The Journal of the British-Israel Association.

עם הברית

THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

SPECIAL SOUVENIR CORONATION NUMBER.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

No. 97, Vol. IX. **PRICE SIXPENCE.**

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No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. FAINBRIDGE, care of Mrs. J. W. CHILD, The Pines, Lakewood, New Jersey.

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OF

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VOL. IX.

LONDON:
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1903.

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PRINTED BY R FOLKARD AND SON,
22, DEVONSHIRE STREET, QUEEN SQUARE, BLOOMSBURY,
LONDON, W.C.

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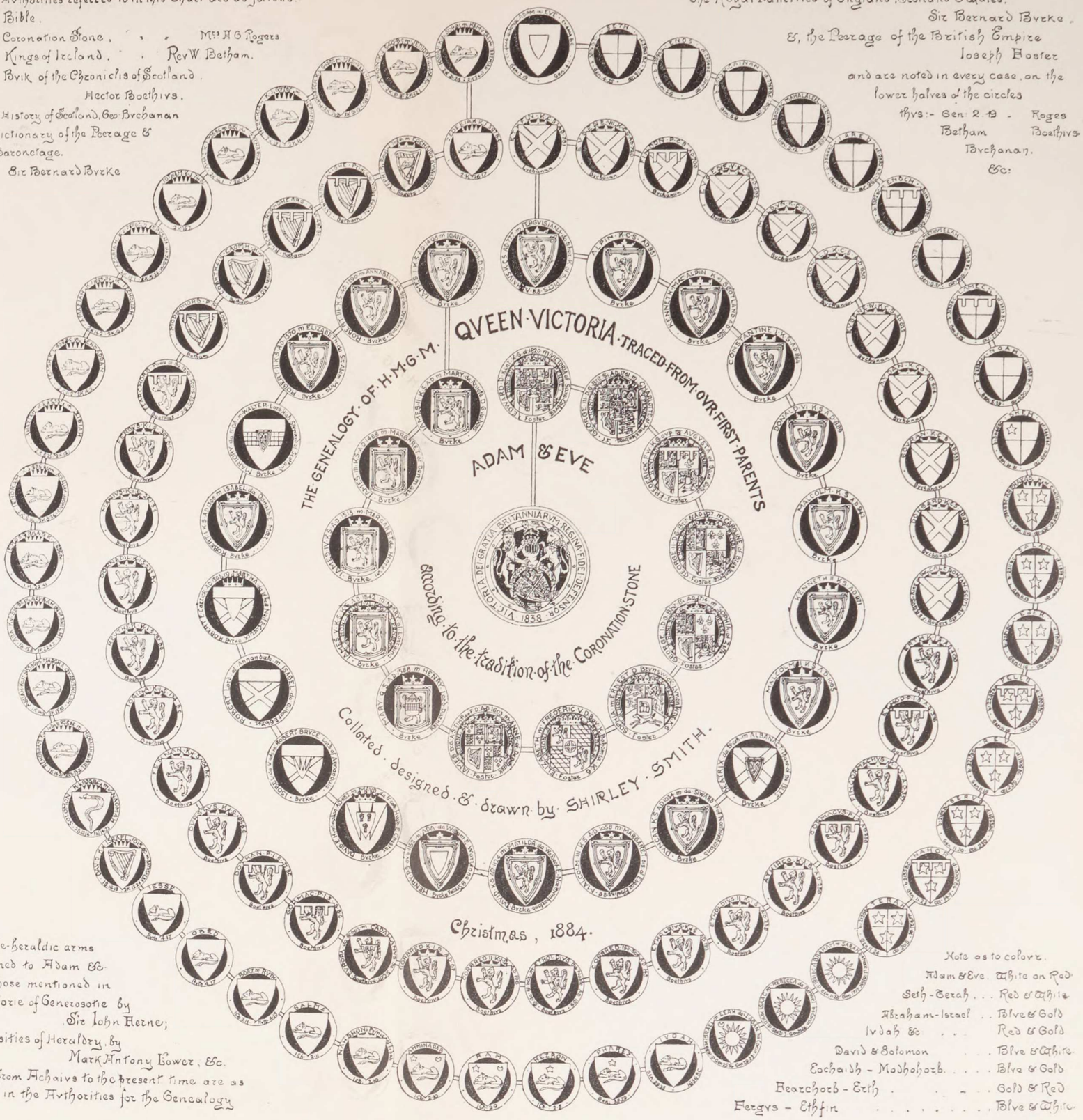
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The Kings of Ireland. . . Revd W Betham.
The Book of the Chronicles of Scotland.
Hector Boethius.
The History of Scotland, Geo Buchanan
A Dictionary of the Peerage & Baronetage.
Sir Bernard Burke

The Royal Families of England, Scotland & Wales.
Sir Bernard Burke.
& The Peerage of the British Empire
Joseph Foster
and are noted in every case, on the lower halves of the circles
thus:- Gen: 2.19 - Rogers
Betham Boethius
Buchanan.
&c:

