

PREDESTINATION,

AS TAUGHT IN THE BIBLE, AND VERIFIED IN HISTORY:

A COMPILATION, SHEWING THE FULFILMENT OF GOD'S PROMISES TO

ISRAEL

IN THE

BRITISH RACE.

BY

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"There has arisen, of late years, a most unhappy tendency to slight and despise any religious argument which is drawn from the Old Testament.

We shall do well to remember that the Old Testament is just as much inspired as the New, and that the religion of both is, in the main, one and the same."—From *Sunday Thoughts*, by the RIGHT REV. JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool.

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INTRODUCTION.

This publication contains numerous extracts which I copied from other works more than 20 years ago, the exact references to all of which I cannot now trace. They are, however, principally from the works of Edward Hine and "Philo-Israel," to whom the British Race will ever be under lasting obligation for the light which they have thrown upon the Word of God. Wherever I have been enabled to do so I have given the source of my information; where I have not, and any writer or speaker recognises his own work or utterances, I ask to be forgiven the plagiarism, and that the reader will look upon this book as a compilation of the thoughts and writings of many individuals.

As this work may fall into the hands of the learned as well as the unlearned, it may occasionally appear to the former to contain such well-known facts as to provoke the exclamation: "Oh, what childish stuff! We all knew this years ago." The learned must please remember there are thousands who are not so well informed as themselves; and there are millions in Great Britain who are unacquainted with some of the commonest facts to which I shall allude. Reference will be made to Biblical and Historical events which to the learned will be quite unnecessary; but I do this for the sake of those who do

not know them, so that the thread of the argument may be comprehended by all.

For example, how many thousands have gone to Church or Chapel Sunday after Sunday for years, who are daily reading their Bibles, and who, on hearing or reading of God's dealing with His people Israel, invariably bring to their minds the idea that the Jews of the present day are the descendants of that nation called Israel? *Yet every well-informed person knows that the Jews are not the descendants of the Kingdom of Israel, but of the Kingdom of Judah, and that hundreds of passages in the Bible and New Testament which refer to the nation of Israel, do not refer to the forefathers of the Jews.* In like manner, hundreds of passages which do refer to the forefathers of the Jews do not refer to the nation of Israel.

The general mode adopted by a great number of persons of interpreting the blessings which, in the Psalms and other books of the Old Testament, God promises to Israel, is by saying that God *did not mean* the nation of Israel, but the Church of the future, which, they contend, is composed almost, if not entirely, of people who are not Israelites. Whenever curses and denunciations are pronounced, the common interpretation is that the literal Israelites are meant; and, at the same time, to point to the Jews as a living example of the faithfulness of prophecy. Practically, they tell any thoughtful and believing Israelite, reading in his own prophets God's gracious promises to *his* nation, that He was only mocking them with vain and delusive expectations; but when He threatened them they might rely upon His judgment and vengeance. This is an aspect of the case they never try to explain and justify.

There are many other misapprehensions and misunderstandings it will be my endeavour to clear from ambiguity; and again I must apologise for presuming to do so against the teaching of the learned and the authorised exponents of the Scriptures. To justify myself in this course the reader is reminded that it was the learned and the authorised teachers of the Scriptures who, in the days of our Saviour, could not see nor grasp the truth of His teaching. St. Paul himself had to unlearn all his former learning, and rid himself of all traditional teaching before he could comprehend that the man Jesus was that Messiah whom he and all his nation had been looking and longing for.

From the date of the Reformation to the present day, all denominations of the Protestant Church, and none more so than the Nonconformist section, in their frantic efforts to throw off the errors of the Roman Church, have literally cobwebbed the truths of the Bible by their traditional teaching. As it was said of the Scribes and Pharisees, they have made the Word of God of no effect by their traditions.

Up to thirty years ago there was scarcely a preacher in the land who did not teach that the Hell of the Bible was a place of eternal torment, to which unforgiven sinners would go; and *that in the condition in which they died so would they continue through all eternity.* Nevertheless, there is not a word in the Bible which justifies such a conclusion, and comparatively only a few teachers in the present day would be disposed to propound such a dogma. Yet it has been taught for centuries by the authorised exponents of the Scriptures, and by ministers of all Protestant denominations, until these later days.

For thirty years in my own ignorance, along with other would-be orthodox people, I accepted these and many other *mere traditional explanations* of the Word of God as being the truth.

Our instructors upheld these doctrines because their fathers and forefathers in the Church had taught them. We poor laymen accepted them rather than risk the condemnation of our superiors, or cause divisions in the Church we love and to which we belong.

An apathetic and compromising spirit of this kind, however, does no good in the long run. If we can search the Scriptures, and so ascertain their true meaning, we shall work for the glory of God and for the salvation of man, even if our investigations set aside centuries of traditional teaching of the Church. The upsetting of such teaching of the Scribes and Pharisees (the Church of their day), was regarded by them as a deadly sin, as they were the custodians and teachers of the Word of God. With due reverence for every section of God's ministry, I say that it is quite possible that *they* have been just as much mistaken in *other matters*.

I mention these things to clear away what many readers might regard as objectionable. I hope that I may not give offence to anyone—neither to Romanists, Churchmen, Nonconformists, nor Jews. If to any individual my words appear to be egotistical or presumptuous, I beg that the matter will not be condemned on that account.

If to attempt to unfold God's purposes on lines so different from the traditional teaching of our learned divines appears to be foolish, may I remind the reader that God hath chosen the foolish things of this world to confound

the wise (*I. Cor. i. 27*), and that the preaching of the gospel of man's salvation through the sacrifice of Jesus Christ, was regarded as foolishness by the qualified exponents of the Scriptures, and the heads of the Church of long ago.

Now, although I have little hope or expectation of convincing all my readers of the truth of the statements herein set forth, I do most earnestly think that the nature of the evidence I have to offer is of such a character that my critics, in all fairness to the subject, should discard light wit and silly jokes, dispense with all sneers and ridicule, and fairly tackle the evidence I give, which is of such a character that they should be able to give it a most complete and crushing refutation, or, as Isaiah expresses it, "They must hear, and say 'It is the truth'" (*Isaiah xliii. 9*).

It is a most peculiar fact, however, that there are Christian men, who, the moment they hear the kind of evidence I adduce, ask for something different, and yet the witnesses to the truth of the theory I propound are Moses and the prophets, of whom the Lord said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (*Luke xvi. 31*).

Of course, to unbelievers the testimony of the Scriptures is not of much account. Nevertheless, Christian men should consider the witnesses I refer to as unimpeachable, and their evidence as thoroughly reliable and unbiased. If I quote passage after passage of Holy Writ, stating in the most emphatic language the position assigned by Almighty God to His chosen people Israel; if His inspired prophets clearly indicate their lot, their destiny, and their mission, in the world, the critic,

instead of ridiculing these things, would act more fairly and more honestly were he to point out the misapplication of the passage than to ridicule the assertion.

Ridicule is not argument, neither is sneering logic. Personally I am not troubled about critics, but I have others to consider, and I do not think that I am exceeding my province when I ask that, if any deign to notice this work, they will answer my straightforward assertions with straightforward refutations. My points consist of numerous positions which, I contend, the Bible teaches were to be the especial and blessed lot of the people of Israel, and which I further assert are fulfilled in and by the British Race and by no other people on the face of the earth.

Let my critics *prove that Israel was not promised* the things to which I refer, or, that if they were so promised, let them show how faithfully God has fulfilled those promises elsewhere than in the British Race.

I wish to assure the reader that I feel quite justified, by past experience, in making these remarks, for, among the various opponents that I have met with, I have never yet been confronted by one who, grasping the points at issue, could reply to them with a single valid objection. On the contrary I find that they dress up some dummy of their own, assert "This is the Anglo-Israel theory," pitch into it right and left, and then smilingly remark, "we have demolished it completely," whereas the position taken has never been attacked.

Besides the sixteen or eighteen identifications of the House of Israel with the British Race, with which the present work deals, there are forty more published by Mr.

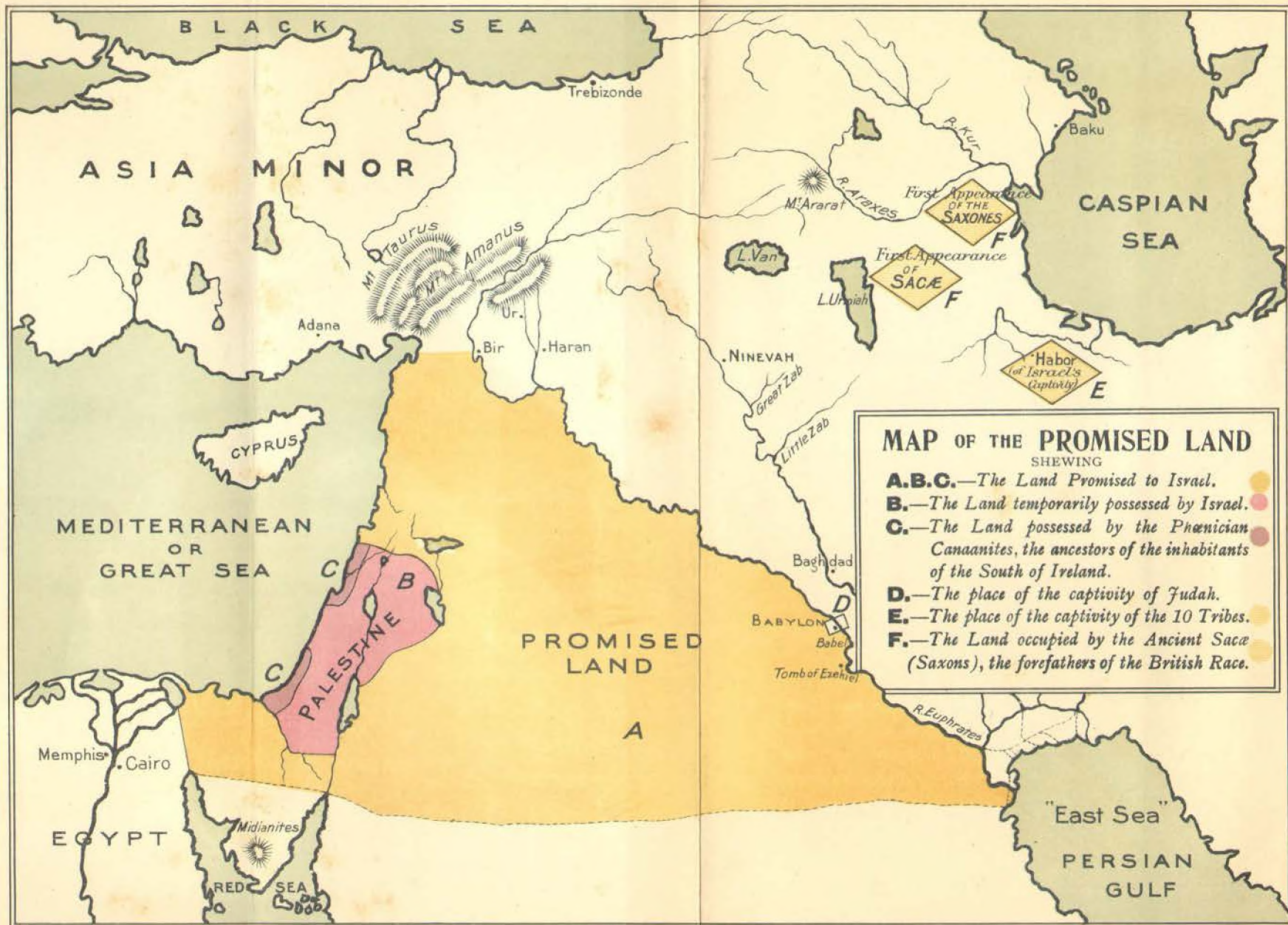
Edward Hine, whose writings I cannot too strongly commend to the reader's notice. Besides the Scriptural argument, which Mr. Hine supports with over 500 passages from Scripture, the reader should obtain and study the works published on the Historical, Philological, Ethnological, and Mythological aspects of the case. These he will find corroborate and support the Scriptural arguments. I have given a free advertisement to many of these works, and I can only hope that the present one will inspire the reader with a devout and enthusiastic desire for the information they contain. The accomplishment of the mighty predictions referred to, is the Lord's work, but He has declared, "**I will yet, for this, be enquired of by the House of Israel to do it for them**" (*Ezekiel xxxvi. 37*).

A. K. ROBINSON.

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PREDESTINATION.

CHAPTER I.

A SHORT ACCOUNT OF THE HISTORY OF ISRAEL AND JUDAH.

I MUST begin with the learners, and give them an almost childlike, simple, and brief account, to make clearly understood the meaning of the term "Lost Ten Tribes of Israel."

Nearly every author I have referred to on this subject selects for his title "The History of the Jews," which is a most misleading and unfaithful thing to do, as the greater portion of the Hebrew Race, viz., the Kingdom of Israel, never were Jews, and never were known as Jews.

The history of the Hebrew Race, a term which embraces both Israel and Judah, properly commences with the divine call of Abram, who, by divine authority, is called the rock from which they were hewn, and the pit from which they were digged (*Isa. li. 1*).

God appeared to Abram and directed him to leave his country and his kindred, and to go forth into a land He would give to him and to his children for an everlasting possession. He made many gracious and glorious promises to him and to his offspring, to which promises I shall refer in greater detail in another chapter.

From Abram (afterwards Abraham) descended Isaac; from Isaac descended Jacob; from Jacob the twelve sons, who became the heads of twelve families or tribes, who were located in Egypt, and subsequently placed under the dominion of the Egyptians. After the expiration of about two-and-a-half centuries the whole of these Twelve Tribes, consisting of over 600,000 men, besides women and children, and now designated the Hebrew Race, were divinely delivered from their slavery. Under the guidance of Moses and Aaron they crossed the Red Sea, and commenced their march towards the land which God had given them for an everlasting possession.

Under Moses and Aaron, Joshua and the Judges, they continued, for something like four centuries, a more or less united Hebrew Race—all of them Israelites as being the children of Jacob, who had been surnamed Israel (*Gen. xxxv. 10*).

At the end of this period Saul became King of all the Twelve Tribes. For disobedience to the commands of the Almighty, it was declared that Saul and his family should be rejected as kings of Israel. After Saul's tragic death, the tribe of Judah made David their king, whilst the remaining tribes made Ishbosheth, a son of Saul, their king (*I. Samuel xv. ; II. Samuel ii. 8-10*).

Here we see the first marked division of the Hebrew

Race, with separate kings, armies, and governments. Nevertheless the distinction had long ago been referred to, for when they came out of Egypt "Judah was His sanctuary and Israel His dominion" (*Ps. c. 14*), a distinction, to those who understand it, equally clear and well defined.

A short time afterwards Ishbosheth was slain in his bed, and the chief men of the Eleven Tribes, or as they are frequently called (without including the Tribe of Judah) "the whole House of Israel," or "all Israel," repaired to David, King of Judah, and made him king over a once more united Hebrew Race.

After the death of David, his son Solomon succeeded to the Throne, and in his days the United Kingdoms of Israel and Judah attained the most glorious epoch in their history.

The sins of Solomon caused God to declare judgments against him, the most marked of which was that "He would rend or tear away part of the kingdom from him, and give Ten Tribes unto his servant Jeroboam" (*I. Kings xii.*).

After the death of Solomon, his son Rehoboam was immediately made king by the Tribes of Judah and of Benjamin, and, on an appointed day, he met the other Ten Tribes of Israel at Shechem, in the territory of the Tribe of Ephraim, for the solemnity of his proclamation and coronation as successor to his father, Solomon, as the King of the whole Hebrew Race. Before carrying out this act of allegiance, the Ten Tribes, through their leaders, and instigated by Jeroboam, presented to Rehoboam petitions for the alleviation of the taxes and burdens which had been imposed upon them by Solomon.

The king, taken by surprise, desired three days to deliberate, during which the elders of his Council advised him to submit, or at least pretend submission, saying: "If thou wilt be a servant to this people this day, they will be thy servants for ever" (*I. Kings xii. 7*). The high-spirited young king, however, could ill brook counsel of this description, and he consulted with the young princes, counsellors, and friends, with whom he had been brought up in his father's palace, and whose rash counsel took the opposite extreme, so that, when the three days were expired, instead of meeting the assembly in a conciliatory spirit, the record is that—

"He spake roughly unto the people and told them that, as they complained of his father's yoke, he would add to it, and that his little finger should be as thick as his father's loins, that whereas his father had scourged them with whips he would scourge them with scorpions." (*I. Kings xii. 13-14*).

Jeroboam, to whom it had been revealed (*I. Kings xi. 30*) that he was to be king, immediately raised the standard of revolt; the chief officer of Rehoboam was seized and stoned, the king and his attendants fled to Jerusalem for safety, and the Ten Tribes of Israel anointed and crowned Jeroboam as their king (*I. Kings xii. 20*).

On reaching Jerusalem, Rehoboam immediately raised a large army of the men of Judah and Benjamin, with the intention of compelling the allegiance of the revolted tribes, who constituted ten-twelfths of his father's kingdom; but a prophet was sent to remind him that this division of the nation was from the Lord, and that

they were not to go and fight against their brethren (*I. Kings xii. 21-24*). Rehoboam, therefore, gave up the enterprise, and left Jeroboam in undisputed sovereignty over the Ten Tribes. They afterwards bore various designations in the Scriptures, among which were Ephraim, Jacob, "all Israel," Samaria, &c., none of which names ever included the Kingdom of Judah. They were, however, most frequently addressed as Israel, or Israelites, a term which does not necessarily exclude the Kingdom of Judah in its meaning, but in most cases it refers to the revolted Ten Tribes only.

It is important that the reader should now fix in his mind this separation of the Hebrew Race into two distinct nations, with separate kings, separate governments, separate armies, and separate religions, for the first act of Jeroboam was to banish the worship of Jehovah.

It was the custom of the people to journey twice a year to Jerusalem for worship, and dreading that their hearts would again be drawn to the House of David, when they saw so constantly, the glories of the City, and the Temple, and the splendour of the kingdom, Jeroboam made two golden calves, and set one in the north, and one in the south of his kingdom (one in Dan and one in Bethel) (*I. Kings xii. 28-29*). He told the people that these were the gods that brought them out from the bondage of the Egyptians, and when the Priests and Levites refused to conform to his wishes, he banished them from his kingdom, and made priests of the lowest of the people. He then followed every wicked form of idolatry, fornication, and harlotry, that was known in the heathen countries surrounding Samaria, and plunging the nation into one continuous stream of luring and subtle abominations,

earned for himself that historical title of "Jeroboam, the son of Nebat, who made Israel to sin" (*I. Kings xiv. 16*).

After the death of Jeroboam the nation was governed for a period of 250 years by a succession of profane and unprincipled kings. Their entire reigns scarcely exceeded an average of twelve years each, and among the whole nineteen princes there were not less than eleven or twelve different dynasties or families, each one hurling down its predecessor, by violence and bloodshed.

Prophet after prophet, warning after warning of God's threatened judgments were sent to them. Invasion followed invasion, until at last the wrath of God fell, and under Shalmaneser and Tiglath-Pileser, kings of Assyria, the country was ravaged north and south, east and west, and the people were taken captive and removed nearly 1,000 miles away to Assyria and Media (*II. Kings xvii*).

To prevent any possibility of their return, their country was peopled by other captive nationalities, particularly the Cutheans, who were transplanted into the cities of Samaria, and were afterwards known as Samaritans (*v. 24*).

Now, will the reader fix this first portion of the history in his mind and note that this nation of Israel has completely vanished from the knowledge of mankind as the smoke up a chimney. The last historical record we have of them is given by Josephus about 750 years later. He says at that date (A.D. 70)—

"The entire body of the Ten Tribes were still beyond the river Euphrates, and were an immense multitude and not to be estimated by numbers."

I will ask the reader now to turn his attention to the other portion of the Hebrew Race—the nation of Judah.

Of them it is recorded that their conduct was infinitely worse than that of Israel, inasmuch as they had seen the consequences of her sin and folly, and failed to profit by her example. After repeated warnings the judgments of God fell upon this nation; and about 100 years after the captivity of Israel, Jerusalem was destroyed, and the nation of Judah was carried captive by Nebuchadnezzar to Babylon. After 70 years they were set at liberty by Cyrus the Persian. They returned and re-built Jerusalem, and from the name of their city and their name Judah they became known to the world as Jews.

They fell under the dominion of the Romans, and when the Messiah came, (who was of the same tribe) they put Him to a violent death, and, in answer to Pilate's expostulation, declared: "His blood be upon us and upon our children!" (*Matt. xxvii. 25*). Their descendants throughout the world are known to this day—in every clime—as Jews, and have ever carried with them the marks of their condemnation.

Let the reader emphatically note that the People of the nation of Israel never were Jews, never were known as Jews, were miles away from Judea at the period of the crucifixion—they took no part in that horrid deed, *and are not inheriting the consequences of that fearful curse which the Jews called down upon themselves and their children.*

This supplies the key to what has long caused confusion in the interpretation, and, in many cases, disbelief in God's Word. Yet it is obvious, from the completely opposite character and contradictory nature of the prophecies, as well as from historical evidence, that they were given and applied to two separate nationalities.

CHAPTER II.

THE EVERLASTING NATION.

THE question now naturally arises—What has become of the nation of Israel—the Ten-Tribed Kingdom? Some people say, “Oh, for her grievous sins God has cast her out of His Divine programme altogether, she is now extinct as a separate nationality, or was absorbed among those by whom she was carried captive.” Others argue that the Afghans are a remnant of the Ten Tribes, and many others entertain the idea that the North American Indians represent them. A number of other theories of a similar character have, from time to time, attracted the attention of mankind.

Now, the Anglo-Israel theory is this—if you want to know anything about God’s chosen people, Israel, there is not a book in the world, or a scientific or learned man who ever existed, that can give such reliable information respecting them as the Bible. When we examine and carefully compare its pages we find that, unless God’s promises have utterly failed, unless we give to words meanings altogether different to their sense, interpretations and renderings that are altogether weak and unsatisfactory, the Scriptures teach that Israel must yet be in

existence as a multitudinous nation, bearing certain marks, inheriting certain blessings, and doing certain work, for which they were created, and which was their special lot, mission, or destiny. Moreover, this lot, mission, or destiny is of such a peculiar nature that it is one which it is impossible for two nations to occupy, and because we find the British Race is bearing all the marks, inheriting many of the blessings, and progressing towards the others, is doing the work and fulfilling the mission which God gave to Israel—that the British Race responds to every Bible identity by which Israel may be known and *BECAUSE no other nation does*, we contend that as God’s Word cannot have failed nor His purposes have changed, that, therefore, the House of Israel and the British Race are identical. It is not upon single side issues (such as the multitudinous seed to which other nations like the Chinese may lay claim) but on the grand cumulative foundation of Scripture evidence that we stand and challenge disproof.

