the Norsemen; and they concur



in stating they came down to Italy from the north.

Thre remarks that the ancients comprised all the people in the oblique ascent from the Caspian to the farthest point of Scandinavia under the general name of Scythians: and our own Bede calls Scandinavia, Scythia. Their own traditions prove that they originally came from the south. According to the Gothic annals, the first migration came to Scandinavia in the time of Serug, great-grandfather of Abraham, under their king, Eric. The Welsh records relate that they came from the summer country. The chronicles of the Swedish kings commence with a people on the banks of the Tanners-quil, Dannerstrom, or Danube, who were governed by Odin. The Icelandic Eddas and Sagas state that Odin, the great god of the Scandinavian Goths, led his people into Scandinavia from Scythia on the Dannerstrom.

Herodotus, who lived some four hundred years before the Cimbric invasion of Italy, places the Getæ on the south of the Danube, and the Scythæ on the other side; the Tyssa Getæ north of the Euxine (lib. iv. s. 121), and in the heart of Scythia (s. 11); the Massagetæ, on the north and east of the Caspian; Pliny and Strabo all over the west of the Euxine; and the latter through half of Germany, thus fully corroborating the native traditions.

It may be asked how it is that a nation is known

at one time as the Cimbri, at another as the Scythians, at others as the Getæ, the Keltæ, the Galli, the Daci, the Dani, the Gothi, the Sacæ, the Saxoni, Scandinavian, Norsemen, Teutones. It would seem that there are two reasons which can be given. Although this people (call them Kelts if you will) have that general appellation, yet they are *a confederation of many tribes*, each of which has a distinct name of its own; and that many of these names are variations of one and the same, whilst others differ because, perhaps, as it was a Keltic custom in time of war to choose one leader over all, his name, or rather the name of his tribe, became for the time the name of the whole clan, thus Omri—Khumree, Cymri. So at one time they are Cimbri, at another Ambrones or Saxons; now Scythæ or Skuthes to the Greeks, and Goths or Getæ to the Latins. The mode is explained by Scalmasius (*De Lege Helenes*, p. 368). Skuthes, Guthes; dropping the *s*, Guthes, Gethes, Gothes, are the same words, *s* in Greek being but a servile letter, and may be omitted at pleasure, as Skimbri or Kimbri; so that Goths, Getæ, Scythæ, Sacæ, Saxones, etc., are all one and the same name.”

Thus far the quotation from Mr. Yeatman, begun upon page 76, and which from corroborated authors might be swollen into whole volumes.

## STILL ON—A WANDERING RACE.

On, thus, by all the Dons and Dans of early Euro-

pean Geography, and naming them, as it moved towards the ocean, this stream of pilgrimage descended, ploughing its way through the Celtic flood which had preceded it, and pioneered by sons of Dan, until at last it paused awhile in the Kymbric Chersonesus, and on the shores of Denmark—Dan's last resting place.

In the royal museum of Copenhagen there is, and has been for more than 275 years, a golden trumpet known throughout Denmark as the "Danish Horn."

This remarkable relic is said to be a genuine trumpet of Zion. Its weight is 102 ounces, and it measures two feet nine inches in length.

The surrounding circumstances, its lily and pomegranate chasing, and the tracing of its Hebrew inscription, strongly sustain the position, and up to the present time there has not been the slightest scientific doubt as to the genuineness of this relic.

This trumpet was discovered partly concealed in the ground, by a farmer's daughter in 1630, in the diocese of Rypeny.

How did it find its way from Jericho to Jutland?

It came with Dan across the continent!

But these wayworn pilgrims, trending ever westward, lost and left it there—a "way mark" eloquent in silence,—for taking ships again they were at home once more upon the sea, and ploughed the English channel, free at last to reach their "little sanctuary," and dwell alone in safety.

## DAN AND HIS SHIPS.

But it was only a very small portion of Dan that took this weary overland journey to the land of *Eritham*, which is the Hebrew for "Covenant!"

These were of that small colony that had gone forth before the days of Solomon to hew the cedars of Lebanon, and the oaks of Bashan for Dan's navies, and had been caught there, when the Assyrian came down upon the straying fold of Israel.

The bulk of Dan's tribe was, in those days, upon the sea, and when the Ten Tribed Kingdom fell, of which they were a part, they escaped in their ships.

Their base of operations was at once transferred from Joppa to their several distant colonies.

Chief among these were those of Ireland, where, long before, the Tuatha de Danaans had already settled and grown mighty.

On, through the Gates of Hercules, and out into the Western Sea, these earliest of pioneers had sought new waters for adventure.

Iceland, Greenland, even America were not unknown to them, nor were the golden halls of Montezuma left wholly out of their wild tales of Romance. Indeed, if we follow the investigations of Manasseh Ben-Israel, even Peru contributed her treasures to the Temple of Solomon.

Dan lived in ships; the ocean was his safe retreat;

adventure was the spirit of his life ; to pioneer his mission, and to plant the flag of Israel's empire round the world, his well earned reward.

### MEATH.

But here again Phonetic Hebrew, taken from the text itself, and treasured in the very place-name of "the little sanctuary" that Israel found in distant isles, comes to our aid with remarkable force.

In the eleventh chapter of Ezekiel the Prophet is informed (vs. 15-16), that although "Israel" had been driven out by "Judah" with a view to her obliteration, God had by no means lost sight of her, but had promised her the perpetual ægis of his protection.

It has been suggested to the writer by one to whom he owes many interesting identities, that perhaps to the Hebrew adjective, *קטן*, here so pointedly used (for "*little*," and pronounced *meat*, the final *t* having the value of *th*,—hence *meath*), we may trace the original name of that particular county, or kingdom, of Ireland where Dan already was,—MEATH,—and to the Capital of which,—TARA,—the Royal Remnant of Judah was also soon to be gathered.

It was indeed "a *meath* sanctuary" (v. 16), situated upon the very "border of Israel" (v. 10), and to it in due time, for special judgment, as reiterated in v. 11, the several "Remnants" came (v. 13).

But to return to the days that marked the begin-

ings of these judgments ultimately to be changed into blessings for the entire human race:

### THE LOST TRIBES OF ISRAEL.

The Ten Tribes of Israel were "*lost*" to the chroniclers of sacred and secular history, as they passed through the gate of the Caucasus, and entered into the northern wilderness beyond. And here, too, we will leave them in the wilds awhile, led on by Ephraim, with whom God declared that he would ultimately plead, as with a son,—“a dear son,” one no longer cast away,—and whom he swore to regather into final favor, even in spite of himself, and in a manner that he wot not of.

There are stranger things in Saxon history than are dreamed of in the boldest flights of human philosophy and imagination, and “Israel” went out to keep a tryst with God as surely as she did in earlier days when journeying toward Sinai.

The prophecy of Hosea, and the books of Esdras should be read in this connection; indeed the bulk of Hebrew prophecy is occupied with the fate and future circumstances of this henceforth *missing* people. So much so that hitherto, and so long hereafter as the subsequent ignorance of their fate and lack of interest in their rediscovery continues, these books find few perusers and fewer still who understand them.

Their exodus from Palestine *via* Media, at this important juncture in man’s affairs, synchronizes, as



we have elsewhere shown, with the rise of the four Gentile empires, which were in turn to essay the problem of human government—and which in turn have failed to compass it.

In the meanwhile it was expressly predicted both by the earlier and later prophets that a period of seven “times” (well known to have signified  $7 \times 360 = 2520$  years) was to pass over “Israel” ere her *incognito* should be penetrated, and—she having already resumed her place of prominence among the nations,—ere her sons should be fully recognized by every one as the manifested “Sons of God.” It has been a long waiting period, but one not without many remarkable parallels in the history of God’s dealing with the seed of Abraham. This *apparent* exit of the *major part of God’s chosen people* from the stage of international politics is as remarkable as it is complete, while their actual growth in power and influence among the nations of the earth, which since that day has been unchecked, is even more astonishing.

But this blindness, both of “Israel” and of Gentile nations as to “Israel” is not to be final.

Of this we are assured if we but scan the outlines of their destiny as laid down in the prophecies.

For in the place where they were cast away as not my people (“Lo-Ammi”), even in the islands of the North and West, there they are, according to the same scriptures, to take upon themselves a *new* name and be called at length the “Sons of



od" ("Ammi") as well as Saxons—or the Sons of Isaac!

There they were to stammer till they learned a new language, but a better one,

"For English is the human voice!"

And strangely here the very text of the Bible comes to our aid, in that the Hebrew word translated "stammering" in our version is just that one which has given Commentators no end of trouble, whereas, if instead of guessing at the meaning they had rendered the original, we should have had an identity upon the very surface of the Bible capable of silencing *ipso facto* every philologic difficulty that centres round the demonstration of our true descent!

Language is no test of race; it demonstrates contact only but not origin, and here in plain language we have the Spirit tell us that,

"With GAELIC lip, and with another (unknown) tongue will I speak unto this people!" (Isa. xxviii. 1).

The Hebrew word לֵפָא *Laeg* or *Leag*, here employed, conceals, in a manner quite common to the deeper cabalistic uses of the language \* the modern name of the very "lip" or speech for which we have exchanged our ancient one; for when studied

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\* Compare the well known play upon the words Laban and Labal, which reverse each other (Gen. xxiv. 29; 1 Sam. xxv. 25).

in all its aspects, and stammered at as it were in various ways, behold, upon reversing it, the riddle solved—Gael!

There, too, they were to be accepted in the bonds of a far better covenant, and there is but one other of which Isaac, their ancestral godfather, was the special type!

#### GAELS FROM GALILEE.

“We know that the Hebrews differed among themselves in dialect, as in the case of the Ephraimites and of the Galileans, showing that even thus early they corrupted their speech by contact with other people. The number of languages must have been either in accordance with the number of nations, or of families, or of individuals. Of the first, there were sixteen, and about *seventy* families.

“The Irish traditions (Milesian Story) curiously seem to confirm the latter theory, for it is stated that Gaelic was derived from *seventy-(two)* languages.”\*

“There is little doubt,” says Yeatman, “that Palestine is the cradle of the Gael, for, amongst other divisions, it contained an Upper and a Lower Galilee, and a Gaulonitis; and above, to the north, is Galatia. Here, too, is to be found Gadeses (whence, later,

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\* Septuagint! The very number, by the way, of the transcribers of the Hebrew Scriptures into Greek, from which possibly, not the tradition is taken, but the number of translators selected, for a common reason.

western Gades or Cadiz), probably the original form of the name Gadhelion, so well known amongst us."

It was perhaps from their familiarity with these names that "Israel," while in Media, taught even the Armenians of those days to call themselves "Gael by the Sea, or Galileans;" or else, as already intimated (page 76) it was a common Celtic designation, and therefore naturally found wherever the Keltic or Chetic, *i.e.* the Hittite, stream of population flowed.

"That the Gallic or Gaelic is a dialect of the primary language of Asia, has received the sanction of that celebrated philologist, the late Professor Murray, and in his prospectus of the 'Philosophy of Language' he states 'that the Celts were the aborigines of Europe, and their language the aboriginal one.' Hence it is that it is found to underlie all the civilized languages of Europe, and, in fact, to be the basis of the dominant languages of the world. Like the country from which it comes, it is at the same time Gael and Punic, Pelasgian and Etruscan, Latin and Greek, and, as we shall presently show, it is also Cymric, Gothic, and English.

"But are there no means of bridging over the gulf which separates Galilee from the British Isles?—nothing to show by which route the Gael arrived? Certainly by careful attention every step of the way may be indicated by the names of places along the route—that is, of one route, for the Gael came by

land as well as by sea. He came along the Mediterranean round to Genoa and Marseilles, and then across France by the Loire and the Garonne, till he reached the English Channel, and was quickly transported over to the Land of Tin ; and he undoubtedly entered Ireland through England, as unquestionably he *also* reached Ireland by sea—that is, through the Straits of Hercules and from Cadiz—and overflowed again into Britain through Scotland, meeting once more in the heart of Britain, as his kindred branch, the Cymric, met in the heart of Italy.”—*Yeatman*.

From such a fountain therefore, and out of such another Gaelic stream, it was, that “Israel” derived her “stammering tongue ;” no wonder that her children lost their way, and finally, were “lost” themselves, to Judah left behind !

But the days of their concealment have transpired, and, no longer wholly lost, they stand once more before the curtain, manifested in a glare of light.

They are identified by language, by religion and by inheritance ; by geographical way-marks, by race proclivities, and by prophecies fulfilled.

They bear the sign of the cross not only on their foreheads but, like as it was made above the heads of Ephraim and Manasseh when Jacob blessed and adopted them, so too to-day it marks the centre of their very name—Saxon—and baptizes them as veritable sons of him who was the very Son of God.

As truly as they are called in his name Christians so truly are they called in Isaac’s Saxons.

And they have always called themselves the "Sons of God."

Ortellius says, "The ten tribes went north and west of Media, to a country called Arsareth, where on entering they took the name of *Gau-thei*" or GOTHs, *i. e.* *Gau* or *Ga*, "the Sons, or people," *Thei* "of God!"

Rome knew them, and their leader, Alaric—"the Scourge of God!"

The GETÆ were the same people, *i. e.* the Deci, or DACI, from *deka*, *Ten*, the number of their tribes!

In "the Isles" they called themselves the GA-ELS, WA-ELS, and the AN-GA-ELS, names all derived from Góedel "sons of God," like Goths from Gauthei.

And their generic name to-day—"Englishmen" or An-ga-el-ish-men is rich unto redundancy in its subtle references to these predictions. It may be freely read to mean AN-ish-men, "These men are indeed,"—*i. e.* an emphatic redundancy—GA—"the Sons of," EL—"the Living God"—(Hos. i. 10; ii. 16.)

But it is useless to enlarge upon these issues here; they have been treated at exhaustive length by scholars whose works are within easy reach of all who seek the truth; our only purpose is to cite them once in briefest concert that their Hebrew harmony may be perceived.

These things, however, are of course admittedly occult, and to the more common school of so called

“learned men” have only the weight of “*foolishness.*”

So be it!

But there are two definitions of foolishness, which like Nabal and Laban are *opposites* in their estimate of “the things of the Spirit” (1 Cor. ii. 14; iii. 19), and “because the foolishness of God is wiser than men” (1 Cor. i. 25, 23, 21, 18) it is not expected that any save those who are both *in* Israel and also *of* it (John i. 47), will be wise enough to discern their significance (Dan. xii. 10)—the rest will “stammer” to the end.

It is certain that we cannot become true Gaels—“Sons of God”—until we learn to reverse our “stammering lip” (LEAG), and when we do, the very “stammering stone,” (the “stan clidden,” as the Gaels sometimes called it, but more often the LEAG *Phail*)—“stone wonderful,” or “stone of destiny,” will itself speak Gaelic eloquence to those who have inherited it, for this stone itself is the hearthstone of our “little sanctuary.” In the mean time, therefore, we speak in riddles only, but *to the “wise”* such parables are plain.

Finally, in this connection, it is a remarkable fact that another name for this honored heirloom of OUR RACE, to wit: the “LEAG-GAEL,” or *Gael Stone*, is one of those cabalistic Hebrew compounds which read the same both forward and backward!

Moreover,—lest even “the wise,” themselves, should be tempted to consider this, also, to be a



"mere coincidence," and so not appreciate as perhaps intended, and as at least significant, it may also be here disclosed that the most common name for this very same stone, to wit:—the LIA FAIL, is anagrammatically similar in structure, it being balanced about the letter F, and reading the same both forward and backward, while the letter F, itself, is the logogram of the English word "*a Fish*" (Ichthus), which is the most famous symbol of the Scriptures!

## A RÉSUMÉ.

We have now brought our survey of Israel's influence over the "Philosophy of History" down to the days which marked the loss of the "Ten Tribes," and, from the heights whereon we favored moderns stand, have endeavored to decipher some of the more prominent writings on the walls of time which have escaped all former generations.

The Scroll of History is a vast palimpsest, beneath whose trivial and superficial details many principles of progress lie concealed, and where, too, all its Romance lurks. The light of modern thought brings out these buried lines, wherewith it is in potent sympathy, whenever those who use it seek the truth, and are actuated by its spirit. But its rewards are promised only to the earnest, or the "wise and prudent," for this light is but a cause of greater blindness unto those who, having eyes still will not see.

What powers of flight are awakened, for instance, in the wings of thought, by a clear perception of



the central situation of Palestine, still barren and still waiting for its rightful owners, amid the arable lands now occupied by man! And how instinctively, in such a light, the mind follows the prophets in their expectations for the future of such a favored country! Although at present, almost "no man's land," yet it is "the desire of all lands."

But for whom is it reserved?

We have long been wont to admit the sort of indirect influence exerted through the ages by the Decalogue and Hebrew Scriptures, and the sharper one, direct in action, pressed upon modern times by Christianity—the outcome and fulfilment of the elder Testament; but now the outlook broadens as we find in "Israel" the ruling character all through the drama.

Hence our interest naturally deepens, as this possibility materializes, and as the new skeleton, whereon her history may be clothed, articulates in proportions so heroic.

In our sketch, which has necessarily been brief, we have glanced at her cradling as a nation, her schooling in the wilderness before the primary occupation of the land of destiny, her growth thereafter, and the dominance of her imprint upon other lands, thus early, through the colonizing policy of Solomon. We have also seen "the Ten Tribes"—ISRAEL'S MAJOR PORTION—vanish from the stage!

Now it cannot be that *here* their mission was completed, and that thenceforth their posterity were of

so little concern, as "children of the promise," that they have been suffered to become, if not extinct, at least of even less importance than the Sons of Ishmael, whose trace of Abrahamic blood still preserves *them*, as surely as it does the Jews!

A supposition such as this does violence to Holy Writ, and to hold it is to apologize for every form of disbelief!

It cannot be, and Christianity be true. For both must stand, or both must fall together, since they each subsist upon absolutely parallel promises and prophecies. (See Study No. 1, p. 51-153.)

Hence more than ever in our day we must find "Israel," how lost soever she may be, or logically give up the case—the whole of it—and join the ranks of utter infidelity as to the matter of *Revealed* Religion.

But, thanks be to Him who giveth Faith a substance for her hopes, we do not stand in any danger of so desperate an alternative.

For the thread run through the story of Progress by the identity of the Anglo-Saxons with these Lost Tribes, is a cord of no mean strength, and bids fair to lead us through the labyrinth of History with no uncertain steps.

Grant the premises, if only a courteous and unbiassed hearing, and the charm of the solution thus offered becomes irresistible.

But, per converse, may not so entrancing a solution of this long vexed subject,—a solution which

embraces and harmonizes so many features of history hitherto at hopeless variance, and one which avoids the reefs whereon so many earnest willing men have wrecked their faith,—may not such a solution tend in a sense to fortify the premises themselves, and lead us back to primitive beliefs?

This we leave our readers to determine.

If the claim is true the consequences which depend upon it are inevitable, and the Saxon Race will be participators in a Crusade, ere the cycles are much older, which will fill their measure of Renown.

If it be not, then let it be disproved, and at any rate the romance of the Saxon myth will lose but a little of its interest, and the search for “Israel” none of its fervor among Bible students.

To say the least, the finding of such a cluster of cities as Scythopolis, Succoth, and Issachar, nestled together in the Territory of Issachar the central State of Isaac’s Sons, and whose king, Omri, (Khumree in the original Assyrian tablets), gave the name of *Cymria* to *Samaria*, is not a little remarkable.

#### ARYAN VERSUS SHEMITIC ORIGIN.

It is with “line on line, and precept upon precept, here a little, and there a little,” only that one can storm the walls of conservatism and prejudice which hedge in every branch of modern knowledge.

A truth so radical as the one which it is our

endeavor to present must fight its way at every step. Max Müller and the Oxford School have taught the Aryan genealogy so long, that one who dares to preach, as true, the Shemitic origin of our race stands in imminent danger of whatever fire can be focused on him! But the Doctors have already too many desperate fights upon their hands and are unequal to them. Their outlook is too narrow, nor with any patience will they listen to the questions put by independent students, who prefer to walk abroad in the unlimited gardens of philosophy, to sitting with the few who teach in darkened closets.

The news now comes to us that perhaps we must rewrite our Astronomies! Those who sit beside the focus of the great Lick telescope have made discoveries so new and startling that they tell us we are novices in Astral matters and our text-books all wrong! Meanwhile they keep the secrets which their great reflector is revealing until with fully fortified position they can defy attack.

But if astronomy perchance is wrong, which men have fancied "fixed," why should it challenge ridicule and doubt to claim that History is also far astray, and that its teachers have mistaken by-ways for the broader paths, and missed the highway altogether?

We do not intend to waste time in controversy with the text-books, for the present is too precious, and we can hardly hope to win the current genera-

tion of "School-men" to our way of writing genealogy.

But we do intend to put our case before "*the People*," who are most concerned, and let them take their choice, in freedom.

It is in the ear of the literary *laity* that we desire to tell the story of OUR ORIGIN, and to the Bible-reading majority, who belong rather to the humble class, that its beauty and its strengthening vigor will appeal.

And finally to Bible disbelievers, who take little interest in this controversy, we need only say that we find in a possible descent from the Patriarchs a far more pleasing prospect, than in a Darwinian evolution, and an arduous ascent from the dust, to which, if it be true, the spirit and the body cannot but hopelessly return.

### THE JEWS NEVER LOST.

The Two-Tribed kingdom of "Judah," still ruled over by one of the descendants of David, continued as a monarchy in Palestine for 100 years (3306-3406 A.M.) after the Ten-Tribed Israel became practically "lost."

To this kingdom the priestly tribe of Levi was cleaved, and unto them, "for David's sake," the Lord *lent* temporarily the tribe of Benjamin.

The latter tribe has, since then, agreeably to two separate and explicit prophecies (Jer. vi. 1; Luke xxi. 20-24), disappeared, and joined the Ten

tribed kingdom in disguise, but the two tribes, Judah and Levi, familiarly known as the "Jews," are still with us, with no possibility of ever losing their identity !

They are a marked, identified and special people, the shew of whose countenance" is proverbial in every clime and crowd.

The Prophecy that "Judah" should never be lost, as explicitly set forth in Holy Writ, as the one at "Israel" should be ; and the literal fulfilment of the former is a standing guarantee to each and all the other and collateral predictions.

But there was a still more pointed promise made to this section of Jacob's children, to wit: that the Sceptre should not depart from Judah, nor a law-giver from between his feet, until the Millennium."

In support of this rendering, or paraphrase of Jacob's blessing, we refer to Lange and other leading commentators. The consensus of the most learned students of prophecy is, that Judah will not, and may not, "come home to his rest" (or *Shiloh*), until that time arrives which we moderns have in familiar parlance denominated "the Millennium."

It is generally agreed that our translation (King James' version) is at fault in making Shiloh a proper name in this connection, so that even if "Messiah's time" is signified by the word, it is the near yet future of his *second* coming rather than the first, which left a sword and not a Sceptre, and cer-



tainly has led the wandering feet of Judah far from "home" and "rest!" It is in this way too that the Jews themselves, following the Targums and the Rabbinical expositions, understand the text.

But whatever be the correct rendering of the latter part of this blessing, neither the Jewish nor the Christian doctors have yet explained the failure of the first part, nor in any way satisfactorily accounted for the fact that long before either of these Messianic comings, be the latter or the former signified, this Sceptre disappeared!

Has the promise lapsed?

The Jews must say, Not yet; and hence the next question for them to answer is: Where then is the Sceptre *now*, and the Law-giver?

Upon the other hand the Christian church says The promise was fulfilled at the Saviour's first coming.

But if so, we not only point to them that they forget the learned exposition of their own teachers but we confront them with the query: If so, from whom did Christ receive this *Sceptre*?

His mother was not a Queen in Judah, nor was the Sceptre wielded by his legal, and reputed father Joseph.

The latter was a carpenter, not a "Law-giver," and the former but a humble Jewish maiden.

This is not a captious question but a vital one and we ask it in the spirit of Abijah, "ought ye not to know that the Lord God of Israel gave Th



Kingdom over Israel to David FOR EVER, even to him and to his sons by a covenant of *salt*? (2 Chron. iii. 4.)

Several times during the five hundred years of recognized succession from David to Zedekiah, his seed was threatened with extinction, and the sceptre seemed about to depart, but God always provided a man to sit upon the throne and wield the emblem of authority.

This occurred in the days of Jehoram (2 Chron. xi. 7-17), and again even more notably in the very next generation (2 Chron. xx. 10-12), when Joash was so providentially preserved for this oath's sake.

Shall we believe then that in Zedekiah's day the sceptre was actually suffered to "depart," and that Jehovah wearied of his promise?

How *can* we do so when in this same day, with even more explicitness than usual, God himself sent Jeremiah unto this very king with the remarkable message recorded in chapter xxxiii. of his prophecies?

### DAVID'S SCEPTRE "LOST."

But, nevertheless, nothing is so certain as that the Sceptre *disappeared* at this particular time!

Josephus, relating the fortunes of Zedekiah, whom he regarded as the last king of Judah, says in Book x. 4: "And after this manner have the kings of David's race ended their lives, being in number twenty-one until the last king" (*i. e.* Zedekiah!).

Thus even if we listen to the assertion that the promise to Judah and David was fulfilled at the time of the Saviour's first Advent, there is a long *hiatus* in the sceptral succession which no ingenuity of Bible genealogists has ever succeeded in filling.

For the promise demands the perpetual existence of a child of David's line in true heraldic succession and actually holding the sceptre of acknowledged regality over either a separated part or over all of Judah's tribe.

It demands a *Ruler* as such, a crown, a sceptre and a people!