The Pre-heraldic arms assigned to Adam & are those mentioned in The Glorie of Generositie by Sir John Herne;
Curiosities of Heraldry, by Mark Antony Lower, &c.
Those from Achaius to the present time are as given in the Authorities for the Genealogy

Note as to colours.
Adam & Eve. White on Red
Seth - Enoch . . . Red & White
Abraham - Israel . . Blue & Gold
Judah &c . . . Red & Gold
David & Solomon . . . Blue & White
Eochaidh - Modhadhach. . . . Blue & Gold
Fearchard - Erth . . . . Gold & Red
Fergus - Ethfin . . . . . Blue & White

Abbreviations: cr: crowned, B. Born, m: married, d: Died, trans: translated, æt: aged, dau: daughter of, K: King, K of I: King of Israel, K of J: King of Judah, K of S: King of the Irish Scots, K C S: King of the Caledonian Scots, K S: King of Scotland, P: Prince, D: Duke, E: Earl,
Gen: Genesis, Ch: Chronicles, 1S, 2S: Samuel, 1K, 2K: Kings,

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"I WILL NOT FAIL DAVID. HIS SEED WILL I MAKE TO ENDURE FOR EVER, HIS THRONE AS THE DAYS OF HEAVEN."—*Psalm* 89.

THE COVENANT PEOPLE.

JULY, 1902.

THE ROYAL HOUSE OF BRITAIN AN ENDURING DYNASTY.



FOR close upon sixty years a steadily increasing number of subjects of the Imperial Crown of Britain have believed that the Sovereigns who wear it are lineally descended from the old Bible Kings, in fulfilment of the promise to David of an enduring dynasty. "What we have to concern ourselves with" in this argument (writes Mr. Glover, father of Sir John Glover of Ashantee War fame, and himself the pioneer in its advocacy and demonstration), "mainly is, Facts Present; matter for proof: Facts here existing in

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the midst of us; and which have to be accounted for." Facts which "concern every British subject as a citizen of this grand empire." "Some of the Facts herein stated (A.D. 1860—these quotations are from the preface to the First Edition of Mr. Glover's immortal work[1]) have been known," he assures us, "to this witness for very many years. In the year 1844 they began first seriously to engage his attention. From their concentration he drew the conclusion that seemed *reasonable* and *inevitable*, and *he put it on record*. Ever since that time, all that he has seen and read and heard, bearing at all upon the subject, has confirmed the conjectures he then hazarded. And now, further investigation—especially during the last twelve months (1860)—digging in the neighbourhood where he felt ore must be, has turned up that which has so much confirmed his former supposition, as enables him to state firmly, and thus publicly, his conviction that his former conjectures were well founded." This was written in 1860. The edition of Mr. Glover's book published in that year before long was out of print. The book was reprinted *with additions* in 1880, 1881—"during the author's last illness," his peaceful end coming in the August of the latter year. We treasure a letter from him, one of the last he wrote, dated July 20th, 1881, thanking us for a copy of the then just published first edition of *Israel's Wanderings*. As in the case of Bishop Titcomb, so when Frederick Robert Augustus Glover was called from us, it was truly "a great man," "a master in Israel," whom we lost.

In the preface to his second edition Mr. Glover writes, under date 1880, as follows:—

"Since this book was printed, much has turned up, Traditionally and Circumstantially, and (as I conceive) Scripturally also, to strengthen the conviction declared as the just issue of induction,"

such original conviction amounting to this, that

1. Britain is the *rightful* possessor of Jacob's Stone.
2. The Royal House of Britain is sprung from David.
3. The Royal Standard displays at once the Harp of David and the Lion of the Tribe of Judah.
4. The Imperial British Race is of a like illustrious origin.
5. That the perpetuation of the dynasty of David through the female line was the direct outcome of Prophecy, and was itself the predestined work of one of the very foremost of the Prophets.

These propositions were framed in the mind and by the pen of the author from a comparison of statements of Scripture with incidents in the early history of these Islands. The items of corroborative information discovered in the interval 1860—1880 added great force to an already strong case—see these detailed in the second edition of Mr. Glover's work, from the preface onwards to the tabular summary

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at the end. Some of them will be noted presently; but the book should be read by all.