Referring to the statement made by some objectors that Israel has ceased to exist as a separate and distinct nationality, hear God’s Word on this point, and note with what a clear and unmistakable tone it rings—

“Thus saith the Lord, which giveth the sun
“for a light by day, and the ordinances of the moon
“and the stars for a light by night, which divideth
“the sea when the waves thereof roar;

THE LORD OF HOSTS IS HIS NAME:

“If these ordinances depart from before me, saith
“the Lord, then the seed of Israel shall cease from
“being a nation before me for ever” (*Jer. xxxi.*
35-36).

"If heaven above can be measured, and the foundations of the earth searched out beneath, then I will cast off all the seed of Israel for all that they have done, saith the Lord" (*Jer. xxxi. 37*).

"Thou art My servant, O Israel, I have chosen thee and not cast thee away" (*Isaiah xli. 8-9*).

I shall try throughout this work to avoid a multiplication of texts of Scripture all bearing upon the same point. There are scores of others similar to the above, but these quotations alone should be sufficient to teach all Christians that as the sun still shines by day, and the moon and the stars still give light by night, so Israel must still be in existence as a nation. When, however, we consider Israel's mission and destiny, and compare the whole of God's teaching on the subject, the fact becomes undeniably certain.

The Jews are a present and well-known fact, otherwise many would be disposed to look upon the Israelites as a mythical people; but they are a living evidence of the existence of the Hebrews, who, up to the time of Christ, had been the receptacles and custodians of the Word of God.

CHAPTER III.

ISRAEL A REDEEMED CHRISTIAN NATION.

FOR the hasty and busy reader I will give a brief summary of this chapter. In the first place, attention may be drawn to the difference between the promises and covenants which God made with Abraham, Isaac, and Jacob; and the covenant made with the Hebrews under Moses. The former promises were made without any condition as to the obedience or disobedience of Abraham's offspring. The Mosaic covenant, which was 430 years after, could not annul the promises which God made to Abraham without condition. The Mosaic covenant was conditional on the obedience of the generations that accepted it, and their failure to fulfil those conditions was the cause of their disasters. The Jews have elected to remain under that covenant to this day, and by the sign of circumcision are made debtors to fulfil all the Mosaic Laws or bear the penalties.

The programme of the Almighty, with reference to the nation of Israel, may be gathered from the Scriptures, and briefly related is as follows:—

After two-and-a-half centuries of wicked and licentious idolatry, He destined that they should be divorced from

the Mosaic covenant, and driven out of their own land into a wretched and debasing captivity in far-off countries;—that in spite of their hankerings and lust after the former days of folly, He would so hedge up their ways that they should not be able to discover them or their origin;—that then He would redeem them from the bondage of the law, and raise up a Saviour for them of the house and lineage of David;—that He would sift them among all the nations, without allowing one to remain behind, and allure them into a place which He had prepared for them, where He would speak comfortably unto them, and let them renew their strength. In the sanctuary which He had appointed for them, He destined that they should increase in numbers as the sand of the sea-shore, until, again and again, the place should become too small for their ever-increasing offspring, so that their branches should blossom and bud and fill the face of the earth, and that in them should be seen the mercy and love of God, as in the Jews had been displayed His judgment and His wrath. When Jesus came, the redemption of Israel was accomplished. The Tribe of Benjamin, which had been marvellously united to the kingdom of Judah, accepted the teaching of Jesus, though His own Tribe, Judah, received Him not. Therefore, He told them that the kingdom should be taken from them and given to another nation (*Matthew xvi. 43*). And we contend, in order to be consistent with other passages of Scripture, that the nation He referred to, was the nation Israel. From the Tribe of Benjamin, He chose His Apostles, and sent them to their dispersed brethren among the nations. Circumcision, and the recording of genealogies, were forbidden, and in a few generations, all

knowledge of their ancestry was forgotten. By different routes, and at different epochs, they were allured to these British Islands to fulfil the mission for which they had been predestined.

This brief statement is written for the hasty reader. The arguments in support of it will be found in the following notes. What I want the reader to gather from this chapter is—"That the nation, Israel, was redeemed by Jesus from the bondage of the Law and the Mosaic covenant; that Israel is under the new and better covenant, and is now in existence as a Christian nation."

NOTES.

After Israel was driven out of her own land, God, speaking to Jeremiah, the prophet, in reference to both them and Judah, said—

"Hast thou seen that which back-sliding Israel hath done? She is gone up on every high mountain, and under every green tree, and there hath played the harlot. And I said, after she had done all these things, 'Turn thou unto Me,' but she returned not, and her treacherous sister, Judah, saw it. And when I had put back-sliding Israel away and given her a bill of divorce, yet her treacherous sister, Judah, feared not, but went and played the harlot also. Neither hath she turned to me with her whole heart, but feignedly. And the Lord said (unto Jeremiah) '*back-sliding Israel hath justified herself more than treacherous Judah*'" (*Jer. iii. 6-11*).

The reader will understand this passage of Scripture is a vivid description of the abominable character of the

idolatry into which both nations fell, and which was so hateful to the Almighty that He stigmatises it as spiritual adultery, and, likening Himself to a loving husband, worn out by the repeated and glaring faithlessness of his wife, He gave her a bill of divorce, and the Israelites were driven out of their land, a helpless herd of men, women, and children; and from that day forward have been gradually lost to the knowledge of mankind. "And that's the end of them," says the scoffer and the unbeliever. "This was God's righteous and final judgment on them," says the careless Scripture reader. "Now God has cast them off and chosen us instead," says the self-satisfied Christian, and yet, reader, the Bible—which the scoffer derides and the Christian so highly prizes—is absolutely brimming over with the most emphatic promises of God's love, care, and protection towards *them*. From the very moment that they turned their faces towards the land of their captivity, the voices of the prophets rang out the words—

"Turn, O back-sliding children, for I am married unto you (*Jer. iii. 14*), and I will betroth thee to Me for ever in righteousness and faithfulness (*Hosea ii. 19-20*), for thy Maker is thine husband, and thy Redeemer the Holy One of Israel" (*Isaiah liv. 5*). "O, Israel, thou shalt not be forgotten of Me. I have blotted out as a thick cloud thy sins; return unto Me, for I have redeemed thee" (*Isaiah xlv. 21-22*). "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee" (*Isaiah liv. 9*).

God's goodness and loving-kindness to Israel after her sin and banishment, is the theme of all the prophets. Hosea declares that, though not known as His people Israel, they should be called the sons of the living God (*Hosea i. 10*);—that God would be as the dew from heaven unto Israel, and that Israel should be in the midst of many nations as dew from the Lord (*Micah v. 7*).

At the birth of Christ, 700 years had elapsed since the nation of Israel had disappeared from the knowledge of the majority of the Pagan world, and the Jews had gradually come to be recognised as the only representatives of Israel. This St. Paul had to correct in the remarkable statement, "They (the Jews), though of Israel, are not 'all Israel.'"

When Herod inquired as to the place of the Saviour's birth, he was referred to the prophecy that it was out of Bethlehem shall come a Governor who shall rule *my people Israel* (*Matt. ii. 6*). When the angel appeared to Joseph, and explained to him the condition of his espoused wife, he was informed that the child should be called Jesus, because He should save *His people* from their sins (*Matt. i. 20-21*). Before Jesus was born, Mary, in a magnificent song of thanksgiving, praised God, and said that in thus providing a Saviour "He had holpen *His servant Israel*, as He had promised to their forefather Abraham" (*Luke i. 54-55*). Mary was herself informed by the angel that Jesus should reign over the *House of Israel* (*Luke i. 33*). Zacharias, in reference to the Saviour's birth, said, "Blessed be the *Lord God of Israel*, for He hath visited and redeemed *His people*, as He promised by the mouth of His holy prophets, that we should be saved from our

enemies, and from the hands of all that hate us; as He swore to our father Abraham, that He would grant unto us, that we, being delivered from our enemies, might serve Him without fear." Simeon, who was waiting for the *consolation of Israel*, took Jesus in his arms and declared that he was now ready to depart in peace, for his eyes had seen the salvation which God had prepared before the face of all people, who was to be a light to lighten the Gentiles and to be *the glory of His people Israel*.

Will the reader mark that we have only got to the birth of Jesus, and we have all these emphatic, earnest, and loving descriptions of the specially-favoured, and divine position, which Israel occupies in relation to the Saviour of the world? If the reader will refer to them, every passage will be found to contain the same theme—

Jesus, the King of Israel.
 Jesus, the Ruler of My people Israel.
 Jesus, the Governor of My people Israel.
 Jesus, the Saviour of My people Israel.
 Jesus, the Glory of My people Israel.

Then we are told that John, the forerunner, preached the baptism of repentance to *all the people of Israel*.

That the locality of numbers of the tribes was known, may be inferred from the fact, that when Jesus told the Jews He should go away, they asked among themselves, "Whither will He go? Will He go unto the dispersed (viz., dispersed tribes) among the Gentiles?" (*John vii. 35*). He repeatedly told His hearers that "He was not sent but to the lost sheep of the *House of Israel*" (*Mat. xv. 24*). He commanded the Apostles to go preach, saying, "Go not into the way of the Gentiles, and into the city of the

Samaritans enter ye not, but go rather unto the lost sheep of the *House of Israel*" (*Mat. x. 5, 6*).

It is impossible in the face of these and many other kindred passages of Scripture in both the Old and the New Testament, to imagine that neither John, the forerunner, who was constantly preaching in out-of-the-way places; nor Jesus, their Redeemer, who was specially sent to them; nor the Apostles, who were commanded to go to them, never reached them at all. Let the reader keep this thought in his mind whilst I ask him to follow me in a process of unravelling that will, I hope, help him to form a sound conclusion.

In the first place, when you read in your Bible the word Gentiles—what impression has it hitherto conveyed to your mind? Am I not correct in saying that to the great majority of readers the term means every race upon earth *except* Israelites? That when you read of Gentiles the term is commonly understood to *exclude* Israelites, and never refers to them, but to the Gentiles only. I believe that I am correct in saying that this is commonly understood and insisted upon, by the majority of our religious guides and Scripture students.

Now, many words in the English language have by habit or change of custom grown to mean something very different from their original signification, and I would gladly give the translators of the New Testament the benefit of supposing that to be the case with the word Gentiles, though I am afraid that in this and several other instances, especially prior to the Revised Version, the translators have rendered various words not according to the exact translation from the Greek, *but according to what*

they thought the passage of Scripture implied. Although God's purpose may have been served by permitting this, there is no doubt that many false views of theology are the consequence. Moreover, prior to the Revised Version the translators of the New Testament were very much in the habit of giving different English words in various parts of the book to represent the same Greek word; and also, in one or two cases, translated two totally different Greek words into the same English word.

For our present purpose the following examples will suffice: In the New Testament it is the Greek word "Ethnee" that is translated "Gentiles," and when you read *Luke xxi. 24*, "That Jerusalem shall be trodden down of the Gentiles," there is not one reader in a thousand but is impressed with the idea that the term "Gentiles" *does not* include Israelites, but when you read *Acts xvii. 26*, "That God has made of one blood all nations of men," the same 999 readers would say that the term "nations" *does* include Israelites; therefore, when they learn what the learned have known all along, that the same Greek word is used in both instances, they will be disposed to agree with me that a wrong impression must have been given in one case or the other.

The consequence of this error has been that whenever a reader of the New Testament comes across the word "Gentiles," it has, in its English signification, always excluded from his mind God's chosen people Israel, whilst the important fact is that the original Greek word in its literal translation into the word "nations" *does not* exclude them. In several most important passages it refers to the nations of Israel—the Ten Tribes—and to them only,

and not to the Gentile nations (so-called) at all. This seems so startling that I must give a few more examples to prove my statement:—

In *Luke xxi. 24, 25*, we read "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations."

Here the same Greek word occurs four times, and is rendered twice "nations" and twice "Gentiles." To see the folly and danger of this, let the reader reverse what has been a mere opinion of the translators, and read the above and the following passages with the word always translated "Gentiles," for if that is a fair translation, and gives us a correct impression, let us have it always, and see how it will read in these cases instead of the word "nations."

That repentance and remission of sins should be preached in His name among all "Gentiles," beginning at Jerusalem (*Luke xxiv. 47*).

My house shall be called of all "Gentiles" the house of prayer (*Mark xi. 17*).

And when He had destroyed seven "Gentiles" in Canaan, He divided their land to them by lot (*Acts xiii. 19*).

And the city had no need of the sun * * *
* * * and the "Gentiles" of them which are saved shall walk in the light of it (*Rev. xxi. 23, 24*).

A multitude of "all *Gentiles*" stood before the throne and before the Lamb (*Rev. vii. 9*).

The leaves of the tree were for the healing of "the *Gentiles*" (*Rev. xxii. 2*).

In all these, and numerous other passages, if the Greek word had been translated "*Gentiles*," the reader can see at once how misleading that rendering would have been. Now I contend, and most emphatically assert, that in numerous cases where our translators, with the best intentions, have so translated it, having jumped to the conclusion that, though the word implied "*nations*" that "*Gentiles*" were meant, and by so doing have perpetuated ideas equally as foolish and erroneous as they would have done had they translated the word into "*Gentiles*" in the passages which I have quoted.

This is not the only glaring inconsistency, for whilst they have so frequently translated the word "*Ethnee*" into *Gentiles* they have almost invariably translated the word "*Ethnos*" into *nation*, and though this word occurs upwards of thirty times in the New Testament, it is, in every instance except two, rendered not into the word *Gentile*, but into the word *nation*. Had they adopted the same mode of translation in both cases, imagine how ridiculous the following passages would have read:—

"For He loveth the *Gentile*, and hath built "us a synagogue" (*Luke vii. 5*).

"Jews, devout men, out of every *Gentile* under "heaven" (*Acts ii. 5*).

"Therefore I say unto you, the Kingdom of "God shall be taken from you and given to a "*Gentile*" (*Matt. xxi. 43*).

"Ye are a chosen generation, a royal priesthood, a holy *Gentile*" (*I. Peter ii. 9*).

If to translate the Greek in these instances into the words *Gentile* and *Gentiles* is so manifestly absurd, I maintain that it is quite possible, and very probable, that the translators have committed a folly equally as great, *but not at first sight so apparent*, in the instances where, without any authority, they have adopted that course.

There is another word to which I wish next to draw the reader's attention, and I cannot too emphatically impress upon him the importance of an exact and proper comprehension of its meaning. I refer to the Greek word "*Ex*," which has been rendered in our translation into the word "*of*." All Greek scholars are agreed that this word conveys the meaning "*out of*" or "*away from*." It is still used in commerce by our English merchants and shippers in its original Latin form and meaning, and supplies an excellent illustration of the misunderstanding that has arisen from the mode in which the translators of the New Testament have used it.

If the reader heard that anyone had got a cabin, or a life-buoy, or some planks or rails of the ship "*Europea*," the impression would be created that from some cause or other the ship "*Europea*" was parting with her cabin, her life-buoy, or being broken up and parting with her planks and rails. But almost every day in the year there are hundreds of commercial documents which read—

So many planks, or	} " <i>Ex</i> " the ship " <i>Europea</i> ,"
" rails, or	
" buoys, or	
" bales.	

according to the nature of the merchandise or the name of the ship, and the word "*Ex*" immediately conveys the meaning that these things are "*taken out of*," but are in no sense any part or fraction of the ship. In domestic life we say "sugar out of a basin," or "milk out of a jug:" not "sugar of a basin," or "milk of a jug."

Having, I hope, led the reader to a comprehension of the meaning of these two words—

"Ethnos" or "Ethnee," meaning nation or nations, which *do not exclude Israel* as the words "Gentile" or "Gentiles" do;
and "*Ex*" meaning "out from," or "away from," but *not* "a part of;"

I will now ask him to follow me through the I. and II. chapters of Hosea.

There the prophet declares that the nation of Israel (not the nation of Judah, but the Ten Tribes) should be broken up as a kingdom, and called "*Lo-ammi*," or "not my people." Then to *these people*, to whom that name was given, God would again say: "*Thou art my people*;" and they should be called "*the Sons of the Living God*." The prophet declared how the change should be brought about, and describes how God would take from them all their idols, allure them into a place which He had appointed for them, and speak comfortably to them, concluding with the declaration—

"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 to them which
"were not my people, '*Thou art my people*;' and
"they shall say '*Thou art my God*.'" (*Hosea ii. 23*).

I feel quite sure that any reader who will take the trouble to peruse these chapters of Hosea, will acknowledge that God here refers to the Ten-Tribed nation of Israel, and to no other. The descriptions are so detailed and so particular in their reference, that I have every confidence in expecting the reader will agree with me, that when the inspired Apostle, St. Paul, applied the declarations, made by the prophet Hosea respecting the Ten Tribes, he also would, most undoubtedly, apply them to the same people.

It is necessary that the reader should keep most vividly before his mind, not only the state of the Jews and the heathen, but also the state of the Ten Tribes at the period of the Saviour's birth, and the Apostolic mission. The Ten Tribes had, for eight hundred years, been separated from their brethren, and, though carried captive out of their own land by the Assyrians, their captivity had long ago been broken, and they had for centuries been migrating, by different routes and at different times, to countries far distant from Media and Assyria. They were never under the dominion of the Romans in Asia, as were the Jews. They were among the heathen, but not "*of*" the heathen; they were the "*dispersed*" among the nations.

Now turn with me to the IX. chapter of Romans. At the beginning of the chapter, the Apostle expresses his deep sorrow for the obstinacy of the Jews, but reminds his converts that they must not imagine that the Word of God with regard to the Chosen People had taken no effect, for, he added, "*They are not 'all Israel' who are of Israel*," meaning that the Jews were not that part of the Hebrew race known by the express term, "*all Israel*"—

that designation, like the term "Ephraim," belonged to the Ten Tribes. And as a further proof that God had selected, elected, and predestined that nation, he cites the word of God to Rebecca, "that the elder shall serve the younger." Now, mark—he says, that the children were yet unborn, they had done neither good nor evil, but that the purpose of God, according to election, might stand, not of works, but of Him that calleth: for, as He saith to Moses—

"I will have mercy on whom I will have
"mercy, and I will have compassion on whom I will
"have compassion" (*Romans ix. 15, Ex. xxxiii. 19*).

Will the reader pardon a moment's digression to think here of the hundreds of marvellous promises of mercy and compassion made by God to Israel—such as—

"In a little wrath I hid my face from thee for
"a moment, but with everlasting kindness will I
"have mercy on thee, saith the Lord thy Re-
"deemer.

"For as I have sworn that the waters of Noah
"should no more go over the earth, so I have
"sworn that I would not be wroth with thee nor
"rebuke thee. For the mountains shall depart
"and the hills be removed, but My kindness shall
"not depart from thee, neither shall the covenant
"of My peace be removed, saith the Lord that
"hath mercy upon thee" (*Isaiah liv. 8-11*).

Well then, St. Paul continues—

It is not of him that willeth, but of God that sheweth mercy, and if thou wilt say unto me, why doth He yet find fault? I answer, who art thou that repliest against God? Shall the thing

formed say to Him that formed it, why hast Thou formed me thus? Hath not the potter power over the clay to make whatsoever He will? Hath not God power over all the human race, and hath He not power to take one lump of clay (the Hebrew Race) and, if He wills, to make one vessel to honour and another unto dishonour? What if God, willing to shew His judgments and make His power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared? (*Romans ix. 16-23*).

No reader or commentator ever hesitates about deciding that the first vessel here described is the Kingdom of Judah, or the Jews, in whom before the whole world God has shewn His wrath and His judgment, and made His power known. From the time of Solomon to the destruction of Jerusalem by Nebuchadnezzar, from the restoration by Cyrus to the crucifixion of Jesus, He endured, with much long-suffering, the conduct which fitted them for destruction, and, to this day, they are a living monument of the power and judgments of God. Who, then, are the vessels of mercy which He had afore prepared, pre-ordained, elected, and called unto glory? Hear the words of the heaven-gifted Apostle—

Even us, he says, even us whom He hath called out of ("Ex") the Jews, and us whom He hath called out of ("Ex") the Gentiles or nations, as He promised by the mouth of Hosea, the prophet, I will call them (the children of Israel) My people, who had been called "Lo-

Ammi," or not My people, and her (the nation of Israel) beloved which was not beloved, and it shall be said unto them, ye are the sons of the living God (*Romans ix. 24-25; Hosea i. & ii. chapters*).

Reader, look at your Bible! Look at the chapters of Hosea, and see if it is possible, by any kind of honest interpretation, to take this promise from Israel and give it to any other nation under the sun. The sin *was their's*; the idolatry *was their's*; the divorce *was their's*; the dispersion, judgment, punishment, and affliction *were their's*; the names "Not My people, not beloved," *were given to them*; *their's* was the change; *their's* was the forgiveness; *their's* the mercy; and *their's* the blessing. Of the Hebrew Race God said—

"You only have I known of all the families of
"the earth" (*Amos iii. 2*), and
St. Paul says, "Whom He did foreknow He also did
"predestinate, and whom He did predestinate He
"also called, and whom He called He also justified"
(*Romans viii. 29*).

And then, as though he knew that people would say, "Well, but look how abominably and atrociously wicked they were,"—the Apostle admits it all, but challenges an adverse judgment and says, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died for us and redeemed us from our sins and the bondage of the Law."

As I have said, there were two Israels—Ephraim-Israel, and Judah-Israel—both Hebrews and both Israelites. St. Paul knew it well, and saw no inconsistency in speaking of the contaminated uncircumcised Ten Tribes as "Ethnee" or "nations."

What shall we say, then? These nations (not Gentiles, as translated) which followed not after righteousness, have attained unto it; and the Israel which followed the law of righteousness, hath not attained righteousness. Wherefore? Because they, the Jews (the only nation that followed the Law) sought it not by faith, but, as it were, by the works of the Law. With a burst of adoration he concludes—

"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. For who hath known
"the mind of the Lord, or who hath been His counsellor."