That such a line *exists* we shall in due time show a line without a single missing generation, and one which wields a sceptre second unto none on earth.

There was a "Royal Remnant," that went out of Jerusalem.

It was Davidic, Judaic, and Levitical, and with it went the whole regalia of the realm, and a child of Zedekiah so gentle as to be called "the Tender Twig," and for her guardian one who, chiefest among all of Jehovah's Prophets and of Judah's Prime Ministers, was directly commissioned "to plant" the twig, and "build" the monarchy anew.

If this be so, then is Jehovah's word most wonderfully vindicated, and the History we shall relate most worthy of consideration in the hearts of all mankind. While those who shall still find occasion to reject the truth of what we shall relate, must bridge the hiatus, from Zedekiah to both the First

and Second Advent, or accept the consequences of a hopeless dilemma.

Of course we are arguing upon the acknowledged truth of the Bible as a premise ; but our argument is double-edged, for its logic tends both to destroy the purely spiritual interpretation of scripture, which fills accepted Christian theology with the *reductio ad absurdum*, and to fortify the premises themselves against disbelievers, by demonstrating the absolute and literal fulfilment of Jehovah's promises.

Nor unto Judah, wandering aimlessly, and hoping against hope, amid the long historic wreck of promises she has misunderstood, is the announcement of Royal Remnant a matter of but small concern, for it means to her a full renewal of all her shattered hopes, and replaces the Day Star in her eastern skies !

### THE SAVIOUR'S TESTIMONY.

When the disciples, anxious for the restitution of all things, and jealous for the sovereignty of David, asked the Saviour after his resurrection, whether he would at *that* time "restore again the kingdom to Israel," he rebuked them, saying: "It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts i. 6-7.)

Their question has a double significance. It, so well as the Saviour's reply, recognizes the apparent lapse in the supremacy of Judah, and both question and answer imply the expected transfer of the sceptre to the Ten-Tribed Kingdom.

It was indeed from jealousy and fear of the manifestation of this very transfer that the Jews had urged the Saviour's crucifixion, and that, in earlier days, Herod had wrought such vengeance amid Rachel's innocents at Ramah.

The Saviour avoided shedding any light upon the fate, fortunes or whereabouts of the sceptre, or the throne seat; nor did he come to occupy them therefor immediately thereafter he was caught up into heaven.

In the light of this remarkable and final conversation of Him who *is* yet to sit on David's earthly throne, and in recognition of the integrity of Jehovah's "covenant of salt" with David, understood, as the entire history of its succession up to the time of Zedekiah, shows it was understood by the chosen people themselves, it cannot but be a false policy for any believer in the Bible, to claim that "*Shiloh*," as such, and in the meaning of the promise, has yet come to take the sceptre of David.

The word *Shiloh* occurs some thirty times in the Bible, and, in all other cases, is translated to indicate *Rest*, or else as a Place, and as Israel has not yet returned into its *rest*, it is manifest that the throne and sceptre of David must be yet in abeyance somewhere, held by a descendant, and held over at least a "Remnant" of Judah.

At the time of the Disciples' conversation with the ascending Saviour it had been safely swayed over Israel for full 595 years. But the time for it

manifestation had not then arrived, and the disciples, and all of the tribe of Benjamin, from which they had been drawn, had other work before them.

They were to bear the light of the new covenant to these lost sheep of the House of Israel, to which kingdom they actually belonged.

Simply "lent" to Judah, and "for David's sake," the lease had now run out, and they were sent unto their brethren.

But where to find them?

They had an unerring guide, the Holy Spirit, and a searching light, the Gospel, and so absorbed in its mission was this Christian section of the tribe that it soon lost the merely material purport of its origin, while the other section of Benjamin, the one which was not christianized in Judea, we shall meet anon as the last addition to the tribes that gathered in the British Isles.

### THE TRIBE OF BENJAMIN.

The rediscovery of this tribe is so important to our topic that we must anticipate somewhat of the outcome of history at this juncture, and sketch the rôle assigned to Benjamin ere we proceed; nor can we do better than use the words of Mr. Edward Hine himself, to whose penetration the discovery of this and numerous other of the fundamental "identities" of OUR RACE with LOST ISRAEL, are chiefly due.

"I am anxious," says Mr. Hine, in his "Flashes of Light," "to make much importance of the Tribe of Benjamin. A very great deal depends upon understanding this Tribe. Much error is in vogue respecting it, and the meaning of many books of the New Testament is hid from us, because of our blindness concerning Benjamin. I have not much space to spare, but in as few words as will be convenient, let me give a 'Flash of Light' upon this Tribe. These are my chief points, upon which I challenge disproof. Benjamin is a tribe of Israel, one of the *ten*, and not a tribe of Judah, one of the *two*. The Disciples of Christ were from Benjamin, therefore Israelites, and not Jews. Paul was an Israelite, and not a Jew. The conversions at Pentecost included Israelites from Benjamin, and *not* Jews from Judah. I speak plainly, it being important to be understood.

"The Theocracy of Israel consisted of twelve tribes, and when Israel first became a Kingdom it still contained twelve tribes. Of this there can be no doubt, as also, ultimately, prior to the Second Coming of Christ, the Nation of Israel will again comprise twelve tribes; but now, the House of Israel only includes ten tribes. Saul, David, and Solomon were kings over the whole twelve. It was because 'Solomon did evil in the sight of the Lord' (1 Kings xi. 6), that the Lord said 'I will surely REND the kingdom from thee, notwithstanding in thy days I will not do it, for David thy



father's sake ; but I will rend it out of the hand of thy son. Howbeit I will not REND AWAY ALL the kingdom, but will give ONE TRIBE to thy son, for David, my servant's sake, and for Jerusalem's sake, which I have chosen.' (v. 12, 13.) The kingdom here referred to was that of Israel, as distinct from Judah, as subsequent events clearly prove, so that, though the twelve tribes were under one head, it is quite certain, that, from the very first, the divine government recognized the two divisions.

" The kingdom of Israel was to be rent away from Solomon's son, not the house of Judah ; yet, ONE TRIBE, even belonging to Israel, was to remain with Judah. Jeroboam, who was not Solomon's son, met Ahijah the prophet ; Jeroboam being dressed in a new garment, Ahijah caught hold of it, and tore it into twelve pieces, saying to Jeroboam, ' take these TEN PIECES, for thus saith the Lord the God of Israel, behold I will REND the kingdom out of the hand of Solomon, and will give TEN TRIBES to thee, but he shall have ONE TRIBE, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen, OUT OF ALL THE TRIBES OF ISRAEL.' (1 Kings v. 31, 32.) This ONE TRIBE was to be taken out of the TEN, therefore, Israel would be left for a time with only NINE ; and for a time Judah would possess THREE TRIBES. I say, only for a time ; because, this one tribe was not a



positive gift, but only as a loan, to serve a special service.

“God makes this an important point, by explaining the matter a third time in the 35th verse, ‘I will take the kingdom out of his son’s hand, and will give it unto thee, even TEN TRIBES, and unto his son will I give ONE TRIBE, that David, my servant, may have A LIGHT ALWAYS before me in Jerusalem, the city which I have chosen me, to put my name there.’ Therefore the mission of the one Tribe was to be ‘a light’—it was to be separated from Israel, and to serve this purpose under Judah; nevertheless, though with Judah, it belonged to Israel. This tribe was Benjamin’s, and was with Judah after the revolt (2 Chron. xxv. 5.) Therefore it is plain that ten tribes of the House of Israel were not under Jeroboam—only nine tribes of this House were under him, because, after Hoshea’s captivity, Judah, Levi, and Benjamin were left in the land, and 122 years later, (590 B.C. \*), these three tribes went into the Babylonish captivity for

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\* I have altered Mr. Hine’s chronology to suit the accurate system we are employing in this Series of Studies, the 590 B.C. being *before* 3996 A.M., i.e. in 3996 A.M.—590 B.C. to 3406 A.M. For further hereon, *vide* Study No. 2. In the meantime, we announce as almost complete, “A CONTINUED CALENDAR FOR THE PAST 6000 YEARS,” reversed from the present almanacs, and by means of which the whole chronology of the Bible and its accuracy will become apparent at a glance. Should the present effort to spread the truth of our identity with ‘Israel’ meet with the encouragement it deserves, the almanac referred to will appear as a Study in some future Series.

70 years. These three tribes returned also from Babylon. (Ezra i. 5 : x. 9 ; Neh. xi. 4, 7, 31 ; xii. 34.)

“And Ezra even goes so far as to record the ancestry of the chief men who returned, but only mentions those of Judah, Levi, and Benjamin. It must be remembered that the original inheritance of Benjamin in the land, was a slip north of Jerusalem, including Bethel and Jericho, but after they returned from Babylon, Obadiah distinctly refers to Benjamin as possessing Gilead, a country extending very considerably northwards, and near to the Sea of Galilee. (Obadiah 19.) It would be in these parts that this, the only tribe of Israel, would be found in the time of Christ. The Jews, or Judah, were then still inheriting Judea, southwards ; and it is important to note that when Christ came, He did not go in quest of his disciples in Judea, although He did select Jerusalem as the city to place His name there. But why should He not have selected His disciples from the Jews of Judea ? This could not be ; because, having selected the city, He wanted ‘a light.’ He could not possibly get this from the Jews, because Christ—Himself from Judah—came to His own, but His own (tribe) received Him not—utterly rejected Him. (John i. 1.) How, then, could Judah supply the wanted light,’ when they had no light ? ‘Therefore’ said Jesus : ‘Say I unto you, the kingdom of God shall be taken from you (Judah), and given to a NATION bringing forth the fruits thereof’

[Israel]. (Matt. xxi. 43.) Hence, Christ goes northward, to the 'country of Benjamin,' after the ONE TRIBE OF ISRAEL whose especial mission it was to be 'A LIGHT' before Him: and 'by the Sea of Galilee,' finds Peter and Andrew. (Matt. iv. 18.)

"In this region were His twelve selected, all of Benjamin, not of Judah—unless, may be, Judas represented Judah, and Barnabas Levi—which is further proved by his saying to Nathaniel: 'Behold, an Israelite indeed' (John i. 47), meaning that he was not a Jew; and Peter, when in the hall of the High Priest, surrounded by Jews, was known not to be a Jew by his speech. Hence, I maintain it to be a very grave mistake to speak of these disciples as Jews, or to hold them up as specimens of Jewish conversions; and though done by some 'cute' ministers at a recent Jews' Meeting, they have not scripture warrant for such assertions, and simply hold, and perpetuate a delusion. This point is further substantiated by the fact, that, after the days of Christ, the great Apostle, the great Light, the mighty Paul, comes forth and avows himself, 'an Israelite of the seed of Abraham, of the tribe of Benjamin' (Rom. xi. 1), the One Special Tribe purposely left with Judah, until the days came when they could hold forth the glorious light of the Everlasting Gospel. This One Tribe was the remnant of Israel left in the land, to which Joel referred, saying: 'In Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom

the Lord shall call' (Joel ii. 32); bringing us to the day of Pentecost, when three thousand were converted, 'and numbers were added to the Church daily.' But Peter speaking of Pentecost, says: 'This is THAT which was spoken by the prophet Joel' (Acts ii. 16); meaning, that Pentecost was but the fulfilment of Joel's prophecy: that Joel had foretold of this outpouring of God's Spirit, and which was but the foreshadowing of a still more glorious outpouring yet in reserve for us; immediately after our Identity, which Paul declares shall be to us 'as life from the dead.'

"But, upon referring to Joel, it is most evident that he does not prophesy of the Jews at all, in relation to this great event. His prophecy of Pentecost is directed entirely to *Israel*. He has nothing to do with Judah, excepting in his last chapter, and then, is chiefly referring to events yet to take place. His first and second chapters include Israel only, and as showing their political relationship with certain Gentiles.

"Properly understood, they are in reality most important chapters of pure English History; therefore I maintain that the conversions at Pentecost were not Jewish, but embraced only the Seed of Israel, with a portion of the Gentile race, and that, as Benjamin only was in the land at this time, belonging to Israel, so Pentecost only included this One Tribe; that, as the seven thousand men had not bowed the knee to Baal in Elijah's time, so

now, in Paul's then present time, this 'One Tribe' was 'a remnant according to the election of grace' (Rom. xi. 5) and who were, as Paul said, 'Israelites to whom pertained the adoption and the glory and the covenants' (Rom. ix. 4); in whose 'seed shall all the kindreds of the earth be blessed.' (Acts iii. 25.) And, as the promises can only be realized in Christ, and, as the Jews have not been, and are not yet, in Christ, therefore, they are not in 'adoption;' neither have the kindreds of the earth been blessed through them. Hence, it is evident that the Jews, as a people, had no part in the conversion of Pentecost.

"Lastly, we come to the fact, recorded by Josephus, that all the Christians of these times escaped from Jerusalem unhurt, immediately prior to the Siege of Jerusalem by the Romans. True it is that the Christians did escape; and true it is that Josephus refers to them as Christian Jews; but they were not.\* These Christians were Israelites, of the tribe of Benjamin; no harm was done to them; they escaped, leaving their brethren of Judah behind to suffer the punishment of their sins in rejecting their Saviour. Christ made overtures to them, but they resolutely denied Him. Paul preached to them—called himself a Jew, simply in order to be in common with them—but they would

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\* Save as Paul styled himself a "JEW, *but of the tribe of Benjamin!*" That is he was a Naaman (1 Chron. viii. 4), pronounced "Nōrman."



not hear him; some of them for a time received his good tidings; but afterwards they forsook him, and fell back again to Judaism. Hence it was that Paul turned his attention to the Gentiles instead. Therefore, the Jews were left behind for punishment, to suffer all the horrors of the Roman siege.

“But not so with Benjamin; they had now fulfilled their mission; they had been ‘a light alway’ before Christ; they preached the great Light of the Gospel; they alone were used by God to proclaim the good Tidings to their brethren, the ‘lost sheep,’ the nine tribes who were then ‘scattered sheep’ (Jer. l. 17) in the North-West region; and now, having accomplished the work they were given to do, the time arrived for them to depart. So, just as Pentecost was fulfilling prophecy given to Israel by Joel, so was their deliverance from Jerusalem the fulfilment of prophecy given to Israel by Jeremiah.

[The Saviour, speaking of this fall of Jerusalem to his Benjaminite disciples, repeats this very warning, but refers to Daniel rather than to Jeremiah, and perhaps purposely! lest by a too pointed reference to the latter, the philosophy of their Benjaminish origin and mission should be discerned too early, and its contemporaneous Gentile object somewhat thwarted. Matt. xxiv., 15-25.]

“This great prophet comes forth plainly to their rescue, and says to this ‘one tribe,’ ‘O ye children of Benjamin, gather yourselves to FLEE OUT of

the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccereb for evil appeareth out of the north (the Roman siege), and great destruction' (Jer. vi. 1); from which, by the will of God, they, the 'one tribe' were to escape. Hence, these were not Christian Jews, as Josephus tells us they were, but Christian Israelites, composing the one tribe of Benjamin, and whose descendants are now numbered with us in Britain, and to whom we are indebted for the tidings of the Gospel.

"This tribe did not [wholly] escape by the North West, but [its 'light bearers'] took shipping by the Great Sea, hence, would come through Italy, by way of Rome; that though possibly we might receive the glad tidings through the medium of Rome, yet never through the false Church of Rome, but through our kindred of Benjamin. They would then make their way through France, through Gaul and Normandy, simply directed by the finger of God to the one point of concentration, where, crossing the English Channel, they would meet in England the other nine tribes of Israel. These tribes had made their way to England from the North West points, where their fathers having previously had the Gospel proclaimed to them, were the more ready to receive it, *via* Benjamin, by way of Rome.

"Hence, I say, our accepted notions of the so-called Norman Conquest become a great delusion, forming part of the 'blindness' that was to happen to



. That these invaders were not in reality Normans, but positively our own kindred of Benjamin, adopting this means, by direction of God, to reunite themselves with the main body. Thus we get, by this revelation, an entire harmony of Scripture, that can alone explain our Political National history, and shed light on National Events, as having been accomplished in accordance with Scripture prophecy, and which, otherwise, can never become fully intelligible, or truly comprehensible, compelling us to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!'"

Further than this, at present, we cannot go, in an "Identity" which has, since Mr. Hime's original announcement, been most ably supported by numerous writers in our school, and all of whom strengthen the fact that in the Normans (1 Chron. i. 4), who, with wolves upon the prows of their ships (Gen. xlix. 27) came into Israel's resting place and "ravened" "in the morning" of their contest, over the spoil, and "divided" it, in the Doom-day Book, in the evening of their victory, we have the incoming of that tribe which is always to "dwell separately" by the Lord's anointed, and be found between the remnants of Ephraim and Judah.

Let us, therefore, return from this digression, and follow the fortunes of Judah, with whom Benjamin dwelt.

## "THE SCARLET THREAD."

The history of "Judah" during the century and a half immediately succeeding the Assyrian captivity of "Israel" is now to engage our close attention, and in order to pursue with unencumbered judgment, the main thread which the philosophy of Providence runs through it, we must strip it of every subordinate detail.

This thread, to be followed logically, persistently and with singleness of purpose, is the scarlet one by means of which the blood line of Judah's sceptred seed, and of David's royal house, traverses the era, and to trace its course through a labyrinth so intricate, is essential to the vindication of Jehovah's Word.

Hitherto, this thread has been believed to terminate abruptly. No effort has been made to penetrate the myth, and with the blindest and most reckless inconsistency, Faith has disrobed herself of all defensive armor, lowered her guard, and stood exposed and naked to the vital thrust of infidelity well armed and standing in the vantage ground thus abandoned.

Some rivers sink in sandy soil, yet none the less their waters ultimately find the sea: their current flow beneath the surface for a while, but down the valley do they often reappear, and reclaim the identity borne out by every law of deep analysis, and by the ample evidence of concurrent circumstance

The stream we have to trace is such an one, and that it sinks with Zedekiah's fall, is not at all conclusive that it nowhere reappears.

But, on the contrary, if at this point, where every generation since has carelessly presumed it ended as the Jordan does, in Sodom's lake, it actually does so, then equally hereat must Faith forever cease to find a substance firm enough for bottom to its onward flow.

It is presumed that every devout believer in the Bible regards Jacob's blessing of Judah to have been authorized and guaranteed by God Himself.

It is also assumed as indisputable that God thereafter voluntarily and without condition, swore to David, by a covenant of salt and by other oaths, not the least of which was by Himself, that he, David, should never want a successor upon his throne, judging the tribes of "*Israel*," and made manifest on earth by all the regalia of Sovereignty. These promises are as explicit as if all through the ages we had received them in a runic parallel to the well known in Anglo-Saxon lore :—

Unless the Prophets faithless be,  
And Seer's words be vain,  
Where'er is found Jehovah's throne,  
Prince David's line shall reign.

Fail then these promises in a single particular, at jot or tittle lapse in "Moses and the Prophets,"

and with them vanishes the *substance* of our hope which is the only continent of Faith.

The human race has been endowed by its Creator with Reason as its most princely prerogative, and it is to this faculty alone that God appeals in method chosen by himself. In all of our deliberations therefore upon the matter now between us and Jehovah touching himself and man's salvation, we are to determine the merits of the case solely upon the evidence and the burden of proof rests upon the Great Affirmative.

It is our right as well as bounden duty to confirm all things and to hold fast only to what is actually able to sustain the test. God himself has set the standard for the case in point, and the human mind is justified in repudiating any explanation which comes the least bit short of the established measure.

### A CRUCIAL TEST.

In order therefore to examine the subject *de novo* and with as little inherited bias as possible let us put ourselves in the position of a candid, earnest intellectual heathen, searching after light and truth.

Suppose that after due examination and appreciation of the beauty of the Divine plan so far as it is explained to him, he makes this as a single final and crucial test of the integrity of the *Testaments* old and new, to wit:—that Jehovah's promise unto

Judah and his consequent oath to David shall be clearly shown to have been historically fulfilled—what answer have the Doctors, be they Jewish Rabbis, or Christian Bishops?

Literally none!

Our learned stranger, say from India, from China, or Japan, may put his question thus concisely:

“If the sceptre, as such, as promised, as understood, and as well traced till then, did *not* depart from Judah, and the Law-giver from between his feet, and David did *not* thereafter want a successor sitting on his throne and judging the tribes of Israel, at the death of Zedekiah and thenceforward, tell me, prove to me, and show me *where* it was wielded, and *by whom*, of Judah's or David's seed from generation into generation thereafter—wielded yet—and I promise you unswerving faith in all the rest.”

This question is but part and parcel of a host of others, similar thereto, and to answer it in a reasonable, direct and demonstrable way is to afford honest enquiry an earnest of the ability to deal with all of them in a manner equally as satisfactory, and this is our purpose here to undertake.

It is therefore that we must review so carefully the history of the important era now before us, because if lapse there is in this momentous sequence

Sovereigns, ruling literally by “divine right of kings,” it occurs here, and is fatal to Jehovah's integrity,—and if there be no such failure either in the promise or the oath, then here alone may we

recover the missing links of a chain which promise such ample mooring for our faith in God.

We shall still further preface the discussion with our "*honest* infidel," by preparing him for a similar surprise to the one involved in the rediscovery of Lost Israel.

The object of Jehovah, in his dealings with this people, was to remove it from Palestine, obliterate its paths, cover it with temporary loss of identity and then remould it into better shape to further his designs.

And so the object now was to remove the sceptre from Palestine and replace it over this transplanted Israel in a way so secretly as to utterly escape attention, even their own attention, until centuries had expired.

Hence a consecutive presentation of the chief incidents in the history of David's line, between the disappearance of "Israel" and the disappearance of the "Sceptre," is also essential to a proper understanding of its broader bearing upon Jehovah's far more general plan of universal human redemption and blessing—if so be there is such a plan, and one founded upon "inspiration."

#### A DOUBLE DILEMMA.

The age which led up to Judah's captivity is a remarkable one, even more so than the one just surveyed, and which heralded the downfall of Israel—it culminated in the actual transplanting of Da



id's throne and lineal seed, and of Judah's royal sceptre and his tribal standard into a place so utterly apart, and in a way so quietly accomplished that they have been effectually hidden there from that day down to this, although ever since we have lived and moved and had our being as a people—the Anglo-Saxons—amid its far renowned and ever widening consequences.

Indeed, so consummately is this particular chapter of Jehovah's Romance written in the Bible, that, although we (Israel) have held it in our hands for fully 1260 years, while Judah has held it for double that length of time, we, both of us, have not only lost sight of our *non sequitor*, but have actually allowed its most prominent characters to vanish unmissed, and its chief heroes and heroines, to be completely forgotten.

We have been wont to acknowledge them as dead and gone !

The broken promises to Judah and David have made no more impression on us than a tinkling cymbal, and so we have continued to *say*, "we hope," amid a myriad broken trusts we could not justify.

How could we have more grossly stultified our reason than by trying to support an irrational belief after its sworn supports had tumbled in decay ?

Alas, we have only been inconsistent and human ; we have believed because of other grounds still firm beneath our tread ; but none the less we have been doing open and deliberate violence to the direct and



oft repeated oath of the Almighty, and have thus not only cut ourselves off from the original supply of straw but have forced ourselves to build the Babel of our Faith out of bricks almost entirely devoid of it, since we have not gathered any for ourselves.

Our structure will not stand unless we build anew whole sections of its threatening foundations ; for from Alpha unto Omega, we find ourselves continually having to apologize for the most literal promises of Scripture, and assenting to conclusions which grope in vain for premises that have been long defunct.

But how, in fact, even those Jews and Christians who have most prominently asserted the absolute integrity of the Scriptures, and have most fearlessly challenged candid investigation, and have most broadly admitted the supremacy of human judgment in weighing evidences, have been able to close their eyes to the fatal hiatus in the special story of David's seed, his sceptre and his throne, is an example of human irrationality without a parallel in religious credulity.

However, such has been the fact, and such is still the fact, not only among the unthinking, but among that more confident class who claim to honour the logic of facts as a means whereby to justify their faith.

Christians can fully appreciate the dilemma of the Jews of the present day, and freely wonder how they can retain any faith in any of their scriptures while

they reject the Messiah whose arrival their own prophets placed at a specific time long since expired! And they moreover profess to understand quite well, the necessary growth of infidelity and liberalism in scattered Judah's ranks.

Christians regard the Jewish position as suicidal to faith, in that it persists in faith long after the standing guarantee has been withdrawn.

But they in turn must not forget that outside of their own ranks there is also a truth loving and consistent class which is relatively quite as preponderating, and who view with equal wonder the blindness of both Jewish and Christian ratiocination, and who look confidently to their certain overthrow unless far better bulwarks are provided.

Let us therefore strive to re-erect some of the bulwarks whose foundations God himself prepared, and laid down far too deeply upon solid rock to be longer clouded over with mere spiritual superstructures.

We have seen "Israel" pass through the fierce Assyrian furnace, and struggle out into the wilderness beyond; if our story is to continue, we must pause awhile to study Judah's preparation for the still more fiery one of Nebuchadnezzar, and see if David's sceptre may not have withstood the blast.

We are pointedly told that Judah failed to profit by the example, aye, we are even told, that "backsliding Israel justified herself"—(and in captivity this must have been!)—"more than treacherous Judah!" In due time, therefore, Judah too was

rooted out of Palestine. This was the Babylonian Captivity.

### CAPTORS AND CAPTIVES.

In order, therefore, the better to read subsequent events, let us devote ourselves to a rather more careful historical survey of the scenes and actors in each "Captivity."

We may not manufacture incidents, of course but perhaps we shall be able to present them, in this novel light, with new significance.