If the reader will logically, and carefully examine the Epistle to the Galatians, he will find it impossible to come to any other conclusion, except that the major portion of the converts were of the House of Israel.

St. Paul says, that the Gospel to the uncircumcised was committed unto him as the Gospel to the circumcised was committed to Peter, and I cannot avoid the conclusion that these were the two terms *by which the two Houses of Israel were distinguished*. It is impossible to get over the fact, that *ten-twelfths of the Hebrew race came under that term "uncircumcision,"* to which St. Paul says he was sent to preach the glad tidings of redemption from the law of circumcision. The great burden of St. Paul's entreaties to the Galatians is that, though they had once been under the Law, Christ had delivered them from its bondage, and that they were never again to be entangled with that yoke; otherwise, if they were circumcised, they became debtors to fulfil the whole of the Law.

The reader, no doubt, knows that there never was a nationality under the Law, or that required redeeming from

it, except the nations of Israel and Judah, and there never was a nation redeemed from the Law, or that could return to it, except the nation of Israel. The Jews, St. Paul had left, and turned to the nations—those called “uncircumcision.” To whom, then, could he be speaking when he said—

“When the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them which were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father.” (*Galatians iv. 4, 5, 6, 9*).

“But, now, after ye have known God, or, rather, are known of God, how turn ye again to the weak and beggarly elements of the Law, whereunto ye desire again to be in bondage. Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with that yoke. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing” (*Gal. v. 2*).

For a missionary to preach like that to a people who had never been under the Law, and who could not, therefore, be said “to turn to it again,” would be utter nonsense; but to the uncircumcised Israelites, who knew and remembered the old covenant, every word would tell of their Freedom, Redemption, and Liberty through the blood of Jesus.

The fact of the matter is this, that when St. Paul addressed the Romans he was not addressing simply the

natives of Rome, for he called himself a Roman, and he was an Israelite of the tribe of Benjamin—but just in the same way as the Jews of the present day are frequently spoken of as Roumanians, Germans, Russians, &c., according to the country with which they are identified or where they have become nationalised, so St. Paul writes to his own national kinsmen—“brethren,” he calls them—by the title by which, in that day, they were best known and associated. At the same time there are references, and words of counsel, and special addresses to the Gentiles, heathen or barbarians, as distinguished from the Israelites and Jews, but who, converted from idolatry, were joined to the Church of Israel and made inheritors of those spiritual blessings through Jesus Christ, in whom no difference was recognised as between Jew or Greek, circumcision or uncircumcision, male or female, bond or free. An admirable instance of this is given in *Romans xi.*, where St. Paul compares the whole Hebrew Race to a good olive tree, the Jews to branches broken off, and the heathen to branches grafted in. He says—

“For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree: boast not against the branches, for thou bearest not the root, but the root thee. Because of unbelief they were broken off, but if God spared not the natural branches, take heed lest, also, He spare not thee.” (*Romans xi. 16-22*).

Words like these could not all refer to the same people, much less could they all be addressed to the people whom St. Paul just before had been writing of, as those whom God foreknew, predestinated, called, and justified, and of whom he says further—

“I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Jesus Christ our Lord.” (*Romans viii. 38, 39*).

Surely the reader can see the difference between the good olive tree, the people whom God foreknew and predestinated, the branches broken off and the branches grafted in.

That he might still further emphasise this explanation of the great mystery, St. Paul continues—

“For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part* is happened unto Israel until the fulness of the nations be come in.” (*Romans xi. 25*).

The allegory clearly is meant to teach—

1. That the tree was the original stock, and kindred of the branches broken off.

* That is, “a partial blindness has happened unto Israel.”

2. Therefore, the branches broken off, being the Jews, the original stock was the Hebrew Race.

3. Though branches were broken off, the tree remains the same tree, viz., the remaining part of the Hebrew Race, the House of Israel.

4. That though grafts from a wild olive tree are grafted on to it, they do not change or bear the original stock or tree, but it bears them.

In other words, though the Jews, from unbelief, had been broken off from the Israel of God, and the heathen, through faith, were admitted as partakers of the spiritual blessings accorded to the House of Israel, they were not to boast either against the rejected branches or the tree, for God had not cast off this people which He foreknew, and whereas the branches grafted in might also be cut off. God would never permit anything in earth or heaven to separate His people Israel from Him again. On the contrary, He would at a future date graft the Jews on to their own olive tree, and they should both be one people, and He would be their God.

I want to write this book so that “they who run may read,” and to complete my argument that Jesus was the Redeemer and that Israel was His people, and that He succeeded in His mission and redeemed His people, I will ask my readers to go back to their Bible and read the whole of these epistles carefully, and compare the quotations which the Apostles make from the Old Testament, and which they apply to the same people as the prophets.

Why will our commentators take every curse and denunciation in the Old Testament and say they refer to disobedient Israel, and wherever they find promises of God’s

unbounded love, mercy, and goodness towards Israel, say He means every nation on earth—Spanish, Italian, Russian, Greek, French, German, anybody and everybody except the people to whom the promises were given.*

Briefly summarised, the Epistle to the Hebrews is devoted to them. The Epistle of James is addressed to the Twelve Tribes scattered abroad. The Epistle of Peter to the *strangers* scattered throughout Pontus, Galatia, Cappadocea, &c., and he tells them that it was written of them—

“Be ye holy, for I am holy; ye are a chosen generation, a royal priesthood, A HOLY NATION, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” (*I. Peter i. 1-16; I. Peter ii. 9-10*).

“Which in times past were not a people, but are now the people of God which had not obtained mercy, but now have obtained mercy.”

There never was a nation on earth of whom these words had been written except the Israelites. St. Peter knew that quite well, and yet he says they were written of these strangers, scattered or wandering about Galatia, &c. His words are a distinct quotation of the declaration made by Hosea respecting the Ten Tribes, and of the

* Cruden's Concordance, on the word Gentile, says—“This Christian Church is composed of scarcely any other besides Gentile converts.”

Ministers of all denominations have adopted the misleading summaries which head the chapters of the Bible, and have constantly taught and emphasised this gross error.

In opposition to this, a Vicar of the Church of England, and learned Hebrew scholar, writes me—“There is not a word in the original Hebrew, or any translation of the Scriptures, which takes the blessings from Israel and transfers them to a Gentile race.”

message of God by Moses to the Israelites.—(See *Hosea i. 9-10, Hosea ii. 23, and Exodus xix. 5-6*.)

In the 5th chapter St. Peter instructs the elders to be careful of, and to feed the flock, and not to act as though they were lords over God's heritage. When we read

“That the Lord's portion is His people,
“Israel, and Jacob is the lot of His inheritance”
(*Deut. xxxii. 7-9*),

and in the Psalms—

“That Israel is the congregation which He
“had purchased of old, and the rod of His inheritance
“which He had redeemed,”

we may be quite sure that St. Peter meant the same people when he alluded to God's heritage.

Besides all this, except the Hebrew Race, who had been acquainted with and who knew more or less, by tradition or otherwise, the books of Moses and the prophets, the whole world was enveloped in Paganism. If the reader will remember this, and will read again the epistles of Peter, he will find that he refers over and over again to the most minute details of matters with which few individuals, except the Jews and Israelites, could be acquainted. The calling and election of the Chosen People, Noah, the Flood, Abraham, Sarah, Baalam, Lot, Sodom and Gomorah, and the whole history of their race, are spoken of as matters with which they are supposed to be perfectly well acquainted. Further, they have the sure word of prophecy made respecting them to rely on, and St. Peter finally appeals to the fact that his teachings and epistles were identical with those which St. Paul had written to them.

A last word on this chapter. In answer to the complaints and bitter distress of the prophet Elijah, God answers him—

“I have yet 7,000 in Israel that have not bowed the knee to Baal.”

So in the days of Paul there was still the remnant, according to the election of grace, beloved of God for their Father's sake (*Romans xi. 5*), and yet our religious guides have been teaching us that, in spite of God's purpose in always having an “election” in Israel, in spite of their redemption from the Levitical Law, in spite of their Saviour having died for them and His gospel being preached to them, it was in this very generation that God's Chosen People Israel were entirely rooted out of the Church of Christ, though ringing in clear and unmistakable tones throughout all these ages is the declaration—

“Thou art My servant, O Israel, I have chosen thee and not cast thee away” (*Isaiah xli. 9*).

CHAPTER IV.

ISRAEL'S BIRTHRIGHT.

IT is generally admitted that the Bible has predicted the rise and fall of many of the most important nations of the earth—Egyptian, Babylonian, Assyrian, Medo-Persian, Roman, Russian, and Turkish, are all in turn referred to. I would ask the reader to consider if it is likely, or even possible, that the nation which God chose for Himself, and His Son came to save, has been completely wiped out of the map of the world, and that the English, the greatest, the wealthiest, and the most highly-favoured nation that ever existed, is never referred to at all? Unbelievers make this a strong point against the truth and reliability of the Bible, and say, with unbecoming irreverence, that God, Moses, and Christ all failed to carry out the purport of Israel's creation. In the three preceding chapters, I have endeavoured to give the Scriptural reasons for believing that Israel is not only in existence as a nation, but is also the leading Christian nation of the earth. I now propose to refer to a few of the passages (they might be multiplied a hundred-fold) which contain the distinct, clear, and unmistakable assertions of the Al-

mighty, by the mouth of His holy servants and His inspired prophets, as to what are the marks, signs, and leading characteristics by which Israel may be known, and what is their mission and destiny in the world. On the other hand I shall quote the existing facts of history, the blind testimony of public opinion, the current literature of the day, and the testimony of adverse writers, all of whom, without knowing it, state over and over again that the British race alone is doing the work, prosecuting the missions, inheriting the blessings, and occupying the position assigned and promised by God to His people, Israel.

I should like to impress upon the reader the fact that the writers and speakers whom I shall quote may really be termed witnesses for the other side, because, in nearly every instance, they are persons who do not believe that we are the people of Israel; therefore, what they say, if favourable to my case, is thoroughly unbiased. The reader should keep vividly before his mind that there is in existence, somewhere in the world, this Christian nation of Israel, and imagine (which is only a fact) that the learned, the wise of our colleges, the Press of the country, the clergy and the men of science, who vehemently deny our identity with Israel, are called upon to give evidence as to what are the leading features and marks of British political, social, and religious life, and which they contend are totally different from those of Israel, and then compare their statements of what they say the British are, with what God declared Israel should be, and he will find that, unless we are Israel, the purpose of God has failed, and the mantle of Israel has fallen on the Anglo-Saxon Race.

In the first place there are the numerous promises made, without any condition, to Abraham, Isaac, and Jacob, and which were re-endorsed and *still more emphatically promised to the nation of Israel after their sin and banishment from their land*. When Abraham was bemoaning the fact that he had no children, God brought him forth and said—

“Look now towards heaven, and tell the stars
“if thou be able to number them, and He said
“unto him, so shall thy seed be” (*Gen. xv. 5*).

On another occasion the promise reads—

“I will make thy seed as the dust of the
“earth, so that if a man can number (count) the
“dust of the earth, then shall thy seed be
“numbered” (*Gen. xiii. 16*).

The glorious and emphatic manner in which this promise was confirmed by an oath from the Lord of the whole earth must be familiar to all. It was on the occasion when Abraham's faith was tried, and he had been upon the point of offering up his only son, Isaac, as a sacrifice. We read that the angel of the Lord called to Abraham out of heaven twice, and the second time said—

“By Myself have I sworn, saith the Lord,
“because thou hast done this thing and hast not
“withheld thy son—thine only son—from Me, that
“in blessing I will bless thee, and in multiplying
“I will multiply thy seed as the sand which is
“upon the sea-shore, and thy seed shall possess
“the gate of his enemies, and in thy seed shall all
“the nations of the earth be blessed, because thou
“hast obeyed My voice” (*Gen. xxii. 16-18*).

Surely, everyone will grasp evidence like this. It is plain, straightforward, and without a single "if" or condition attached to it. Again I must repeat, the Law which was added 430 years after could not annul the promises here made, and which again were repeated, and greatly amplified, to the Ten Tribes after their sin and banishment. At this point I will refer to an interesting statement in the book of Esdras. I know nothing about its value as a historical book. The English Church does not accept it as canonical, but the Roman Catholic Church does. Esdras, in a reputed vision with an angel, asks how it was that the people,—whom the Lord had specially chosen, whom He had always regarded with a fervent love as His first-born, and of whom He stated that all other nations were, by comparison, as a drop of water in a vessel—were under the dominion of the heathen, who had ever been reputed as nothing. Esdras continued this argument by saying that—

"Though Israel had been disobediently wicked,
 "yet the heathen, who had them in subjection,
 "were still more wicked."

In answer to this several visions were given to him, one part of which is explained by the angel in the following words:—

"Whereas thou sawest that He gathered
 "another peaceable multitude unto Him. *Those*
 "*are the Ten Tribes* which were carried away
 "prisoners out of their own land in the time of
 "Osea, the king, whom Salmanasar, the king of
 "Assyria, led away captive. But they took this
 "counsel among themselves, that they would leave

"the multitude of the heathen and go into a
 "further country where never mankind dwelt, that
 "they might keep the statutes, which they never
 "kept in their own land, and they entered into the
 "Euphrates by the narrow passages of the river,
 "for the Most High shewed signs to them, and
 "held still the flood until they were passed over,
 "for through that country there was a great way
 "to go, namely, a year and a half; and the same
 "region is called Asareth" (*II. Esdras vii., xiii.*
39-45).

The reader would be wearied with an essay shewing the reliability of this evidence. Be it true or false, it was in the English Bible in the early days of the Church, and is accepted by the Jews and other denominations to this day, as being authentic. Men of the world are more disposed to accept the testimony of Josephus, who, writing about 70 years after the birth of Christ, says:—

"The Jews only, returned from Babylon; there
 "are but two tribes in Asia and Europe subject to
 "the Romans, for the Ten Tribes are beyond the
 "Euphrates *until now*, and *are* an immense multi-
 "tude, and not to be estimated by numbers."

And that is about the very last word we hear of them by the name of Israel. This vast multitude of the human race has vanished from the knowledge of mankind as God's Chosen People; but wherever they are, besides being a redeemed Christian nation, as shewn in the former chapter, they must be heirs to this promised multiplicity of seed.

My first witness on this point is the existing fact of history, that the Anglo-Saxon race, at the beginning of the

present century, numbered some 30 million souls; that we are now increased in that short space of time to 100 millions; and that the numbers are doubling themselves about every forty years. A writer says:—

“The British Colonies alone, now contain a population equal to that of the British Empire during the wars against Bonaparte.”

Mr. Axon, writing on “The Language of the Future,” in the *Journal of Science* for 1873, gives as a result of his minute and careful investigation, that at the present rate of increase of the various nationalities of the earth, in another century the Anglo-Saxon race will be more numerous than all the other peoples on the globe put together—something like 800 millions; that in other two centuries, while there will be something like 505 millions speaking the various languages of the globe, there will be 1737 millions of the Anglo-Saxon stock, which is truly a multitude as the stars of Heaven, which no man can number nor count.

The Rev. Dr. Strong says the Anglo-Saxon race is increasing more rapidly than all the other races of Continental Europe, and, at the same rate of increase, in A.D. 1980, will number 1343 millions, whilst all the rest of the European races put together will only number 534 millions.

Similar evidence is given by a host of other writers, all with the same result. In a work by Mr. W. H. Hatton, F.R.H.S., he says:—

“The English-speaking race which in A. D. 1700 numbered less than six millions, by 1800 had increased to twenty millions, by 1880 to one

“hundred millions, having increased five-fold in 80 years. Whilst the average increase of other European nationalities has been about 50 per cent., the increase of the English has been about 310 per cent.”

The *Quarterly Review*, April, 1890, says—

“That the British Race is bound to dominate the world, and that the English tongue is destined to be the universal language of civilization.”

Surely the reader can understand this evidence. The promise to Abraham and his descendants was plain, straightforward, and without a single condition being attached to it. The testimony of these writers is unintentional and unbiased, and the facts themselves are incontrovertible.

It must, however, be apparent to all thinking persons that whether the number of Israel is to be as the dust of the earth, the stars of heaven, the sand of the sea-shore, or the millions of the British Race, as referred to by these statisticians, that instead of being a blessing, as God declared it to be, this multitude of seed is an absolute curse, without the corresponding blessing of room to live and means to exist. Of Israel, God says—

“Ask thy father and He will shew thee; thine elders and they will tell thee, that when the Most High divided to the nations their inheritance; when He separated the sons of Adam He set the bounds of all the people according to the number of the Children of Israel” (*Deut. xxxii. 8-9*).

"Because the Lord's (own) portion is His
 "people Israel; Jacob is the lot (or measuring line)
 "of His inheritance" (*Deut. xxxii. 9*).

It was of Israel that God said—

"I will preserve thee to establish the earth, to
 "inherit the desolate heritages" (*Isaiah xlix. 8*).

"Thou (Israel) shall break forth on the right
 "hand and on the left, and thy seed shall inherit
 "the nations, and make the desolate cities to be
 "established" (*Isaiah liv. 3*).

"He shall cause them that come of Jacob to
 "take root; Israel shall blossom and bud, and fill
 "the face of the world with fruit" (*Isaiah xxvii. 6*).

Let the Christian critics and opponents of this theory show how faithful God has been to these promises to Israel, and show us how the bounds of the other nations are restricted by the requirements of Israel's innumerable seed. Let them tell us how wonderfully Israel has taken root, and filled the face of the world with her offspring. Let them show us the literal fulfilment of these promised blessings, as they show the literal fulfilment of the curses and denunciations on the House of Judah in the Jews.

These are not words of vain-glory and boasting, but in the words of David—

"What nation in the earth is like Thy people
 "Israel, whom Thou hast confirmed to be a people
 "unto Thyself for ever?" (*II. Samuel vii. 23-24*.)

And now I will again quote the opinions of men, whose evidence in every case is unwittingly given, but who, in every instance, testify that, whatever God may have done

to Israel, He has given the blessings that He promised them to the British Race. Admiral Sir John Colomb, K.C.M.G., M.P., says—

"The British Empire, which we usually find
 "coloured red on the maps, literally encircles the
 "globe, east and west, north and south. If it were
 "not so scattered, the first thing to strike the eye
 "would be its vast extent, more than nine millions
 "of square miles of the earth's surface, a fifth part
 "of the whole habitable globe, and the largest
 "Empire of either the ancient or modern world."

Sir Charles Dilke, M.P., in his "Problem of Greater Britain," (1890) says—

"The British Empire and its Protectorates,
 "without counting its less defined spheres of
 "influence, has an area of nine millions of square
 "miles, or, roughly speaking, of nearly three
 "Europes. This Empire, lying in all latitudes,
 "produces every requirement of life and trade,
 "with half the sea-borne commerce of the world,
 "and revenues amounting to 210 millions sterling
 "per annum."

This, then, is the corresponding blessing to the multiplicity of seed—this is room to live, and means to exist. The Editor of *The Times* (London) bears similar testimony. He says—

"The British are not only the most increasing
 "people in the world, but they are gradually filling
 "continents, fringing oceans, and making the
 "whole world their home; the demands of our
 "ever increasing population are constantly com-

“pelling us to overflow our old boundaries, and we
“are, in fact, peopling the greater portion of the
“globe.”

Passing by as of secondary importance, America, Australia, Canada, and all our Colonies, a writer in the *Yorkshire Post*, of August 18th, 1894, says—

“Whoever may live to see it, Africa will yet
“be Britain’s grandest outlet for her surplus popu-
“lation.”

Will the scoffers and critics be good enough to tackle the logic of these facts of history, the testimony of these writers, and the promises of God to Israel, and tell us what nation, except the British, can be said to break forth on the right and on the left in this manner? What other nation has taken root and then, as described, blossomed and filled the face of the world with the fruit of their offspring? The desolate heritages of the earth are being peopled by us, and our colonies form a girdle round the globe, and an empire on which the sun never sets.

Now, if this Race, whilst growing from six millions to 100 millions, has thus gained possession of a third portion of the globe, is it to be supposed that, when it numbers 1,000 millions, it will lose the disposition, or lack the power, to extend its sway? Yet that is the fatal decree of the Lord of the whole earth, *unless we are Israel*, for He Himself has set the bounds of all the nations according to the requirements of the countless seed of Jacob.

I remember a speech of the Right Hon. W. E. Gladstone, M.P., in which, speaking of the decay of the nations, and the probability of the decay of England at some future date, he said—

“Let us not for a moment imagine that we
“are standing on a foundation absolutely sure and
“absolutely immovable, and that we are not liable
“to the same dangers which have overwhelmed
“and overthrown other countries of other times,
“like Carthage, Rome, and Venice!”

To this I will give three answers—one, “ironical,” from the pen of Mr. Joseph Hatton, in the *Yorkshire Post*, of July 7th, 1894. He says—

“England is always going to the dogs; it
“always has been so and will be, no doubt, until
“the disorganisation of the Solar system, which,
“eventually, is to snuff out our poor little world
“altogether.”

The second answer is from the words of Lord Beaconsfield, who, addressing a public meeting at Edinburgh, and speaking on the future of Great Britain, said—

“History will recognise its life and its destiny;
“not record its decline or its fall. It will say, ‘This
“is a great and understanding people.’”

The third answer is the Divine promise to David—

“I will appoint a place for My people, Israel,
“and I will plant them and they shall be moved
“no more; neither shall the children of wicked-
“ness afflict them any more” (*II. Samuel vii. 10*).
A London paper recently remarked:

“There is a party in this country understood
“to be believers in indefinite progress, but whose
“accredited leaders now wish us to stand still. Their
“greatest leader said that these constant extensions
“of the Empire are a source of danger and weakness,

"and that further annexation would be robbery. Though professed believers in the future, they would deny to their own country its splendid future because of the indefinite contingencies connected with it. They support their policy by what they esteem a powerful argument—'an appeal to the purse.' It is cheap! cheap and paltry! It is so much cheaper to play a little part in the world's history than a big one. Russia may send forth conquering millions, Germany may expand, America does right to develop for the benefit of her own offspring, but England is to have no future, no mission, no action in the government of the world."