In the days immediately preceding the Assyrian Captivity, (*i. e.* that of the Ten-tribed Kingdom) there were but two important sceptres controlling the central part of Western Asia.

These were the Empire of Assyria and the Kingdom of Babylon.

Originally they had both formed parts of a single dynasty, the old Nimrodic one—ruled from Nineveh, though of varying dimensions—until the fall of Sardanapalus.

This event, brought about by the united revolt of Arbaces, the governor of Media, and Belosis, the governor of Babylon, led to the division of the ancient dynasty, and Arbaces, the Pul of Scriptures became king of combined Media and Assyria, while Belosis retained the kingdom of Babylon. (See Study No. 2, page 141-172).

The latter kingdom was at this time but a small province, and was hemmed in and surrounded by

the stronger northern power very much as the smaller Hebrew Kingdom, Judah, was in the same day surrounded by the larger territory of the Ten-tribed Kingdom.

These two groups of internally kindred nations, and which by the clash of arms and mutual conquest were about to put into alternate operation a series of events that have changed the very destiny of man, present many contrasts and some similiarities which would well repay our study, and as deeply excite our admiration. But time and space will not at present permit us to turn aside from what is now far more demanded of us.

#### CONTRASTED GEOGRAPHICAL SITUATIONS.

Let us therefore endeavor to obtain a clear idea of their geographical positions in order to appreciate the full import of what the deportation of the two Sacred Kingdoms into the two secular ones set on foot, for it is of primary importance to a proper understanding of subsequent events, to obtain such a conception, especially of the territory of Assyria, which initiated the sequence.

That of Palestine, and the distribution of its several Tribes, (or states as we may call them), which constituted the parts of its two kingdoms, is quite well known. For the geography of the Holy Land is plainly written in the Bible. Palestine lay north and south, or erect, as it were, upon the map. Split by the Jordan into two natural divisions, "Israel "

occupied all of the eastern portion and all of the northwestern. It also stretched all along the western coast, and back to the central line (Jordan), both north and south of the little interior kingdom of Benjamin and Judah, thus leaving but a minimum of territory to this latter kingdom, and no water front to either of its states save that upon a dead and barren inland sea.

Yet the Dead Sea was Judah's barrier to eastern foes, until Assyria by the captivity of "Israel," had left its flanks completely unprotected, and open to the later conquests of Babylon, which followed in the years of her supremacy.

But the geography of Assyria, while generally similar, was spread out upon a different scheme; it lay upon the map from east to west, or prone upon it rather than erect, and bounded that of Israel upon the east.

It was along the northern boundary of this great empire that deported "Israel" was ultimately located, after her removal from Palestine; let us therefore examine this locality more closely.

It extended nearly from the present Russian Crimea (the Chersonesus) to Cabul, in Afghanistan, and was almost an unbroken line of snow-capped mountains. These included the Caucasus, the Elborz and the Hindoo Koosh ranges of to-day.

Spreading from the eastern end of the Black Sea and a short distance around its northern and southern shores, it skirted in a similar way the southern

end of the Caspian Sea, and formed a natural frontier of doubly military importance to such an aggressive power as Assyria then was. For it not only served as a barrier against incursions into Media from the northern wilderness, but acted as a prison wall around those whom conquest had rooted up from lands far off, and then spread down within its barren confines.

Shortly subsequent to the captivity of "Israel" Assyria had captured this Median territory, and the scattered tribes who dwelt along its conquered mountain slopes had given her no little trouble, and were with difficulty, only, retained in uneasy subjection to the Assyrian yoke. It was at this moment that the results of the conquest of Israel offered an opportunity for a double stroke of policy rarely lost by the vast empires of the ancient East.

This was nothing more nor less than a partial exchange of populations, or at least a displacement and crowding of the unruly Medians by the newly conquered Israelites.

We resort to similar measures nowadays when we exchange, or double up, our own Indian populations, and Russia has but lately accomplished this very thing in this same Armenian or trans-Caucasus region!

### THE WOLF AND THE FOLD.

But the fall of Israel was not effected at a single blow. It was the result of two separate and distinct



invasions, far apart in time, and of a final phase whereby she was in turn, herself, supplanted, in her own land, by strangers.

In the first invasion, *circa* 3263 A. M., Tiglath Pileser descended upon the northern and eastern parts of Israel's domain and took away the half-tribe of Manasseh, and the tribes of Reuben and Gad. At this time he also removed the small adventurous colony established by Dan in the remote northwestern part of Palestine across the Jordan, as well as the flourishing settlements of Simeon which had for some time occupied the pasture lands and slopes of Mount Seir, just south of Reuben's territory.

It is important to note that at this same time the Assyrians also carried away most all of the smaller Gentile and kindred nations who occupied the contiguous eastern borders of Israel. Among them were the Ammonites, the Moabites, the Midianites, the Rechabites, the Edomites and most of the Amalekites and Idumeans.

These captives too were eventually placed upon the southern slopes of the mountain frontiers of Media, particularly along the farther eastern ranges of the Hindoo Koosh and Elborz mountains, and along the plains east of the Caspian Sea.

Now in due time all of these *peoples* escaped from their captivity, and became *Scythians* or "wanderers," a fact which accounts for the numerous "centres" from which these many moving hordes sprang



into simultaneous existence a few generations later, when the migratory age was at its culmination.

Wherever "Israel" is to-day, there, near to her though quite distinct, or strewn along her pathway, we may expect to find the descendants of these Gentile neighbors, and among them, perhaps, the Dutch posterity of Lot, and the Teutonic children of the high and low Iranians—that mixed multitude of Medes and Persians who followed soon in Israel's wake. For in the future, if the prophets wrote with inspiration, these peoples, too, will rise once more to prominence, become fully identified, and be gathered into the inheritance assigned them severally in the days of Peleg, or "division."

The Assyrian captivity was for all of them an anabasis, but from the wilderness wherein they wander still, there yet remains for each of them, as well as Israel, an exodus and a return.

When the Israelites were carried into captivity they were located principally along the western part of the Median frontier, some in Albania just south of the Caucasus, and others in the region of Gozan, also south of these mountains.

These localities have been fully identified with those recorded in the Scriptures, although there is some foundation for the belief that their settlements were sparsely extended eastward along the frontier even so far as Cabul, which takes its ancient name from "the city of the Tribes."

## AN INTERIM.

During the generation which succeeded the earliest deportation into Assyria, the several tribes remaining in the Land of Israel enjoyed comparative quiet. These were the tribes of Asher, Naphtali, Zebulum, Issachar, the other Half-Tribe of Manasseh, Ephraim, and the major portions of Dan and Simeon.

Naturally no regular intercourse between them and the exile tribes was practicable or allowed. Nevertheless, communication was not so difficult nor so absolutely impossible, even under the stringent Assyrian prohibition, but that once in a while reports would arrive from the distant captives, and return messages work their way slowly back to them.

And so it came about that it was not many years before news of the circumstances and localities of their brethren, especially of those about the Black Sea and Armenian regions, became pretty well disseminated through Palestine.

And among the earliest rumors came the information that the adventurous remnants of the two small colonies of Dan and Simeon, which as we have seen had shared the fate of the Tribes with whom they sojourned, had already escaped from the Assyrian yoke to the prosperous colonies of Dan on the Chersonesus, and to those in famous Colchis.\*

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\* When the Fables and Legends connected with these celebrated Black Sea regions shall have given up their secrets, to coming

It was also intimated that a movement thence to the "Isles of the West" was seriously contemplated by some of their more daring spirits.\*

News could arrive from this portion of the exiled people far easier than from those who were situated in the interior, for it came readily through the Euxine and Grecian seas, and was generally brought direct to Joppa, the great seaport of the tribe of Dan, and by the hardy mariners and sea faring men of this now already, almost universal people.

### THE SHIPS OF TARSHISH.

The day arrived in Anglo-Saxon history when the term, an "East Indian Ship," became synonymous with a "Merchantman" of any large description, whether it traded in the east or west, and so it had by those days come about in Israel's parlance that a "Ship of Tarshish" called up similar ideas. The term signified the ship, rather than any special destination or foreign ownership, and the large, long voyaging trading ships of Dan, and of his merchant princes, and their colonies, primarily gave rise to this distinction.

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generations of students, it will be clearly seen that their teachings are purely Israelitish, and their history *Hebrew!*

\* Note well that these were the days that led up to the celebrated Argonautic Expedition," which set out from these very regions and made straight for the "Western Isles." And note also that the very name of the Pilot of this movement, TIPHIS was a prophetic sponsor for *Tea* TEPHI, herself—David's daughter, Jeremiah's ward—who led a later and a greater expedition to the Isles!

Now it is noticeable that these two correlative terms, the modern "East-Indiaman," and the Israelitish "Ship of Tarshish," were generically the outgrowth of the very same trade, since of all places known in the days of Solomon as Tarshish, India herself (or "Eastern" Tarshish) was by far the most renowned, even as she is still the greatest of all the so-called "Indian" marts attractive to the modern world.

But *Western* Tarshish was in those days Spain and the western Isles (i. e. England and Ireland!) So long therefore as the "Ships of Tarshish" had in Palestine a haven, so long the news of what took place upon the very borders of the then known world was fairly current. And so while England harbored "Merchantmen," be they of the East or West Indian service, there will never be a dearth of information from her colonial children.

Similar maritime incentives, navies relatively equal in material and personal, equal enterprise, and common origin, perhaps, account for such a mutual resort to "India" or "Tarshish" for a distinctive appellation for Dan's ancient and modern Merchantmen!

The genius of a Race outlives vocabularies!

#### DELEND A EST.

But with the *final* captivity of "Israel," Joppa became not only lost to Dan, but so completely destroyed that Palestine was thenceforth almost inaccessible to maritime intelligence.

This, the second chapter in Israel's uprooting, took place in 3284-5 A. M. and resulted in the complete deportation of the remaining tribes of the Northern Kingdom.

It was accomplished by Sargon, who swept the land, from the north down to the very borders of Judea, clear of all its remaining inhabitants, and transported them to the same localities where their brethren had been placed.

The Kingdom of Judah was thus left in the solitary possession of Palestine, and belted in by a land whose depopulation was a silent warning that a similar fate awaited her unless she listened to her Prophets.

But there had been two tribes in "Israel," the larger, richer and better part of whose population had *escaped* this wholesale deportation into Assyria. These were the shipping tribes of Dan and Simeon.

Not that they had escaped the consequences of belonging to the doomed kingdom, but rather that instead of waiting to be taken into captivity, they had been driven into self-sought exile.

They escaped into it, for it was a voluntary act of self-expatriation upon their part.

These tribes were most advantageously situated, as well as provided with means, and educated, for an immediate escape from the Assyrian wolf so soon as his approach seemed inevitable and imminent.

And so they took advantage of their opportunity.

although by so doing they were quite as effectually "*lost*" to their own land, as were their less fortunate brethren of the north and east.

Dan's territory lay directly west of "Judah's," and between it and the Mediterranean Sea, which was its western limit. Simeon's lay south of Dan's and also stretched along the coast toward Egypt.

They were pre-eminently the shipping tribes of Israel. Indeed, from days that long preceded those of Solomon, the tribe of Dan in particular had been unequalled in commercial pursuits and in colonial enterprise.

In the earliest days his children had deserted even Goshen in large numbers for the ocean's greater freedom, and this instinct had developed down the generations. So much so in fact that in the days of Israel's captivity, Dan's resting place in Palestine had already been nearly depleted of his hardiest sons.

He had planted colonies from Colchis on the Black Sea to Dannia in the "Islands of the west," and following a custom which he rarely omitted, had named them all from his paternal ancestor.

This was his mode of laying claim to new territory. He had left his name in Egypt (Tanais), and no sooner had he entered into Palestine than, having established his first small timber-hewing colony in the oak and cedar country of Lebanon, he changed its name from Laish into Dan.

It was in recognition of the colonizing and home



depleting policy of this particular tribe that Deborah had already taunted it with the question :

“Why did Dan abide in his ships?”

And it was a pointed question, for they were his very castles of defence, and his constant refuge in all times of trouble. Whatever else he sacrificed, in days of crisis, he never burned *them*, and hence his children never have been slaves.

So sing the children of Britannia still !  
The land that rules the waves !  
And Fair Columbia's daughters thrill  
The echo,—“Never slaves !”

And so it was that Dan betook himself to them in this final and most serious emergency.

It was manifest to his merchant princes that unless they did so speedily, every hope of avoiding the fate of the northern tribes was in vain.

The Simeonites were a people of similar spirit and enterprise, and had long been associated with Dan in maritime adventures. As their territory lay yet further to the south, extending even to the east of Egypt, they were still better protected from the Assyrian attack, covered as they were by Judah also. Hence they had a longer time to make their preparations and set at once about them.

At the first news of the return of the Assyrians to complete the deportation of the Khumree, and to lead the remaining tribes into the northern wilds of



Media,\* and remembering that in the opening attack of these relentless invaders, they had each lost flourishing colonies, these two more favored tribes preferred to try the fortunes of a Sea whose very name implies that it is central to all lands of freedom.

Following, therefore, an example often set them in the history of their peoples, they spread their sails upon the highway of the nations, and permanently left the Centre of the earth for its Circumference!

Their ships were ready.

Almost providentially they had been gathered there against the day of need, and bore them into willing exile.

Now it was among these two tribes that the Canaanites and Philistines principally dwelt,—as servants and in menial positions. (Josh. ix.)

These alien peoples shared in their escape, and dwell with their descendants yet,—dwell with the “*to prove them*,” both to reprove and improve them; perhaps, if that people who most seriously have thorned the sides and pricked the eyes of both ancient and modern Israel, be the Fenian Irish who descend from the Phœnician Canaanite

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\* This was of course only *threatened* in these days, for “Israel” was at first temporarily located on the far east borders of Assyria, nor moved into Media, bodily, until the days of Esarhaddon, when Dan knew the policy of the conqueror, and the contemplated subjugation of Media, and foresaw the measure in time to avoid being entangled in its consequences.

"Hewers of wood" and "Haulers of water," for both peoples, they disturb them still, and fulfil prophecy to the very letter. (See 58th Identity page 129, Study No. 1, Our Race.)

And so it came to pass that when the Assyrians had worked their way, in the process of deportation, down to the coasts of Dan, they found the land more empty of inhabitants than Moscow was in later days unto Napoleon, for Joppa even had been sacrificed—they had reversed the usual method and burned their *harbor* rather than their ships!

Similar surprises met the invaders in the land of Simeon, so far as they could penetrate into its wasted interior, for all who had failed to find ship-ping in their own country had made their way to Egypt, where Tanais was also a favorite haven of the Danite ships of Tarshish; and from thence in due time they also embarked, and soon were on their way to join the others in the Isles.

### "THE ISLANDS OF THE BLESSED."

Two routes, there are, from Palestine unto the Land of Refuge which Jehovah had of old reserved for Israel in exile: the one direct and underneath Gibraltar's frown; the other, long and weary, the overland route which leads by Arsereth and through the northern wilderness; along them both Dan pioneered the way. But now we have chief interest with those who chose the way by water.

The two tribes which had thus taken to their

ships, had agreed beforehand that the islands of the remote west—"the Yarish Isles"—should be their refuge and objective point.

En route some of them paused a while in Spain but others, and particularly the wealthier ones, passed through the Gates of Hercules and soonest reached the British Isles, or "farther Tarshish."

These islands had long been known to them by intercourse with Dannite colonists set there by Solomon. Their principal commodity of trade was tin with which the brass and bronze of the famous Temple of Jerusalem had been made.

The mines of the Cassiterides were still famous and the colonies of Tarshish—"a white or precious stone" (Heb.) set in a silver sea,—were rich and flourishing.

It was then the *Ultima Thule*, far beyond the reach of Gentile sway, so thither they set out.

In Hebrew this sanctuary was known as BRITHAM or "the land of the *Covenant*," and verily Jehovah had a covenant therewith! It has been variously in different ages, called the Land of Souls, of Saints of Destiny, of *Urim*, and of Light. It was the Sacred Isle, and Evergreen as Beulah is. The land of Dan or Pridian.

Favored by the God of Abraham, who had "cut them out," for special and important purposes yet hidden in the unturned leaves of destiny, they reached their goal at the appointed time. Dan settled in the north of Ireland, and their Phœnician fol-

owers and companions gradually spread out in its south, while Simeon landed in the southern part of England.

In the course of a few generations the greater part of the Spanish Dannites again migrated, and joining their Milesian brethren came into Ireland; and so at last all the escaped "wandered" there and called themselves, in general, SCOTS.

The Irish county of Meath was the principal territory of Scotia Major, and Cathair Crófin (later Tara) became their famous capital.

These colonies of Dan and Simeon grew in wealth, enlightenment and civilization, until in later days their fame excited the cupidity of the Cæsars. For while the Simonii, (the Britons), fell under the shadow of the Roman Eagles, but never completely so; for they retired into the fastnesses of Wales while the Dannan Tuaths of Ireland, in Roman days, always dwelt secure, for by *that* time in the history of Innis Fail there had been laid in Ireland, in the Halls of Tara, a Corner Stone whereon a Roman hand has never rested, but which was destined later, as it since has done, to fall most heavily on Roman feet!

LOST !—"NO MORE A PEOPLE."

In a few brief generations, Dan and Simeon, far away in Hyperborean regions, became wholly lost and clean forgotten to their brethren—seven of the tribes—who were struggling in the northern

wilds of Europe; and to each of them the land of Palestine became almost a myth, the stories of its glorious days mere fables.

It was a mutual forgetting, and a double loss of kinship and identity; nay more, a triple one, for Benjamin, the last of the "ten tribes," and Judah left in the Holy Land, remembered them in prophecy alone, and each of them, so separated were they by the veil of Baalism from the ties of true religion had, long before they even left the land, put Judah out of mind.

Moreover, the final phase of the Captivity of Israel, or the act which sealed it as an "accomplishment," was its repopulation by strangers—the Samaritans. This took place under Esarhaddon in 3317 A. M., and denied to the original inhabitants even had they so desired it, every hope of repossession or return.

Then Babylon, not long thereafter, descended upon Judah in *her* turn, and the captivity of the latter, and the resulting utter desolation of the Holy Land,—from Dan to Beersheba!—increased the pallof oblivion had cast upon the scattered seed of Abraham.

But long ere this occurred the Median captives had followed in the footsteps of the small bands of Dan and Simeon who had first escaped, and all the Israelitish tribes in Asia had passed out into the northern wilderness of Europe through the Gate of the Caucasus.

What likelihood was there that, passing through such widely separated and contrasted exits, and each "wanderer" upon a different element, the Tribes of Israel should ever reunite !

What proposition so preposterous as that, though lifted, trodden down, and meted out, yet, one by one, all should at last be gathered in a little Isle, from all the world disjointed,"—and there resume the name, and consciousness of being "Israel," and the Flag, the Sceptre, and the Throne of Judah, the line of David, and the tender mercies of Jehovah!

#### UNNUMBERED AND UNSEALED.

It has often been noticed with surprise that in the census of Israel recorded in 1 Chronicles, no mention at all is made of Dan, his army, navy, or his milies.

It is equally a subject of remark that the name of this tribe is omitted in Revelations viii. where the thousands of Israel are "sealed." Nevertheless Ezekeiel, predicting the still future distribution of the Tribal territories, upon their final return, gives Dan, as if recovered, a most honorable position.

But in the light now shed upon the special history of this Tribe, the reason of these omissions is apparent.

At the making of the Census, Dan was practically away from Palestine; already he had spread into his colonies or dwelt upon the sea; his census could not be taken !



Nor was there any need of "sealing" sons of Dan against the wrath of Rome. His thousands never came in contact with the danger that menaced all the other tribes, for even Simeon, the ancient Welsh, felt need of this protection.

Eldad, an eminent Jewish writer, tells us that "In Jeroboam's day, 975 B.C., Dan refused to shed his brother's blood, and rather than go to war with Judah (!) left the country, and went in a body to Greece, to Javan (the British Isles) and to Denmark."

The learned Grotius also admits Dan's disappearance from the land of Canaan at an early date.

Dr. Wm. Smith, in his "History of Greece" (p. 18) says, "Of all the heroic families in Greece, none was more heroic than that of the Dan-ans of Argos."

Keating, in his "History of Ireland" says, "The Dan-ans were a people of great learning and wealth; they left Greece (?) after a battle with the Assyrians (!) and went to Ireland, and also to Denmark and called it Dan-mares, 'Dan's country.'"

In a work called the "Annals of Ireland" it is said: "The Dan-ans were a highly civilized people well skilled in architecture and other arts from long residence in Greece (?) and their intercourse with the Phœnicians. Their first appearance in Ireland was 1200 B.C., or 85 years after the great victory of Deborah, (Jud. v. 17).

Jeremiah refers to a voice coming from Dan (chap. iv. 15) and Mount Ephraim, as if, at that very



time, *i. e.* his own day, Dan dwelt in a "far country."

Dr. Latham, in his "Ethnology of Europe" says: "I think that the Eponymus of the Argive Danaia was no other than that of the Israelitish tribe of Dan: only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat of them as if they were *adscripti-glebæ*, and ignore the share they may have taken in the history of the world!"

Humboldt considered the Greeks as Israelites, and is very clear that the early inhabitants of Ireland were pure Hebrews, and that large numbers of them passed through Lacedæmonia and Spain on their way to the Western Isles. Attest also, John Wilson, Colonel Gawler, Fritz-Gerald, Giraldus, Cambrensis, Rawlinson's Herodotus, Kennedy's Ethnology, etc., etc.

"Portellus in his public lectures in Paris derives the name of Ireland from the Jews, so that Irin is *quasi* JURIN, *i. e.* "the land of the Jews." For he says that the Jews (forsooth!) being the most skillful soothsayers, and presaging that the empire of the world would at last settle in that strong angle *Angleland!* toward the west, took possession of these parts, and of Ireland *very early*, and that the Syrians and Tyrians also endeavored to settle themselves there that they might lay the foundations of a future empire."—*Camden's Britannia* (1551–1623 A.D.).

Verily, all through the ages, has light broken through the gloom which has encanopied God's purposes, and for a moment, now and then, the wisest of OUR RACE have caught a ray of truth, albeit they were not permitted to perceive its full significance.

But unto us on whom "the end of days" is drawing near, the unrestricted privilege is now vouchsafed to read the story consecutively down to the present day, and, if thereby we gain in wisdom, to be forewarned of what else shortly is to follow.

### THE RISE OF BABYLON.

It was now the turn of Babylon to act as God's instrument in the human drama. We accordingly find her rising into prominence amid a sequence of events and incidents which bear the special impress of an overruling Providence.

No sooner had the overthrow of "Israel" been completed, than Sennacherib the Assyrian, carrying out the policy of his predecessors, Arbaces, Tiglath-Pileser and Shalmaneser, turned his attention to the people of "Judah," the remaining Hebrew kingdom.

With the intention, therefore, of destroying it also, and likewise of eventually placing its captured tribes in Media, whither the others were soon after deported, he descended upon them with an overwhelming army.

But the iniquity of "Judah" was not yet full.

This was her day of grace.

It was yet to be seen if she would profit by the fate of "Israel," and turn unto the Lord with a whole heart.

It was, moreover, contrary to God's purposes, which looked toward a complete separation of "Israel" and "Judah," that Assyria should continue her conquests. In the meanwhile, too, Assyria herself had been weighed and found wanting, and her doom pronounced.

Had Sennacherib succeeded, the two Hebrew peoples would have been reunited, would soon have coalesced, and eventually both of them would have been equally "Lost."

God would thus have been left with no recognized "witness" among men; that is, there would have been no prominent and centrally located custodian of his Scriptures, and the authority with which "Moses and the Prophets" have spoken since then, and still speak unto the present generations, would have lost its seal and credence.

It was necessary to preserve these writings continually in the full sight of all mankind, and at the same time to put the several independent sequences of events into operation, which were destined to bring about their complete and final vindication in latter days.

However, it is to the actual plan of history, and not to what else might have been, that we must confine ourselves in order to detect its bearing upon subsequent events.

Sennacherib's army was completely overthrown before he reached Jerusalem (3292 A. M., 704 B. C.) by the direct act of Jehovah, and both Herodotus and Berosus, corroborate the Bible account of the calamity.

As he groped his way back to Nineveh, dismayed at the disaster to his arms, the very motions of the Sun were ominous, for 'ere he reached his Capital, the shadow had gone back upon the "Dial of Ahaz," and all the world was, for a moment, awed.

#### PICKING UP THE COMBINATION.

Upon the failure of his operations against Judea Sennacherib returned to Nineveh, and, at length, directing his attention to Media, completed its conquest. He was as much assisted by Providence in this undertaking as he had been resisted in the former one, for it was the subsequent *transfer* of "Israel"—"the ten tribes"—into the cities of the Medes, incident upon this conquest, and completed by his son Ešarhaddon, that prepared their way of escape into the wilderness beyond—and thus brought about their complete separation from "Judah" and eventually led to their loss.

We have already discussed the chronology of these events in the Second Study of this Series and have pointed out the deep significance with which it bears not only upon secular but upon prophetic history. To that volume we refer the reader. In the mean time it is necessary to call particular atten-

on to the Providential way in which the events which followed close upon the death of Sennacherib were co-ordinated, and lent themselves to further the designs which it is now manifest God had with reference to the major section of his chosen people. This catastrophe was the occasion of a double set of intimately connected sequences of events which must, therefore, be noted ere their several rapidly shifting scenes become again confused.