I must not be tempted into a political argument, but will once more refer to the "law and the testimony." Webster, in his dictionary, gives us the meaning of the word "charter"—"*an instrument in writing, from the King, bestowing rights and privileges upon the people.*" And in this sense the Bible is the especial charter by which God, our King, reveals His will to, and concerning, His people Israel. Our territorial possessions are not ours by right of conquest, or long and undisturbed possession, but by a charter from the King of the whole earth, whose own portion is His people, Israel, His measuring line the children of Jacob. Hence the prophetic command—

"Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the

"Gentiles. * * * Fear not, for thou shalt not be ashamed" (*Isaiah liv. 2-4*).

Enlarge! Stretch forth! Fear not! These are the watchwords. Enlarge the place of thy tents, the cords and curtains of thine habitations, the extent of the territory you occupy, that your children may have room to dwell. Stretch forth is the command, and do it without fear, for your branches shall run over the wall. Don't let the fear of any Gentile Race on earth hinder you. Don't fear the expense, for I will bless you. Don't shirk the responsibility, for I will help you. For—

"Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend" (*Isaiah xli. 8*).

Therefore, the foundation on which we stand is absolutely sure, and absolutely immovable; and these are the rights and privileges conferred in the charter of our King upon His people. As David said—

"O, Lord God, Thou art God, and Thy words be true, and Thou hast promised this goodness" (*II. Samuel vii. 28*).

"Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever, and Thou, Lord, art become their God" (*II. Samuel vii. 24*).

CHAPTER V.

“ROOM TO LIVE AND MEANS TO EXIST.”

From the *Yorkshire Post*, May 13th, 1891:—

THE greatness of Great Britain and the British Empire was the text of a lecture delivered by Mr. Howard Vincent, at a meeting of the Royal Colonial Institute, last night. To those degenerate and parochially-minded Britons who scoff at the Empire to which they are not worthy to belong, who would weaken or do away with our defences, who lend their support in Parliament to any attack made on our Government or flag, who would bring Arabi Pasha back to disturb Egypt, allow Russia to sweep over India, make Germany and Portugal a present of Africa, after lying down for the Boers to have another kick at us, cede Ireland to the Chicago Convention and the Clan-na-Gael, pay the United States a handsome sum to take over Canada, and beg some one as a favour to accept the Isle of Man as a place of arms—to such people we would commend a study of Mr. Howard Vincent's address, which, crowded with figures and facts as it is, shows how the dignity and glory and the extent of the British Empire

are inseparably bound up with our commerce and prosperity. Dignity and glory may be to these people empty words; the contention for the common interests and brotherhood of all the Queen's subjects may be a thing of derision; and the strength that lies in union a figment and a fallacy; but, at any rate, they can be reached by a demonstration that the British Empire is a paying concern. In two or three sentences Mr. Howard Vincent gives a suggestion of the greatness of the British Empire in area, in population, and in revenue and trade. He says, “Think of the United Kingdom, with its 40 million people crowding on 121,000 square miles, and extending its influence over ninety-one times that extent of territory, and with nine, or probably now even ten, times its population. Think of the British Empire as fifty-two times the size of Germany, with sevenfold the population; as fifty-three times that of France, with nine times the people; as more than three and a half times the size of the United States, with over treble the population of all the Russias; as more than three Europes, with an equivalent population, and you can, in some degree, call before your mind the eleven million square miles and the 350 million people in the British Empire. An annual revenue, general and local, of £275,000,000, provides for the public services, while a trade amounting to £1,200,000,000 sterling a year is carried in 37,000 British ships, of an aggregate burden of ten million tons.”

Mr. Howard Vincent then shows how the Colonies and Dependencies have been aided by the Mother Country in a pecuniary way. The Colonial Empire has borrowed £280,000,000, and India £206,000,000, almost

entirely from London; while the loans of Corporations and Harbour Boards, together with private enterprise, expand this sum of about £500,000,000 to a total advance to the Empire of over £1,000,000,000 sterling. An equivalent sum, Mr. Vincent states, must have been laid out at home or on the sea in public or private investments, which makes two thousand millions of pounds invested in the full faith that the Empire would remain one and indivisible, that credit would be maintained, and that we should always have our own belongings to trade with. Then there is the National Debt of £900,000,000, some of which has been spent in winning and some in defending these territories. The loans to Governments and public bodies are of benefit alike to the Old Country and to the Colonies; for the Colonies could not extend their industries and develop their resources without capital, and the capitalists at home who have lent the money get a valuable return for the hire of it. But what the public debt of a Colony would be worth to the investors at home if the Colony passed out of our hands, and how much money this country might lose, perhaps the people to whom we have commended Mr. Vincent's article will decide. But beyond this matter of supplying the sinews of trade the Mother Country and her Colonies are customers of each other to an enormous extent yearly.

Our annual purchases of Colonial products are £97,000,000, compared with £84,000,000 fifteen years ago. Of wheat, wheat-meal, and flour, and other grain, England obtained fourteen million hundredweight in 1890 from British possessions, compared with three million in 1870. Of wool, we bought 557 million pounds from the Empire,

out of a total import of 700 million pounds—an increase of 253 million pounds in fifteen years. Of raw cotton, 274 million pounds were purchased in 1889 from British possessions. Upon the other side Mr. Vincent states that the Empire bought of the Mother Country £90,000,000 worth of British and Irish goods in 1889, compared with £76,000,000 worth in 1875—an amount equal per head, so far as the proportion going to Australia is concerned, to nearly £7 for each individual of the population. If thereto is added bullion and specie, the total export from Great Britain and Ireland to British possessions amounts to £125,000,000. Mr. Vincent cannot here refrain from pointing out that, large as are our exports to the Colonies, exclusive of India, they “do not show as great an increase as might be easily obtained under a mutual arrangement, giving the Mother Country a preference over the foreigner in Colonial markets.”

Mr. Howard Vincent goes on to speak of our Colonies one by one, and he seems to be filled with an equal amount of admiration for the rapid rate of growth of these young countries, of cordial brotherly feeling for the men of our own nation who have made them, of fervent desire that this gigantic British Empire shall remain intact, and of determination that we shall not lose a British subject or an acre of ground under the British flag. Space fails us to follow him through his copious, interesting, and instructive accounts of the condition, progress, and relations with the Mother Country, of the great Dominion of Canada, of the wonderfully growing Colonies of Australasia, of the magnificent Empire of India, of South Africa, the West Indies, our South American and Chinese

possessions, and the many "islands of the sea," whose inhabitants owe allegiance to the British Queen. His reviews of these territories are stuffed with facts, and may be read with advantage for information alone, apart from the lesson Mr. Vincent intends to convey by his account collectively. But we may reproduce the summary which Mr. Vincent gives of all these. He says that the Queen's reign has witnessed the settlement or acquisition of more than half the Empire and the most extraordinary expansion of inter-British trade. It has seen the shipping trade with the Colonies multiplied by eighteen, the trade of the Colonies with the Mother Country increased eleven times; and the exports of British products to the Colonies increased fivefold. The Queen has also beheld the population of Australia increase twelve times, that of South Africa nine times, that of Canada three times, that of British Asia double. "If we take the ten principal producing divisions of the Empire," says Mr. Vincent, "we find that the respective amounts of their trade with other portions of the Empire are as follows:—

	Millions Sterling.
1. The Mother Country	220
2. India	140
3. Australasia	63
4. Canada and Newfoundland	20
5. Cape of Good Hope	19
6. Straits Settlements	16
7. West Indies, Bermuda, British Guiana, and Honduras	9½
8. Ceylon	6½
9. Natal	5½
10. Mauritius	4½

The total trade of the Empire within itself amounts (Mr. Vincent repeats) to about £340,000,000, and of the whole

external trade of over-sea possessions of the British people, three-fourths is within the Empire." In the face of these facts, it cannot be wondered at that Mr. Vincent makes an impassioned appeal for inter-British trade—for the oneness of the Empire the world over—an appeal that we Britons should recognise in trade, in fighting, in mutual help and benefit, that "blood is thicker than water."

CHAPTER VI.

ISRAEL A BLESSING TO THE WORLD.

THIS position is one of the most prominent and distinctive assigned to Israel. The general opinion of great writers and thinkers is that civilisation and Christianity have been the great agents in conferring benefits upon the human race. This, however, is only a half-truth. If I am not misinformed, several ancient races were as highly civilised as the modern races of to-day, and their civilisation never benefited the human race at large. Civilisation, and the Gospel of Jesus, *have been the weapons used*, but my present point is, that God declared that He had specially formed His people Israel to do the work which they have done, by these means. In a first-rate little work by Mr. J. G. Shaw, of Leeds, in reference to the declaration,

"This people have I formed for Myself; they
"shall shew forth My praise,"

He says:—

"We know that all God's works are perfect,
"and that everything which He has made is admir-
"ably adapted to answer the purpose for which it

"was created. There is universal and perfect
"adaptation in all the works of God. The birds
"were made with special structural fitness to fly
"through the air, the fish to swim in the water,
"and man to cultivate and govern the earth. Then
"there are the million points of individual adapta-
"tion. Each bird and beast and insect, and every
"species of the vegetable creation, is adequately
"and perfectly adapted for the purpose of its
"creation. God pronounced them all 'very good,'
"but of their special adaptation in the sense here
"referred to, He said nothing. For instance, He
"did not say of the bee that He had given it special
"powers to extract honey from the flowers of the
"field, and specially endowed it with the genius
"and ability to construct cells of mathematical
"exactness, in which to store, and save for the
"winter. Of all the works of His creation, of
"Israel only, is the perfect adaptation of their
"creation referred to. He says 'The Lord hath
"chosen thee to be a peculiar people unto Himself,
"above all nations that are upon the earth' (*Deut.*
xiv. 2). 'You only have I known of all the
"families of the earth' (*Amos iii. 1-2*). 'This
"people have I formed for Myself; they shall shew
"forth My praise' (*Isaiah xliii. 21*). He declares
"that He Himself will be as the dew unto Israel,
"and that Israel should be in the midst of many
"people as dew from the Lord, and as refreshing
"showers upon the grass, that tarrieth not for
"man, nor waiteth for the sons of men" (*Micah v. 7*).

Let us look at these declarations as reasonable men, and ask if it is possible, that this people, whom He so repeatedly declares He not only specially chose, but specially formed, are the only part of His wondrous creation which has failed to carry out His Divine purpose? This marvellous mission and destiny, which God says is the especial lot of His people Israel, *and His people Israel only*, the great writers and thinkers of the present day are constantly asserting, is a position which is peculiar to the Anglo-Saxon race. Is it possible that His promise has failed, or His purpose changed, in the face of His declaration:—

“I am the Lord! I change not! Therefore ye
“sons of Jacob are not consumed” (*Malachi iii. 6*).
Let me again quote the opinions of some of these writers. *The Times* (London), speaking of British missionary enterprise as a *national* characteristic, says that:—

“Earls and noblemen, bishops, clergymen,
“preachers, traders, and artisans, all contribute,
“and love to contribute, to missionary work. * * *
“There is scarcely a region in the world in
“which they are not striving to do some good,
“and the money contributed in one year for
“missionary purposes alone is more than twelve
“times the amount of the contributions of all other
“nations of the earth for the same purpose.”

Another article of the same character in reference to the subscriptions to the Indian Famine Fund in 1877, says—

“The advertising columns of the newspapers
“for weeks past have presented an extraordinary
“spectacle. Never, probably, have so many im-

“perative demands been made upon the generosity
“of the British nation, and never has the cry for
“help met with a response so prompt, -and so
“liberal. However we may explain the fact, it is
“certain that Europe leaves to this country the
“main portion of the work of international bene-
“ficence. It is to England, that every nation in
“turn appeals in its hours of tribulation, with a
“confident assurance that the appeal will be
“answered. It is to England that the victims of
“war and famine look for aid.

“We have learnt not to feel surprise at the
“frequency of these petitions, and we take it as a
“matter of course, when each finds its way to the
“hearts and purses of Englishmen and English-
“women. *It is not so with other nations*; they
“are neither expected to contribute with the same
“liberality, nor do they impose upon themselves
“the same obligation. The difference is a salient
“one, for the contributions of this country to
“international benefactions are out of all propor-
“tion to its wealth and population when compared
“with France, Germany, Austria, and other Con-
“tinental nations. It is not too much to say that
“more pounds are bestowed for such objects here
“than francs and marks are contributed on the
“Continent. It is notorious that every form of
“suffering solicits and obtains help from England.
“If an avalanche destroys a Swiss village, if an
“earthquake overthrows a South American city, if
“an epidemic slays its thousands in some half

"savage region, the sufferers, or those who plead
 "for them, address themselves instantly to English
 "sympathy, and English liberality."

The writer of the article, unable to give any reason for this national characteristic, continues—

"No doubt it is all a matter of habit that we
 "have learnt to accept, without surprise, and
 "certainly without reluctance, the task of adminis-
 "tering to the world's benefactions at our own
 "cost. Other countries have never acquired the
 "practice, and it does not occur to them to claim
 "the right to participate."

Last year (1893), apart from all other philanthropic efforts, the British contributions to Foreign Missions alone reached one and a half millions sterling. Our brethren in America have done much similar work, though on a smaller scale. Through various agencies, the Church of England is sustaining a body of about 1,400 ordained clergy—English and native—and over 8,000 lay helpers, male and female, whose entire lives are devoted to Foreign Missions. The Rev. A. T. Gordon writes—

"It has now come to pass that the English-
 "speaking race are now honoured by being the
 "Missionary Army of the world."

"It seems to me," says the Rev. Josiah Strong, D.D., "that God, with infinite wisdom and
 "skill, is training the Anglo-Saxon race to fulfil
 "that divine admonition, 'this gospel of the King-
 "dom shall be preached in all the world, for a
 "witness unto all nations.'"

"Still the Saxon goes abroad," says the Rev. Dr. John Clifford, "no country is foreign to him ;

"go where you will it is almost impossible to get
 "out of sight of our race. The Englishman is
 "ubiquitous. * * * The Cross of the Lord Jesus
 "Christ is at once the standard, and the starting
 "point, of a large company of brave and noble men,
 "who go into all the world to preach the gospel to
 "every creature."

Volumes can be filled with similar testimony, but I will quote no more of it. As it is, there will be people ready to accuse me of boasting, and puffing up the British race with praise and self-righteousness. I have no such intention. I simply shew that what God said should be the especial role of His people Israel, is what current history says is the especial work of the British race, and of no other nation upon earth.

It is for my opponents to relate, how the nation of Israel has shown forth God's praise, and how Israel has been in the midst of many nations, as dew from the Lord.

In connection with Israel's philanthropic mission, a Divine commission and command was given to them:—

"To loose the bands of wickedness, to undo
 "the heavy burdens, and to let the oppressed go free,
 "and that ye break every yoke" (*Isaiah lviii. 6*).

In 1807, the British Houses of Parliament, by overwhelming majorities, passed the Bill abolishing the Slave Trade in every part of the British Dominions, and in 1834 the nation cheerfully paid 20 millions sterling to complete the work of emancipation. From that day to this, we have ever been foremost, in spending lives and treasure, to uproot slavery and oppression in all parts of the world. The abolition of slavery in America cost Manasseh civil

war and 540 millions sterling. In 1873, the Sultan of Zanzibar ratified a treaty with England, abolishing the Slave Trade in his dominions, and cleared the bazaars the same day. The Khan of Khiva was induced, (or compelled,) to adopt the same course. With British ships and seamen always on the alert, the ocean slave trade has been completely crippled, and almost stamped out. The same policy is pursued by every English community in all parts of Africa, and every Englishman responds to the Divine commission to "break every yoke and let the oppressed go free."

CHAPTER VII.

THE TWO GREAT PEOPLES.

JUST in the same manner that the separation of Israel and Judah "was from the Lord," and was pre-ordained and brought about by His over-ruling power, so He had pre-ordained that, at a far distant date, there should be a dividing again in Israel. This is first referred to in that remarkable account (48th chapter of *Genesis*), of Jacob blessing his two grandsons, Ephraim and Manasseh. It was on the occasion of Jacob's reunion with Joseph, who was then at the height of his prosperity in Egypt, and Joseph was introducing his two sons to him. The Spirit of God thrilled through the old man, and he said unto Joseph, "'I had not thought 'to see thy face again, and lo, God hath shewed me also 'thy seed,' and Joseph bowed himself with his face to the 'earth and took both the lads, Ephraim on his right 'hand towards Israel's left hand, and Manasseh in his 'left hand towards Israel's right hand, and brought them 'near to his father. And Israel stretched out his right 'hand and laid it upon Ephraim's head, who was the 'younger, and his left hand upon Manasseh's head.

"guiding his hands wittingly, for Manasseh was the first-born. And first he blessed Joseph, and then said, 'God—before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long, the Angel which redeemed from evil—bless the lads, and let my name (Israel) be named on them, and the name of my fathers, Abraham and Isaac, and let them grow into a multitude of nations in the midst of the earth.' And when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head, and said, 'Not so, my father, for this is the first-born; put thy right hand upon his head.' But his father refused, and said, 'I know it, my son, I know it; Manasseh also shall become a great people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.' And he blessed them that day, saying, 'In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: ' and he set Ephraim before Manasseh' (Gen. xlviii. 20).

I have just read the foregoing to a friend, who remarked: "Well, it's nothing but a legend or a fairy-tale—of as much value as Jack and the Beanstalk, or the Arabian Nights." "Very well," I replied, "if that is so, I haven't a leg to stand on." But in this book I start with the assumption that the Bible is the revealed Word of God; that when Isaac blessed Jacob, he spoke God's truth, when he added the words, "and he *shall* be blessed," He emphasised a fact that no power could alter; that when Jacob said Ephraim should become a greater nation

than Manasseh, he, by the Spirit of God, knew it to be true. When, by the same Spirit, he declared that Manasseh also should become a great people, he was neither deceiving himself, nor tricking his children. Christian people accept the Bible as true, and, to them, my arguments ought to appear logical. To unbelievers, the whole thing may seem like a fairy-tale, unless the perfect fulfilments, which I shall shew, of the prophecies and declarations of the Bible shall convince them that it is, indeed, the Word of God.

The name of Ephraim soon became the name of the Ten-Tribed Nation—both in the Bible and in profane history they are constantly referred to as "the Kingdom of Ephraim." Up to the very last account of them (A.D. 70) they had not become the promised multitude or company of nations (See *Gen. xxxv. 11*), nor had the tribe of Manasseh separated from them and become the great people promised. Where, then, is the fulfilment of the promise? Examine all the nations of the earth, and in the Anglo-Saxon race alone are these mighty predictions fulfilled, for in Great Britain we have the "greater" nation, which was the lot of Ephraim; in her 56 Colonies we have the company and multitude of federated nations; and, again, in grand, glorious, and faithful response to the decree of the Almighty God, branching off from Israel in her island home, we have an independent people, the second great nation of the world—America.

In connection with these two great peoples, there is a well-known, and, at first sight, appearing a melancholy, fact in their history, which, both as a race, and individually, we have constantly deplored, and against which

our leading speakers and writers have frequently raised voice and pen without avail. The strange fatality I refer to, and which always seems to follow our footsteps in America, Australia, Tasmania, the Cape, New Zealand, and other countries, where we get foot-hold, is that the inhabitants, of what was once their own glorious country, literally "die out" before the footsteps—mark, not of the "white man," but of the Anglo-Saxon Race. Is it, then, merely another coincidence, that God declared that the thousands of Manasseh, and the ten thousands of Ephraim "should push the people together to the ends of the earth?" (*Deut. xxxiii. 7*). If coincidence it be, and not the fulfilment of God's promise, the coincidence that the emblem used is also on the insignia of Great Britain will, at least, be interesting, for another part of the promise reads—"His horns are like the horns of the unicorns, with them he shall push the people together to the ends of the earth." It was of Israel, God spoke when He said by the mouth of Isaiah, "The nation and kingdom that will not serve thee shall perish" (*Isaiah lx. 2*), and all our many, and honest efforts to the contrary, do not succeed in staying the fulfilment of this fatal decree.

CHAPTER VIII.

THE UNDEFEATABLE NATION.

A GREAT military writer said that we always seem to have been delivered from invasion and defeat by some remarkable "*fluke*," or some "piece of good luck." Although we have ourselves crossed thousands of miles of ocean, to conquer or annex other countries, he, along with other writers, foolishly observes that the English Channel, the "Silver Streak," as they surname it, and which Captain Webb recently swam across, has been the salvation of England. A better reason can be found in the Charter of our King, where He promises that Israel shall be specially and divinely protected, and, therefore, invincible in war—

"In righteousness shalt thou be established;
"thou shalt be far from oppression; for thou shalt
"not fear: and from terror, for it shall not come
"nigh thee" (*Isaiah liv. 4*).

"No weapon that is formed against thee shall
"prosper; and every tongue that shall rise against
"thee in judgment thou shalt condemn" (*Isaiah liv. 17*).

"Thou art My servant! O, Israel, Jacob
"whom I have chosen, the seed of Abraham, My

"friend! I have chosen thee and not cast thee away. Fear thou not, for I am with thee! Be not dismayed, for I am thy God! I will strengthen thee! I will help thee! I will uphold thee! Fear not, thou worm Jacob and ye men of Israel. I will help thee, saith the Lord, thy Redeemer, the Holy One of Israel" (*Isaiah xli. 8, 4, 5*).

Reader, can words be plainer than these? If they had been curses and denunciations, our teachers and commentators would have said, "God meant the Jews;" but though God speaks of "Israel;" "Men of Israel;" "Jacob, my chosen;" "The seed of Abraham, My friend;" they say He does not really mean them, but either Christian Turks, the Russian-Greek Church, the French or Spanish Catholics, or that particular denomination which they are pleased to consider the Church of Christ. "But God has not cast away the people which He foreknew" (*Romans xi. 2*), and to *them, and to them only, were these promises made*, and I put it to the reader—do not these passages of Scripture (and there are hundreds more) distinctly teach that the nation, so protected from every weapon formed against it, which is to be directly helped, strengthened, and upheld by the right hand of Almighty God, must, as a nation, be undefeatable. I do not contend that they should never suffer a reverse, or a check, or chastisement, as the reader may gather from *Judges xx.*, *Numbers xiv. 41-45*, *Exodus xvii. 11*, and numerous other instances. But I do contend that no race on earth responds to these predictions except the British, and that this is our salvation, and not the "Silver Streak."