In the first place, incident upon Sennacherib's death, and immediately thereafter (3316 A. M., 606 B. C.), Media revolted from Assyria, and thereupon the kingdom of the "Medes and Persians" began to crystallize. Secondly, as we have already estimated, and likewise consequent upon this overthrow, "Israel" took simultaneous occasion to escape from Media into the northern wilderness, and thus became "lost" to records (3317 A. M., 607 B. C.) In the mean time, the assassins of Sennacherib, having escaped into Armenia, the kingdom was left to their younger brother, Esarhaddon,—a king who was destined to play a further important role in the noble Hebrew drama. It was Esarhaddon who fulfilled Isaiah's prophecy, given in 733 B. C., upon the very spot where Sennacherib's invading army stood, that "within three score and five years shall the Chaldeans be broken that it be not a people" (Isa. lxxviii. 18, compare xxxiii.) in that, in just sixty-five years, he completed the exile of "Israel" by replacing them with heathen colonists, the Cutheans or Samaritans.

*“She is the choice one of her that bare her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her.”*

*Solomon's Song, vi. 9.*

The Romance Within the Romance  
OR  
The Philosophy of History.



PART II.

TEA TEPHI,

David's Daughter. Jeremiah's Ward.



*“ Her children arise up, and call her blessed; her husband also, and he praiseth her.” Prov. xxxi. 28.*

# THE ROMANCE WITHIN THE ROMANCE.

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## MALUS ORDO SÆCLORUM.

BUT not only did Esarhaddon thus accomplish the final act of "Israel's" deportation; it is also with him that the sequence of events which led to Judah's" eventual overthrow commences. For at the same time that he filled up the wasting territory of "Israel" with strangers, he led Manasseh, the young and wicked king of "Judah" away into temporary captivity to Babylon (2 Chron. xxxiii.).

This however was but a preliminary warning to Judah, for Manasseh repented, and God in due time restored him to his kingdom, while the nation not repenting of their idolatry, was punished for the sins which he had instigated (2 Kgs. xxi.).

In the mean time Esarhaddon, turning his attention to matters nearer home, had conquered the city and empire of Babylon, and had given that impetus to its affairs which, before another century ended, led to its golden greatness under Nebuchadnezzar.

During the 48 years following his death, two kings succeeded both Esarhaddon and Manasseh,

respectively; and in this interval the second Empire of Assyria waned in greatness, proportionally as that of Judah became sunken in idolatry.

In 3371 A.M. 625 B.C. its last king, Bel-zakiriskum, or Assur-ebil-ile ascended, and reigned six years. With him, in 3377 A.M., this "Second Assyrian Empire" ended. He perished in the flames of his palace which he fired when the Babylonians and their allies entered Nineveh, and from this era the Assyrians themselves are as much a "lost people" as the "Israelites" (*vide* "OUR RACE" Study No. 1, page 153-4).

The "Chaldee Babylonian Empire" thus succeeded, under Nabopolassar, the father of Nebuchadnezzar, in 3377 A.M., and the instrument for the new act in the Hebrew drama was made ready. It was with the accession of this king that the "Times of the Gentiles," *now*, thank God! so nearly run out, began their course—the *Malus Ordo Sæclorum*—the day of evil, EVIL, EVIL! and from it also dates the "Call of Jeremiah."

It is important to bear these matters well in mind, for thereby alone can we obtain a clear and comprehensive understanding of Universal History, as co-ordinate and subordinate to that of "Israel," that of "OUR RACE," from the Mosaic standpoint. The reader will therefore turn to the Chronology of the "Chaldee Babylonian Empire," (pages 141-147, Study No. 2) and use it as a *vade mecum* in our further investigations, we shall have no trouble

arriving at the *gist* of what is otherwise inextricable.

We are at last writing "true history," and articulating it upon the only skeleton where the *rational* of every event becomes self-evident at once. The old chronologies are full of errors, since they are non astronomical, and of course there is no "philosophy," nor *raison d'etre*, in their dependent histories.

#### JEREMIAH OF ANATHOTH.

It is now necessary to set forth as clearly as possible, the family relations which existed between Jeremiah and the reigning house of Judah; for unless these relations be thoroughly understood, it is impossible for the student to appreciate the intimate nature of the guardianship he exercised over Zedekiah's daughters.

In our brief recital we shall generally follow the data furnished by the Rev. George Hider in his "Life and Times of Jeremiah," but in the chronology and genealogy submitted have adhered to the results of our own studies and investigations, and shall support them by sufficient references to guarantee their acceptance.

The birth of Jeremiah occurred during the 40th year of Manasseh's reign, (3347 A.M.), and he seems to have been just nine years older than Josiah, (born 3356 A.M.), in the 13th year (3377 A.M.) of whose later *reign* he received his "Commission" as a prophet.

With this slight difference of years, which enabled the former to be the tutor of the latter for a time, these two young men grew up together, and their constant friendship was eventually cemented by a romantic marriage which actually made one (Jeremiah) the father-in-law of the other!

Intoxicated by power and poisoned by Phœnician and Babylonian flattery and idolatry, the early manhood of Manasseh was stained by cruelty of the worst kind, in which Isaiah and other prophets and saintly men and women were massacred. His first twenty-one years of misrule were followed by his sudden conversion while temporarily a prisoner of war, and upon his quickly following release he instituted the final thirty-four years of wise and pious government, of which we have but scanty records.

“At the birth of Jeremiah nearly nineteen of these quiet years had already transpired and the ‘Daughter of Zion’ had wiped away the tears shed over the graves of her martyred prophets, priests and bards, while piety and wisdom were once more breathing freely. Instead of the holy fathers who had fallen, had come up their children, who had become honest and faithful servants of God and the King, and Idolatry having concealed her brazen face, the fear of God again became the stability of the times.”

“These godly courtiers and priests were in the prime of youthful manhood when the young prophet was born, and many of his near relations were not only in the service of the throne but were

allied by blood and marriage to the royal family. Among these we find Shallum, the uncle of Jeremiah, whose son, Hanameel, was probably about the same age as our prophet, and another relative, Ahikam, who was afterwards the prime minister of the kingdom, and the great champion of Jeremiah and his family. Neriah, another relative, must have been somewhat older, as his sons, Baruch and Seriah, became subsequently the prophet's pupils."

## JEREMIAH OF LIBNAH.

According to a Rabbinical tradition quoted by Plumptre, the whole of this family circle, including the most prominent courtiers of Josiah, were lineally descended from the harlot Rahab, and were therefore closely related to the princes of the house of David; but there is not the least worthy foundation for Plumptre's unwarranted suggestion that there were *two* Jeremiahs and *two* Hilkiachs connected with the same court at the same time!\*

Upon the other hand there is every reason to conclude that the Hilkiach who was Josiah's High Priest, and the Jeremiah of Libnah, are identical with Hilkiach, the Priest, and Jeremiah of Anathoth.

In this conclusion we not only agree with Clem-

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\* This savors of the method of the higher criticism which as easily finds *two Isaiahs* (!), and in general multiplies all the characters of Scripture from lack of faith and patient effort to solve its riddles.

ent Alexandrinus and Jerome, among the fathers, but with Eichhorn, Calovrus, Maldonatus, Vossius, Bolen, and others among later authorities, all of whom recognize the identity of the two Hilkiahs. It is more usual, however, to regard Jeremiah as a member of Abiathar's line, and to rest the matter solely on the ground that the latter is known to have possessed "fields" in Anathoth (1 Kgs. ii. 26), where Hilkiah for a time was simply an ordinary priest (Jer. I. 1). In rebuttal of this error it is strongly argued that these properties may have been upon the maternal side *in each instance!* In our own opinion, however, it will be eventually established that Anathoth was in reality the *paternal* inheritance, and fell to Shallum, Hilkiah's elder brother, whereupon Hilkiah himself succeeded to the *maternal* property at Libnah, moved to it, and resided there until elevated to the High Priesthood, by a special act. At any rate it is certain that Jeremiah himself had no legal rights in Anathoth until he was fifty-six years old, when he purchased them from Hanameel!

Both Libnah and Anathoth (1 Chron. vi. 57, 60) are enumerated among the thirteen cities assigned to Eleazer's house of Priests and Levites, and Shallum, the father of Hilkiah, appears to have inherited property in each locality—no doubt by intermarriage. For a while Hilkiah dwelt at Anathoth where lay the paternal inheritance; but, upon the death of his father Shallum, he seems to have



oved to Libnah, relinquishing Anathoth to his elder brother Shallum.

This was evidently after Jeremiah's birth (Jer. i. 1) which occurred at Anathoth during the elder Shallum's High Priesthood, and while Hilkiyah himself was only an ordinary priest in course, but it seems to have antedated Jeremiah's marriage, and the birth of his daughter Hamutal (2 Kgs. xxiii. 31) who eventually became the second wife and queen-consort of Josiah!

It was not until many years later (3416 A.M.) that for lack of heirs, Hanameel, the son of Shallum, Jeremiah's uncle, offered Anathoth to the prophet, who purchased it, and thereupon became the owner of both properties in his own right. (Jer. xxxii. 7).

In addition to the foregoing considerations, we must not ignore the intentional element, which, introduced into this story by the very lack of direct evidence, has always tended to conceal the true relationship which actually existed between Jeremiah and his Ward; nor should we fail to recognize the probability that this misinterpretation of the records was expected to continue until the destiny of OUR RACE had been well worked out in spite of us! For had the case been different it is almost certain that the History we are now writing would have long ago been fully understood, and the lapse in David's line have been bridged centuries ago, which would have thwarted the very intentions of Jehovah!

From these relations it will be apparent that this

great prophet was born into a social circle of the highest eminence, and that the confusion which has hitherto resulted from a misunderstanding of his *double* domicile, is completely dissipated.

However, to complete the demonstration, and to settle this controversy for the future, we submit upon the opposite page a skeleton genealogy showing forth the true facts as they are duly recorded in the Scriptures referred to.

#### CEMENTED FRIENDSHIPS.

The parents of Jeremiah, under inspiration of God, separated him from his birth to the prophetic office, a calling which, particularly in those days, demanded spiritual enthusiasm and courage of the highest order. But the latter were supplied by One who had foreseen his fitness long before his parents! (Jer. i. 5.)

In the year 3359 A.M. Jeremiah married a Levite maiden of Libnah, whither his parents had moved upon the death of Shallum, and, at the early age of thirteen, became the father of Hamutal, who was thus four years younger than Josiah, whom she eventually married. Hamutal seems to have been the Prophet's only child, at least the only one of whom we have any record.

Two years later, or when Jeremiah was fifteen years old, Manasseh died, and the kingdom fell to Amon, the father of Josiah. For a brief period of Terror the Sceptre of David was wielded by his

# THE GENEALOGY OF JEREMIAH, ZEDEKIAH AND HIS DAUGHTERS. JACOB.

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Judah,	Levi,	Gen. xxix. 34.
Pharez,	Kohath,	Gen. xlv. 11.
Hezron,	Amram,	× Joehebed.
Ran,	Aaron,	× Elisheba. Ex. vi. 20-23.
Amminadab,	Eleazar,	× Daughter of Rutel. Ex. vi. 23-25.
Nahshon,	Phinehas,	
Salmon,	Abishna,	
Boaz,	Buhhi,	
Obed,	Uzzi,	
Jesse,	Zerahiah,	
David,	Meraioth,	
Solomon,	Amariah,	
Rehoboam,	Ahitub,	
Abijah,	Zadok,	
Asa,	Animaz,	
Jehoshaphat,	Azariah,	
Johoram,	Johanan,	
Ahaziah,	Azariah,	
Joash,	Amariah,	
Amaziah,	Ahitub,	
Azariah,	Zadok,	
Jotham,	SHALLUM,	
Ahaz,		
Hezekiah,		
Manasseh,		
Shallum		
Amon,	Hanameel of Anathoth	
JOSIAH,	Jer. xxxii. 7. I. Ch. vi. 60.	
ZEDEKIAH,	×	
	JEREMIAH	
	of Libnah.	
	I. Ch. vi. 57.	
	HAMUTAL.	
	II. Kgs. xxiii. 31.	
	I. Ch. vi. 15.	
	Jehozadak.	
	Ezra.—Ezr. vii. 1.	
	Azariah.—Ezk. vii. 1.	
	Seraiah.—I. Ch. vi. 14.	
	I. Ch. vi. 13. 2 Kgs. xxii. 4.	
	II. Ch. xxxiv. 9.	

"The King's Daughters;" among whom TEA TERPHI, as his Ward, went with her great-grandfather, Jeremiah, to Egypt, is still remembered there as "the Jew's daughter" and, having disappeared from thence, re-appears in *Irish Chronicles* as "Pharaoh's daughter" whose son (now) is "containing Jacob's Grandson."

Jaddua, Jonathan, Joiada, Jeshua, Joiakim, Eliashib. Neh. 12. 10, 11.

drunken hands, and in the delirium of power the young king's excesses began to realize the worst days of Manasseh: but happily for the country his violence was most bitterly felt at his own palace, where, stung to madness by his unreasonable cruelty, his own servants struck him to the ground.

The boy Josiah now ascended to the throne at eight years of age, his ascension being at the commencement of 3365 A.M., and the nation began once more to settle down from the terrible alarm that had been created by Amon's violence; for they knew that the real authority of the government would be in the hands of the wise and good men comprising the circle of Jeremiah's relatives.

These tutors under Hilkiash, the father of Jeremiah, and who was soon promoted to the High Priesthood, were careful in training the young king in the paths of virtue and goodness, and from this time we may date the growing friendship of the latter for Jeremiah.

At the age of thirteen Josiah, then in the fifth year of his reign, married Zebudah, the daughter of Pedaiah of Rumah. She was his first wife, and the next year, 3370 A.M., bore to him a son, the unfortunate Jehoiakim (2 Kgs. xxiii. 36).

The following year the King, who from childhood had been attracted by the beauty of his playmate Hamutal, the grand-daughter of Hilkiash the High Priest, sought her hand in a second marriage. She was then a beautiful maiden just budding into

womanhood, and we may be confident that her father, Jeremiah, bestowed her upon his friend most gladly.

She soon became his favorite Queen, and the intimacy between the two families was still further cemented, when, under the influence of these renewed associations, the young king "began to seek after the God of David his father."

The King's reformation seems to have followed almost immediately upon this happy marriage, which marked the seventh year of his reign; for its public manifestation is recorded to have occurred in his eighth year, (2 Chron. xxxiv. 3), which also marked the birth of Jehoahaz, Hamutal's eldest son (2 Kgs. xxiii. 31).

In the twelfth year of his reign the King's enthusiasm reached its climax, and he became a public reformer than whom few are more famous in history, for in this year "he began to purge Judah and Jerusalem from the high places and the groves, and the carved images and the molten" ones that testified to so many former generations of misrule. (2 Chron. xxxiv. 3-7.)

#### JEREMIAH COMMISSIONED.

In the meantime, we may be sure that the young Levite, Jeremiah, had been moved to a serious contemplation of the higher calling to which he undoubtedly knew he was destined, when he should arrive at the legal age of thirty. He was then but



twenty-nine, and no doubt had mapped out a careful line of study for the coming year.

But Jehovah's work was of a special nature in this instance, and contemplated no further delay. So, as the thirteenth year of Josiah's reign began, the all important 3377 A.M., the startling summons was issued,—as startling, to the Prophet, as the "Feast of Trumpets," at the time of which it seems to have occurred!

It was in vain (Jer. i. 6), that the prophet pleaded his "youth,"—that is his *legal* childhood, which apparently debarred him, with sevenfold stringency (Num. iv. 3, 23, 30, 35, 39, 43, 47!) from exercising any such vocation, for at least some months.

He was, indeed, "a lad" in the sense that Benjamin was so designated (Gen. xliv. 31); for in spite of the fact of the ten children (Gen. xlvi. 21), with which the latter entered Egypt, he was, in the eye of an eastern custom, already well settled, "a little one" (Gen. xliv. 20). And it was undoubtedly in this spirit that Jeremiah himself pleaded rather for delay, than a release.

But the Maker is greater than the Law; and although he fulfilled it to the letter himself (Luk. iii. 23), he chose to make an exception in the case of Jeremiah, and so informed the prophet (Jer. 7-10).

We have already called attention (Study No. 2 pp. 155-6), to the supreme chronological importance of this date in General History and Prophecy; but

perusal of the II. and several succeeding chapters of Jeremiah's book, will bear out the statement that his mission to "Judah" (and to "Israel," in so far as Benjamin was its representative), began at once.

### A NEW YEAR'S GIFT.

His words appear to have been particularly heeded by Josiah, who prosecuted his general reformatory work to their completion (2 Chron. xxxiv. 4-7), and in his celebrated eighteenth year was busily occupied in restoring the temple of Jerusalem with the help of Hilkiah, his energetic High Priest.

It was while carrying out this good work, and groping among the treasure chests, that the keen eyes of Hilkiah discovered a cabinet, the door of which had probably been unopened since the commencement of the great persecution in the days of Manasseh.

When it was opened, it was found to contain a treasure greater than all the thousands of gold and silver that were about to be expended in repairing the ruins of the temple.

This treasure was nothing less than a complete copy of the Law, with the five books of Moses, the only copy that had escaped the flames!

This precious discovery was handed by Jeremiah's father to Shaphan, the Secretary of State, who, having showed it to the king, was commanded to gather all the cabinet ministers, and inquire of the Lord what was to be the fate of the nation.



The Prophetess Huldah was appealed to for assistance, and declared the approaching downfall of the nation, but assured the king that it would not occur in his reign.

The result was that a solemn assembly of the people was called, and all the words of the Law were read in their ears, it being the season of the New Year's festival; and at its conclusion the king renewed his oath, and (with the people) made a covenant upon the ancient *Coronation Stone* of BETHEL (2 Chron. xxxiv., 29-33, 2 Kgs. xxiii., 1-3), the same that figured "*as the manner was,*" in the coronation of Joash and of all his fathers (2 Kgs. xi. 14; 2 Chron. xxiii., 13) *and SUCCESSORS!*

"Among the rest who came to this assembly was Jeremiah, who listened with a great heart-hunger, and greedily devoured every word, and who, speaking afterwards to the Lord of this meeting, exclaimed: 'Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart; for I am called by Thy name. O Lord God of hosts.'"

### THE GREAT PASSOVER.

This great discovery was followed by the crowning act of the restoration of the simple and primitive worship of God, namely: the calling of the people to one of the most famous Passovers ever celebrated (2 Chron. xxxv. 1-19). It was held in the same eighteenth year, or about six months after the

discovery of the Law, to wit, at the beginning of the Sacred Year, (3382 A. M.)

About the time of this Passover Jehoiakim, the only son of Josiah by Zebudah, arrived at the age of twelve. He was duly presented in the Temple, as was the Hebrew custom, and, being at the espousal age, he was soon after married.

Thenceforward the king assiduously devoted himself to the prosecution of the task he had begun. Sparing no efforts to make his work complete, he even employed detectives to ferret out all who worked any abominations in the land of Judah, (2 Kgs. xxiii. 24) and soon succeeded in putting down at least all open opposition to Jehovah.

Hence it is very justly recorded of Josiah that "like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him." (2 Kgs. xxiii. 25).

In the mean time the twenty-first year of Josiah's reign drew near, and at its commencement Hamutal gave birth to her second son, the famous Zedekiah, (3385 A. M.) who, in his own twenty-first year, (3406 A. M.) the year from which we date "the Captivity of Judah," became the last monarch of the Davidic Line, of whom any record is preserved *in Scripture*.

However, in the year 3388 A. M. Jehoiachin, the first and probably the only son of Jehoiakim was

born, and thus the *legal* chances of the sceptre remaining in the hands of Zebudah's branch of Josiah's family seemed to be insured.

During the quiet decade which followed Zedekiah's birth Palestine seemed to have fully recovered her vitality and strength.

But after all, the reformation was only an enforced one, and, as all history testifies in similar cases, the sins of Judah broke out afresh so soon as the personal influence of Josiah was withdrawn. Nor is there any doubt that it was on account of her *secret* sins,—beyond the reach of any mere human reformer,—that the fierceness of God's anger continued unappeased.

### THE SECOND COMMANDMENT.

The penalty for the sins of Manasseh and his contemporaries obeyed a universal law, and in due time was literally "visited upon the third and fourth generation"—upon Jehoiakim and Jehoiachin his son, and upon Zedekiah and his sons.

The decree of Jehovah was inevitable, for it had been based upon the foreseen insincerity of Judah's protestations, hence also it is recorded, in terms that expressly recognize the continued distinction between "the two kingdoms":—that "The Lord said, I will remove JUDAH also out of my sight, as I have removed *Israel*," (2 Kgs. xxiii. 27.)

At the close of this decade the reign of Josiah had attained the measure of a normal generation,

and, as the king was but thirty-eight years old, would probably have been much longer, had not a fatal mistake in policy, long foreseen of God, brought it to a sudden termination.

It was in the latter part of the next, his thirty-first and final year, that Pharaoh Necho came up against the king of Babylon, with whom Josiah had formed an offensive and defensive alliance. For in spite of Pharaoh's disavowal of any hostile intent against Judah, Josiah espoused the side of Nabopolassar, the new king of Chaldea.

Probably one of the determinant causes of this alliance was the unwarranted invasion of neutral territory by the Egyptians, for their armies skirted the western borders of Palestine in order to cross it far above Jerusalem, and although the land lay beyond the actual domain of Judah, and had been practically empty ever since the deportation of "Israel," Josiah naturally considered it a piece of bold effrontery.

His army, which shared in his resentment, was in fine condition, and had long been chafing against inaction in a day when all the world was far more familiar with the din of arms than wedded to the blessings of peace, and so the king went out to meet the Egyptians at Megiddo, with the plain intention of cutting off their retreat, and unwisely, without waiting for a junction with the troops of Babylon.

It was in this short and decisive battle that the

king received his mortal wound, and died in his chariot upon the way back to his capital.

All Jerusalem and Judah mourned for his sudden end, and it is very naturally recorded that Jeremiah, in particular, "lamented for Josiah," his own son-in-law! (2 Chron. xxxv. 25.)

### ZERAH VERSUS PHAREZ.

We must now relate the closing act of "Judah's" downfall, which commenced with the tragic death of Josiah. It is divided into several subordinate scenes, and terminates in a final episode, which, like the one that consummated "Israel's" fate, effectually removed the sceptre of David from Jerusalem, and from *eastern* observation.

The House of Pharez, twin to that of Zerah, had, from its birth, been threatened with a *breach* (Gen. xxxviii. 25-30), and the day drew near for making it.

For nearly twelve hundred years, the descendants of Pharez had successfully usurped the privilege of Judah's regal birthright, while those of the twin brother, Zerah, marked from his birth with *the Scarlet-Thread*—emblem of Royalty—had been Scythians and wanderers.

But the star of Zerah was already glowing brightly in the zenith, and, by a most remarkable sequence of events, the leading descendant of this other half of Judah's tribe, was even then being unconsciously prepared for the transfer of the Sceptre, in the Western Isles.

It is no part of our present purpose, however, to attempt to harmonize Keating, Pineda, Feilden and others, and show how probable and possible it is, that Fenusia Farsa, Scythia, and Zerah, are one and the same person, the son of Baal, Jupiter, or Judah, and that Gadelas, the great Milesian progenitor of the Irish kings, was his direct descendant, so well as the forefather of Eochaid, the Heremon, with whom we soon shall have so much to do.

It is sufficient merely to note this, *in passing*, as a strongly mooted side issue, one which possesses peculiar merits and attractions for careful antiquarian research, and one which we shall discuss in the next Study of our series and fortify with new data.

Whether there is sufficient foundation for the Milesian descent from Zerah or not, this line became closely interwoven with the royal one of the Tuatha de Danaans, and the twain of them, in Heremon, were duly joined to that of David's, when his Royal Remnant escaped through the breach that Pharez suffered at the hands of Babylon, and came to "Eron."

#### THE BEGINNING OF THE END.

In the confusion incident upon Josiah's sudden death, it was very natural that the influence of Jeremiah should have led the people of the land to make Jehoahaz, Josiah's eldest son by Hamutal, his favorite Queen, and make him king in his father's stead, rather than his half-brother Eliakim, although



the latter was nearly two years older (2 Kgs. xxiii. 30-32).

But the new King was not worthy of this honor, and as he did evil from the start he was visited with swift destruction. His downfall was no doubt brought about by the plottings of the other faction who turned to Egypt for assistance, as the sympathies of Babylon were known to be with Jeremiah's side of the family.

The death of Josiah had re-awakened the long slumbering jealousies which existed between the rival Queens, and now at last, by dint of broader influence Zebudah's son secured the promise of Egyptian preferment—thus the secret sins of Judah first developed into Conspiracy. Let us therefore continue our sketch of the way in which the long threatened breach descended upon the House of Pharez.

Immediately after the true meaning of the occurrences at Jerusalem had been reported to him, Pharaoh Necho, diverted from his original intention of seeking battle with the Babylonians, turned aside to besiege Jerusalem (3395 A. M., 601 B. C.), in the interest of Zebudah's faction, for he by no means relished the idea of again leaving so strong a city in his rear, now that he knew its tendencies were so decidedly with the Chaldeans.

The city fell without resistance, and Jehoahaz, the son and successor of Josiah, surrendered himself to Pharaoh within three months after his accession to the throne of Judah,



Necho thereupon made Eliakim, the son of Zebudah, the king of Judah in his half-brother's stead, and changed his name to Jehoiakim, laid a heavy tribute upon the land, and departed for Egypt, carrying the captured monarch, Jehoahaz, with him.

The latter appears to have died soon after in Egypt without any posterity, and Jehoiakim, for the next three years, faithfully sent annual tribute to Pharaoh Necho.--(Josephus and the Bible.)

At the time of her overthrow, and of her son's captivity, Hamutal herself was just thirty-five years old, while Zedekiah, or Mattaniah as he was then called, was in the middle of his eleventh year—"ten years old." For the younger Queen, therefore, nothing but retirement remained possible, and this she was not slow to realize. So, withdrawing almost immediately from public life, she soon returned to Libnah with her only son. Here she devoted herself to Mattaniah's education and to the sorrows of her widowhood, occasionally, only, visited by Jeremiah, whose time was now spent mostly in Jerusalem, where his labors as a prophet were daily increasing in magnitude.

It appears that his own wife was now dead, and that the Prophet, then forty-eight years old, was contemplating a second marriage with some one in Jerusalem. This, however, he was immediately forbidden to accomplish (Jer. xvi.), nor does he seem thereafter to have again entered the bonds of wedlock.

## THE FALL OF ZEBUDAH'S LINE.

But this Egyptian king returned no more against the land of Judah, for the "Chaldee Babylonian Empire" had now reached its full development, and Nebuchadnezzar, having destroyed Necho and his power, at Carchemish, and invaded Palestine with a powerful army, at last acquired all of its territory that by previous conquest had pertained to Pharaoh Necho, "even from the river of Egypt to the river Euphrates" (2 Kgs. xxiv. 7.)

The Babylonian conqueror now directed his own attention to the troublesome city of Jerusalem, and soon brought it underneath his yoke. Jehoiakim was at this time bound in chains, and was upon the point of being carried captive to Babylon, but he purchased his release with money, and agreed to pay yearly tribute to Nebuchadnezzar.

The latter contented himself with these promises, and carried away a part of the vessels of the House of God, and certain of the king's sons, and of the princes of the land, who according to previous prophecy (Isa. xxxix. 7) became eunuchs in his palace. Among these were Daniel and his companions.

Jehoiakim now became a vassal of Babylon, and paid tribute faithfully to Nebuchadnezzar during the three succeeding years; but in 3402 A. M., 594 B. C., upon hearing that the king of Babylon made an expedition against the Egyptians, he turned and rebelled against him.

During the four remaining years of his troubled reign Babylon was too much occupied in other localities to attend to the minor affairs of Judah, but in 3406 A.M. 590 B.C. Nebuchadnezzar returned to mete out the long delayed punishment.

He was received with open gates and no resistance, and breaking all faith with those who kept no covenants Josephus tells us that "he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls without any burial." (See Study No. 2, page 161.)

But a single son still remained to Jehoiakim, namely Jehoiachin, whom Nebuchadnezzar (previous to his departure for Babylon) placed upon his father's throne. Then taking with him three thousand of the surviving principal persons, *among whom was the prophet Ezekiel*, he set out for home.

Nebuchadnezzar, however, does not seem to have gotten further than Hamath, his usual base of operations against Palestine, before he repented of his selection. We prefer to discern the possible influence of Jeremiah, and of Hamutal's party in this change of Nebuchadnezzar's mind. Josephus, however explains it as follows : "But a terror seized on the king of Babylon who had given the kingdom to Jehoiachin, *and that immediately*, for he was afraid that he would bear him a grudge because he slew his father, and thereupon should make the county rebel."

Therefore, Jehoiachin, or Coniah as he is elsewhere called, had reigned but three months and ten days, when another Babylonian army, under Nebuzar-adan, as Captain of the Host, returned to Jerusalem, recaptured it and continuing their devastations took from thence the king and his family, and all the treasures of the House of the Lord, and of the king's house. He carried away in fact "all of Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths, none remained only the poorest sort of the people of the land." (2 Kgs. xxiv. 10-11.) This was the end of the hopes of Pharez in *Zebudah's* line—the sceptre of David fell from its hand forever. The catastrophe occurred in 3406 A. M. 590 B. C., and marks the full commencement of the "70 year captivity" of Judah. This date is thenceforth consistently employed by Ezekiel as an *à quo* in his Chronicles and Prophecies, by Jeremiah, and by Daniel in his calculations. (Dan. ix. 2).

But Jerusalem had yet allotted to her eleven further years of grace; and so, before leaving ultimately for Babylon with his spoil and captives, Nebuchadnezzar, who had now himself returned upon the scene, sent down to Libnah for Hamutal and her son. Upon their arrival he made Mattaniah, the last remaining son of Josiah, that is the uncle of Jehoiachin, the tributary king of Judah, and changed his name to Zedekiah, and he also

"made him take an oath that he would certainly keep the kingdom for him, and make no innovation, nor have any league of friendship with the Egyptians."—(Josephus.)

### THE LOFTY CEDARS OF LEBANON.

Of Jehoiachin we read (2 Kgs. xxv. 27) that after he had languished for full thirty-seven years (!) in Babylonian prisons, Evil-Merodach, then the king of Babylon, at last "had compassion on him, and set his throne above the throne of the other captive kings that were with him in Babylon," and that he had a daily allowance given him for the remaining years of his life. These probably were not many, as he was already fifty-five years of age at the time of his release. (Compare 2 Kgs. xxiv. 8, xxv. 27.)

Jehoiachin was the eldest son of Jehoiakim, who was himself born 3370 A. M., and *married* in 3382-83 A. M. Jehoiachin was born in 3388 A. M. The Record in 2 Chron. xxxvi. 9 is a manifest mistranscription by the Scribes, the ך in ם, (i. e. 18,) having been *overlooked*! thus leaving ם only, i. e. 8! If the latter year is chosen for Jehoiachin's age he was but forty-five at his release, but the discrepancy remains, and it is clearly easier to suppose the overlooking by omission, of the ך than its deliberate addition to the ם. The full account found in the LII. chapter of Jeremiah concerning this transaction is as follows: verses 31-34.

"And it came to pass in the seven and thirtieth

year of the captivity of Jehoiachin, king of Judah, in the *twelfth month, in the five and twentieth day of the month*, (sacred of course! as all the years of the Captivity were) *that* Evil-Merodach, king of Babylon in the *first* year of his reign, lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison. "And spake kindly unto him, and set his throne above the thrones of the kings that *were* with him in Babylon, "And changed his prison garments: and he did continually eat bread before him all the days of his life. "And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life."

The above record is of course the work of a scribe, the whole LII. chapter being of the nature of a *postscript* to the scroll; for every one admits that Jeremiah himself had disappeared from Egypt at least fourteen years before this date, and the chapter makes no pretensions to being a prophecy! It is also noticeable that while apparently made up from 2 Kgs. xxv. 27, the latter record makes the date of the month to have been the 27th. We do not think, however, that *these* accounts are essentially discrepant.

The order of Evil-Merodach probably bore the date of the 25th, and the King was released, in due course, upon the 27th. Similar cases of reprieve are occurring daily, as our own prison records show! Finally, from a general calculation, it seems cer-



ain to the author that Evil-Merodach's order was given on the day which in later years became the Feast of Esther, and that the king's release fell, by a similar strange anticipation, upon the Feast of Purim! \*

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\* We must be pardoned for this digression in the midst of such interesting incidents, because it is really of far greater importance than it seems to be if our surmises, published in Study No. 2 (pp. 2, 203-16), with reference to the superlative importance of the period of time comprehended in the current, Civil, and Sacred Hebrew years, Sept. 1890 to March 1892, A. D., are correct. If so then the very date of issue of that volume, Autumnal equinox, 1890, Sept. 15, (Lunar), and 22 (Solar), marks the actual expiration of 2445 Solar years = 2520 Lunar ones, with all the possibilities implied before us! As a fact that publication *did* synchronize with most remarkable Jewish movements, and they still continue unabated! For the request presented to the President upon March 5, 1891, A. D. New Year's Day, in so far as Manasseh's or Jonathan's Administration is concerned,—and looking towards an International Congress to devise means for Judah's return to Palestine is nothing else than the "Jewish Irredentalism" *already anticipated against that date*, in the table opposite page 206 in Study No. 2. The reader is again referred to that Study in this connection; for the possibility that we are close upon Prophetical interpretations of vast import, and the certainty that we are at last upon the *only* TRUE scale of Astro-Chronological years, are fully warranted. Hence, the table given opposite to Page 206 in the study referred to, considered as a Prophetic Scale, (column seven), is either used in its accurate place (as to "shortened" Lunar time) or the 2520 Solar years must be slipped bodily down and count from some important date in Nebuchadnezzar's own reign, perhaps his 2nd year, i. e., it cannot be moved below the Soli-Lunar epoch of September 23, 1919 A. D., or at any rate the whole period *cannot* begin later than some date connected with his typical insanity. Time will soon show which position is correct, and it may be confidently asserted that hereafter



But to return to Jehoiachin's release in the year 3443 A. M. 553 B. C. The very existence of this king at a time, which was but thirty-three years before Judah's *de jure* release from the Babylonian captivity of seventy years, is a point to be particularly noticed, for it is direct evidence that at least down to the year 3443 A. M. 553 B. C., that is at the *close* of the "sacred" year, 3443, David still had a living representative — "a man to sit upon his throne."

The captured kings whom the Babylonians gathered about them were frequently entrusted with subordinate administrations as to their own compatriots in captivity. The text and collateral contexts imply that at least so long as Jehoiachin thereafter lived, he held some such recognized position, and as a duly anointed successor of David, his sway, though limited, and in a foreign land, gives at least a *color* of fulfilment, *which extends for twenty-six years after Zedekiah's own captivity.*

But this is merely of importance to us as a means of spanning these very twenty-six years, during

no one hazards any reputation in boldly announcing the rapidly expiring END OF THIS AGE! For if they do, and if the Suns of the *Coming* Century go down without reply to the question of the waiting ones, "How long, O Lord, How long?" then it will be surely said that OUR God himself "is sleeping," even more soundly than *Baal* was in the days of Elijah! (1 Kgs. xviii. 27.) But we live amid fulfilments already far too startling not to KNOW, if we be "wise," that "SABBAOTH" is not asleep!

which, as we shall show, Jehovah had regard to David's interests in an entirely different direction.

For it is quite impossible that any of this man's, *Coniah's*, posterity should ever after have attained unto the liberated Sceptre of Judah!

God had already directed Jeremiah (xx. 24-30), to write him "*childless*," and had expressly said of him that "no man of his seed shall prosper sitting upon the throne of David *and ruling any more in Judah.*" Jehoiachin, (2 Kgs. xxiv. 6-8), is variously called Jeconiah (1 Chron. iii. 16), and Coniah (Jer. xx. 24-30 and xxii. 18, 19, xxxvi. 30); and in view of this CURSE upon his posterity it can *scarcely* be that he is *the* Jeconiah referred to in Mat. i. 11! But even if he is the one, we know, by Matthew's own account that Joseph—who is the one traced to him for *legal* reasons—was only a carpenter in Judah.

It is to Luke, who leads the genealogy *via* quite another line, and brings it down to *Mary*, that the actual trace of David's blood descends to Christ, but not his Sceptre, for Christ does not assume the Sceptre until he comes again!

The daughters of Judah, from the earliest days, looked forward jealously to some special favor from on high. It was generally known among them that some mother of Judah was to save the line of David, and each maiden of this family aspired to the distinction in her generation.

God's providence selected TWO of them, the one—who is the Heroine of our story—to save the *lit-*

*eral* Sceptre,—and the other,—Mary,—to be still more blessed among women!

The former maiden has almost escaped all subsequent notice, though her seed retains the literal Sceptre yet, and holds it in abeyance till the Son of Mary shall return to claim it and to fulfil all covenants that shall then be still outstanding.

When Jehoiachin was led away in chains to Babylon, this earlier Daughter of the house of David was as yet unborn, but ere a further week of years had been numbered to the “withering realm” (Ezek. xvii. 24), this “Tender Twig,” had sprouted in the nursery of Jehovah!

But that it ever “took root downwards and bore fruit upward” has strangely escaped attention till these latter times.

Let us therefore return to the Jerusalem of Zedekiah’s day, and walk amid the desolated paths where David’s cedars formerly had flourished, and see if any lofty fir-tree yet remained in Lebanon whose topmost branches offered twigs of promise to a grafter’s knife.

We have seen the Royal Seed of David reduced to a last and single hope.

Josiah dead, Jehoahaz dead, Jehoiakim dead, and his posterity eunuchs in Babylon, Jehoiachin a fettered captive and his own seed weighted with a hopeless curse. No chance for Judah’s Sceptre here, nor for the tottering throne of David!

Zedekiah and his own immediate posterity alone

remain,— a single cedar in the garden of the Lord, green, and with some few manly boughs, and also with some tender shoots upon its topmost limbs.

But what were daughters in such dreadful days as these?

Perhaps they were the hope of Literal Israel, as in a later day another one of David's daughters was the hope of all mankind!

We shall therefore now consider the closing decade (in so far as it is recorded!) of this unfortunate kingdom.

#### ZEDEKIAH AND HIS CONTEMPORARIES.

Josephus summarizes the incidents of Zedekiah's reign in as succinct a manner as any of the secular authorities thereon. The Bible account is found in the latter parts of Kings and Chronicles, while the books of Jeremiah, Daniel and Ezekiel afford us most valuable emendations by the way.

These celebrated men were all contemporaries and viewed the incidents from diverse standpoints, and with somewhat different ends in view. And one other prophet, Habakkuk, perhaps the least of all the college, in the shortest of his brief historical-prophetic statements, sums up its outcome as if he were a witness to the fact. We allude to that often read and opening "sentence" in the Episcopal Prayer-book:

"The Lord is in His Holy Temple. Let all the Earth keep silence before Him."

It has been claimed (by Glover in his *Remnant of Judah*) that this is a noticeable mistranslation and that when it is read aright, and with the knowledge that Habakkuk was perhaps a contemporary witness of the secret transfer of Jacob's Pillow, Judah's Coronation Stone, or Jehovah's Bethel, to a distant, unknown, "Israelitish," Tabernacle in the West, it is a psalm which epitomizes all that can be said! For truly at the bottom of the scroll whereon the acts of Zedekiah's reign are all transcribed, might Habakkuk subscribe with thankfulness and awe:—

"The DREAM-MIRACLE-STONE has become the House of God! Therefore let all the earth keep silence before Him."

The reference to Bethel is at any rate unmistakable. But we shall not attempt to follow either of these authorities, and shall leave to others far more fitted for the task, the pleasure of combining them all into one unbroken sequence.

Our own purpose is simply to bring out in prominent relief *the scarlet thread* of David's line, which each of the ancient writers either blindly overlooks or considers secondary, or else, assisted by an overruling Spirit, purposely conceals from too noticeable prominence.

Yet none the less the thread is there, in all of them, and traverses the decade, and goes out beyond it without any rupture.

Briefly the story of Zedekiah's reign is one

broken Covenants. Josephus says that he "was a dispenser of Justice and of his duty, for truly those of the same age with him were wicked about him, and the whole multitude did whatever unjust and insolent things they pleased."

He kept faith neither with Nebuchadnezzar, Pharaoh, Jehovah, Jeremiah, nor even with his own cabinet. Hence, naturally, he fell at last between the inevitable circumstances, for which he himself was alone responsible.

We cannot suppose that the prophet Jeremiah failed to do anything that would tend to make the reign of his own grandson prosperous, nevertheless he knew from the messages of God, that his good offices were in vain.

The records show that by exhortation and warning and by exposing himself to the imminent danger of martyrdom, he made every effort that a wise and patriotic statesman of his age and experience could, to avert the calamity that was impending.

The three great prophets of Judah, above alluded to, have left their impress upon this reign and era, and upon all who figured prominently therein, Ezekiel and Daniel in Chaldea, and Jeremiah in Jerusalem.

The two former were favored and personal friends of Nebuchadnezzar, to whom Daniel was a D'Israeli, and the latter was a Prime Minister of Judah like to Bismarck, whose knowledge of affairs had extended from the earlier days of Josiah, down through all



the subsequent ones, to the very end of Zedekiah's reign.

These eminent men belonged to the same school of Ollams and were undoubtedly also known, at least by statesmanship and reputation, to each other.

### NOT WITHOUT HONOR.

The lot of Jeremiah was the common one of Prophets, for, save in his own country, he was certainly not without honor. He was personally as well known to Nebuchadnezzar, as were his captives, Daniel and Ezekiel, and had so often been a special recipient of Babylonian clemency that he became, therefore, an object of suspicion to his own countrymen.

Known by the king of Babylon to be a man of moderate counsel, and to be unswerving in his advice to Judah's rulers that they should submit to the Babylonian yoke, Nebuchadnezzar had met Jeremiah on each of his several descents upon Jerusalem, and had always suffered him to remain in his native country. It was moreover particularly through Jeremiah's influence with Daniel in the court of Babylon that the elevation of his grandson, Zedekiah, had been brought about.

In his private life, as we have seen, this prophet was so closely allied to the royal family of Josiah as to have been almost a daily inmate of it, and at least to have come intimately in and out of the



royal palace during each of the succeeding reigns, which we have already scanned.

We can only imagine in how far he employed so favorable an opportunity to mould the minds of such of its members as were at length destined to become his special Wards.

It is certain, however, that the chief steward of Zedekiah Ebed-Melech the eunuch, was Jeremiah's warm and personal friend, and that they mutually owed each other debts of supreme gratitude (Jer. xxxviii. 7; xxxix. 15).

It is also more than probable that the children of Zedekiah grew up upon this prophet's knees, and his influence upon the younger ones, we may be sure, was marked, and doubtless was assisted by Jehovah, acting from within their hearts.

Jeremiah was also personally known to Nebuzar-adan, the captain or commander-in-chief of the Babylonian Host, and had already shared with him, as a prominent minister of the conquered Jews, the special adjudications which surrounded the overthrow of Jehoiakim and of Jehoiachin, and the original selection of Zedekiah, as the king of Judah.

But as a counsellor to Zedekiah himself, Jeremiah was powerless. "While he heard the prophet [his grandfather!] speak, he believed in him and agreed to everything as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised,

and obliged him to do what they pleased."—(Josephus).

But Jeremiah's prophecies were just as futile to avert the impending disasters as were those of Ezekiel and Daniel, which also found their way, by various channels, to Jerusalem.

Now it happened that while the two principal prophets agreed with one another in what they said as to all other things, that the city should be taken, and that Zedekiah himself should also be taken, nevertheless Ezekiel disagreed with Jeremiah in the details, for the former said that "Zedekiah should not see Babylon," while the latter declared that "the king of Babylon should carry him away thither in bonds."

Hence as Josephus tells us, "because they did not both say the same thing as to this circumstance Zedekiah also disbelieved what they both appeared to agree in, and he condemned them as not speaking the truth therein. However, all the things foretold him actually came to pass, and according to their prophecies," as we shall see anon.

#### DAVID'S DAUGHTER.

The sixth year of the captivity of Jehoiachin now arrived (3411–12 A.M.) and as the civil year with the latter half of which it commenced, drew to its close Ezekiel began to receive a remarkable series of visions. (See page 165, Study No. 2.)

They are detailed at length in the VIII. to the

XIX. chapters inclusive of his Prophecies and must all have occurred between the two dates specifically given in chapter viii. 1 and chapter xx. 1. Among them the now famous "Riddle," propounded in his XVII. chapter, deserves a moment's attention as it concerns *Our* HEROINE!

This particular vision of the sequence seems to have synchronized with the season of Passover, 3412 A.M. with which "the seventh year of the captivity" began, and from certain chronological considerations too complicated to explain without tabulation, and too expensive to tabulate with our present limited means, serves to fix the birth of Zedekiah's youngest daughter, who was no doubt the last of his children.

The king had three sons and two daughters already, and at the birth of the youngest daughter was himself twenty-seven years old. He was just entering upon the seventh year of his reign, which, as shown in Study No. 2, ran with the years of "the captivity," and with Ezekiel's chronology.

The event was a pleasure to the king and queen, who was herself a Princess of the Royal blood, and as the child was very beautiful, they chose for her a well known family name TEPHI, or Taphath (1 Kgs. iv. 11), and endeared it by the diminutive TEA.

The full name was *Tea Tephi*, and familiarly signified "a Tender Twig."

It was particularly appropriate to "the little girl"

which, by the way, is the literal signification of *Taphath* (see Cruden's Concordance), while the addition of the diminutive *Tea* intensified the subtle reference of the entire name to that particular daughter of David referred to by Ezekiel (xvii. 22).

It is not, however, to be understood that Zedekiah and the queen had any possible knowledge of what, at the birth of Tephi, was transpiring, as a vision only, upon the far off banks of the river Chedah.

Their selection of the name was merely one of those strange and overruling providences which men in ordinary parlance called "coincidences," but without which every romance would be soulless. Indeed our interest in the histrionic art itself would flag did we not recognize that the essential element in every human life is the zest begotten out of what we designate as "chance," while at the same time with an inconsistency which is a glaring condemnation of our plain perversity, we never fail to seek it and expect it, with all the earnestness of novelists and play wrights.

The root *תפ*, *taph*, of the named Tephi, or Taphath, "*an ornament*," signifies "an infant," and is the Hebrew word employed for "*Little ones*" in numerous places in the Scriptures, (Gen. xxxiv. 29; xliii. 8; xlv. 19; xlv. 5; xlvii. 24; l. 8. 21; Exod. x. 10, 24; Num. xiv. 31; xxxi. 9, 17; xxxii. 16, 17, 24, 26; Deut. i. 39; ii. 34; iii. 19; xx. 14

xxix. 11; Josh. i, 14; viii. 35; Jud. xviii. 21, etc. etc. See Young's Concordance.) \*

The diminutive *Tea* seems to be derived from *tsay*, *tsaor*, *tsair*, "little" as employed by Jeremiah in similar cases, (*vide* Jer. xiv. 3; xlviii. 4, "*little ones*,") also Zech. xiii. 7, where this same root is used in the form of *Tsaar*).

And, finally, it should be noted even though we anticipate our tale by so doing, (for our purpose is not merely as a story teller to develop the Romance *within* the Romance of our Origin and Destiny, but to argue out its Philosophy as we proceed)—that, in so far as history is concerned, the discovery of the name of this particular princess is a modern and a western one.

### A MIRAGE EN ROUTE.

Hence, as *raconteurs*, we find ourselves at this moment in the position of voyagers who are helmed towards some distant haven, and are suddenly encouraged by the *looming up* of ports we long to see!

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\* It may also be pointed out that the Greek word *Taphos* (Matt. xxiii. 29) means a *sepulchre*, and that unless we can trace *the Royal line of Judah beyond Tea Tephi*, the literal "Sceptre of David" went down into the tomb with her! Fortunately, however, we can, as it is the intention of this Series of Studies to do; and, by another "strange coincidence," we shall in due time find reason to expect that our best and final proof itself will spring from the very Tomb of Tea Tephi at Tara, where in still inviolated mystery it waits for resurrection! In the meantime we have other and collateral data, sufficient to prove that her posterity still sits upon the throne of "Israel."

In the mirage now before us, the hills of Tara rise in shadowy outlines; and her famous Halls—impatient to respond to melodies as yet in dreams—lift up their battlements! With that unrest which ever quickens latent genius, the soul of music tries her wings, and although at the present stage of our own story, it was in visions only, which were lost when Erin waked, the aspirations still paint their forms upon our sympathetic sky, and lure us into pardonable forecasts.

It is only within the present generation that a few interested scholars, struck with the wealth of Hebrew circumstance that clusters about *Tea Tephî's* entrance into Irish Chronicles, and impressed with the significant legends which connect her with the Spain and Egypt of Nebuchadnezzar's era, have dreamed of identifying her with the maiden whose history we are writing.

Of course these efforts have been ridiculed and belittled; but at last this very treatment has resulted, as usual in such cases, in so intensifying the convictions of a continually growing college of investigators, that few, except a hide bound group of "higher critics," conservatists, and extremists of the "spiritualizing school" have continued to treat them with contempt.

It is, therefore, with the utmost pleasure that we offer to these earnest searchers after truth, a consecutive outline of this lovely story, and are not only enabled to show that its Chronology and Gen-



alogy are impregnable, but to let additional light upon some of the hitherto unsolved Hebrew features of its western chapters.

The derivation of the name, *Tea Tephi*, of this *oriental* "western princess," has always been a *consideratum*,—for it is not Gaelic nor yet Celtic.

Hitherto the best students, (I mean among those, and they number many scholars, who have deigned to search the matter at all), have been convinced that the designation is the Phonetic spirit of a Hebrew name, and perhaps the surmise of Rev. F. R. A. Glover in his "England the Remnant of Judah, and the Ephraim of Israel" has deserved the most consideration.

In a note to his chapter on the Irish Mystery he says: "Tephi, again HEBREW, a pet-name, like Violet,' denoting the beauty and fragrance of all delicious fruits. '*Apples* of gold in pictures of silver' (Prov. xxv. 11; Sol. Song. vii. 8). This word Tephi' appears to be a cognomen—a surname. Tea Tephi was the surname; like Eleanor the Be-loved; Rosamond the Fair, etc. The word does not occur in Irish *at all*."

But this controversy, and this interest, is by no means merely modern, in that we must date it from the current generation; far from it,—for "In the year of our Lord 513, the Irish Kings and Grandees, oppressed by a consciousness that something mysterious existed in the foundation of the ancient monuments of Tara, assembled, with great circum-



stance, to inquire into all that Bards and Senarchie could declare concerning the ancient foundation and the ancient times.