Therefore, with all due honour to our Army and to our Navy, all our great victories in times past over France, and Spain, and Holland, and Russia, our conquests north and south, east and west, in Australia, America, Africa, India, China, and over all the wide world, are simply and entirely due to the God of Abraham, and His loving remembrance of His covenant and promise with His people Israel. The military authority who speaks of "flukes" admitted that it was the hand of God who destroyed the Egyptians in the Red Sea. Was it not the same God who raised the storm and destroyed the Spanish Armada? Was it not the same God that sent the hurricane which upset the Flotilla, and at the same time the schemes of Bonaparte?

It was the sceptic, Bonaparte, who said, "Providence always helped the strongest battalions;" but where were Bonaparte's battalions when they came in contact with Israel in any part of the world?

Remember, too, the remarkable *role* we play whenever, by force of circumstances, we come in contact with the half civilised nationalities of Asia, Africa, Australia, or America—what Englishman fears, or for one moment supposes it possible, that we shall give way, or give in? Is it, then, merely a coincidence that God promised that:—"The remnant of Jacob should be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (*Micah v. 8*).

Will my opponents and critics, who admit that the Bible is the revealed Word of God, tell me, how He has kept these promises?

It has often been remarked that if we came in contact with the mighty armaments of Germany, France, or Russia, the case might be very different. In reply, history emphatically proves that when we have, in times past, come in contact with them, or any nation, it was not the British, but the Continental nations that succumbed.

In our Church Service, we daily confess "It is God alone who fighteth for us." This promise was made to Israel only, and on the united testimony of history, the Bible, and the Prayer Book, the nation of Israel and the British are identical.

In connection with this part of the subject, it was promised as one of the chief means by which Israel should uphold her dominant position in all parts of the world, that she should possess the "gates of her enemies." When the Angel of God called to Abraham out of Heaven, He promised, as an important part of the blessing on his obedience—"Thy seed (Israel) shall possess the gates of his enemies" (*Gen. xxii. 17*). The blessing on Rebecca was "Be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate them" (*Gen. xxiv. 60*).

The reader ought to study "Philo-Israel's" works on this part of the subject; but, briefly, we have Gibraltar, which opens Spain to our armies and the Mediterranean to our fleets. Malta, from which we could, if needful, menace Italy, Turkey, Greece, and all countries bordering on the Mediterranean. Peshawur, Bombay, Calcutta, and Madras, the "gates" by which we acquired and maintain our Indian Empire. Rangoon, Singapore, Malacca, and Hong Kong, on the borders of the Chinese Empire. Cape

Colony, Natal, Gambia, Sierra-Leone, and the Gold Coast are our "gates" to the entrance of Africa. We have the Channel Islands, Cyprus, Aden, with predominance in Egypt and Afghanistan, and various other possessions, which literally encircle the globe. There is one—Constantinople—the gate of our friends, and recent allies, the Turks,—and should our friends lose it, as doubtless ere long they will, we may trust the promise of God to Abraham's seed, more than all the ironclads of Great Britain, to settle whose flag shall float there!

W. H. Hatton, F.R.H.S., in one of his Trade Lectures, says—

“Britain is a lending country, and destiny
“seems to have placed her in an unrivalled position
“to be so. * * * * Our investments are
“spread over the whole world.”

How can we account for this remarkable phenomenon? For phenomenon it is. Can anyone give a better answer than that it is the blessing which God gave to Israel when he said, “Thou shalt lend unto many nations, but thou shalt not borrow.”

CHAPTER IX.

THE MONEY-LENDING RACE.

IT was distinctly promised to Israel that they should lend money to many nations, but borrow from none.

“The Lord shall open unto thee His good
“treasure, the heavens to give the rain unto thy
“land in his season, and to bless all the work of
“thine hand, and thou shalt lend unto many
“nations, and thou shalt not borrow” (*Deut.*
xxviii. 12).

It is a fact that during the last 40 years foreign countries have added something like 4,000 millions sterling to their debts. Great Britain is about the only nation that is steadily decreasing her national debt. There is no question that the British and the Jews have been the great lenders, but when our own Government has needed money our own merchants and millionaires have supplied it. The *Newcastle Daily Leader* says—

“We must remember that Britain has, for
“many years, been the great lending country of
“the world, and we receive every year about 50
“million pounds sterling in interest upon foreign
“loans.”

CHAPTER X.

THE SIGN BETWEEN GOD AND ISRAEL.

GOD gave one distinctive characteristic to His people which He Himself declared should be a sign, or mark, by which they might be known as His people, Israel. That sign is the holy observance of every seventh day. It really does not matter whether that day is Saturday or Sunday, but as I have known some people argue that only the Jews keep the Sabbath, I will state that the original institution was a commemoration of God's rest from the Creation on the seventh day, but when He delivered them from the bondage of the Egyptians, the day was changed, and every seventh day was observed in commemoration of that event (see *Exodus xiii*).

At the resurrection of Jesus, the Christians reverted to the observance of the original seventh day. However, the declaration is—

“Wherefore the Children of Israel shall keep
“the Sabbath, to observe the Sabbath throughout
“their generations for a perpetual covenant: it is
“a sign between Me and the Children of Israel for
“ever” (*Exodus xxxi. 13-17*).

No avowal from God could be more conclusive than this. The nation of Israel must be in existence somewhere, and

if this statement is correct they possess this sign. Will the reader mentally conjure up every nation upon earth and examine their claims. All heathen and Mahometan nationalities are at once rejected, as they do not recognise the Sabbath day at all. The Greek and Latin Churches on the Continent are certainly open on the Sunday, but so are the shops, the works, and the theatres, and, if you go into any European city, you will find the people as ready to draw a bill, to traffic, work or trade, to go to the theatre, the horse races, a bull fight, or anything else on Sunday. No one can honestly assert that the observance of the Sabbath is with any of these Christian nationalities a distinct mark or sign.

The Right Reverend John Charles Ryle, D.D., Lord Bishop of Liverpool, in his work “Thoughts on Sunday,” states—

“I say without hesitation, that Great Britain
“and the United States of America, are the two
“most Sabbath-keeping nations upon earth. * *
“* * It is a curious fact, worthy of remembrance,
“that the Church of Rome has rarely proved her-
“self a friend of Sunday. * * * * Nothing
“in my judgment has so irreparably damaged
“religion in Germany, as the painfully low views
“which German Protestants hold about keeping
“Sunday holy.

* * * * “I assert without hesitation, that
“the only two countries on the face of the globe
“in which you will find a true observance of Sun-
“day, are Great Britain, with her Colonies, and
“America.

"Look at a Sunday in London, with its four million of inhabitants.

"See how the immense majority of shops, through miles and miles of streets, are shut up and business suspended.

"See how Post Offices, Banks, Exchanges, and Law Courts, Museums, Theatres and Picture Galleries are closed.

"See what hundreds of Churches and Chapels and Sunday Schools are opened, and then turn to any continental nation, to Paris, Madrid, Naples, Vienna, Berlin, and mark how Sunday is observed there.

"Note how the day is given up to military reviews, races, bull fights, theatres, dancing, concerts, and pleasures of every description.

"Mark all these things, and learn one grand reason, why the standard of religion is so much higher in our country, viz., the holy observance of the Lord's day. * * * * I can imagine no greater disaster to this country than the introduction of a Continental Sunday."

Lord Macaulay says—

"The two Sabbath keeping nations (Great Britain and America) are the most prosperous in the world."

Voltaire said—

"Whether Englishmen know it or not, it is the English Sunday which makes England what it is."

When the Paris Exhibition was open, it was crowded on the Sabbath day and, with two notable exceptions, all the attendants were as busy as bees. Those exceptions were in the English and American departments. There the machinery was motionless, the attendants were absent, and in most cases, the exhibits were covered and excluded from view. It was to them, of all the nationalities at the World's Fair, "The Sabbath Day." The sign denoted Israel and Manasseh.

Thus Frenchmen or Germans, visiting or residing in England, are disgusted and shrug their shoulders contemptuously at our so-called sanctimonious observance of Sunday. They say "you are so different to everybody else—what better are you for it? You are far behind the advancement and civilisation of our countries, where Sunday is a real day of pleasure and enjoyment. We have the parks, the bands, the concerts, the theatres, the bouffes, and all the best amusements on Sunday. Why are you so different—are you any better than anybody else for it?"

Why indeed? Who can account for the fact that, nationally and by law, the inhabitants of Great Britain and her 56 colonies, with all the teeming millions of America, observe the Sabbath in this marked and distinct manner? Who can give a better reason than the one given by God Himself—"It is a sign between Me and the children of Israel for ever."

I know quite well that some people break the law and disregard God's command by trading and other things even in this country, and thousands fail to keep it holy in many ways; but this simply proves that we have not

arrived at perfection—we are not without sin in our midst. The fact remains, and has been testified by hundreds of writers and speakers, that the Anglo-Saxon Race, and the Jews, are the only people on earth, with whom the observance of the Seventh Day is a distinctive characteristic, and a sign by which, all over the world, they may be known.

CHAPTER XI.

THE GLORY OF MY PEOPLE, ISRAEL.

I REFRAIN from quoting the hundreds of texts shewing that the whole tenor of the Scriptures teaches that the Messiah was to be regarded as the Redeemer, the King, and the Salvation of His people Israel, as anyone who chooses to read the Bible can see that; and passing from the Saviour's own words—

“I am not sent but to the lost sheep of the
“House of Israel” (*Matt. xv. 24*),

I will deal only with the statement and prophecy of the aged and devout Simeon—

“That Jesus should not only be a light to
“lighten the Gentiles, but that He should be the
“glory of His people Israel” (*Luke ii. 32*).

Will the reader again search the whole world, for the nation who, as a race, make that name their chief glory. Again, the heathen, the Mahometan, and the Jew you dismiss from your mind in a moment. The nationalities of Spain, France, Italy, Greece, and Russia, with their prayers to saints and images, with their pictures and miracle-working relics, who praise, pray to, and worship the Virgin—are these the nations to whom the promise will apply? Let others reply for me—

"Continental Europe has been filled with images of saints and martyrs—real or counterfeit—"and the people instructed to fall down and worship them. * * * * The bones of these martyrs are said to have miraculous virtues, and people are taught to pay their money that they may share the miraculous benefits. Dead saints are made the medium of access to God, and the Virgin raised to the place of the Eternal. In many parts the people are crammed with superstitious beliefs, and religion has become a mass of childish ceremonies to the Virgin and the saints.

"France (in 1792) abolished the Christian religion and the Sabbath. A worthless woman was made to personate the Goddess of Reason, and was fixed up indecently in Notre Dame, where torches were burnt before her shrine, and fanatical France fell down and worshipped."—

History of Modern Europe, by Thos. Bullock, LL.D.

The Times (London), speaking of Protestant Germany, says—

"Her church is rapidly going down the stream with ever diminishing form and buoyancy, until it is likely to sink altogether; and that as a nation they are dead in the matter of real religious belief."

Another writer states—

"That Germany and France together, have been the great foundations and advocates of infidelity."

On the other hand the *Roman Catholic Observer*, speaking of the British, states—

"That the nation is religious and Christian; that English legislation and English laws are a faithful echo of the law received from Mount Sinai, the laws of God are the laws of the State —the latter are based upon the former."

And what is that we make our chief glory? Whoever will take the trouble to refer to the hymn books of our churches and chapels, will see that the one constant theme is the name of "Jesus." On every page will be found the same strain of boundless joy and glory in Jesus the Saviour. If you look into your Prayer Book, and read the beautiful Liturgy of the Church of England, you will find the same song of glory and praise. *Every* minister of *every* denomination, is full to overflowing with the same theme, and the same name, and all bear witness to the fact that, besides being "a light to lighten the Gentiles," "Jesus" is indeed the Glory of the British Race, and I know of no other NATION of whom the same can be said.

In concluding this part of the subject, I may state, I know quite well the numerous interesting questions and difficulties, that will arise in the minds of many readers, to all of which satisfactory answers can be given. To these I cannot refer in the present work, whatever I may do on a future occasion. I have written this work entirely from the Scriptural standpoint, in the hope of creating a reverential spirit of inquiry. On the advertisement page will be found a list of works, containing not only a vast amount of additional Scriptural evidence, but also dealing with the philological and ethnological aspects of the subject.

Several of the latter publications shew clearly, that our Scythian and Saxon ancestors *came from the very country (Media) into which the Ten Tribes had been carried captive.* There are scientific and learned arguments to prove that these nomad tribes, in their origin, their physical appearance, their civil relations, their manners and customs, their skill in arts, and their religious ceremonials, were none other than the Ten Tribes of Israel, of whom God said:—

“I will command, and I will sift the House of Israel among the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” (*Amos ix. 9*).

“Moreover I will appoint a place for them that they may dwell in a place of their own.” (*II. Samuel vii. 10*).

My object in *writing this book, is to give every reader a fervent desire for more and more knowledge.* This can only be obtained by personal study, and the works of Edward Hine and “Philo-Israel” will be of great assistance to the student. Finally, let me add, that a clear comprehension of the true relations between God and His people Israel, *gives a divine solution* to every social, religious and political problem affecting the Government, and the people of Great Britain.

CHAPTER XII.

THE PROMISED LAND.

I PROPOSE now to leave what are known as the “Identifications,” and to put before the reader some evidence of the unfailing character of God’s Word in the past, as a proof of the absolute certainty of His promise for the future being fulfilled, and especially in relation to “The Promised Land.” I wish also to relate, how God has declared that, by this means, and not by preaching, he will establish the truth and divine origin of the Bible, overthrow infidelity, convert the heathen, and convince all men that He is God.

To foretell the future is the attribute of God alone, and is one of those things which even angels cannot understand. A moment’s reflection will convince anyone, that to predict the future history of a world like ours, of individuals, of nations, of empires, of kingdoms and kings, of events dependent for their fulfilment upon the free agency of myriads of human beings, for thousands of years in advance, is altogether outside the power and the scope of finite man, and that Being who could do this, could, with equal ease, create the globe on which we dwell, and the heavens with all their glorious hosts.

If the reader will keep in his mind, this brief thought on the nature of prophecy, it will contribute towards an enthusiastic and grateful appreciation of God's goodness and power in the world, and tend to remove that objectionable and sinful indifference, or amused contempt, with which this subject is often received by people who consider themselves to be piously disposed.

It will be necessary for me to briefly summarise the promises of God to Abraham, on the various occasions on which he manifested Himself to him, and which were as follows:—

That God would bless Abraham and his seed, and make them a blessing to all the world.

That He would give to him one pre-eminent seed, in whom all the families of the earth should be blessed.

That he should likewise have offspring, innumerable as the stars of heaven, the dust of the earth, and the sand upon the sea-shore. That they should become a great nation, and a company of nations. That they should possess the gate of their enemies; and that both to him and to them, He would give the land of Canaan for an everlasting possession.

It is with the last clause of this covenant that I intend now to deal, and I cannot do better than copy a few extracts from the Title Deeds to that splendid country, now known as "The Promised Land."

"God said unto Abraham, unto thy seed will I give this land" (*Gen. xii. 7*).

"Lift up now thine eyes and look from the place where thou art, northward and southward, eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land, in the length of it, for I will give it unto thee" (*Gen. xiii. 15-17*).

"And I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and thy seed after thee, and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, for an everlasting possession, and I will be their God" (*Gen. xvii. 7-8*).

The reader should have no difficulty in deciding that this has no reference to heaven. It refers to land with latitude and longitude which Abraham could view and walk upon. This part of the subject will be made most strikingly clear in future pages. There are numerous passages of a like character in the Bible, which I hope everyone will look up and peruse.

Now consider, the sins of Israel, which caused the Ten Tribes to be cast out of their land, and the Two Tribes to be dispersed throughout the world, could not annul the promise of God; neither does absence, for 400 years as during the bondage in Egypt, or for 2,500 years as at the present time, present any obstacle to the eventual and glorious entire fulfilment of the "covenant of the Living God," in whose sight a thousand years are as one day, and one day as a thousand years.

The first thought that will strike the reader is the error which has been thrust upon us, by our teachers, all these years,—that this promise of a territorial or landed possession, was accomplished to its full extent in Solomon's time. This certainly was not the case. It would be as reasonable to speak of Cornwall being Great Britain, as to speak of Palestine (the land which, for a short time, the Hebrews did possess), being the "Promised Land."

With the exception of a small portion of it, a narrow strip (and that only for a limited period), the land given, has never yet been in possession of the Hebrew Race, whereas the boundaries, as defined by God Himself, are most extensive, and the possession of *everlasting* duration.

It is perfectly true our title to the Holy Land is not guaranteed by any treaty with the European Powers, or by any human compact; but there never was a right, or a title to any inheritance, or any possession, like that which the nation of Israel and Judah have to this land, "from the Euphrates on the east, to the Mediterranean on the west; from Lebanon on the north, to the river of Egypt on the south." These boundaries are given in *Genesis xv. 18; Deut. xi. 24; Joshua i. 4.* In *Ezekiel xlvii. 13*, and *xlvi. 1-8*, the land to which they shall return, and which they shall possess, is described with the most definite and detailed particulars, and the position of the respective tribes fully described. The glory of the land is so great that many teachers have asserted it to be a description of a heavenly, and *not* of an earthly country. But, if the reader will refer he will at once see that this could not be the case, for it will be found—

That it is the country *from which Israel had been cast out*, and to which they were to return.

That it is an eastern country, which is bounded by heathen nationalities.

That it has miry places and marshes turned to salt (the Dead Sea).

That it has a notable river flowing to the sea.

That there is one special part of it which they are neither to exchange nor offer for sale.

That the whole of it shall be divided among the Tribes of Israel by lot.

That in it the Tribe of Judah shall still be under the Mosaic covenant, until they "gaze upon Him whom they pierced."

Hundreds of other reasons can be given to show that the land referred to is not heaven; but I am compelled to be brief, and must keep to the thread of the subject. * The map attached gives a fairly accurate representation of the land promised, and the portion temporarily possessed. Various expert, and credible writers, estimate the total extent to be from 300 to 900 thousand square miles, or

* It will be observed on the map that the country to which *Israel* was carried captive is far away from Babylonia, where the *Jews* were carried captive 100 years later.

It was at this period that the *Sacæ* and other wandering tribes were first heard of in profane history, and they are found in close proximity to the land of *Israel's* captivity.

Sharon, Turner, and other historians trace the ancestors of the British people back to these tribes, and to the identical position shewn on the map. These historians state that this country was not the cradle or birthplace of these tribes, but that they had come from a further country.

Next should be noted the fact that even Palestine was never *entirely* in possession of the Hebrew Race, for the Phœnician Canaanites had possession of the sea coast.

God declared that these Canaanites should ever be to *Israel* "as thorns in the side and pricks in the eyes."

Historians trace these Phœnicians from the west of Palestine to the south and west of Ireland, where they are to this day fulfilling their destiny (see *Numbers xxxiii. 52-56*).

upwards of six times the size of Great Britain. Mr. Keith, who gives some of these figures, supports his argument with proofs that appear, to me, unanswerable.

On the present occasion let this suffice as a description, from secular sources, of the extent of the territory promised. Scripture also describes it as a pleasant, a delightful, and a glorious land; as the "*glory of all lands*," and "*the heritage of a people greatly beloved of the Lord*." Before the Israelites had entered into possession of any part of their inheritance, Moses declared unto them—

"The Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys, and hills; a land of wheat and barley, of vines, and fig trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it. A land whose stones are iron, and out of whose hills thou mayest dig brass" (*Deut. v. 7-9*).

"The land which ye go to possess is a land of hills and valleys, which drink the water of the rain of heaven. * * * *It is a land which the Lord thy God careth for*; the eyes of the Lord are always upon it, from the beginning of the year, even to the end of the year." (*Deut. xi. 11-12*).

It is also, in numerous other passages, described as a land of corn and wine; a land of bread and vineyards; a land of oil, olive, and honey. (*II. Kings xviii. 32*).

"Thus saith the Lord! I chose Israel and lifted up mine hand to them, to bring them

"forth out of the land of Egypt into a land which I had espied for them; a land, flowing with milk and honey, which is the glory of all lands." (*Ezekiel xx. 5-6*).

No words of mine could make this description more telling. Briefly stated, the beauties and riches of all countries of the world, are exceeded by the "Promised Land" in its ancient glory and fertility.

The testimony of Josephus, and other historians, is quite in accordance with the Bible, and describes the soil as universally rich and fruitful, full of plantations of all manner of trees, the plains abundantly watered and fertile, and the numerous inhabitants all plentifully supported by the natural products of the country, in which they dwelt.

Prior to the birth of Christ, the whole of Syria (not Palestine only) was one vast fertile region, containing hundreds of flourishing cities, and abounding with towns and villages.

An entire chapter might be written to prove the vast populations these countries contained, but if I refer the reader to *I. Chronicles xxi. 5*, where he will find that the armies of Israel and Judah numbered 1,570,000 fighting men, and that there were, in addition, at least a dozen powerful and mighty nations living in regions never held by the Israelites at all, some conception may be arrived at of the immense population that the country then sustained. In later days it was known as the Garden of Rome, and, together with Egypt, as the Granary of the Roman Empire.

Now, because of the sins of Israel and Judah, God declared of this same identical land:—

"I will give it unto the strangers for a prey, and unto the wicked of the earth for a spoil, and

“they shall pollute my secret place, for the robbers

“shall enter into it and defile it.” (*Ezekiel vii. 21*).

“The sword of the Lord shall devour from

“one end of the land, even to the other end of the

“land; no flesh shall have peace.” (*Jer. xii. 12*).

How truly and fearfully God's declarations against this land were fulfilled is a matter of history, and to which the whole of the country itself bears witness at the present day. Persians, Romans, Saracens, Arabs, Mahomedans, Christian Crusaders, and Turks, all claimed the land by right of conquest, but all were there only to execute God's judgments upon it. The victors, each, in turn, became the vanquished, and the country was, for centuries, the theatre of such bloody wars that truly it was said of it:—

“Thou, land, devourest up men, and has

“bereaved all thy nations” (*Ezekiel xxxvi. 13*).