“They devoted themselves to the pious labor with fasting and prayer, for three days continuously but, alas! such had been the destruction of record in the confusion of the times, and the struggle of the Baalitish Priests to recover the ascendancy which they had lost during the time of the Hebraizing of their chief stronghold—this very Tara—that nothing could be ascertained further on the matter in hand *than that it was a subject shrouded in deep mystery*, and connected in some way with the existence of a woman from over the great plain—the Sea—, ‘with a Royal Prosperous Smile,’ and who—such had been the intensity of respect of their ancestors for this illustrious Scion of Royalty, concerning whom, also, there was some ‘mystery’ too deep to be uttered—was buried in a tomb sixty feet long and wide,” a tomb which unbroken tradition asserted to be STILL “inviolated!”

“A Poem or Record was composed upon this occasion by one Amergin,\* Chief Bard to King Desmond, monarch of Ireland in the Sixth Century from information communicated to him by an old

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\* Query.—“Does the word Amergin mean Chief Bard in Irish? not, either Amergin had a very long life, or the name was common among Bards.” As we shall see the first Amergin was the Chief Druid and a brother of Heremon, who married Tea!

Sage called Fintan. The following verses are from a literal translation of this poem as presented to us in the Notes of the Annals of the Four Masters, p. 94.

Temor of Bregia,\* whence so called?

Relate to me, O learned Sages.

\* \* \* \* \*

When was the place called Te-mor? †

\* \* \* \* \*

Was it in the time of Parlothan of battles?

Or at the first arrival of Cæsaire? ‡

Tell me, in which of these invasions

Did the place obtain the name of Tea-mor?

O Tuan! O generous Finnochadh!

O Bran! O active Cu-alladh!

O Dublain! Ye venerable Five

Whence was acquired the name of Te-mor?

It appears to have once been called "Hazelwood," and three other names in succession, the last being Cathair Crofin.

"Until the coming of the agreeable Tea  
The wife of Heremon of noble aspect."

Then was the name changed.

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\* The Kingdom of Bregia, subsequently the English Pale, was part of Leinster, parceled off to constitute the appendage of the Heremonian-Righ, or Pentarch. Hence, doubtless, the name of the Kingdom of Bregia, possibly connected with the aspirations of *Baruch*! (Jer. xlv. 5) who is supposed to have married *Scotá*, the sister of Tea Tephi!

† When was Tea-mair Tea-mair?—*Mr. Petrie's Paper*.

‡ Not Cæsar, but the *Queen* referred to in Irish chronicles.

"A Rampart was raised around her house,  
For Tea,\* the daughter of Lughaidh."

God's House is BETHEL, and this Jewish Princess accompanied Jacob's Pillar, which was "God's house" (Gen. xxviii. 22) of which she was a daughter in an especial manner, *i. e.*, a Representative Entity, the daughter of God's House. *Log* is Celtic for "God," and *Aidh* is "a House," hence *Lughaidh* is God's House!

"We accept the fact without the *parentage* of Lughaidh assigned in this district," says Mr. Glover in 1861; and *we* in 1891, can certainly endorse his position in so far as the *literal* parentage is concerned. Tea Tephi, no doubt, was sung into the Poems of Ireland as the "Daughter of God's House," and in the sense of David's Daughter she most certainly was a daughter "of Zion," "of my people," "of Judah," "of my dispersed," and "of the King," while with the most perfect poetic license, and with the grander license of Prophetic Inspiration, she was indeed the special child of "Bethel."

There were two Irish kings by the name of Lughaidh, but not earlier than A.D. 35, and 335, Lughaidh I. and Lughaidh II., and in later Irish times Lughaidh seems to have been made a man's name just as Bethel was similarly used by the Puritans, as for

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\* Zedekiah's daughter, in Ezek. xvii. 22, Mr. Glover's note

stance Sir *Bethel* Codrington, a Christian name,  
and Sir Richard Bethel, a surname.

The poem continues as follows :

“She was buried outside in her mound,  
And from her it was named Tea-mur.

The seat of the Kings it was called,  
The princes, descendants of the Milesians :  
Five names it had ere that time.  
That is from Fordruin to Temor.

I am Fintan the Bard ;  
The Historian of many tribes:  
In latter times I have passed my days  
At the earthen fort above *Temor*.” \*

“Such was the substance of the record concerning which inquiry was made and, which was declared 513 A. M.), about 1082 years after the facts had occurred, (3431 A. M.).

“Moreover, some 511 years later, in 1024 (Common A. D.), another celebrated bard, Cu-an O’Cochain, a considerable man, and for a time, once, Regent of Ireland, composed a similar poem upon Tara, and by means of new data, unearthed in the interval, gives us no little additional information on these interesting points. But we reserve selecting from this latter production until farther along in our story, as we have already adduced quite enough to demonstrate that the interest reawakened

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(\* Which is Trim, or TARA !)

in these latter days concerning the story of Tea Tephi is by no means without honored precedent all down the ages!

However, for the present purposes of the story we are writing, such was the birth of Tea Tephi. It was a simple, family affair, and no one could have then divined, perhaps not even Jeremiah himself, with all his favored prescience, that the "tender suckling," יונק-יונקת, the *yoneq yoneqeth*, born into the line of David in the year 3412 A. M., was destined, in the councils of Jehovah, to become, in later years, the mother of the Western branch of Judah's line of kings.

In the immediate time the Eastern branch had reached its fated crisis, and, with every vice that dooms a political fabric to ruin, it took the final downward path.

### JERUSALEM DESTROYED.

And thus the priceless years of grace ran on, and out.

Jerusalem was filled with false prophets, confusing advisers, iniquity, and utter unbelief; her cup was full, and so Jehovah bade her drink it to the dregs. Zedekiah, vacillating in every direction, at last made the fatal error which caused his speedy overthrow.

Truly whom the Gods have doomed, they first make mad.

After, therefore, Zedekiah had preserved his com

act of mutual assistance with the Babylonians for eight years, <sup>she</sup> he deliberately broke it. <sup>"God's will be done"</sup>

This brought the army of Nebuchadnezzar once more about Jerusalem, and this time they came in upon its utter devastation.

But Egypt hastened to the assistance of its newly recovered ally, and invaded Judea with the purpose of raising the siege.

Nebuchadnezzar was thus diverted from his undertaking for a while. Departing therefore from Jerusalem, he met the Egyptians in battle at Gaza, utterly defeated them, and drove them out of Syria.

In this interim Jeremiah attempted to escape into Anathoth, whose title deeds he was later on directed to purchase, with such pointed ceremony, and to give to Baruch for concealment (Jer. xxxii.); but he was captured by the opposing faction, exposed a while in the stocks, and then cast into prison.

The victorious and determined Babylonian army now returned to the attack of Jerusalem with complete confidence, and renewed their lines of circumvallation under the experienced generalship of Nebuzar-adan.

The story of the siege is but a dreadful counterpart of others which have been visited upon the Holy City, and at last God shortened it.

The city fell, and Zedekiah, true to the last to its uncertain character, leaving it to its fate, deserted from it, with his wives and children, a few of his captains, and his friends.



The Babylonians, however, pursued and overtook him not far from Jericho, and encompassed him about. The account of Josephus is now so graphic that we shall follow it.

“But as for those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him and dispersed themselves, some one way and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives, and brought him to the king [at Riblah].

“And when he was come, Nebuchadnezzar began to call him ‘a wicked wretch, and a covenant breaker and one that had forgotten his former words when he promised to keep the country for him. He also reproached him for his ingratitude, that when he had received the kingdom from him who had taken it from Jehoiachim and given it to him, he had made use of the power he gave him, against him that gave it: but, said he, ‘God is great who hateth that conduct of thine, and hath brought thee under us.’ And when he had used these words to Zedekiah, he commanded *his sons* and his friends to be slain [2 Kgs. xxv. 7 : Jer. xxxix.], while Zedekiah and the rest of the captains looked on, after which he put out the eyes of Zedekiah, and bound him and carried him to Babylon.

“And these things happened to him, as Jeremiah and Ezekiel had foretold to him, that he should be



ought and brought before the king of Babylon, and should speak to him face to face, and should see his eyes with his own eyes ; and thus far did Jeremiah prophecy ; but he was also made blind and brought to Babylon, but did not see it, according to the prediction of Ezekiel."

Josephus then winds the moral of the matter thus:—which as it equally is also moral to our reader story, we are likewise constrained to transcribe now:—"We have said thus much, because it was sufficient to show the nature of God to such as were ignorant of it, that it is various, and acts many different ways, and that all events happen after a regular manner, in their proper season, and that it foretells what must come to pass. It is also sufficient to show the ignorance and incredulity of men, whereby they are not permitted to foresee anything that is future, and are, without any guard, exposed to calamities, so that it is impossible for them to avoid the experience of these calamities."

Nebuchadnezzar's army now completed the work of destruction (3416 A.M., 580 B.C.), for Nebuzar-dan, the captain of his host, "burnt the House of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

"Now the rest of the people that were left in the city, and the fugitives that fell away to the king of

Babylon, with the remnant of the multitude, did Nebuzar-adan carry away. But the captain of the guard left some of the poor of the land to be vine dressers and husbandmen." (2 Kgs. xxv. 9-12. And the gold, and the silver, and the brass without weight, the captain also took away. (13-17.)

"And the captain of the guard took Zeriaah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold, and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city; and Nebuzar-adan, captain of the guard took these, and brought them to the king of Babylon in Riblah, and the king of Babylon smote them, and slew them at Riblah in the land of Hamath."

*"So Judah was carried away out of their land."* (2 Kgs. xxv. 18-21.)

This was the consummation of the Captivity which had begun, as we have seen above, in 340 A. M.

### "THE LAST KING OF JUDAH."

And thus the threatened end had come. "Israel had gone into obscurity, but "Judah" had failed to profit by the example. We are even told that "Backsliding Israel had justified herself" (and

*captivity this must have been !*) "more than treacherous Judah," so in due time she too,—“Judah,”—was rooted out of Palestine.

After the death of all his sons, the branches of the lofty cedar, the royal trunk itself was felled and left to wither and dry up. Zedekiah, taken blind and bound in brazen fetters unto Babylon, at length died in its prisons, and with him, so far as Bible Records go, and so far as the Jews now with us, or those marshalled by Josephus, can explain by unbroken records or by any records, the Sceptre disappears, for according to all adopted records "*he was the last king of Judah !*"

From that day unto this there has never been a child of David, sceptre in hand, seated as king, and ruling as such, *in Jerusalem*, nor can believers in the promise, outside the pale of those who accept the Anglo-Saxon identity with Israel, bridge this hiatus, in the Sceptreed line of David and Judah, even to the Saviour's day !

However much they may assent to the force and verity of such moralizing as just quoted from Josephus, they are utterly unable to make aught but an apology for God !

And here too we must press the assertion that Jesus Christ did not come, at that time, to rule, nor did he take the Sceptre when he at length did come.

He positively refused it, although he admitted unto Pilate that it was his of right.

At his future return, however, it is universally predicted and believed by all the faithful that he will assume this Sceptre!

There is a mystery here and its solution is the *Anglo-Saxon RIDDLE!*

What *became* of David's Sceptre?

Where *was it* during the "Sixty-nine weeks," the while the Star of Bethlehem delayed?

Hath *rest* (Shiloh), yet come to "Israel," or "Judah," and if *not* where is that Sceptre NOW?

The covenant of Salt was unconditional, the blessing of Judah was of grace, hath Jehovah nevertheless forgotten David and repudiated his own eternal oath?

Shall a man plead for the meaning of the Almighty?

Hath He this need, forsooth, who hath disposed the course of history?

Is Jehovah a man that he should lie? or a Son of Earth that one should wrench interpretation for his plainest words?

May God, may even man himself so long as reason is retained, forbid the thought, and argue logically if in earnest to convince!

But Mr. Ingersoll would tell us there is *no* Jehovah, and that this oath and blessing were but the breath of Hebrew vanity and fiction.

Mr. Ingersoll's credentials, however, have no seal nor signature; we must go elsewhere for authority, and we prefer to follow in the leadership of

one\* who after Mr. Ingersoll's late and most beautiful eulogy on President Lincoln, so pointedly reminded him that he had left God entirely out of that life which, while it saved the integrity of Manasseh's union, gave up its own, from first to last, in conscious trust to Providence.

"THE KINGDOM."

As we correct the final proof for this present study, there comes to hand the most succinct *précis* of the Origin and Destiny of Our Race which it has been our good fortune to have seen. It is from the pen of Dr. Beverly O. Kinnear, and appears in the Jewish Messenger of March 20, 1891,† and is significantly entitled "An Epistle from 'Israel' to Judah.'"

In this concise article the doctor makes a very strong point as to "THE Kingdom," which, as it is not only unique but a fresh premise in the general argument merits an immediate recognition, with due credit to the writer and the Jewish Periodical which admits it into its columns.‡

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\* Senator Joseph R. Hawley.

† A date of note, in that it is the Vernal Equinox, or the first day of Solar New Year (Sacred Hebrew calendar) 5651 A. M.

‡ In a leading editorial the Messenger refers to this letter as follows: "Dr. Kinnear's views on the identity of Israel and the Anglo-Saxon are at least interesting from their novelty and should arouse some spirited debate." Verily, yes, my Jewish Brethren, "should" and WILL, and the end of this debate will be a decision in the affirmative!

The point made by Dr. Kinnear is as follows:

"David's throne was promised in perpetuity over Israel *alone*; not over Judah. Judah's Sceptre was never to depart from over 'Israel' and Israel alone was called '*The Kingdom*.' (1 Kings ix. 5; 2 Chron. xiii. 5-xxi. 7.) These show perpetuity of the throne over *Israel*; and not Judah.

"1 Kings ii. 11-13; xiv. 11-16, etc., demonstrate that the Ten Tribes, or Israel, were alone called *The Kingdom*. They were the larger portion of the chosen race, and from the time of David forward, the prophecies to Israel, are distinct from, and entirely opposed to, those of Judah, until 'Shiloh come;' when the *two kingdoms* are to become One upon the mountains of Palestine, FOREVER (Ezekiel xxxvi. and xxxvii.).

"The promises given to Abraham, Isaac, and Jacob; the prophecies of dominion and strength, through Jacob to Ephraim and Manasseh; those of the same order through Moses and the prophet Balaam, would all seem to point to their fulfilment in the larger nationality, viz., 'The Kingdom' or the Ten Tribes—and not to their realization in the single tribe of Judah."

It is thus clear that although Judah was to hold the Sceptre it was destined to be swayed over "Israel" in particular, and so long as the uberty of might remains in the Word of Jehovah, it is manifest that the mere disappearance of the sceptre from



among the "Jews" by no means precludes the possibility of its translation elsewhere.

Down to the overthrow of Zedekiah it was indeed wielded among, and over, the Jews,—but *also* over Israel *by representation!*—for which express purpose among others, Benjamin had been left behind the *other* Nine tribes of THE KINGDOM."

It is the express purpose of our present labors to set forth the *modus operandi* of this transfer.

#### A PRISONER OF STATE.

Let us therefore now review a bit of the internal political history of these days of Judah's downfall, for its ruling thread will lead us onward into the path we shall have to follow.

When the Babylonians finally conquered Jerusalem its dungeons held a most important prisoner of state. (Jer. xxxviii. 25.)

This was Jeremiah, the Chronology of whose career has been already set in order in the preceding Study of this Series, and of which it now remains to point out the Philosophy.

To such as are following us in our effort to vindicate the history of "Our Race" it is already patent that its most important chapter is covered by the life and times of this Prophet, and that unless we can follow him subsequently to the events recorded in his own writings we are faced with a dilemma from whose horns we cannot escape.

It is essential to the integrity of our faith in Inspi-

ration that the full mission of this prophet *shall be shown to have been literally* CONSUMMATED: and, as by far the most important clause in his commission was "to Build and to Plant," it is certainly not to the credit of those who long ago should have taken the proper measures to fortify "Israel" against the logical outcome of so serious a lapse in the fulfilment of prophecy, that unto this day they have given themselves no concern as to what eventually became of "the Prophet of the Nations."

But failing in this they have most naturally also failed to perceive the inconsistency of continuing to preach,—thereafter more than ever "foolishness" (Prov. xiv. 24) upon premises so undermined!

Fortunately the true history of "Our Race" comes to their relief, and with a vigor not to be suppressed hereafter; and although it begets but little recognition from the pulpit, thus far, it is gratifying to know that the seed which we are sowing finds a welcome soil among "Israelites indeed," and that the "wave sheaves" already gathered are an earnest of the Saxon Harvest soon to tax the garners of the modern Joseph to their utmost capacity.\*

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\* In this connection we may be pardoned for quoting at length an editorial from Frank Leslie's Weekly, Feb. 7, 1891, in that it not only shows how generously this topic is treated by the representative secular press, but cannot fail to encourage many who like the author have in days gone by felt the full burden of a truth despised. In the meanwhile it is significant that we have secured so little interest from the editors of the so-called sacred press! Perhaps they

It is around the story of Jeremiah and his Ward, the "daughter of David"—that this interest chiefly centers, and if its mystery is ever to be solved, as we opine it is, the latter part of Jeremiah's life must be searched out and written.

"His "times" begin with, and completely span those of "the Gentiles;" they form the skeleton of Prophecy; but they also comprehend the syn-

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are not recognize the rounded beauty of a theme whose Justification does no good to the recognized theology of the Pulpit and the higher Critics, and yet from our own experience we assure them that a fairer attitude upon this theme would interest and swell their constituencies.

#### "THE ANGLO-SAXON RIDDLE.

"If Professor Totten, of Yale University, has accomplished nothing else in his popular book entitled, 'Our Race,' referred to in the recent editorial contribution of the Rev. James H. Ross, he has at least succeeded in rescuing his subject from the supreme contempt with which all the efforts of those who for years have striven to identify our genealogy with 'Lost Israel' have hitherto been stifled, and has certainly forced its discussion into an arena where it can confidently expect the opportunity of a fair fight, and where an audience awaits it that will demand fair play among the contestants.

"The subject of the identity of the Anglo-Saxon Race with the Ten Lost Tribes of Israel' has thus, at last, passed its probationary stage, and it is now high time to call a truce to mere ridicule, and to admit the hearing into the sober atmosphere of calm and deliberate investigation. Let us change the venue, therefore, and have no more heers upon this matter; but if any man has facts which can be prayed against the claims set up by this certainly growing school of genuine students, let him duly produce his case in the same dignified manner in which its adherents justify their own position, or let him hold his peace in the audience.

"No one can arise from the perusal of this present treatment with-

chronology of "the little Stone" which is to succeed, as the "fifth" and final empire, to its metallurgical predecessors.

It is as absurd as it is futile to study Daniel's prophecies without considering the testimony of Jeremiah; and to beg the question of Jeremiah's failure to realize all that he was charged to accomplish, is *ipso facto* to waive all right to credence in the exegesis of the writings of his collaterals in the school of Ollams.

out according to the topic a place entitled to the respect it has not fairly won, and which (if wealth of historic, legendary, and genealogical facts, logic, and arguments both *sui generis* and well-arrayed by any criterion) it seems destined to maintain against all opposition.

"Henceforth the question of the real origin of the Anglo-Saxons, who constitute a race indubitably destined to dominate in future ages, merits only the most earnest and searching study from the best and ablest truth-seekers of our day, and the *People* whose dictum in the premises must be the final one will no longer tolerate a sneer unjustified by reasons to which they can accord their common credence."

"The very possibility that we have sprung from an Arcadia so lofty and which is so strenuously maintained by all who seem to have given this subject any study worthy of the name, adds a zest and solemnity to it which but reacts upon all who have no other condensation to advance except their own *ipse dixits*. Hence one can fully appreciate the spirit of Bishop Niles, who says concerning it that 'If the case can be fairly made out, nothing so noble has crowned the scientific, historic or scriptural research of these wonderful days of ours' and at the same time understand how so genuine a scholar as 'Ik Marvel' has caught the writer's enthusiasm."

"We bespeak for earnest willingness, particularly among the Pharisees, to give this full-grown school of original thinkers a chance to state their case before a race which is deeply concerned in the issue."—*Frank Leslie's Weekly*, Feb. 7, 1891.

It is therefore necessary to resume the critical study of Jeremiah's life at the time of Zedekiah's fall, and to see if we cannot recover the thread so long neglected, for it is by no means our intention in the present Series of Studies to neglect issues of such vital importance.

### OUT OF THE PIT.

Hated for his fateful prophecies, and through their wilful misconstruction accused of secretly favouring the Babylonians (Jer. xxxvii.), Jeremiah had at last, as we have seen above, been cast into prison, had soon after been adjudged worthy of death (Jer. xxxviii. 4-5.), and, in the furtherance of this sentence, had been thrown into the deepest and most loathsome dungeon in the city.

Here, starving, and sinking into the mire up to his neck (Josephus), he was about to perish, when Ebed-Melech his Ethiopian friend came to his assistance.

This steward of Zedekiah reported the facts to his master, and by his direction having procured assistance, rescued the prophet from his perilous predicament.

In return for this kindness Jehovah commissioned the prophet to convey a message of special safety to Ebed-Melech (Jer. xxxix. 15-18), on account of which the Jews have a tradition that he did not die, and still count him among the eight referred to in the Talmud, as *translated*!

This legend arose not only from a misunderstanding-

ing of the message, but principally from coupling it with the fact that the Eunuch's place of burial had always been unknown to them!

We ourselves shall probably arrive at a far different conclusion ere we close the present recital, but in the mean time it is fitting here to accord due recognition to this tradition by admitting that Ebed Melech was not buried in the East!

Soon after this episode it appears that the princes were conspiring to have Jeremiah recommitted to the house of Jonathan, and appealed to Zedekiah for permission. They evidently intended to dispose of him. (Jer. xxxviii. 26.)

But in the mean time Zedekiah sent for Jeremiah and held an important and final interview with him in the principal entry of the Temple (Jer. xxxviii. 14-26) after which the Prophet was recommitted to the court of the prison. (Jer. xxxviii. 28.)

The princes of the hostile faction now attempted to investigate this interview, but were misled, and thereafter were too much occupied with other matters, now at a crisis, to concern themselves about the incarcerated Prophet (Jer. xxxviii. 27), who was thus left in the court of the general prison where he abode in quiet until Jerusalem was taken, and where he was eventually discovered by the Babylonians. (Jer. xxxix. 13-14.)

The peculiar clemency with which Zedekiah continued to treat Jeremiah throughout his long period of political trouble, is of course to be



largely attributed to the close relationship existing between them, and as we now know that Jeremiah was actually the grandfather of the king upon his mother's side, no little light is shed upon the matter.

It was in vain that the Prophet's enemies conspired against him under such circumstances, and although, as we have seen, the vacillating monarch was frequently forced to yield apparently to their importunities, nevertheless it is quite natural that the stronger bonds of consanguinity always conspired to save the old man's life.

However, the prophet's life was in the keeping of far higher powers than merely earthly ones, for he had himself been favored with a similar guarantee of safety from his enemies, at the very commencement of his career (Jer. i. 18-19), with one which ultimately proved to be as potent a safe-conduct out of Eastern affairs, as if in the legend of Ebed-Melech he too had been translated!

It was in these closing days of Zedekiah's reign and while in this comparative quiet, that an important word came to Jeremiah from the Lord. It led to a notable transaction and to one whose prophetic significance is yet future. (Jer. xxxii.)

This was his purchase of Anathoth as a "*goël*;" for he was the *heir* at law.

He conveyed the deeds both sealed and unsealed, to Baruch his Scribe, for burial "in an earthen vessel," expressly stating that in later generations the

“heirs” of Israel should recover them, and implying that these documents should bear witness to their rights.

There is little room for doubt in the light of subsequent developments that these valuable papers will yet be found in the land of the “Goëls,” even in “Meath,” “the little sanctuary” far in the West where their very descendants now exist, and where these “Goëls” speak with “Gaelic” lips fulfilling thus another equally significant prophecy.

### THE SCEPTRE SAFE!

But as the day of Judah’s doom drew on, no doubt early in the eleventh and last year of Zedekiah’s reign, a second, final and superlatively significant prophecy concerning the impending consummation of the Captivity, and the eventual return from Babylon came straight from God. (Jer. xxxiii.)

This chapter is of vital importance in our investigations; hence, for fear that some of our readers may fail to look it up, and read it on the spot, we shall now transcribe it in full. It is as follows:

“Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

“Thus saith the Lord the maker thereof, the Lord that formed to establish it; the Lord *is* his name;

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

“For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

"They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

"And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

"Thus saith the Lord; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast.

"The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord *is* good; for his mercy endureth for ever: *and* of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.

"Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

"In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hand of him that telleth *them*, saith the Lord.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this *is the name* wherewith she shall be called, The Lord our righteousness.

"For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;

"Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

"And the word of the Lord came unto Jeremiah, saying,

"Thus saith the Lord; If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season;

"*Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

"As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

"Moreover the word of the Lord came to Jeremiah, saying,

"Considerest thou not what this people have spoken, saying, The Lord hath chosen two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be more a nation before them.

"Thus saith the Lord; If my covenant *be* not with day and night, and if I have not appointed the ordinances of heaven and earth:

"Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return and have mercy on them."

It is noticeable that this prophecy was accompanied by a *thrice* repeated GUARANTEE as to the PERPETUITY of David's Throne, which prophecy meant naught, or else meant all that "Anglo-Israelites" maintain it does as to "Our Race," and to its line of monarchs.

At any rate it was a significant echo of Ezekiel's *triple doom* (Ezek. xxi. 25-27), pronounced upon the same Sceptre (*vide* Our Race, No. 1, pp. 200-1) about three and a half years before, and it is as essential to reconcile the meanings of these two prophecies, as it was to harmonize the apparent discrepancies between the fates assigned to Zedekiah by these same Ollams and so fully explained by Josephus.

The reader is now referred to the XX., XXI., XXII. and XXIII. chapters of Ezekiel, which should be read in this connection, as a broad survey of what God then designed as to "Israel," and "Judah" and "the Sceptre"; thereafter he may pursue more naturally the incidents which Jeremiah's prophecy referred to, and whose sequence his own after-history initiated. In the chapters mentioned Ezekiel is replying to a commission of Elders sent to him out of the land beyond Media (verse 1, chap. xx.) where "Israel" then was.

Those who are not utterly incapable of perceiving the plain distinctions between "Israel" and "Judah" will take special interest in examining the contrasted answers given by this Prophet to the delegations of Elders, who, upon several occasions visited him, for instance; in chapters viii.-xiii. the visit of a committee of Elders from the kingdom of *Judah* is described, while in chapter xiv. a similar visit is described from *Israel*. The latter had come down from beyond the Caucasus where the rear





by the express command of Nebuchadnezzar himself!

Jeremiah's own account of his liberation, and its implied latitude, is as follows: "Now Nebuchadnezzar, the king of Babylon, had given *special charge* concerning Jeremiah to Nebuzar-adan, the captain of the guard, saying, Take him, *and look well to him*, and do him no harm; *but do unto him even as he shall say unto thee*.

"So Nebuzar-adan, and the other generals, and all the princes of Babylon, [each one of whom thus seems to have had Jeremiah's safety a matter of special concern!] sent and took Jeremiah out of the court of the prison."

But by some misunderstanding these emissaries brought him to Ramah, still bound in chains, among the other captives. Here, however, the error was amply rectified, and the captain of the guard, who, like Nebuchadnezzar himself and most of Babylon, under Daniel's teaching, was by this time a firm believer in Jehovah," "took Jeremiah and said unto him: The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said, because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now behold, I loose thee this day from the chains which are upon thine hands. If it seem good unto thee to come with me into Babylon, come; but if it seem ill unto thee to

come with me unto Babylon, forbear; behold, a the land is before thee; whither it seemeth good and convenient for thee to go, thither go." (Jer. xl.2-4)

It seems probable, from the double account given of this transaction, that Jeremiah's first act upon being released, was to repair to his own "*home*" (Jer. xlix. 14), Libnah, some twenty-five miles south of Mizpah, where his daughter Hamutal probably resided; for the Prophet had no doubt already secured the release of "the king's daughters," who figure so prominently in the subsequent portion of our story, and, if so, would certainly have been anxious to place them in the immediate hands of their own grandmother, who at this time could not have been more than fifty-six years old.

This journey was made under the immediate protection of Gedaliah himself (Jer. xlix. 14), but upon Jeremiah's election to remain at Libnah the Governor seems to have repaired to Mizpah and reported the facts to the Commander of the Guard.

#### AT THE OLD HOMESTEAD.

Hamutal's residence was probably in the suburb of the town,—not in its busy centre,—some ancestral estate of the house of Levi which had come down to Hilkiyah from generation to generation since the days of Joshua himself, and it is interesting to note that a little place of this very character, only a few miles to the southeast of Libnah, still lies warmly sconced upon the southwestern slopes of

the vine-clad foothills of the so-called mountains of Judea.

Its name upon the maps of Palestine is "Beth Tappuah," a term that almost irresistibly suggests a corruption from an original "House of Taphath" or Tephi! and which with equal force reminds us of the well-known stanza so often used to ridicule the Welsh, and beginning

"I went to *Taffie's House*  
And *Taffie* wasn't home!"

Indeed, this good natured pleasantry, from which the Welsh as a people became known as "Taphs" or "Taffies" is actually reputed to have owed its origin to their great veneration for the Irish Queen Tephi herself!—for she was also theirs as well!

But in the earlier days with which our story is at present most concerned, there did arrive, in grave reality, a time when "Taffie wasn't home!" a time, too, when both the "Beef" and "marrow bone" of Judah's monarchy had vanished with her!

### SAXON FOLK LORE.

The whole of this old folk rhythm is as follows:

"Taffie was a Welsh man!  
Taffie was a thief!  
Taffie came to my house,  
And stole my piece of BEEF!  
I went to Taffie's house,  
But Taffie wasn't home,  
For Taffie was at my house  
And stole my MARROW BONE!"

The soubriquet "Taffie" is usually derived from David (Hebrew, *Beloved*), one of the most common Welsh names, and even from this western standpoint is equally significant, particularly if we bear in mind the fact that our own little Tephî, or "Tephî the Beloved" was herself the "daughter of David," \* and in her own generation was the very "marrow bone," or last hope, of "the Kingdom," "or Beef" of Ephraim (himself "a Heifer") *i. e.* of The Ten Lost Tribes!

Moreover, continuing to read the rhythm as mediæval and even modern myth, it has still further and perhaps quite as significant teachings, in its *western* applications, where the Welsh alone of all the Tribes preserve the ancient name of Khumree, once common to the whole Kingdom, and where in spite of all the vicissitudes of so called *theft*, that have loaded the pages of our history, "the Sceptre" is still *David's*, and "the Prince of Wales" its perpetual inheritor, and where, finally, the indomitable Ephraim, or "John Bull," in his collective capacity has written on the very arms of England his title to the *double* honor! (Gen. xlviii. 22.)

"*Dieu et mon droit*," "God and my *right*."

What "right"?

My BIRTHRIGHT *first*! (1 Chron. v. 1-2), and finally my "*right*" to all the blessings which flow in with David's rule! (2 Chron. xiii. 5.)

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\* The very "Beloved of the Beloved," or the *טף* of *דָּוִד*.

There is a Hebrew fitness to the Folk lore of our Western Isles that has often caused a warranted surprise; but perhaps when we come to read more clearly our title to an Eastern origin, so lofty as the one now urged, we shall perceive far more of truth and history in such tales as the "House that Jack built," and in "Little Bo Peep," in "Jack and his bag of beans," in "Jack Sprat and his Wife," in the "Lion and the Unicorn," in "Jack and his Bean-stalk," in the "Song of a Sixpence," in "Jack the Giant Killer," and in all the other Indo-European legends that survive among us, than we dream of now in our philosophy! At any rate, whether these nursery tales conceal the Saxon Myth or not,—and they are all older than tradition,—they at least afford a ready means of interesting children in our actual story, and, if properly explained, of fixing it correctly in the minds of even grown folks! They will yet furnish texts for many a sermon to be delivered on the mountains of the Heights of Israel, while many a sermon, preached there nowadays, had better far have ended at the reading of its text!

### MOTHER GOOSE FOR GROWN FOLK.

For instance, the story of "Jack and Jill" exactly illustrates the successive fates which befel the "crowns" of "Israel" and "Judah."

In "Little Boy Blue," we still see "Israel" fast asleep!—blind to the Rock whence he is hewn—his

flocks astray. How pointed then this call from out  
the Saxon past:

“Come blow your horn!”

For surely it is time to wake! And

“Dickery dickery dock!”

Has not the *mouse* been long enough in “Israel’s”  
clock? (1 Sam. vi.; Levit. xi. 29; Isa. lxvi. 17.)

Yea, verily, for it is “one o’clock,” and high time,  
at last, for all the rodents to be driven out!

And again; have we not fumbled amid the be-  
ginnings of history, and *to our own discredit*, quite  
sufficiently? Our Japhetic “John-a-Nory,” and his  
*Aryan*ic Gentiles, have monopolized the pages hith-  
erto. But never fear, the nursery story has only  
just begun.

We Saxons are about to tell the world *another*,  
“About *Jack and his Brother!*”  
And when told the story’s done!

But we hear, perchance, some startled reader say  
“does he pretend to claim that “Mother Goose”  
herself was inspired?

Of course not; she too is but the modern phasis  
of a myth. But none the less, these tales, that form  
her present repertoire, represent those which the  
latent wisdom of OUR RACE has deemed worthy of  
survival. And I do maintain that there is *Provi-*  
*dence* in it, through and through. Mother Hubbard  
may be modern, the soubriquet of last century’s



ditor, perhaps, but the tales are not; they are as old as "Punch and Judy"—still the delight of Arabs, and indigenous to the very East, where the "modern" "sons of Isaac" also spent their youth!

However, in the inner sense which recognizes that there are no *accidents* in human life,—and on this basis do we pen these Studies,—these fables of our youth conceal the deepest wisdom of our ancestors, and this, perchance, is why they do not die; they certainly have historical applications of deep portent, and they have lessons to impart of the utmost beauty and solemnity.

Take, for instance, as a final example, the following well known rhyme:

" *Little* \* *Jack Horner*, †  
 Sat in the *Corner*, ‡  
 Eating a *Christmas* § pie;  
 He put in his *thumb*, ||  
 And drew out a *plum*, ¶  
 Saying, What a *big* \*\* boy am I!"

\* Dan'l. ii.; Ezek. xi. 16; Hos. i. 10, etc.

† See 31st Identity, page 97, Study No. 1.

‡ Angleland, French *Angle-terre*, The corner land, The land or island in the Northwest Corner of the Earth, "The Strong Northwest Corner," etc. Deut. xxxii. 26; xxxiii. 17; Isa. xxiv. 15; xlii. 19; xlix. 19; Hos. xi. 10; Zech. viii. 7; Jer. iii. 12, 18; xxiii. 8, etc.

§ What other nation *does, or can*, keep Christmastide as *Saxons* do?

|| The Hand an Emblem of Might, and the *thumb* the strength hereof!

¶ Matt. xv. 24, 1 Sam. xxv. 18, xxx. 12, 2 Sam. xvi. 1, 1 Chron. xii. 40.

\*\* "Big," contracted from *beichog*, *beichiarog*, burdened, loaded,

As a matter of fact, we have in this rhyme, condensed into a nutshell, the very gist and philosophy of "Israel's" present favored circumstance among the nations of the earth! It clearly represents her as the "Little Stone Kingdom" of the "Sons of Isaac," seated in the "angle of the earth,"—eating in gladness *her* "Christmas pie"; for to her ALONE\* of all the nations, came that first and blessed Christmas present; † that through her at length, in God's good time, all other nations might be also blessed—and, whether intended or not (for *no* prophet writes of his own genius, nor comprehends the scope of all he utters §), *yet none the less, the fitness and the application* will endure forever!

### "THE HILL HOUSE ESTATE."

But we must crave our reader's pardon for this long digression, and hasten back to Jeremiah and his visit to Beth Tappuah. The connection of Teph with Tappuah is by no means far fetched; nor is a derivation merely ferreted out in order to bolster up a false position; it is just the opposite,—a fact

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pregnant; Webster says, "figuratively, pregnant as with something portentous; ready to produce, etc. Its ancient meaning was full Josephetic significance (Gen. xlviii. xlix. 22-26; Deut. xxxiii. 13-17). It is only in these latter times that it has obtained a baser value.

\* Matt. x. 26; xviii. 11; Luke xv. 4, 6, 24, 32, etc.

† Luke ii. 1-20.

‡ Gen. xxii. 18.

§ 1 Peter i. 2.

found without leaving our path, and one sufficiently verified by the map itself. In Young's Concordance, *Tappuah* is derived from תפוח, *an apple*—the very word from which Mr. Glover derives *Tephi*. But as already set forth on page 194, we prefer to obtain it from the stem root itself, טף, *Taph*, *Taff*, or *Teff*, “a little one.” Young also gives the signification of “Hillplace” to *Tappuah*, more literally Hill House.

As we learn from Black's Atlas it is now called *Tef-fuh*: *Tel Tef-fuh*—still quite as near to the House of *Taphah*, *Teffie*, *Taffy*, or *Tephi*, as we should expect after the lapse of 2472 years since it *derived* this especial name from having really been the “house of refuge” of our little Heroine—then but a child of four!

Nor can even this be regarded as a mere surmise, or a groundless assumption, when it is fairly weighed against several parallels found in the life of this very maiden. Indeed, wherever either history or tradition tells us that she sojourned, there they are equally explicit in stating that the place itself was actually named for honor of her presence. For instance, we shall soon trace her from this Beth *Taphah*, to *Taphanes*, still known to Arabs, only for her sake, and shall follow her from thence to *Tea-mur*, which, as already intimated (page 201) takes its greatest honor from her residence and tomb. She must indeed have been as fair as Solomon's description of his well Beloved:

“An apple-blossom—beautiful as gold:  
And set withal in silver,”

For her fame has never waned wherever she was known, and her very name has ever been a word most fitly spoken. (Prov. xxv. 11.)

All of these places have many names, but none of them are “common” ones, that is, familiar with the people, save those that point directly to the Princess Tea Tephi. So, therefore, while the doctors wrangle, as they still do over all these names, and none of them agree, we are confident that the people will at once recognize the truth and prize it at its worth.

#### CALLED BACK TO RAMAH.

Well, straight out to Tappuah from Libnah went our Prophet,—either *with* his wards, or *to* them, or at least to *one* of them, the sweetest of the group!—and was greeted by Hamutal, whose retired dwelling place had thus far been secure from every molestation.

Of course, the future destiny of Tea Tephi, “the little Apple-blossom,”—was as much beyond the ken of Jeremiah, as it was beyond that of her elder sisters. She was, at this time, hardly old enough to be a “Cinderella,” and many years were destined to transpire before a Prince appeared to claim her hand. Whether the Prophet intended to remain there or not we have now no means of judging, for circumstances made his stay too short to furnish us with any data.

It is probable that Nebuzar-adan did not wholly make this extremely independent act upon the prophet's part, for immediately upon finding out that he had not gone back with Gedaliah, *i. e.* to Mizpah, as he had expected, he seems to have sent for him a second time, and to have urged upon him his far more prudent step.

For as the land was now full of robbers, and his own preparations to leave for Riblah were almost completed, the Babylonian Captain felt perhaps some natural hesitancy in leaving either Jeremiah himself, or the elderly Queen mother, or "the daughters of Zedekiah," so far beyond the protection of the special military guard that he intended to place at Mizpah with Gedaliah ere he departed, and subsequent events fully justified his wisdom.

Jeremiah's own account of this second interview is as follows: "Now while he was not yet gone back, Nebuzar-adan advised him, Go back also to Gedaliah, the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go."

"So the Captain of the guard gave him food, and a reward," ["*rich presents*," (Josephus)], and let him go.

Then went Jeremiah unto Gedaliah, the son of Ahikam, to Mizpah, and dwelt with him among the people that were left in the land." (Jer. xl. 2-6.)

Josephus, relating the same story, adds; that Jere-

miah "desired of Nebuzar-adan that he would set at liberty his disciple Baruch, the son of Neriah, one of a very eminent family, and exceeding skilful in the language of his country," which was done at his request ; and it is highly probable that Jeremiah at the same time extended similar good offices in behalf of Ebed-Melech and with equal success, for these men had been expressly singled out by Jehovah for purposes not yet apparent.

And so at any rate, it came about, that, however we interpret the several accounts of his two interviews with Nebuzar-adan at Ramah, Jeremiah with his party set out under Babylonian protection, and came to Mizpah.

And we shall keep within the bounds of every Biblical and historical probability if we consider the party to have been composed as follows: Jeremiah himself, his daughter Hamutal, the three daughters of Zedekiah, Baruch, and Ebed-Melech.

#### FLOTSAM AND JETSAM.

And for the further purposes of our Romance, as we shall see all in good time, it is important here to note how opportune his arrival was at Gedaliah's headquarters.

It seems that the Babylonian escort, which had preceded him, had learned of the distress of a foreign vessel in the harbor of Joppa, had proceeded thither, and but just returned with the unoffending crew in chains.



The prophet seemed to be strangely exercised so soon as he obtained the details of the matter, and having diligently listened to all the Babylonians could impart he persuaded the officer in charge of the prisoners to delay his return to Ramah, assuring him that on the morrow Nebuzar-adan himself would arrive at Mizpah to give his final instructions to Gedaliah previous to his approaching departure for the North.

In the mean time he interviewed the strangers, who appeared to be Merchants of Tarshish on their homeward way from the ports of Egypt, and assured them of his good offices in their behalf.

Among them was a young Tartesian of striking and commanding presence by whom the Prophet seemed to be particularly attracted, and divining that he was probably the owner of the western merchantman he used his influence with the Babylonian officer to ameliorate his lot at once. Indeed, the Babylonians themselves began to perceive their error and were not slow in releasing all the captives from their chains, although they continued to keep the party under strict surveillance.

Upon the following day Nebuzar-adan himself arrived upon the scene, and the circumstances were duly reported to him by his now somewhat perturbed subordinates who also related the manifest interest Jeremiah had taken in the matter.

So the Captain of the Guard sent for the Prophet,

who admitted his concern, and soon explained the situation to the satisfaction of the chief.

It seems that the ship and its crew had been originally taken for an Egyptian cruiser, manned by Pharaoh Hophra's order for hostile purposes against the Babylonians, a very natural mistake for those to make who had no seaboard of their own. Jeremiah, however, had at once perceived the error, and now easily explained it to Nebuzar-adan, who, moreover, was personally cognizant of his Monarch's ultimate intent to visit Tarshish itself if not to spread his conquests thither.

The strangers were now brought before them, and singling the young Tartesian out of the group, the Hebrew Seer surprised the latter by addressing him in a dialect of his own language, and by evincing a mysterious knowledge of his late disastrous voyage.

In the mean time the latter disclaimed that any hostile intent had led him into the port of Joppa, but rather stress of weather only had forced him to seek shelter there; nor had he visited Egypt, save by accident, for said he, "The ships of farther Tarshish, whence I come, rarely trade with nations east of Port Getulia; we leave the commerce of this inner sea to the Phœnicians, and prefer to guard the Secrets of the West."

At the further instance of the Hebrew Seer the rest of the party were now led away, leaving in the captain's tent only the Prophet, the Babylonian commander and the young Norseman, Formorian.

for whatever title best seems to suit the distant land from whence he evidently hailed.

What thereafter occurred, however, was not generally divulged, but upon the close of the interview Nebuzar-adan gave orders for the immediate release of all the prisoners, and even assisted them to complete their preparations for departure.

It seems that he, Nebuzar-adan, had been fully persuaded not only that the success of Nebuchadnezzar's arms lay in the haste with which this particular party of strangers was dismissed, but that his own personal fortunes were in some way mysteriously wrapped up in their immediate safety.

In a few days, therefore, and to every one's relief, the Babylonians who had accompanied them back to Joppa returned to Mizpah, en route to Ramah, and reported that the vessel had departed on her way.

#### PLANS AND PREPARATIONS.

In the mean time Jeremiah and his party had settled down to their surroundings, and although further from his actual base of operations than he would have been at Libnah, still he was quite as free to make and complete such final preparations as were necessary to further the far-reaching projects of Jehovah, with reference to David's Sceptre; and concerning which by this time he must have been to some extent enlightened.

Nevertheless, while there are plenty of intima-

tions scattered in Hebrew literature, which go to show that he and Baruch were deeply involved in affairs which concerned the future of God's people, whatever they accomplished was done so quietly, and with such a consummate tact and Free Masonry, as to awaken no suspicions among the uninitiated while they were in operation, and to leave no trace of anything unusual behind them when they disappeared from the stage of Palestine's affairs.

But we, who now may watch them, as it were in spirit, going in and out among the unsuspecting people of the land, too poor and worried with their own misfortunes to observe them closely, we, who know they had a secret, and were weighed down with a deep and anxious responsibility, perchance by closely studying their actions may detect at least its general purport.

Granted the suspicion, even at a day so late as this, that such a secret existed, and we may be confident it will in due time be discovered and transcribed upon pages which history has left blank for it.

“ It is the Glory of God to conceal a thing,  
But the honor of kings is to search a matter out.”

### CONCEALED TREASURES.

For instance, we read in 2 Maccabees ii. 2 that in view of what was coming upon Jerusalem, Jeremiah had already hidden the Ark, the Tabernacle, and the Altar of Incense; and probably in the same

place he concealed all the other evidences of regality essential to the mission he had yet to fulfil. The whole of this suggestive fragment is as follows:

“It is also found in the records that Jeremy the prophet commanded them that were carried away to take of the sacred fire, and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they saw images of gold and silver with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts.

“It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God.

“And when Jeremy came thither, he found an hollow cave, wherein he laid the Tabernacle, and the Ark, and the Altar of Incense, and so stopped the door.

“And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

“Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses.”

We also know that Jeremiah had charged Baruch, his scribe, with the concealment of similar instruments—the title deeds of Anathoth—sealed and authenticated with the utmost ceremony, and that they were buried by Baruch in an earthen vessel for the purpose of remaining hid for *many days* (Jer. xxxii.), and of being brought out eventually, in the latter times, as evidences of God's integrity. (Isa. xli. 22, *et al.*, xlii. 9, xliii. 9.)

Certain also of Jeremiah's writings have been similarly missing ever since his own day, fragments of which are referred to by Josephus, and in the Macca-bees, and by Christ himself, and complete copies of which are undoubtedly preserved among these valuable archives yet to be produced in the light of all the world.

The learned Rabbi Schwartz, of Cologne, substantiates, from the sources of Hebrew law, the statement of Rev. F. R. A. Glover,\* that "Jacob's Pillow" had the chief place of honor in the Temple, and was used by the High Priest as the *Altar of Incense*, upon which he placed the Censer after using it before the Lord.

All Jewish tradition implies the express sanctity of *this Venerable Stone*, and its preservation down to the time of the Babylonian captivity.

And we further know that *el Sakhrak*, over which

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\* See "England the Remnant of Judah, and the Ephraim of Israel."



he Mohamedans have erected the "Dome of the Rock" (or the Mosque of Omar), originally gained from the Caliph Omar its chief veneration from having been the last known resting place of this monument of Empire, Israel's ancient Coronation Stone.

We shall reserve for a special number in these Studies, the detailed history of this stone, denominated *Phail*, or "WONDERFUL;" it being sufficient to relate here, that it was the veritable "Coronation Stone," or "King's Pillar," whereon "it was the manner" of David's line to take their coronation oath (2 Kgs. xi. 14, xxiii. 3, etc.), and that it was undoubtedly that very "Altar of Incense," which Jeremiah took such pains to conceal, against the day of his ultimate departure for the Western Isle named by himself *Eron*, or Erin, from the Ark he at that same time took to it! (See Josephus, B. ii. cvi. 5).

These that we know of, and all other preparations which were necessary, did Jeremiah, and those who were with him in the secret, make with all due care and diligence during the while they waited for the occasion which was to offer them an unhindered passage to "the Land of Destiny."

#### THE SCARLET THREAD RECOVERED.

But with all these preparations fully made, may we, the modern Race of Isaac's sons, recall the anxious question of our lofty ancestor, as faithful by the

side of still more faithful Abraham, he struggled to the summit of Moriah.

"Behold the fire and the wood : but where is the lamb for a burnt offering ?"

Behold the *Throne* and *Sceptre*, *Ark*, and *Archives*, but where is the "SEED OF DAVID" for a RULER?

Yet, let us still go on together in the faith of Abraham and Isaac, for God who is "*Jehovah Jireh*," had not left a link so necessary out of calculation, and if we turn and look about us we shall find the chosen "Goël" \* caught in the thicket by a Saxon crown of golden locks.

A gentle maiden, beautiful and fair, appears upon the scene.

She is the loveliest and youngest of the several daughters of Zedekiah, whom, as we have seen the Babylonian King had generously spared, although in deference to an inward intimation from on high.

Nebuchadnezzar was not wholly unmindful of the designs of the Almighty, as conveyed to him not only by self consciousness, but by the darker sayings of Ezekiel and Daniel.

Like Cyrus and like Alexander, who in turn succeeded him in swaying the temporary Gentile Sceptre, he was let into light enough to feel convinced that of a truth "the Most High ruleth in the

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\* Hebrew, *heir*.

kingdom of men, and giveth it to whomsoever he will."

Suffice it, however, now to reiterate that he spared these children, *only the Daughters* of Zedekiah, and that they were the last hope of David and Pharez.

From this time onward they are frequently mentioned by Josephus and the Bible, until all of a sudden the records come to an abrupt termination.

They are also always coupled in connection with Jeremiah and Baruch, and, indirectly, all of them with a chosen remnant; and they all disappear at once, together with all trace of the Royal Regalia, and of the sacred things of Israel, so far as Jewish records (Talmud), Scriptures, (the Bible), and History (Josephus *et al.*) afforded us any light.

Now a queen in Israel was as eligible to rule as a Victoria in Britain,—there is no Salic law entailed upon the Saxon crown; indeed, the earliest promise to the human race is curtailed by a limitation, the very reverse of the Salic one, and confers the height of favor on the female sex.

Like then, as Mary, in a later day, was reared of God in David's line to ratify the earlier promise unto Eve, so now, for David's sake, and in a kindred sense, this maiden was selected to save the Royal line, and rear a man to sit upon his earthly throne.

And so we crave continued patience of our readers, while we thread once more the beads upon the scarlet cord we have recovered.

## WAITING AT MIZPAH.

But the affairs of the disturbed Remnant of Judah, which Nebuchadnezzar had suffered to remain behind him under Gedeliah, as Governor of the Land, did not run smoothly save upon their surface.

Quite unbeknown to Jeremiah, there was another scheme at work in an entirely different quarter, and one whose dominating treachery arrived at an unlooked for crisis just as his own more peaceful preparations to plant anew the seed of David in a fertile soil were ripening for final action.

In the disastrous outcome which resulted, all of Jeremiah's secret plans were threatened for a while with complete frustration. However, in the long run, as we shall see, this contretemps reduced itself merely to the proportions of a serious delay, and in effect turned out to be an important and providential disposition, which enabled their plans to be eventually prosecuted to their consummation without any farther risk of detection, although the final debarkation for an unknown, far off country, took place in the most open manner.

All this has since conspired to assist in the better concealment of Jeremiah's ultimate movements, and has so blinded research ever since, by throwing it entirely off of the actual scent, as to stifle even its inception.