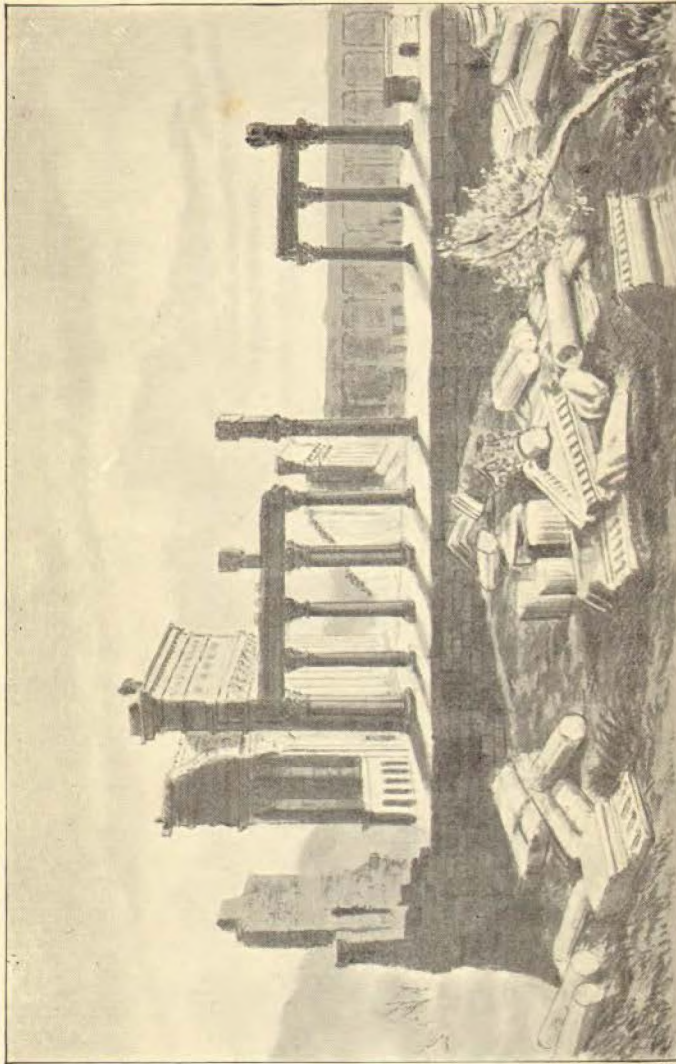
For over 1,400 years, sword, famine, and earthquake, continued to desolate the land and destroy the cities, so that the infidel and the scoffer, using the sneering language of Voltaire, say—

“It might be accounted a goodly land by those

“who had wandered for forty years in a wilder-

“ness.”

The same divine revelation, however, which declared it to be a land flowing with milk and honey, and the glory of all lands, pronounced, and wrote centuries beforehand, the decree that it should become desolate and without man and without beast, but also, that it should finally regain far more than its original splendour. This to a thoughtful, and logical, not to say a Christian, mind, should be a proof of its future fertility and glory, which is so trench-



antly promised by the same God, through the same prophets, and in the same Book.

The testimony of experienced modern travellers is in exact accordance with the declarations of the Bible, as to the ancient glory, the present desolation, and the possibility of the future prosperity of this land. I will give a few extracts from various travellers' notes concerning one or two places of interest, which are a sample of hundreds of others throughout the region—

“Baalbec, once a beautiful city, solidly built, “rich in choicest luxuries, whose immense ancient “walls may still be traced, is now a sad scene of “desolation on every side. Houses are yet standing in different streets, but tenantless, being only “occasionally made use of by shepherds and their “flocks. * * * Ascalon, once one of the finest “cities, surrounded by a double wall, abounding in “gardens and fruits, whose country was rich in “olives, vines, nuts and pomegranates, is now become a desolation without a single inhabitant.”

Mr. Buckingham, passing through the land of Ammon, writes:—

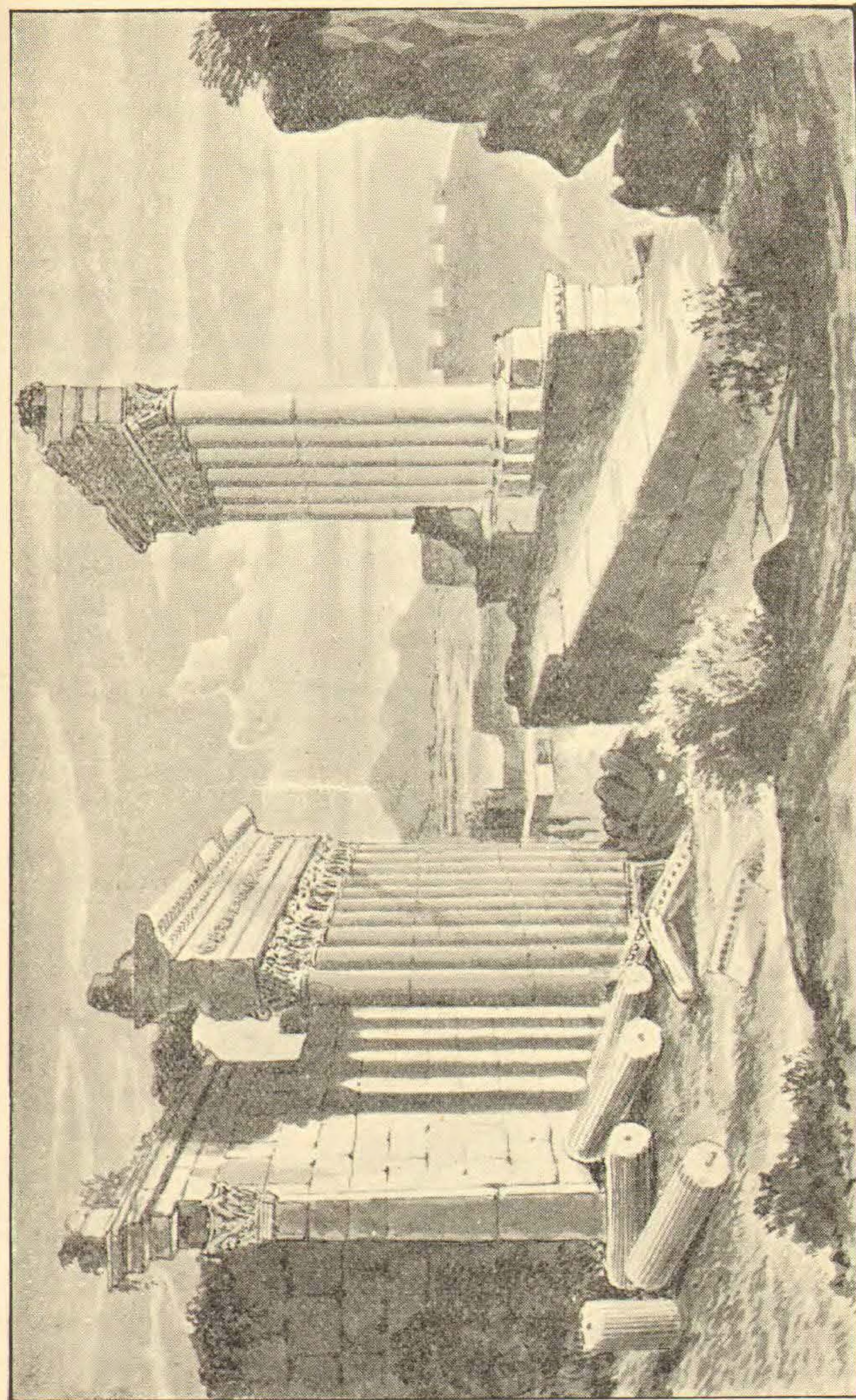
“In whatever direction it is traversed, at a “distance of six, four, or even two miles, one “ruined town is passed after another, with ruined “villages interspersed. He was furnished by a “Mahomedan, who had travelled much in those “regions, with names of 121 villages, until his “informant was wearied of the list and testified, “with an oath, that there were 366 ruined towns “and villages in Assalt.”

Another writer says :—

“ All this country, formerly so populous and flourishing, is now changed into a vast desolation. At every step are to be found the vestiges of ancient cities, containing the remains of many magnificent temples and public buildings.”

He continues—

“ At the entrance to the city referred to (Baalbec) is a ruined wall flanked with square towers. Beyond this wall a view is obtained of a large edifice in the interior. It is impossible to form a just idea of their ancient beauty from description. The principal gate is obstructed by heaps of stones, but within are the remains of a splendid hexagonal court, 180 feet diameter. This court is strewn with immense broken columns and mutilated capitols, the remains of pilasters and cornices, and many other pieces of masonry which display all the ornaments of the richest architecture. Beyond this court is the entrance of a square court, much more spacious than the former, being 350 feet by 336 feet. The end of this court first attracts the eye, where six enormous and majestic columns yet remain, and, in their solitary splendour, render the scene amazingly grand. These columns are 21 feet 8 inches in circumference and their total height from 71 to 72 feet. Originally, as may be told from the foundations, there have been 54 of these columns in this one building. Nothing can surpass their workmanship. The immense stones



RUINS OF BAALBEC, DESTROYED BY EARTHQUAKE, A.D. 1759.

“are joined without any cement, and yet there is
“not room for the blade of a knife between the
“interstices. What is almost more astonishing is
“the enormous stones that composed the outer
“walls, which in the second layer are from 28 to
“35 feet long by about 9 feet high. Over this
“layer, at the north-west angle, there are three
“stones which alone occupy a space of $175\frac{1}{2}$ feet,
“and there is one stone overthrown which is
“69 feet 2 inches long, by 12 feet 10 inches broad, and
“by 3 feet 3 inches thick. Three stones which are
“laid on the wall, end to end, measure 61 yards, but
“the stupendous wonder of the whole is that these,
“without the aid of steam power and modern
“appliances, are lifted up and placed on a wall
“more than 20 feet from the ground.”

This is but a specimen of one of the buildings, in one of the cities, the stones of which, in most cases, are tumbled together in undistinguishable masses, the streets and surrounding walls covered with thistles, thorns, and rank weeds, whilst wild boars, lynxes, hyenas, and wolves have their abode in what were once the palaces of men.

It must not be overlooked, that, whilst there are scores of ruined and desolate cities, there are hundreds of deserted towns and villages. The same traveller, from one eminence, counted 25 towns, all within a radius of 25 miles; and from another position, 20 towns were noted and named. Some of these towns contain a few individuals, but most of them are entirely deserted and used only as shelters for flocks, or prowling places for wild beasts.

Even under this dreadful desolation God promised a blessing to the land, for He declared—

“I will bring your land into desolation and your enemies which dwell therein shall be astonished at it. * * * Then shall the land enjoy her Sabbaths, as long as it lieth desolate, without you, because it did not rest in your Sabbaths when ye dwelt upon it” (*Leviticus xxvi. 32, 34, 35, 43*).

As so many people prefer the opinions of scientific and learned men, to what they sceptically term “Scriptural speculations,” I will now quote the views of these travellers as to the present desolation, and the possibility of its future fertility and glory. Dr. Keith says:—

“The hill country of Judea, which has been waste for ages past, when seen from the plain, with the face of the bare rocks presented to view, seems utterly destitute of verdure and as if the summer’s sun had scorched up everything green. It looks absolutely sterile, and, in contemplating the wild scene, the traveller marvels how these hills could ever have been covered with the shadow of the vine. They are as desolate as the waste cities—the curse has lighted fearfully but equally upon both.”

“The hills of Judea have been taken up in the lips of talkers and become an infamy of the people” (*Ezekiel xxxvi. 3*).

“The very labours expended upon them in ancient days now increases their apparent sterile desolation. But what are the actual facts? All

“these mountains are covered with terraces, whose bare fronts, as seen from a short distance or from beneath, present one uniform aspect of sterility which apparently seems to bid defiance to cultivation, and to say that, without a miracle, as they now are, so they will remain. But on drawing near, these hills are found to be covered with horizontal beds of soil for miles and miles, ranging continuously on both sides of the valley, and encircling the hills and the mountains, from the base to the summit, until the top of the mountain forms the last. Dr. Keith says that these terraces, constructed in ages gone by, at immense cost, repaid by their ample produce all the labour bestowed upon them.”

Dr. Clarke, speaking of the same hills, says that—

“Twelve inches beneath the surface is a splendid rich dark soil, and, whilst in ancient times there may have been a difficulty in accumulating the soil for the construction of these terraces, now the top surface consists of the accumulation of ages, fallen from the sides of the hills themselves, and just as the labour would now be little to re-build a city of hewn stones which are lying ready on the spot, so now the labour would not be a hundredth part of what it originally was to make the vines and other fruit trees yield their produce with more than their ancient glory and abundance.”

Another traveller and scientific writer, speaking of the flat country, says—

"The natural fertility of these immense plains cannot be over-estimated. By lying fallow from year to year, and from age to age, the soil has become exceedingly rich, and only requires cultivation to become one of the most fruitful and verdant spots on the face of the earth. Regions of the highest fertility remain fallow, and the traveller passes over continuous leagues of the richest soil, which is totally unproductive to man. Though age after age has increased its *apparent* desolation, the wild verdure and the withered grass, which have fallen year by year on its native soil, have only enriched it the more."

In all this, God's promise has been fulfilled. The land has rested for ages enjoying her Sabbaths, waiting for the return of her rightful possessors, "the Children of Israel"—the "Kings of the East" (*Rev. xvi. 12*).

Hear, now, the Word of God, in reference *not* to England, nor Scotland, nor America, nor the Colonies, nor any country upon the face of the earth, but to the *identical hills and valleys, cities and plains*, of which we are speaking—

"Thus saith the Lord God to the mountains, to the hills, to the rivers, to the valleys, to the *desolate wastes and to the cities that are forsaken*: Behold! I am for you, and I will turn you, and ye shall be tilled and sown. And I will multiply men upon you, all the House of Israel, even all of it, and the cities shall be inhabited and the wastes builded, and I will multiply upon you man and beast, and they shall increase and bring forth

fruit. And I will settle you after your old estates, and will do better unto you than at your beginnings, and *ye shall know that I am the Lord*. Yea, I will cause men to walk upon you, even My people, Israel, and they shall possess thee, and thou shalt be their inheritance, neither shalt thou bear the reproach of the people any more. I will call for the corn and will increase it, and I will multiply the fruit of the tree, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate has become like the Garden of Eden, and the waste, and desolate and ruined cities are fenced and inhabited. *Then the heathen shall know that I, the Lord, plant that which was desolate; I, the Lord, have spoken it and I will do it*" (*Ezekiel xxxvi*).

"The Lord shall comfort Zion! He will comfort all her waste places and make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving and the voice of melody." (*Isaiah li. 3*).

"I will bring again the captivity of My people, Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit thereof, and I will plant them upon their land, and *they shall no more be pulled up* out of their land which I have given them, saith the Lord God." (*Amos ix. 13-15*).

Many people deny all the miracles recorded in the Bible, and others say that the days of miracles are past. All the miraculous evidences of the existence of God and of His great power—such as the plagues of Egypt; the crossing of the Red Sea and the destruction of the Egyptians; the cloudy pillar by day, and the fiery pillar by night; the feeding of the Israelites in the wilderness, with bread from heaven and water from the rock; the fall of the walls of Jericho at the shout of Israel; the fire that descended from heaven to consume the sacrifice of Elijah; the deliverance of Daniel from the lions' den; the deliverance of the three Israelites from the fiery furnace of Nebuchadnezzar;—these, and a thousand others, together with all the miraculous events of our Saviour's life, are all signs of God's power which have been cut off, and of which no man can shew (except by the word of the Scriptures) one atom of proof. The only existing signs, are the faithfulness of His promises to Israel and Judah, and for His own wise purposes the eyes of the world have been blinded to them. But this restoration of Israel to their own land God has declared shall be a vindication of the truth of all the miracles, and an answer to the infidel and the scoffer for all time. He says:—

“Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a NAME, FOR AN EVERLASTING SIGN THAT SHALL NOT BE CUT OFF” (*Isaiah lv. 12-13*).

The objections that have been advanced against this subject during the last 20 years, by Christian men, have been of a marvellously puerile character. I imagine I

know or have heard them all, but this is not the place to deal with them; as a specimen I may mention, that I recently heard one of God's ministers refer to this land, which the Lord God delighteth in, as being a “wretched strip of country about the size of Wales.” Like Israel of old, such persons “think scorn of that pleasant land, and give no credence unto His word.” (*Psalms cvi. 24*).

Though I have shown God's goodness and love for the land, this is not a tithe of the whole. He not only promises to the nation of Israel, and to the nation of Judah, on their restoration, immunity from war and immunity from famine, but He promises them His Holy Spirit and immunity from sin. He says:—

“I will settle you after your old estates, and do better unto you than at your beginnings.” And then He declares that He will pour out His Spirit upon us, and bless us with blessings, that no nation on earth has ever possessed since the world was created! He says:—

“I will sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols I will cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and give you a heart of flesh; and I will put My Spirit within you, and cause you to walk in My judgments, and ye shall keep My statutes and do them. And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God.” (*Ezekiel xxxvi. 25-28*).

Is there any necessity to dilate on words like these, and the fulness of these promises—The restoration of Israel; the desolate land bringing forth corn, and wine, and fruit; the desolate cities re-built; the pastures filled with cattle; the cities filled with men; the people being cleansed from sin, keeping God's judgments, walking in God's statutes, and obeying God's commandments? There can be no lying; no cheating and stealing; no drunkenness, prostitution and wife beating; nor any of the crimes that now pollute every nation upon earth. Surely a birthright like this (*and it is a birthright*) ought not to be despised: surely that hateful cry of "*Cui Bono*" (what good is it?) ought never to be heard in connection with this subject. Is it of no consequence to us, that God should, by virtue of His oath, cause us to dwell safely, when other nations are suffering the horrors of invasion and famine? Has the reader yet realised that God, and not "the Silver Streak," has been the salvation of Israel? Can we, with our numerous political and religious differences, with the envy, hatred, and malice that are constantly displayed by our 250 sects or denominations, say that we disregard this promise of God to make us pure, obedient, and holy, and to give us one heart and one mind?

I particularly beg that no one reading this book will get into his mind, that what I teach, is that it is for any innate goodness of the Anglo-Saxon Race, we have been, and shall be, so blessed. Some people say (and I have known learned writers contend) that England's high position is due to her "Protestantism." Many flatter themselves that there is a sort of "*quid pro quo*" in the position she holds, and that the blessings we enjoy are a

sort of equivalent for our Christianity and general godliness. This wretched conceit is another portion of the blindness that will be removed, and we shall learn that England's proud and happy position is *because God loved our fathers*; and remembers His holy covenant and promise to Abraham, Isaac, and Jacob.

But it is not for our good only, for the whole programme of the Scriptures declares, that these perfect fulfilments of God's promises, shall be the means of substantiating, in the eyes of all men the truth of the revelation which He has given, and teaching the heathen that He is God. Before, above, and beyond all this the one great object is "God's own glory!"

"Thou art my servant, O Israel, in whom I
"will be glorified" (*Isaiah xlix. 3*).

"Thy people also shall be all righteous; they
"shall inherit the land for ever, *that I may be*
"glorified" (*Isaiah lx. 21*).

"It shall be to me a Name, and a praise, and
"an honour before all nations of the earth which
"shall hear all the good that I do unto them"
(*Jeremiah xxxiii. 9*).

"And I will sanctify my Great Name which
"was profaned among the heathen, and the heathen
"shall know that I am the Lord, when I shall be
"sanctified in you (the House of Israel) before
"their eyes" (*Ezekiel xxxvi. 23*).

"They shall know that I am the Lord, from
"the least to the greatest" (*Jer. xxxi. 34*).

I presume that I have quoted enough to satisfy all right-thinking persons, that both the glory of God and the conversion of the heathen, the especial welfare of our

nation, and the general good of mankind, will quickly follow upon this receiving and restoring of God's chosen people, which St. Paul declares shall be as "Life from the Dead" (*Rom. xi. 15*). There are many more things to which I should like to refer in this chapter, but it is not advisable to do so on this occasion. I cannot, however, close without an effort to sound a call to our duty in the matter. Though the work is God's work, and He will do it, He has given certain instructions for us. The injunction is laid upon all ministers of religion, all fathers who teach their children, all children who say their prayers, all Sunday School teachers, all that follow after righteousness—upon "all ye that make mention of the Lord, keep not silence, and give Him no rest until He make Jerusalem a praise on the earth" (*Isaiah lxii. 6*).

"All ye that follow after righteousness, ye
 "that seek the Lord: look unto the rock whence
 "ye are hewn, and to the hole of the pit whence ye
 "are digged; look unto Abraham, your father, and
 "unto Sarah that bare ye; hearken unto Me, O
 "My people, and give ear unto Me, O My nation."
 (*Isaiah li. 4*).

"For the mountains shall depart and the hills
 "be removed, but My mercy shall not depart from
 "thee, neither shall the covenant of My peace be
 "removed, saith the Lord that hath mercy upon
 "thee." (*Isaiah liv. 10*).

And again, He says—

"I will yet for this be enquired of by the House
 "of Israel to do it for them; so shall the waste
 "cities be filled with flocks of men, and they shall
 "know that I am the Lord" (*Ezekiel xxxvi. 38*).

CHAPTER XIII.

THE EVERLASTING KINGDOM.

IT is, to say the least, a striking and startling piece of evidence that in 1861, the learned and Reverend F. R. A. Glover, without, at that time, the slightest idea of the identity of the nation of Israel and the British Race, and without the flood of Scripture light which has since been thrown upon the subject, published a book entitled "England the Remnant of Judah," in which he contended, on what he terms "purely scholarly and logical grounds," that the dynasty of David, King of Judah, after it was overthrown by Nebuchadnezzar, at Jerusalem, was re-established and set up again in these dominions, and that Queen Victoria is now seated on the throne of, and is the lineal and direct representative of David, King of Israel and Judah.

Adopting again the same mode of argument as in the former chapters, I propose first to refer to the Scriptural teaching on the subject, and then to give the reader, in a short summary, Mr. Glover's evidence.

My first proposition is, that the ever-continuing, and permanent existence of the Throne of David, and the nation of Israel, in a manner similar to the ever-continuing and permanent existence of the sun and moon, is assured by God Himself.

Secondly, that this has not yet been fulfilled in the Messiah, who will eventually sit upon the Throne of David and reign over His people, Israel.

Thirdly, that there are intimations in the Scriptures of the means by which the Kingdom would be continued.

Fourthly, that the course the Bible indicates is clearly traceable in British history.

To begin with my first point, the promises of God in reference to this, are of the most clear and emphatic description. There are scores of them, of which the following are only examples:—

“God said unto David by the mouth of Nathan, “the prophet, I will set up thy seed after thee, “which shall proceed out of thy bowels, and I will “establish his Kingdom. He shall build an house “for My Name, and I will establish the throne of “His Kingdom for ever. My mercy shall not “depart from him as I took it from Saul whom I “put away before thee, but thine house and thy “kingdom shall be established for ever before “thee; thy throne shall be established for ever.” (II. Samuel vii. 12-16).

“Thus saith the Lord, if ye can break My “covenant of the day and My covenant of the “night, that there should not be day and night in “their seasons, then may also My covenant be “broken with David, My servant, that he should “not have a son to reign upon his throne.” (Jer. xxxiii. 20).

“Ought ye not to know that the Lord God of “Israel gave the Kingdom over Israel to David for

“ever, to him and to his sons by a covenant of “salt?” (II. Chron. xiii. 5).

“I have made a covenant with my chosen. I “have sworn unto David, My servant, thy seed will “I establish for ever, and build up thy throne to “all generations. I have laid help upon one that “is mighty. I have exalted one that is chosen out “of the people. I have found David, My servant; “with My holy oil have I anointed him. My “mercy will I keep for him for evermore, and My “covenant shall stand fast with him. His seed “also will I make to endure for ever, and his “throne as the days of heaven” (Psalm lxxxix.).

That this could not refer to Christ the next verse proves—

“If his children forsake My law and walk not “in My judgments; if they break My statutes and “keep not My commandments, then I will visit “their transgressions with the rod and their iniquity “with stripes. Nevertheless, My loving kindness “will I not utterly take from him nor suffer My “faithfulness to fail; My covenant will I not “break, nor alter the thing that is gone out of My “lips; once have I sworn by My holiness I will “not lie unto David; his seed shall endure for ever, “and his throne as the sun before Me. It shall be “established for ever as the moon, and as a faithful “witness in heaven” (Psalm lxxxix.).

If the reader will attentively consider these declarations he will recognise a complete vindication of my first proposition: that the throne and sceptre of the House of David is absolutely and emphatically guaranteed to stand

and endure, as the sun endures, and to be established as the moon. No other acceptance is open to us unless, as I said in a former chapter, we give meanings to words directly opposite to those they have hitherto borne, and renderings that are a miserable and unsatisfactory subterfuge.

David, absolutely astounded and overwhelmed with God's promise and goodness, took every word of it as an unalterable pledge, and that he trusted its unfailing character, his reply to God, and his reference to it on many occasions, emphatically confirm (*II. Samuel vii*). Will the reader keep these promises vividly in mind whilst I summarise what history records as taking place.

In about 80 years after David was made king, twelfthths of the kingdom was rent away from the House of David altogether. Within 390 years of that event, Zedekiah, the last king of David's House and David's tribe, that Scripture or profane history records as reigning over Israel, had all his sons slain before his eyes, his own eyes were then torn out, and he was carried a captive to Babylon, where he remained a prisoner until death put an end to his miserable existence. "Thus," says Josephus, "ended the kings of David's Race, who, being in number 21, reigned altogether 514 years 6 months and 10 days." *

What a horrible commentary upon the promise of God! :—

"I have made a covenant with My chosen; I
"have sworn unto David, My servant, thy seed

* There is a difference of 46 years between the dates in the Bible and the dates by Josephus.

"will I establish for ever, and build up thy throne
"to all generations."

If anyone will venture to say that Jesus Christ fulfilled these predictions, and that the Cross of Christ was the throne of David, will they also tell us who reigned over Israel and sat on David's throne the next generation after Zedekiah, and for 600 years prior to the coming of Jesus? Reading the Scriptures with intelligence, and knowing the faithfulness of God's promises, it is self-evident that, whether history records it or not, whether we could account for it or not, the fact remains that at the very period, and in the very generation that the dynasty of David ceased to reign over Israel at Jerusalem in the person of Zedekiah,—in the same period the Royal seed commenced to reign in some other part of the Universe. This is what God promised to David, and to the truth of which, day and night, summer and winter, the sun, the moon, and the stars, the roaring of the sea and the ordinances of heaven and earth, were then, and are to this day, combined as a standing witness and testimony.

Now, though the chain of succession was lost sight of at the death of Zedekiah, just as all knowledge of the Ten Tribed nation has been lost to mankind, yet it had been intimated in a parable, in what manner the perpetuity would be maintained.

In the 17th chapter of Ezekiel, God describes, in figurative language, the conduct of Zedekiah, who had given an oath of allegiance to Nebuchadnezzar, but afterwards broke the oath which he had taken in the Name of the Lord, and by his mad policy, in seeking to ally himself with the King of Egypt, brought down upon himself

and his countrymen, the vengeance of the Chaldeans. In this chapter, the Kings of Babylon, and Egypt, are referred to as "Two Great Eagles;" the House of David is referred to as "a tall cedar tree," and Zedekiah as the "highest branch of the cedar," and his sons as "twigs of this branch." In the 22nd verse God says, He will crop off from this highest branch what He describes as a "tender twig." These interpretations are found in the same chapter, but no explanation is given of the term "tender twig." It is, nevertheless, no unreasonable conclusion that a daughter of Zedekiah was meant. However, of this "tender twig" God says:—

That he would plant it *in Israel*.

That it should bring forth boughs.

That it should bear fruit.

That it also should become a goodly cedar tree.

That under it should dwell all kinds of fowls.

That under the shadow of its branches they should be safe.

And finally—

That all other trees should know that this was God's work, and that He brought down the high tree and exalted the low.

The first part of the mission given to the prophet Jeremiah was to root out and pull down the kingdom (*Jer. i.*), which was accomplished at the destruction of Jerusalem by Nebuchadnezzar. The second part of his mission was *to plant and to build*. Of this planting and building the Scriptures give no record, and of Jeremiah's life, after the rooting up of the kingdom at Jerusalem, there are not many details, and his death is not recorded. In the 41st, 42nd, and

43rd chapters, we read that he was commanded to tell the people, and the captains, not to rebel against the King of Babylon, and not to attempt to flee into Egypt, as, with the exception of a few who would succeed in escaping, all who went down there would perish (*ch. xlv. 14, 17, 28; ch. xlii. 17, 22*). They replied that God had not sent him, that he lied, and carried both Jeremiah and his friend Baruch, and the king's daughters, by force, into Egypt. There are no Scriptural records of Jeremiah's life after this, but as he knew, and had declared "that all who went into Egypt would perish there unless they escaped," who would be more likely to try and escape than Jeremiah himself? He knew that he had got the other half of his mission to fulfil, viz., to plant and build a kingdom, and would he be likely to go without any member of the Royal seed, when the king's daughters were with him? These are reasonable questions, but to them the Scriptures give no reply, except to point back to the faithful promise of God.

But if this was God's plan, if the continuance of David's throne over Israel, so solemnly, so emphatically, and so repeatedly promised, was to be perpetuated through a female branch of the Royal House, is there anything in the history of Great Britain that points to its fulfilment? If the prophet Jeremiah was the man appointed, is there anything in our history that bears evidence of his handiwork? If this "tender twig" was to become a goodly cedar tree, spreading forth its boughs and sheltering all who came within its protecting care, is there anything in the history of these realms which corresponds with that prophecy? All these questions can be strikingly

answered in the affirmative. I shall briefly summarise the leading points of the story, and, for the detailed argument, refer the reader to Mr. Glover's scholarly work, "England the Remnant of Judah;" and to the numerous proofs which can be found in many of the works published on the "Identity of the British Race with the House of Israel."

It appears from Mr. Glover's researches, that, about the year 558 B.C., or just at the period of the termination of the Kingdom of Judah at Jerusalem, there was effected at Tara, in Ireland, a complete Hebrew revolution in words and names, in manners and things, in customs and worship, in government and education; that, in short, an entire Hebrew system, a sort of transplanted Jerusalem, was set up. Let the reader do as Mr. Glover did and ask himself what meant, and how came, the presence of these Hebrew names, manners, and customs, at that period, in these realms? Mr. Glover found from searching into Irish history, traditions, songs, and poems, that in this particular period there landed at Ulster, in Ireland, a vessel manned by the "Tuatha-da-Danans." Among the passengers in this vessel, which had, during its voyage, been temporarily disabled on the coast of Spain, was a princess of remarkable beauty, named "Tephi," accompanied by her guardian, afterwards known by the remarkable name of "Ollam Fola." Associated with them was another, but subordinate character, named "Simon-Breig." In their possession was a piece of the most remarkable luggage the reader can possibly imagine sea voyagers, in the small vessels of those days, to have hampered themselves with, viz., a large stone, oblong in shape, and about

20 inches long by 13 inches wide, and 11 inches thick. That some remarkable traditions were attached to and connected with it, is shewn by the fact that the King of Spain, during their short stay on his coast, attempted to obtain possession of it, but failed in his object, as its two guardians made off with it to their vessel and arrived on the coast of Ireland. At that time the "Eire-monn" elect, or "Heremonn of the Irish confederation," or "crowned Horseman" of the four Kingdoms of Ireland, was an Ulster prince named Eochaid. This prince, hearing of the arrival of these distinguished personages, and affected by the extraordinary story of the stone and its bringers, desired to be united with the princess Tephi in marriage, and to be crowned upon the stone. On certain conditions, afterwards faithfully fulfilled, both these desires were granted, and, afterwards, new names, institutions, manners, and customs appeared upon the scene. Changes in law and religion of a most extraordinary character took place. Quoting again the words of Mr. Glover, "there was at this time instituted at Ulster, in Ireland, an entire Hebrew system, and, as it were, a transplanted Jerusalem set up, as though the royalty which had been uprooted in Jerusalem was planted by someone, who claimed and asserted his authority, to plant, and found a dynasty, at that time, and in that place."

"Well, but why a Hebrew system?" the reader will ask. "What proof have you that it was not Egyptian or Assyrian, if any change was made at all?" Because, first, Mr. Glover saw that as the name for the stone was not Celtic or Irish at all, but *Hebrew*, it must have a Hebrew origin, for the name of the stone, "Phail,"

is the same Hebrew word which, in *Isaiah ix. 6*, is used to describe the nature of the Messiah, and is there translated "Wonderful." This one Hebrew word, "Phail," may be said to be the origin of all Mr. Glover's researches. Be it true or false, there has been attached to it, throughout all these ages, a prophecy which Sir Walter Scott translated thus:—

" Unless the fates are faithless grown,
And prophet's voice be vain,
Where'er is found this sacred stone
The wanderer's race shall reign."

This verse is the interpretation of the prophecy originally connected with the stone, and it is at least interesting that Jacob has been known as "the wanderer." Pursuing his inquiries, Mr. Glover discovered that the bringer of the stone was a Hebrew prophet, for the title "Ollam Fola" is not Irish but Hebrew for prophet or revealer of divine things. Mr. Glover says, "Does anyone in Ireland ask who is the greatest man that ever lived?" "Ollam Fola" is the answer. Who is the greatest king that ever reigned? "Ollam Fola," out and out! Who is the greatest and wisest Irishman that ever dignified the human race? "Ollam Fola" is the emphatic reply. So likewise the name "Tephi" is not Celtic or Irish at all, but a Hebrew pet name like the name "Violet," which, in England, denotes the beauty and fragrance of fruit. But, besides the fact of a man professing to be a prophet, and a Hebrew prophet, bringing with him a stone with a Hebrew name, accompanied by a princess with a Hebrew name, and escorted in a vessel manned by sailors of the "Tuatha-da-Danans," or tribe of Dan; the name of the place also was changed, and the "Lion of Judah" became

the royal standard of Ireland, as it had been of the Kings of Judah from David to Zedekiah, and as it is of England to-day. Several other important institutions and offices were founded by "Ollam Fola," which are yet known in Celtic-Irish, and are to be read in every Celtic-Irish dictionary to this day. One is the "Jodhan-Moran," which is supposed to be Celtic-Irish, for the golden gorget or necklace, worn by the Chief Justice of Ireland. This ornament, says the historian Keating, was worn on the breast, and if anyone gave a false sentence, the "Jodhan-Moran" would close round the neck, until he had given the proper verdict. Again, the truth concerning this word is, that *it is not Celtic-Irish at all*, but Hebrew for the "Urim and Thummim," or the breast-plate of righteousness, which was worn by the High Priest. J. J. Herdick, Professor of Oriental Languages, writing to Mr. Glover, says—

"I find the breast-plate of judgment named "Jodhan-Moran' by Rabbi Joda in Talmud-Santedrium, page 134, and he says the 'Urim and Thummim' have the same signification. "Rabbi Simon and Rabbi Solomon Jarchi say "the 'Urim and Thummim' is the 'Jodhan-Moran.'"—*Temple Bar*, July 1st, 1873.

Again, the office of "Rectaire" was appointed, which is a Hebrew word meaning "Judge;" a Mur-ollam-ain, or school of prophets was founded; pure Hebrew institutions, with Hebrew names, which, properly understood, shine with bright meanings and holy associations, but which the folly, superstition, and darkness of mankind comprehended not. Mr. Glover remarks:—

“Perhaps it will strike some to ask what good
 “there can be in seeking information from tradi-
 “tions, about ‘strangling chains or necklaces,’
 “from fictions of shrieking stones, and blasphemy
 “which attributes to man (Ollam-Fola) a descent
 “from the Most High God.”

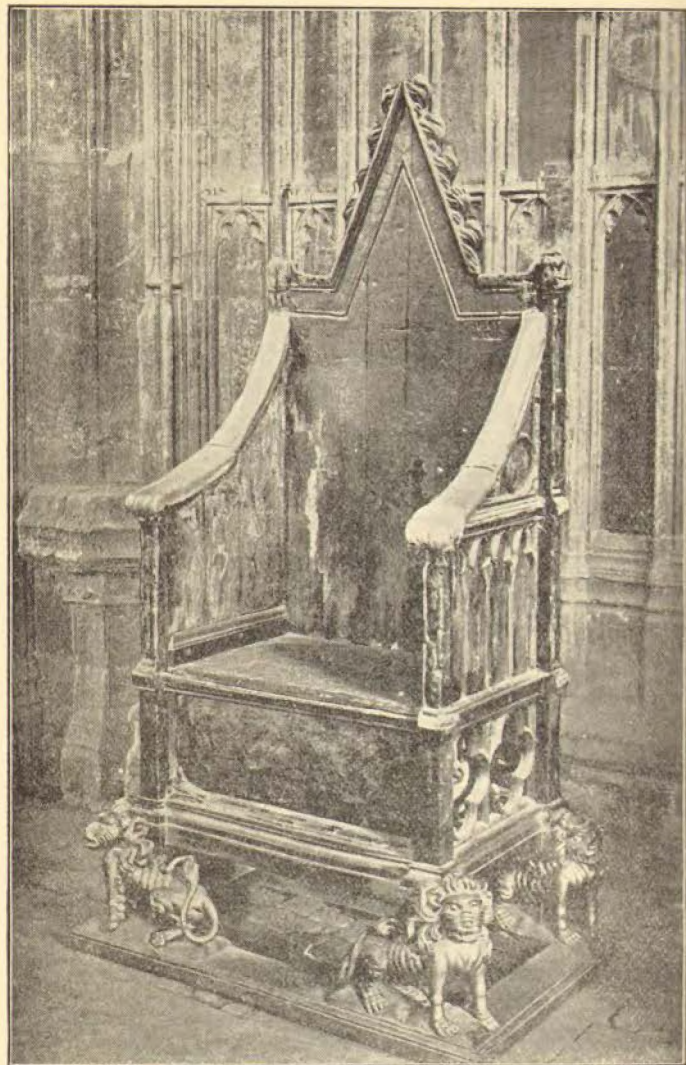
The answer is short. These words have been supposed to be Celtic or Phœnician. They are not. They are either part or altogether Hebrew. They have been perverted by the ignorance, superstition, and idolatry of the people and priests to whom they were entrusted. The identification of these words and phrases, distinctly teaches the evidence of a Hebrew episode in British history, and that 2,500 years ago a Hebrew prophet was in Ireland planting a Hebrew kingdom. There was only one man among the whole nation of the Jews who was commissioned, or authorised to do this, and that man was Jeremiah, the prophet, who was carried with the King’s daughters into Egypt. Mr. Glover continues—

“It is to be observed, that the words spoken
 “by the inhabitants then, are used by the Irish
 “peasant to-day, and in Irish, many of them have
 “no meaning, direct or indirect, but read in Hebrew
 “they are of the deepest significance.”

Moreover, these Hebrew words are to be found in the Hebrew Bible, and thus give the date, story, and cause of their presence in Ireland at that time.

There is much more evidence of a like character,—for instance: the name of the place was changed from “Lothair Grofinn,” to “Tara,” which is the Hebrew word signifying

“The Law of the Two Tables.”



The Coronation Chair, with Lia Fail, the Stone of Witness.

A Celtic poem describes the Princess Tephí as "the most beautiful that traversed the plain," and that she was buried at "Mergech," which, again, is a Hebrew name for "repository," meaning a place where something is stored away to be reproduced, rather than a grave or mausoleum. It is not Celtic or Irish at all. This sepulchre, or "Mergech," was made 60 feet square, and covered by a mound of earth which remains intact to this day, at Tara, in Ireland. From this Prince of Ulster and this Princess Tephí descended Fergus the 1st, of Scotland; then through Kenneth the 2nd to James the First, crowned King of Great Britain and Ireland, and thence down to Queen Victoria, descended from the grand-daughter of James the First.

The "pillar of witness," on which they have been crowned, is yet to be seen in its resting place, under the coronation chair in Westminster Abbey. It is the chief object of attraction to numberless visitors, to whom it is variously described as—

The Coronation Stone.

Lia Fail.

The Stone of Destiny.

The Stone Wonderful.

Jacob's Pillow and

Jacob's Pillar.

And unless it were what it is, the nineteenth century would be guilty of a grosser and more stupid superstition than was ever the lot of mankind to witness. Anyhow this superstition is deeply embedded in the heart of the British Monarchy, and, whatever may be the cause, it is a pillar of witness to the following incontrovertible facts:—

I.—That it came from the East, and is of Hebrew origin, as its peculiar and marvellous name “Phail” makes sure.

II.—That a Hebrew prophet brought it.

III.—That a Hebrew princess was crowned upon it. Thus at the very period that the seed Royal of David ceased to reign over Israel in Jerusalem, there was planted at Tara, in Ireland, the royal house of the Princess Tephi, then a “tender twig,” but which has since shot forth boughs and become a goodly cedar tree, under the shadow of whose branches many nations do, and all may, dwell in safety, thus fulfilling to the very letter, God’s magnificently gracious promise—“I have made a covenant with My chosen; I have sworn unto David, My servant, thy seed will I establish for ever, and build up thy throne to all generations.”

The Queen’s Royal Descent from King David the Psalmist.

BY THE REV. A. B. GRIMALDI, M.A.

THE possible descent of Queen Victoria from King David was first entered upon in the present day by Rev. F. R. A. Glover, M.A. (“England the Remnant of Judah.” London, 1861). He did not, however, attempt to give the genealogy link by link, nor enter into the proofs in detail. Since then the whole subject of Her Majesty’s Jewish ancestry has been further examined by various students and writers on our Israelitish origin. Mr. J. C. Stephens has compiled a “Genealogical Chart, shewing the Connection between the House of David and the Royal Family of Britain.” (Liverpool, 1877.) This gives the descent from Abraham to Zedekiah in full, as found in Matthew. It then gives twelve generations only between Heremon, B.C. 580, and Victoria, A.D. 1819, thus, of course, omitting a great number of links. The descent of our Royal Family from the royal line of Judah is, however, no new discovery. The Saxon kings traced themselves back to Odin, who was traced back to his descent from David, as may be seen in a very ancient M.S. in the Herald’s College, London; and in Sharon Turner (“History of the Anglo-Saxons,” vol. i.) The full and complete genealogy of Victoria from David does not appear to have been ever printed; and it has, therefore, been thought that it would be useful, as well as interesting, to put it on record, both for reference and testimony. In its compilation reliable works of reference have been used—such as Anderson (“Royal Genealogies.” London, 1732). Keating (“History of Ireland.” Dublin, 1723). Lavoisne (“Genealogical and Historical Atlas.” London, 1814), as well as those mentioned above, and others. Perfect accuracy is hardly to be expected in such an attempt; but it is believed that the genealogy is as correct as our present knowledge of this obscure and intricate subject will permit.

In the following genealogy those who reigned have K prefixed to their names. The dates after private names refer to their *birth* and *death*; those after Sovereigns' names, to their *accession* and *death*. Wherever known, the wives have been mentioned. Some have been obtained from Polano ("The Talmud." London, 1877). b. and d. stand for *born* and *died*.

[KINGS OF ISRAEL.]

GENERATIONS.

1. K. David (B.C. 1085—1015), Bathsheba.
2. K. Solomon (B.C. 1033—975), Naamah.
3. K. Rehoboam (B.C. b. 1016, d. 958), Maacah.
4. K. Abijam (B.C. 958—955).
5. K. Asa (B.C. 955—914), Azubah.
6. K. Jehoshaphat (B.C. 914—889).
7. K. Jehoram (B.C. 889—885), Athaliah.
8. K. Ahaziah (B.C. 906—884), Zibiah.
9. K. Joash (B.C. 885—839), Jehoaddan.
10. K. Amaziah (B.C. b. 864, d. 810), Jecholiah.
11. K. Uzziah (B.C. b. 826, d. 758), Jerushah.
12. K. Jotham (B.C. b. 783, d. 742).
13. K. Ahaz (B.C. b. 787, d. 726), Abi.
14. K. Hezekiah (B.C. b. 751, d. 698), Hephzibah.
15. K. Manasseh (B.C. b. 710, d. 643), Meshullemeth.
16. K. Amon (B.C. b. 621, d. 641), Jedidah.
17. K. Josiah (B.C. b. 649, d. 610), Hamutah.
18. K. Zedekiah (B.C. 578—599).

[KINGS OF IRELAND.]

19. K. Tea Tephi (fl. B.C. 580), Heremon.
20. K. Irial Faith (reigned 10 years).
21. K. Eithriall (reigned 20 years).
22. Follain.