These incidents, which we shall therefore now consider, form a special chapter in a story already

so full of remarkable ones, that, were it possible to enhance what the very spirit of interest has supplemented, could only add more and more to the overflow of its unusually romantic character.

While Jeremiah, Baruch, and Ebed-Melech were therefore engaged in their absorbing labors, the daughters of Zedekiah abode quietly at Mizpah, (suggestive name !) with Hamutal and Gedeliah under whose more immediate protection they had been left by Nebuzar-adan.

It is not at all likely that they were as yet informed of Jeremiah's plans with reference to them, although they could not but have seen, with woman's penetrating instinct, how solicitous these well-loved and venerable men were for their comfort and protection, and must have welcomed, in such dreary times, the somewhat rare occasions when circumstances brought them all together into closer intercourse in Gedeliah's house.

Entrusted with such weighty concerns one or more of the three had frequently to be away, but it had been arranged between them that at least one of them should always remain with these children as a sort of special guardian.

This lot seems generally, and most naturally to have fallen upon the aged eunuch, whose constant presence could not have been sufficiently obtrusive to attract attention, since they had been used to it from early infancy.

In this way it came about that only Ebed-Me-

lech was personally with them during an exciting sequence of incidents which we are now to relate and which took place while Jeremiah and Baruch were temporarily away, at Anathoth perhaps, or in other quarters where their treasures were concealed.

### A RIVAL CLAIMANT TO THE THRONE!

So soon as the Babylonian Army of Invasion had departed, leaving only a small guard behind them to support Gedeliah in the execution of his governorship and the collection of the tribute, quantities of the Jews who had fled away into the nations bordering upon Judea, began to come together unto him as did also many of the scattered squads of Jewish soldiery under their respective captains, and who having been in the fields as outlying pickets, and observing parties, had escaped the general surrender and disaster.

And when the ability and humanity of Gedeliah who was of noble qualities and family, became apparent to the people, he quickly won the honor and esteem of all about him, so that with the utmost ardor they had set about preparing for the coming winter, and the getting of their sorrowful affairs in better order. (Jer. xl. 7-12).

In general harmony they labored at the task of rehabilitation, and separated into bands, collecting wine, and summer fruits, and oil, and dwelling in the several cities they had taken.



But the Serpent had no pity even upon this disordered Eden.

For it happened that there was a very wicked and crafty man named Ishmael, who during the siege had fled away from Jerusalem to Baalis, King of the Ammonites, and, having remained with him until the days of Gedaliah's governorship, now returned with the secret intention of slaying Gedaliah that he might seize the kingdom over Judah.

In this design he was clandestinely supported by Baalis, who, together with Ishmael, had already attempted to win over several of the Jewish captains, among whom were Johanan and others, but who had indignantly resented their propositions.

Now this Ishmael was of the so called "Royal seed," but simply because he was a direct descendant of Pharez, and of a wealthy, and formerly most influential family.

But his claim to the throne of Judah was only of the very faintest color, he not being at all of David's line, but rather having descended from Hezron, eight ancestral generations before David, and even this only by a very distant and collateral offshoot!

Nevertheless the mere setting up of a "claim," by this man, to the sceptre of Judah, is not only as curious an instance of "the right by reversion" as we have ever had, even in complicated English history itself, but it is thus, and also, a powerful indirect and circumstantial evidence that the state

of affairs with David's Seed at this critical juncture was even as we have already represented it, to wit, that all of its male issue must have been dead, save such as were then hopelessly languishing in Babylonian prisons, and that Zedekiah's daughters were the sole remaining vital hope of David, and thus an object worthy of Jeremiah's most anxious solicitude.

Ishmael's evident intention was to seize and marry the eldest of these daughters and so secure his own assumed right to the sceptre of Judah by adding to it the sceptre of David.

Hence, although the effect of Ishmael was ultimately futile, it is a chapter in our story well meriting *close* attention, and one which, down to the present occasion, has entirely escaped the due consideration and analysis that it demands.

It is curious, too, to note in passing, how complete the genealogies of the Bible always are, down to those generations which require such special study, as the present case suggests. Thus, in Chronicles ii. 5, 21-41 supplemented by the three generations given in Jeremiah (xli. 1) and which enable us to make the junction, we find the complete genealogy of this ancient "Pretender" Ishmael, and though its study is a tedious diversion in our story, which from its thrilling novelty and interest is naturally impatient for the climax, yet we must not fail to do it fullest justice, nor forget the patience with which Jeremiah, interrupted in

the still more engrossing scenes of its actual prosecution, was forced to possess his soul, already wearied to the utmost limits!

This chapter of the Story of David's seed is suffered to be interpolated at this anxious era by Jehovah Himself, and breaks into the Bible account just as it does into our far less graphic modern tale, and it will surely occupy but moments of our time, compared with the months and years of further waiting that it caused his little Remnant, and the centuries through which he has himself been viewing the slow unrolling of the perfect plan of which is so small a part.

### ISHMAEL USURPS THE SCEPTRE.

This Ishmael came twice to visit Gedaliah. Upon the first occasion in the intucalary month of 3416 .M., he merely improved his opportunity to spy out the condition of affairs, and to approach some of the subordinate captains with his treacherous designs.

After his departure Johanan and others, who were exceedingly in love with Gedaliah, at once reported the whole matter to him, and entreated him that they might be allowed to take the initiative, and slay Ishmael, before he could put his own projects into operation.

But to this proposition Gedaliah would not listen, and, following the version of Josephus he frankly told them "that he did not believe what they said

when they told him of such a treacherous design in a man who had been well treated by him, because it was not probable that one who, under such want of all things, had failed of nothing that was necessary for him, should be found so wicked and ungrateful towards his benefactor; that when it would be an instance of wickedness in him not to save him, had he been treacherously assaulted by others, to endeavor, and that earnestly, to kill him with his own hand [would be worse]; that, however, if he ought to consider this information to be true, it was better for himself to be slain by the other, than to destroy a man who fled to him for refuge, and entrusted his own safety to him and committed himself to his disposal."

"So Johanan and the rulers that were with him not being able to persuade Gedaliah, went away; but after the interval of thirty days was over, Ishmael came again to Gedaliah, to the city of Mizpah, and ten men with him; and when he had feasted Ishmael, and those that were with him in a splendid manner at his table, and had given them presents, he became disordered in drink, while he endeavored to be very merry with them; and when Ishmael saw him in that condition and that he was drowning in his cups to the degree of insensibility, and had fallen asleep, he rose up on a sudden with his ten friends, and slew Gedaliah, and those that were with him at the feast; and when he had slain them he went out by night and slew all the Jews that

were in the city, and those soldiers also that were left therein by the Babylonians.

"Now upon the next day fourscore men came out of the country [from Samaria], with presents to Gedaliah, none of them knowing what had befallen him; and when Ishmael saw them he invited them to Gedaliah, who when they were come in, he shut up in the court and also slew them, and cast their bodies into a certain deep pit that they might not be seen, though some of them he ransomed for reward.

"Then Ishmael took captive all the residue of the people that were in Mizpah, and the women and the children, among whom were the daughters of King Zedekiah, and the Eunuchs [among whom was Ebed-Melech] and departed to go over to the Amorites." (Consult Josephus and Jer. xli. 10-17.)

In discussing the Chronology of this matter (*vide* Study No. 2, page 195), we have already shown that it was at the New Year's feast of 3417 A. M. that the traitor Ishmael slew Gedaliah, in the hope that by seizing the King's daughters *he could support his own pretensions to the succession by an alliance which would have guaranteed them!*

And it was a very important new year's festival in that it began the new cycle of fifteen years by which the Hebrew calendars were harmonized.

All of this is still further corroborated by the unbroken custom of the Jews, who ever since the events recounted have kept the Fast of Gedaliah

upon the third day of Tishri, which upon every fifteenth year (as in 1892 A. D.), falls still, as then upon the autumnal equinox, and the very institution of this fast bears tacit evidence to this day, of what was probably, though now wholly lost sight of, the real occasion of its institution—to wit, *the risk that David's line then ran of serious mishap!*

### THE KING'S DAUGHTERS RESCUED.

“But when Johanan and the rulers with him heard of all the evil that Ishmael had done they took with them all their men and pursued him, with the intention of fighting with him; and they overtook him by the great waters that are in Gibeon.

“And it came to pass that when all the captive which were with Ishmael, saw Johanan and his forces, they cast about and deserted in a body, and Ishmael with his eight remaining companions escaped to Baalis.”

In the meanwhile Johanan took those whom he had rescued, even the whole residue of the people and the women, and children, and KING'S DAUGHTERS, and Eunuchs, and Ebed-Melech and his men of war, and hastened to Mandra, near Bethlehem where they abode that day. For it was now determined to fly into Egypt, for fear of the Babylonians, whom they believed would certainly slay them because of all that had occurred.

Now while they were under this deliberation Johanan, and the rulers that were with him, can



pon Jeremiah, who, with Baruch, had apparently just returned from the final one of his several long and secret journeys into the wilderness, and had learned with consternation only a part of what had happened in his absence.

The Prophet, delighted with the safety of his special wards, over whom Ebed-Melech's charmed life (Jer. xxxix. 15-18) had been a talismanic guardian, and confident for his own and Baruch's for similar reasons (Jer. xlv. and i. 17-19), and even more so for the safety of the chosen seed, listened attentively to a full account of all that had transpired and of their determination to escape into Egypt.

### JOHANAN REVOLTS FROM JEHOVAH.

Jeremiah, however, was confident that no harm would happen to them from the Chaldeans, for what so clearly was not their fault, and was equally convinced that he could explain the affair to Nebuchadnezzar's agents so that Baalis and Ishmael would be speedily punished.

He was opposed to the Egyptian proposition, but nevertheless, at their earnest instance promised to make direct supplication to the God of Israel for them, and keep nothing back from them of His reply.

And they in turn took upon themselves a solemn oath, to obey in all respects the answer—be it what it might.

To make now the long and interesting matter

short, which is detailed at length in Jeremiah xlii the answer of Jehovah came to him in ten days and was a pointed injunction against the proposition to escape to Egypt, coupled with a positive doom pronounced upon any and all who should set their hearts to disobey.

But in spite of all this, Johanan and the rulers gained over the majority, and recklessly determined to disobey the voice of the Lord.

So they took by force all those who were opposed, and all who were undetermined, saying unto Jeremiah "Thou speakest falsely," and "Baruch setteth thee against us."

And they seized him, and Baruch, and Ebed Melech, and the King's daughters, and, together with all the men, and women and children, and every person that Nebuzar-adan had left with Gedaliah, they set out for Egypt.

And behind them Judea was as desolate of inhabitants, and Ramah of the children of Rachel, Samaria had been a century before. (Jer. xliii. 5, 2 Kgs. xxv. 26, Josephus *et al.*).

"And so they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they even to Tahpanhes."

This double wickedness which added wilful perjury to bold defiance, was the final act that filled their measure of persistent disobedience, and for long foreseen of God, the breach descended upon Pharez's house.

By it these "children of Taphanhes broke the crown (Jer. iii. *et al.*), and as they crossed the river Egypt, the throne of Judah began to "overturn" for the *first* of those momentous THREE thrones mentioned in Ezekiel \* (xxi. 26, 27).

But not all were guilty; God had reserved a Royal Covenant for his servant David's sake.

It was by God's command that Joseph, in a later day arose with Mary and her young child and fled from this same Bethlehem to Egypt, nor was it without his protection that Jeremiah and his friends and special Wards were taken there despite themselves.

---

\* "I will overturn, overturn, overturn," etc. *i. e.* from Palestine to Erin, from Erin to Scotland, and from Scotland to England, where it waits for HIM whose right it is to rule the Nations! See Study No. 1, page 200.

TO BE  
CONTINUED.

~~~~~  
*Vide Page*

277.

## A PROPHETIC RIDDLE.

*"As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote ninety-four books.*

*And it came to pass, when the forty days were fulfilled, that the Highest spake, saying; The first that thou hast written publish openly, that the worthy and unworthy may read it; but keep the seventy last that thou mayest deliver them only to such as be wise among the people; for in them is the spirit of understanding, the fountain of wisdom, and the stream of knowledge. And I did so."*

*II. (IV.) Esdras, xiv. 43-80*

# OUR RACE:

ITS ORIGIN, ITS DESTINY.

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EDITORIALS.

*“ He who knows not, and knows not that he knows not, is a FOOL—shun him !*

*He who knows not, and knows he knows not, is SIMPLE—TEACH him !*

*He who knows, and knows not he knows, is ASLEEP—WAKE him !*

*He who KNOWS, and KNOWS he KNOWS, WISE ; FOLLOW him ! ”*

*Arabian Proverb*



# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

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SERIES 1.

MARCH, 1891.

No. 3.

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## EDITORIALS.

FROM the thoroughness with which we are endeavoring to discuss our present topic, we are confident that the necessity of its overflow into another volume will be apparent. In Study No. 4 we shall continue the Story of Tea Tephî, and offer our solution of The Secret of History. It will deal particularly with the Flight of David's Line, and explain the Manner in which Empire took its Westward way.

We bespeak for it an immediate constituency, as its issue must depend upon the advanced help of the little *clientèle* that has already gathered to our standard. Thanking, therefore, the earnest men and women who have thus far upheld us with their generous patronage, we crave a continuance of their good offices, and in return will engage to supplement their interest by conducting them, *via* the next Study through one of the most intricate as well as important chapters in the Labyrinth.

In this connection it is only fair to recall attention to the fact that while our theme has already enlisted the good will of the Secular press, we have made but few friends among the so-called Religious periodicals; nor have we as yet succeeded in overcoming the unnatural prejudice of the general Book Trade, properly so called. We are thus thrown entirely upon the individual support of those whom Providence shall lead to read these Studies. We depend upon them to spread the knowledge of this effort among their personal friends, and to secure orders and subscriptions for us without recourse to intermediate agents.

In this way perhaps we may ultimately gain our independence. In the mean time it is to be borne in mind that although a Serial, the Quarterly parts of this Library are believed to possess the inherent vitality of cereals themselves, and are by no means liable to be treated like the back numbers of a magazine. It is our hope that Study No. I will be as fresh for spreading truth in years to come as it was in the Easter-tide a year ago that saw it launched upon the Saxon waves. We gather this from the fact that the demand for it is on the increase rather than the opposite, and it is on this account that we are anxious to float at least the first Series as soon as possible. This, too, will be more fully appreciated when the uncertainties of the Profession of the Editor himself are taken into consideration!

Our aim is to place a working Library of Reference in the hands of fellow students, to afford them a convenient means of spreading the truth to others, and particularly to provide a permanent repository for the more important facts and arguments which will be incident to the thorough discussion of a pedigree so lofty as the one we are prepared to maintain. But while we are treating its several broader sub-heads in a systematic manner we shall by no means abandon our original intention of enabling vital Notes and Queries to receive convenient attention.

The present Study is already too crowded to admit the large quantity of this material now in hand, but in Study No. 4, with which the Series ends, we hope to find space for all that has thus far accumulated.

\*  
\* \* \*

We are certainly at "the end of days;" and, as the eyes of all the world are being fixed once more upon Jerusalem, as "many" of her children are already thither bound, as, true to prophecy, the hills of the Holy Land are being levelled, and her valleys lifted up against the day of His preparation, when, borne upon modern chariots, with steam and electricity subdued, "the Sons of God" are destined to return and be at rest, it certainly behooves all earnest Anglo-Saxons to give ear to those who can discuss the coming issues upon the premises of broad Philosophy.

Hitherto our labors, as a Race, have been purely *missionary*, but the days of merely "witnessing" are almost over. We have blindly given our testimony among the "Goiim" of the earth, and like bread upon the waters it obeys a general law of Providence, for it is fast returning to our shores. It is now our duty to gather up the fragments, and when this is done we shall find there is a basketful for every Tribe!

The scales are falling from our eyes, the Saxon Race is "Israel indeed." Let us then turn our contemplation inward during the brief remaining hours of the present dispensation, and with well trimmed lamps concern ourselves with matters nearer home. The day has come when oil is priceless, and cannot be spared, lest haply there be not enough to go around!

\*  
\* \* \*

In no line of study is this more apparent than in ours, and all whose hearts have been prepared for the acceptance of the Identity of Israel and the English Speaking Race, must have frequently experienced the hopelessness of getting into touch with such as see no beauty in the theme. Upon the other hand there is but one answer now to those who manifest an interest in this matter. "Go to those who sell and procure this knowledge for yourselves!" That is, it is impossible to empty one's own heart into that of another, nor does the spirit of truth well up into the soul, save through the God-implanted springs within itself.

We have, in so far as our own efforts and publications are concerned, only limited means, but to their full extent we are glad to sell this truth, *without money and without price*, to such as are poor in the Coin of Cæsar; we have also to acknowledge the generosity of many earnest co-workers who at sundry times have added to our strength in this particular. We need the most generous pecuniary assistance in this field and have faith that it will come.

\* \* \*

The History of Our Race is an *ex post facto* commentary upon Prophecy, enough of which is already fulfilled to guarantee the rest as certain. We can well afford, therefore, to study what is yet future, and can certainly tell spring from winter when we see the bursting buds!

Just think of it! In a few weeks the three American steam engines now impatient at Joppa will be puffing their fierce breath into the streets of Zion! Electric lights are already beginning to dispel its gloom. Out of 70,000 inhabitants, 40,000 are Jews, 20,000 of whom have arrived for permanent residence during the past pentad. Bologna proposes the meridian of Jerusalem as the International Standard one for Time and Chronology; and now, from far beyond the rivers of Ethiopia, the Land of Shadowing Wings appeals unto the Nations in behalf of Jewish Irredentalism. With multitudes of Eastern Jews gravitating towards Christ through

the Rabinowitz movement, with at least 1,500 Jews joining the Church of England every year, with already some 15,000 lately led to the Saviour merely through reading Dr. Delitzsch's Hebrew translation of the New Testament; with the whole Jewish population, outside of Anglo-Saxon lands, possessed with strange unrest, how can one read such chapters as the XVIII. of Isaiah, the XVI. of Jeremiah, the XXXVII. of Ezekiel, the XII. of Daniel, the VI. of Hosea, the III. of Joel, the IX. of Amos, the VII. of Micah, the XII. of Zechariah, or the III. of Malachi, without perceiving where we stand?

\*  
\* \*

Alas, we do not read! That is the very trouble, and the fault lies at the door of the "Higher Critics," whose *iniquitous* deductions have encouraged us to leave the dust upon the Word God!

Is it not time, then, for some *modern Hilkihah* to search amid the rubbish that has been suffered to accumulate in the Temple, and, having found an authentic copy of the Law, to produce it, that it may be read in the ears of the people?

Indeed the time is verily at hand; there is another "Great Passover" just ahead of us!—the most momentous one Our Race has ever seen! In reality the book of the Law has been found; it is the Bible, pure and simple, the unadulterated Word stripped of all human commentary and studied in the light it sheds upon itself! It has already been



shown to "Huldah, the Prophetess," and her final warning has gone forth! Let, therefore, those who heed it, hasten to renew their vows, for lo! He cometh in the clouds!

\*  
\* \*

In the mean time the constituency of this little Quarterly have much for which to congratulate themselves, and far more for which to return thanks unto the Giver of all increase. This effort to spread the TRUTH is certainly growing. Not fast enough, perhaps, to suit us who are circumscribed by human horizons, but none the less with a hardiness that more than promises an answer to the *L'Envoyè* with which we bade the first Study of this Series "God Speed!" (*vide* page 238, Study No. 1).

The first edition of that Study is now almost exhausted and in spite of all adverse predictions we already find ourselves busy at its revision, while at the same time we are reading the final proof sheets of the *Fourth* Study with which we hope to close this Opening Series at an early date! The effort has begotten a correspondence of overwhelming proportions, so long as we are single handed, and has already elicited an interest that we were confident was only latent in the sleeping Giant whom we hoped to wake!

\*  
\* \*

The truth of the Anglo-Israelitish identity is the one hopeful theme in days otherwise *dark* for religion. Many write that the beauty of the subject has



awakened hopes they hardly dare to entertain. Of course it does—but why not dare to welcome sunlight—we who have groped so hopelessly into the miasmatic gloom of higher criticism? It is strange too that the most heartfelt enthusiasm is elicited from such as have been furtherest led astray! Yet not so strange after all—for most of all such have partaken of the husks in strange places, far from the father's house. They of all others are fain to fill the famished vitals of their faith with what the hired servants eat amid the scene of easy life. The more one's *honest* search for truth has been confused, the farther one has wandered, the more certainly has the soil of his heart been harrowed with a fitness for *the primitive belief*! It is in fallow land that crops renew their youth—Let us go back to the old Bible meadows. The Anglo-Israel truths are suited to our wants, and, when duly co-ordinated, explain what is taking place about us in a philosophical and satisfactory manner, not to be counterparted by any fictions of human theory; they reach out and absorb everything. Perhaps it is hardly time as yet for their universal acceptance, yet “the set time” is *near*.

The stork knoweth her appointed season, and is flying east, the children of the dispersed take pleasure in the stones of Zion, and it pitieth her sons and daughters to see her in the dust. We are bruited the news as witnesses anyway, and there are signs about us to show that it is being hurtled far and wide. The days come when wings, and flocks, and

fleets, and Saxon Sails—and crusades, will be actuated by souls stirred homewards, and then Israel will waken with a shout! We are on the edge of great things and days, but it may be that the threshold is wide; at any rate the open rooms beyond are far wider—mansions prepared and garished; and blessed, too, are all those who are called to dwell therein!

\*  
\* \*

In the meanwhile it is idle not to see that “the second Advent” is to be a central feature in the scenes before us. As to its chronology we have no means of predicating anything at all. For the elect’s sake we are told that the time of its *first phase*—the coming in the clouds—will be shortened, but there is every reason to believe that, in the interval between “the ecstasy” and “the descent upon the Mount of Olives,” the full “times” of “Judah” will run out, even as those of “Israel” have already done, in complete years,—*Lunar* let us hope, their final “week” will be!

\*  
\* \*

{ TO-DAY,  
1st of Nisan, 5651 A. M.  
} Sacred (Jewish) New Year day.

Finally we submit the following *ominous* exegesis or *chronological sermon*, upon a text which has deeply concerned all former generations of Christians:

## THE TEXT.

*"Now WHEN these things BEGIN to come to pass, THEN look up, and lift up your heads; for your redemption draweth nigh.*

*"Verily I say unto you, THAT GENERATION\* shall not pass away till ALL be fulfilled."*

*Luke xxi. 28, 32.*

(The foregoing is the correct rendering of the Greek original. The word translated "*this*" in the authorized version is a mistranslation as its collateral use and translation elsewhere throughout the Scripture proves).

A generation is "three score years and ten," or 70 years; 57 generations are 3,990 years.

Hence the 58th generation began in . . . . . 3991 A. M.

N. B.—When this 58th generation was

17 years gone, the Saviour, a lad of

\* The proof sheets of the final pages of this Study are at this moment before us, and, this calculation having been made to-day, we submit it as a final editorial. We reserve a full explanation of the matter for a later date, but in its general aspect regard the subject as of too great moment to be denied immediate publicity. It is well known to the regular subscribers of this Study that its plates have been in process of materialization for some months, and have been prosecuted as funds came in. To explain the several dates connected with the issue we should state that the *Body* of the work was completed March 20, 1891. Hence the date upon the cover. The labors of to-day (April 9, 1891), complete the editorial and miscellaneous matter. It is therefore to be noted, for chronological purposes connected with our undertaking, that the completion of the work has been literally consummated in the Soli-lunar *Ephact* which extends between these two important dates.

C. A. L. T.

12, was presented in the Temple.  
(*Vide* table opposite page 112, Study  
No. 2.)

Now consult Matthew xx. 1-16—The  
hours are supposed to be “one hun-  
dred and fifty and three” years each  
plus a small fraction.

$$2 \times 153 + = \dots\dots\dots + 1836\frac{1}{2} \pm \text{years}$$

---


$$5827\frac{1}{2} \pm \text{A. M.}$$

add 1 generation (*i. e.*, the one re-  
ferred to in our text as “THAT  
generation”) .....

$$70 \text{ years}$$

---


$$5897\frac{1}{2} \pm \text{A. M.}$$

This corresponds to our March, 1899, A. D.

(To perceive the full significance of this calcula-  
on *vide* “The end of the Age,” *i. e.* The table op-  
posite page 206, Study No. 2.)

Who can doubt that THE generation referred to  
is “THAT generation” is THIS GENERATION?

so, it has but eight years more to run, and the  
year ahead of us [from this day, April 9, 1891,  
A. D., which is the first day of the new sacred (Jew-  
ish) year, 5651, A. M.] is a year of the Lord, a day  
of Grace, a year of prayer! At its termination,  
Tuesday, March 29, 1892, A. D., the final week of  
Anti-Christ begins; its final three and one-half  
years constitute the period of “Jacob’s trouble!”  
and during its final three literal days the two wit-

nesses will lie dead in the streets of Babylon! "Whoso is wise will ponder these things." When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the "hundred and fifty and three" Great Fishes (John xxi. 1-11) the draught is surely ominous enough to make us feel the nearness of One whose advent we expect, although, like the Apostles, we may not dare to ask him, "Who art thou?" (John xxi. 12.) It is concerning these things that we conjure Our Race to think, for never in the history of man stood Adam's posterity upon so ominous a threshold!

C. A. L. TOTTEN.

MISCELLANEOUS.

## A CARD.

*Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt. xxv. 1-3), to those who know its present value (Prov. xxiii; 23)!*

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