23. K. Tighernmas (reigned 50 years).
24. Eanbotha.
25. Smiorguil.
26. K. Fiachadh Labhrine (reigned 24 years)
27. K. Aongus Ollmuchaidh (reigned 21 years).
28. Maoin.
29. K. Rotheachta (reigned 25 years).
30. Dein.
31. K. Siorna Saoghalach (reigned 21 years).
32. Oliolla Olchaoín.
33. K. Giallachadh (reigned 9 years).
34. K. Aodhain Glas (reigned 20 years).
35. K. Simeon Breac (reigned 6 years).
36. K. Muiredach Bolgrach (reigned 4 years).
37. K. Fiachadh Tolgrach (reigned 7 years).
38. K. Duach Laidhrach (reigned 10 years).
39. Eochaidh Buaigllery.
40. K. Ugaine More the Great (reigned 30 years).
41. K. Cobhthach Caolbreag (reigned 30 years).
42. Meilage.
43. K. Jaran Gleofathach (reigned 7 years).
44. K. Conla Cruaidh Cealgach (reigned 4 years).
45. K. Oiliolla Caisfhiachlach (reigned 25 years).
46. K. Eochaidh Foltleathan (reigned 11 years).
47. K. Aongus Tuirmheach Teamharch (reigned 30 years).
48. K. Eana Aighneach (reigned 28 years).
49. Labhra Luirc.
50. Blathuchta.
51. Easamhuin Eamhna.
52. Roighnein Ruadh.

53. Finlogha.
54. Fian.
55. K. Eodchaidh Feidhlioch (reigned 12 years).
56. Fineamhnas.
57. K. Ludhaidh Riadhdearg.
58. K. Criomhthan Niadhnar (reigned 16 years).
59. Fearaidhach Fion Featchnuigh.
60. K. Fiachadh Fionoluidh (reigned 20 years).
61. K. Tuathal Teachtmar (reigned 30 years).
62. K. Conn Ceadchathach (reigned 20 years).
63. K. Art Aonfhir (reigned 30 years).
64. K. Cormc Usada (reigned 40 years).
65. K. Caibre Liffeachair (reigned 27 years).
66. K. Fiachadh Sreabthuine (reigned 30 years).
67. K. Muireadhach Tireach (reigned 30 years).
68. K. Eochaidh Moigmeodhin (reigned 7 years).
69. K. Niall of the Nine Hostages.
70. Eogan.
71. K. Muireadhach.
72. Earca.

[KINGS OF ARGYLESHERE.]

73. K. Feargus More MacEarca (A.D. 487).
74. K. Dongard (d. 457).
75. K. Conran (d. 535).
76. K. Aidan (d. 604).
77. K. Eugene IV. (d. 622).
78. K. Donald IV. (d. 650).
79. Dongard,
80. K. Eugene V. (d. 692).
81. Findan

82. K. Eugene VII. (d. A.D. 721), Spondan.
83. K. Etfinus (d. A.D. 761), Fergina.
84. K. Achaius (d. A.D. 819), Fergusia.
85. K. Alpin (d. A.D. 834).

[SOVEREIGNS OF SCOTLAND.]

86. K. Kenneth II. (d. A.D. 854).
87. K. Constantin II. (d. A.D. 874).
88. K. Donald VI. (d. A.D. 903).
89. K. Malcolm I. (d. A.D. 958).
90. K. Kenneth III. (d. A.D. 994).
91. K. Malcolm II. (d. A.D. 1033).
92. Beatrix m. Thane Albanach.
93. K. Duncan I. (d. A.D. 1040).
94. K. Malcolm III. Canmore (A.D. 1055—1093), Margaret of England.
95. K. David I. (d. A.D. 1153), Maud of Northumberland.
96. Prince Henry (d. A.D. 1152), Adama of Surrey.
97. Earl David (d. A.D. 1219), Maud of Chester.
98. Isobel m. Robert Bruce III.
99. Robert Bruce IV. m. Isobel of Gloucester.
100. Robert Bruce V. m. Martha of Carriok.
101. K. Robert I. Bruce (A.D. 1306—1329), Mary of Burke.
102. Margary Bruce m. Walter Stewart III.
103. K. Robert II. (d. A.D. 1390), Euphemia of Ross (d. A.D. 1376).
104. K. Robert III. (d. A.D. 1406), Arabella Drummond, (d. A.D. 1401).
105. K. James I. (A.D. 1424—1437), Joan Beaufort.

106. K. James II. (d. A.D. 1460), Margaret of Gueldres (d. A.D. 1463).
107. K. James III. (d. A.D. 1488), Margaret of Denmark (d. A.D. 1484).
108. K. James IV. (d. A.D. 1543), Margaret of England (d. A.D. 1539).
109. K. James V. (d. A.D. 1542), Mary of Lorraine (d. A.D. 1560).
110. Q. Mary (d. A.D. 1587), Lord Henry Darnley.

[SOVEREIGNS OF GREAT BRITAIN.]

111. K. James VI. and I. (A.D. 1603—1625), Ann of Denmark.
112. Princess Elizabeth (1596—1613), K. Frederick of Bohemia.
113. Princess Sophia m. Duke Ernest of Brunswick.
114. K. George I. (1698—1727), Sophia Dorothea Zelle (1667—1726).
115. K. George II. (1727—1760), Princess Caroline of Anspach (1683—1737).
116. Prince Frederick of Wales (1707—1751), Princess Augusta of Saxe-Gotha.
117. K. George III. (1760—1820), Princess Sophia of Mecklenburgh Strelitz (1744—1818).
118. Duke Edward of Kent (1767—1820), Princess Victoria of Leiningen.
119. Q. Victoria (b. 1819, cr. 1838), Prince Albert of Saxe-Coburg.

CHAPTER XIV.

HISTORICAL REFERENCES TO THE CORONATION STONE.

EXTRACT I.

NEALE.—*History of St. Peter's.—Westminster, 1818.*
I. 66, II. 118.

IN the year 1297, according to Stowe's Annals, the king offered at St. Edward's shrine the chair, sceptre, and crown of gold of the Scottish Sovereigns, which he had brought from the Abbey of Scone. The chair enclosed the celebrated prophetic Stone or palladium of Scotland, which the tradition of ages had named Jacob's Pillar, and which is still preserved within the frame-work of the present Coronation Chair. King Kenneth, when he removed it to Scone in the year 850, is said to have had 'cut in it' the following distich:—

'Ni fallat fatum, Scoti quocunque locatum,
Invenient lapidem, regnare terentur ibidem.'

"The principal remaining object of curiosity and interest in this chapel is the old CORONATION CHAIR of the English Sovereigns, most of whom, from the time of William the Norman, have been crowned in the Abbey Church. Within the frame-work, beneath the seat, is enclosed the far-famed '*Prophetic*' or '*Fatal*' STONE,

which tradition has identified as the same whereon Jacob reposed his head, when he saw the vision of the ladder reaching to heaven with the angels of God ascending and descending, in the plain of Luz. Its known history, however, carries it back to a period so remote that this legend was scarcely necessary to procure for it veneration and respect; and whether it were originally an Egyptian or a Celtic monument, it affords a very remarkable proof of the wide diffusion of a most ancient practice observed in the inauguration of kings by placing them upon an elevated stone; a practice which, in some degree, may be still said to form a part of the Coronation ceremonies of our own country: our Sovereigns, when crowned, having for ages been accustomed to be seated in the chair which incloses the Stone now under review. It appears from various passages of Scripture that the Jewish patriarchs erected *stone pillars* on different but chiefly from motives of religion; and that these monuments were, at subsequent periods, dedicated to the most important national purposes, and particularly to the creation of kings. The Stone which Jacob had made his 'pillow' he afterwards set up for a 'pillar,' poured oil upon it, and, calling the place *Bethel*, vowed that there should be God's house.* He likewise set up a stone for a pillar at *Gilead* or *Mizpah*, on the spot where he entered into a lasting covenant with Laban;† and at that place Jephtha was solemnly invested with the government of Gilead;‡ the general council against Benjamin seems also to have been held there.§ At the stone of Shechem, which Joshua had set up,|| Abimelech was made king;¶ Adonijah usurped his brother's crown, and held a feast at the stone of Zo-

heleth;** and Jehoash was crowned and anointed king standing 'by a pillar, as the manner was.'†† Josiah also 'stood by a pillar' with all his people in the Temple at Jerusalem, when he made a solemn covenant to keep the ordinances of the Lord.‡‡

"It is probable that the custom of inaugurating kings, by placing them either upon or near an elevated stone spread extensively through the East, as it certainly did from thence to the Celtic and Scandinavian nations.

"The Irish names of this stone were *lia-fail*, or the *Fatal Stone*; and *leag-phail*, or the *Stone of Destiny*. Sir James Ware, when mentioning the ancient names of Ireland, says that country was also called *Innis-fail*, or the Island of *Destiny*, from the Fatal Stone called *Lia-fail*, which was preserved there in the times of heathenism with great care. Its place, when in Ireland, was the hill of Tarah, and for some ages, the supreme kings of that country were placed upon it at the time of inauguration.

"Among the other notices of this Stone, collected by Sir J. Ware, he states that the Irish historians say it was brought by the Colony of the *Tuath de Danans* into their country, where it was regarded as an enchanted Stone, and reputed to have had a peculiar property, namely, that 'when any of the Royal Scythian Race placed themselves on it to be crowned, it made a terrible noise resembling thunder; but if the King Elect were a Pretender, the Stone was silent. In particular, fame reports, that in the times of Heathenism, before the birth of Christ, he only was crowned monarch of Ireland, under whom, when

* Gen. xxviii.

† Gen. xxxi.

‡ Judges xi.

§ Judges xx.

|| Joshua xxiv.

¶ Judges ix.

** 1 Kings i

†† 2 Kings xi

‡‡ 2 Kings xxiii.

placed on it, the Stone groaned or spoke, according to the Book of Hoath, formerly in the possession of Sir Thomas Stafford.' In the reign of Moriartach Mac Erc it was sent to His brother Fergus, the first King of Scotland, who was descended from the blood-royal of Ireland, and 'is said to have been crowned on this Fatal Stone; which, as we find in the Histories of Scotland, he had from Ireland about the year of the world 3641, and 330 years before Christ, and he placed it in Argyle, where it continued until the reign of King Kenneth the Second; who, A.D. 840, having vanquished the Picts near Scone, enclosed the Stone in a Wooden Chair, and deposited it in the monastery there, to serve for the inauguration of the kings of Scotland.'

"Tradition intimates, as we have seen, that this Stone was originally brought from Egypt, and it is remarkable that the *substances* composing it accord, in the grains, with the sienite of Pliny, the same as Pompey's Pillar at Alexandria; but the particles are much smaller. Geologists will perhaps determine how far this may agree with any formation succeeding the sienite in the Egyptian quarries."

EXTRACT II.

SCOTT.—*The History of Scotland. Cabinet Cyclopædia.*—
London, I. vi. 66, 67.

"Edward resolved so to improve his conquest as to eradicate all evidence of national independence. He carried off or mutilated such records as might awaken the recollection that Scotland had ever been free. The Car-

tulary of Scone, the place where since the conquest of Kenneth Macalpine, the Scottish kings had been crowned, was carefully ransacked for the purpose of destroying whatever might be found at variance with the King of England's pretensions. The Scottish historians have, perhaps, magnified the extent of this rapine; but that Edward was desirous to remove everything which could remind the Scots of their original independence, is proved by his carrying to London, not only the crown and sceptre surrendered by Baliol, but even the sacred Stone on which the Scottish monarchs were placed when they received the royal inauguration. He presented these trophies to the Cathedral of Westminster, A.D. 1296.

"There were Scots who hailed the accomplishment of this prophecy at the accession of James VI. to the crown of England, and exulted, that in removing this palladium, the policy of Edward resembled that which brought the Trojan horse in triumph within their walls, and which occasioned the destruction of their royal family. The Stone is still preserved, and forms the support of King Edward the Confessor's chair, which the sovereign occupies at his coronation, and, independent of the divination so long in being accomplished, is in itself a very curious remnant of extreme antiquity."

EXTRACT III.

SMEETON.—*Ceremonies observed at the Coronations of the Kings of England.*—London, 1820, p. 42.

"King Edward's Chair (commonly called St. Edward's Chair) is a very ancient piece of workmanship of solid

hard wood, with back and sides of the same, variously painted. In this Chair the Kings of Scotland were heretofore constantly crowned; but being brought out of that kingdom by the victorious Prince King Edward I., in the 24th year of his reign, anno 1296, after he had totally overcome John Baliol, King of Scots, it hath ever since remained in the Abbey of Westminster, and has been made the Royal Chair, in which the succeeding kings and queens of this realm have been inaugurated. . . . At nine inches from the ground there is a bottom board supported at the four corners by four lions; and between the seat and the said bottom board is inclosed a Stone, commonly called *Jacob's Stone*, or the *Fatal Marble Stone*, being an oblong square, about twenty-two inches long, thirteen inches broad, and eleven inches deep, of a blueish steel-like colour, mixed with some deep veins of red; whereof history relates that it is the Stone whereon the patriarch Jacob is said to have laid his head in the plain of Luza: that it was brought to Brigantia in the kingdom of Galicia, in Spain, in which place Gathel, King of Scots, sat on it as his throne. Thence it was brought into Ireland by Simon Breach, first King of Scots, about 700 years before Christ's time, and from thence into Scotland by King Fergus, about 330 years before Christ; and in anno 859, was placed in the Abbey of Scone, in the Sherifdom of Perth, by King Kenneth, who caused it to be inclosed in this wooden Chair, and this prophetic distich to be engraved,

*Ni fallat Fatum, Scoti hunc quocunque locatum
Invenient lapidem, regnare tenentur ibidem.*

"If Fate go right, where'er this Stone is found,
The Scots shall monarchs of that realm be crowned."

Which is the more remarkable by being fulfilled in the person of King James the First."

EXTRACT IV.

WARNER.—*History of Ireland*.—I. 129. 1763.

"Another colony, called by the Irish, Tuatha-de-Danans, of the posterity of Nemedius, invaded the Island, A.M. 2737.

"From one of the Danish cities they brought the Stone of Destiny. This famous Stone, it seems, had two wondrous properties that are recorded in their sonnets; the one that in whatever country it was preserved, a prince of the Scythian race would undoubtedly govern; and the other, that when the monarchs of Ireland were enthroned upon this Stone, if a good choice was made, it would yield a strange sort of noise; and if they had chosen ill, no sound was heard to issue from it; but that it lost this property at the birth of Christ, when all other oracles became dumb. If such a fact there ever was relating to this Stone, there is no doubt the sound was emitted by some artifice of the Druids, and therefore when Christianity prevailed to their final overthrow, it is no wonder that its pretended oracular virtue should be at an end. Under a full persuasion of the truth of its first property, a Prince of the Blood Royal of Ireland, about whose name historians are divided, having subdued the country of North Britain, resolved to be crowned upon it as the first King of Scotland, and accordingly requested his relation, the Irish Monarch, to send him the Stone, that he might perpetuate the succession in his family.

From this time it was preserved with great esteem and devotion in the Abbey of Scoon, the royal seat of the Pictish and Scottish Kings, till Edward the First of England, who was weak enough to believe the virtues attributed to it, and having a mind to be King of Scotland, brought it forcibly away from thence, and had it placed under the inauguration chair in Westminster Abbey. It is still preserved there to this day, but by the name of Jacob's Stone; from a notion among the vulgar that it is a part of the Patriarch's pillar. It must be owned that the coronation of the Kings of England over this Stone seems to confirm its title of the Stone of Destiny, *but it reflects no great honour on the learning or understanding of the nation, to retain a remnant of such ridiculous Pagan superstition in so important and solemn an act.*"

CHAPTER XV.

"NEITHER JEW NOR GREEK."

IT was *not* my intention to combat any of the numerous objections that have been urged against the Anglo-Israel theory. I have, however, been induced to add one more chapter, to clear up a difficulty that I am told is a great obstacle to accepting these great Truths.

The difficulty I refer to, is the prevailing notion, that in place of the nation of Israel, a spiritual Israel, called the Church, has been created, which has done away with, and entirely superseded, the national Israel to whom the promises were made.

There are three things that have largely contributed towards this error.

The first is the explanations which our commentators have printed at the head of many chapters of the Bible. In numerous instances where the sins and wickedness of Israel are denounced the headings will read:—

"Judgment and punishment of Israel for
"divers sins.

"Israel reproved and threatened.

*"The distress and captivity of Israel for their
"idolatry.*

*"God's judgments against the priests, the
"people and the princes of Israel."*

&c., &c., &c.

And the moment the commentators arrive at those gracious and glorious promises, which the same God and the same prophets make to the same people, they write—

"God's tender mercies towards His Church.

"The blessings of Christ's Kingdom.

"The faithfulness of God to the Church.

"God is the defender of His Church."

&c., &c., &c.

It is positively abhorrent to common sense to read these miserable traditional teachings and explanations. For example, in the 148th Psalm, 2nd verse, we read—

"The Lord doth build up Jerusalem.

"He gathereth together the outcasts of Israel."

This is explained as *"God's care of His Church,"* which in another part we are told consists almost entirely of *"Gentiles."*

Again, in the 19th and 20th verses, we read—

"He sheweth His word unto Jacob, His

"statutes and judgments unto Israel. He hath

"not dealt so with any (other) NATION, and as for

"His judgments, they have not known them."

This is explained as *"God's ordinances to His Church,"*

This line of thought has been so emphasised by ministers of every denomination, that they have literally concocted

a "spiritual" Israel, without Israelites, and which has no foundation in the Scriptures.

This is the second great cause of the prevailing error referred to.

The third and perhaps the most striking cause has been the misinterpretation of Galatians iii., 28 and 29, which reads—

"There is neither Jew nor Greek, there is

"neither bond nor free, there is neither male nor

"female, for ye are all one in Christ Jesus. And

"if ye be Christ's, then ye are Abraham's seed, and

"heirs according to the promise."

If the student will approach this subject with an open mind; if he will clear his heart and brain from all the traditional teaching, which has so "blinded" us for many centuries; he will have much less difficulty in comprehending the truths which it has pleased God to reveal in these later days.

This passage of Scripture refers to the blessed position which every human being occupies in relation to eternal salvation through the blood of Jesus.

It teaches that so far as the forgiveness of sins is concerned, no difference is recognised between Jew or Greek, male or female, bond or free. All who have put on Christ, and appear before God, pleading the merits of His Son Jesus, will be accepted.

No distinction of nationality or sex, freedom or slavery, will be considered, in relation to eternal salvation and eternal life, in the world to come.

All who have put on Christ are children of the promise made to Abraham's seed, which promise is:—

"And in thy seed shall all the families of the earth be blessed."

If the words of this passage of Scripture (Gal. iii.) are applied to this life, they are deceptive, unfaithful, and untrue, because there are now, always have been, and apparently ever will be, both Jew and Greek, male and female, bond and free.

To say there is not, would be untruthful, and, even were they all Christians, to assert there was no difference in their condition, would be puerile nonsense.

There is a vast difference between the peaceful and happy homes of England, and the Christian nations of the Continent, scourged as they frequently are with war, devastation, and suffering. It would be base ingratitude to God to deny it.

Is there no difference between a Christian in great prosperity, and a poor Christian struggling with poverty? Ask the poor man!

Is there no difference in the position of the sexes in this world? Ask the struggling women of our large towns!

Is there no difference between a struggling clergyman with £80 a year, and a bishop with £5,000? Ask the poor clergyman!

They may all be Christians, and may all have put on Christ, but they will all tell you there is a vast difference between them and their more fortunate brethren *in this world*.

Christ's object in coming was not to destroy or alter the covenant, which God had made with His people Israel. He did not come to cast off the nation of Israel.

He did not come to take the promises from them, and give them to any Gentile Race.

The mission of Jesus was threefold.

I.—To redeem Israel from the Mosaic covenant, and the bondage of the Law.

II.—To bring Israel under the covenant made with Abraham, Isaac, and Jacob, that they might obtain the promised blessings through the merits of their Redeemer.

III.—To offer up Himself as a sacrifice for the sins of the whole world, that all who came to God through Him might have eternal life.

This last clause, although carrying with it temporal blessings, more strictly relates to the future Eternal Life. All nationalities who accept the Saviour, and who put on Christ, are called Christians, and come under the blessings connected with this part of Christ's mission, and so far as this part of the mission is concerned it does not matter whether they be Jew or Greek, male or female, bond or free.

But by converting the Spanish, French, Italians, Egyptians, Russians, Turks, Hindoos, American-Indians, &c., and by baptizing them and making them Christians, you do not turn them into Israelites any more than you turn them into Jews.

The Church, so often referred to by commentators in the Old Testament, is the nation of Israel; the Church of the New Testament is the same Church: the two are identical.

There are branches broken off (*viz.*, the Jews), and there are the branches grafted on (*viz.*, the Gentiles), who

partake of the spiritual blessings (see pages 39, 40, and 41); but the Church is the same Church, viz., the nation of Israel.

I remember, many years ago, being told that the sealing of the twelve tribes of Israel so distinctly and specifically referred to, by name and number, in the 7th chapter of Revelations, did not mean the tribes of Israel at all, and that out of 300 commentators on the Scriptures who disagreed on numerous other points, this was the only one on which they were all agreed; all were unanimous in saying that it *did not* refer to the people the Bible said it *did* refer to.

And, so we have gone on, like the Jews of old, teaching errors our forefathers taught, and in the greatness of our own wisdom, emphasising them with every succeeding generation.

There is no doubt it has answered God's purpose in the past, but we should not be obstinate like the Jews, now that He has given us more light, and is removing this "partial blindness," which has happened unto Israel, (*Romans xi. 25*) and refuse to have our eyes opened.

I do think the learned and the wise might follow the example of St. Paul, and not be ashamed to confess that their wisdom has been foolishness, and respond to the following challenge which God gives them by the mouth of the prophet Isaiah:—

"Bring forth the blind people that have
"eyes, and the deaf that have ears. Let
"all the nations be gathered together,
"and let the people be assembled."

"Who among them can declare this and
"shew us former things? Let them
"bring forth their witnesses that they
"may be justified; or let them hear, and
"say, It is the Truth" (*Isaiah xliii. 8-9*).

"Who hath heard such a thing? Who hath
"seen such things? Shall the earth be
"made to bring forth in one day? or
"shall a nation be born at once?" (*Isaiah
lxvi. 8-9*.)

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