§ 2. *Tephi of Tara.*

"LIKE the Hebrews, the Celtic nations," writes Mr. James Simpson, of Edinburgh, "and *especially the Irish*, were most careful to preserve the lines of descent of their Kings and heroes . . . and though we may grant that *some* fabulous names have, at some time or other, been grafted on the earlier portions of those pedigrees—as we may also allow that mistakes may have crept into them,—yet their general fidelity and value need not be questioned, and has indeed been attested where other sources of information were available. *These genealogical lines are a valuable check on the often greatly exaggerated chronology* of the Irish annalists." The writer of these words has delved deeply into the old records of our primitive island-peoples, and anyone fortunate enough to possess a copy of his work[2] has a mine of information at his command. In the light of Mr. Simpson's words here quoted, and of the chronological evidence adduced by Mr. Glover at p. 27 of his second edition, we need not hesitate to accept the descent of the Scottish and Irish ancestors of our Royal House from the Princess Royal of Judah, Tephi of Tara. Tephi herself has come in for misapprehension and even abuse. But her praises are hymned by the ancient bards of Ireland. She is derived from the East, immediately from Egypt, for she is called "a daughter of Pharaoh." Her name *Tea*, טעה bears a meaning in Hebrew—"a wanderer." Her surname or pet name, *Tephi*, again corresponds in Hebrew to a term of endearment for children, טפי, or to one denoting the beauty and fragrance of fruit, תפי. *The word does not occur in Irish at all* (Glover, p. 87, Note). She was Royal—the bards expressly declare it. She was buried within a great *Mergech* (again no Irish word, but Hebrew מרגעה, a "resting-place" or "repository,"), in which there would be room for other treasures to be laid up. And in the very line before the announcement, "She was buried," she is named "The daughter of the House of God"—*Lughaidh*, from *Log*, Celtic for "God," and *Aidh*, a "house," that is, daughter of that *Beth EL* which shared her wanderings and reposed where she found rest, upon which her husband, and she, and the Kings, Irish, Scottish, and Great British, to our present Sovereign Lord King Edward, sat at their Crowning—the "Coronation Stone."[3]

§ 3. *The Harp "that once in Tara's Halls," borne with the Lion Rampant on the Standard of King Edward VII.*

MANY and various, since Mr. Glover first placed his evidence on record, have been the published genealogies of the British Royal Family from Adam and David viâ the marriage arranged

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about B.C. 580 between the then Lord Paramount of Ireland and the Princess Royal of Judah. In 1877 a genealogical chart was published at Liverpool, "shewing the connection between the House of David and the Royal Family of Britain." This, however, does not give all the links. In 1878 the late lamented Rev. A. B. Grimaldi issued a leaflet (which has since been, with additions and alterations, profusely reprinted), giving the pedigree complete.[4] In 1883 Mr. Leyland Feilden, in the appendix of his monumental work, gives his version of the same descent, but suggesting in addition that Tephi's husband was himself a Jewish prince.[5] See this idea worked out also in the fifth quarterly volume (Jan., 1892) of Professor Totten's invaluable series on the Origin and Destiny of *Our Race*, in the 1898 issue of which he quotes at length, *with variations*, Mr. Grimaldi's leaflet.[6] But perhaps the most interesting and certainly least known of all the different versions is that which we give in facsimile as our frontispiece. Mr. Shirley Smith's Heraldic Chart, issued in 1884, is beautifully designed, every individual in the catalogue being assigned his or her armorial bearings—even our first parents, however coat-less otherwise! We proceed to give Mr. Shirley Smith's version of

§ 4. *The Pedigree of Tara, Dunstaffnage, and Scone.*

EIGHTEENTH in descent from David, and Twenty-eighth from Judah, we begin with

(*Shield, the Harp.*)

		B.C.	
	TEPHI, Princess Royal of Judah, m. Eochaidh, King of Ulster	550.	Rogers.
19.	Luighaidh Laishe, Prince of Ulster	540.	Betham.
20.	Reachta Righdearg, ,, ,,	497.	,,
21.	Coethig Caomh, King of Munster	450.	,,
22.	Modhohorb, Prince of Munster	400.	,,

(*Shield, the Lion Rampant.*)

23.	Fearchorb, Prince of the Irish Scots	350.	Boethius.
24.	Fergus, King of the Irish Scots	305.	,,
25.	Manius, ,, ,,	261.	,,
26.	Dornadil, ,, ,,	233.	,,
27.	Reuther, ,, ,,	187.	,,
28.	Iosina, ,, ,,	134.	,,
29.	Fennan, ,, ,,	104.	,,
30.	Durstus, ,, ,,	95.	,,
31.	Dothan, Prince ,, ,,	73.	,,
32.	Gormac, ,, ,,	8.	,,
		A.D.	
33.	Europa, Daughter and Heiress, m. Cadallanus the Scot.		,,

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		A.D.	
34.	Corbred, King of the Irish Scots	67.	Boethius.
35.	Corbred II., „ „	106.	„
36.	Corbred's Daughter and Heiress m. Etholdius the Noble	109.	„
37.	Corbred the Scot	145.	„
38.	Etholdius, King of the Irish Scots	192.	„
39.	Etholdius II., „ „	238.	„
40.	Athirco, „ „	250.	„
41.	Cormacus, „ „	280.	„
42.	Fincormacus, „ „	357.	„
43.	Ethod, Prince „	376.	„
44.	Erth, King „	400.	„
	(*Shield, St. Andrew's Cross.*)		
45.	Fergus, King of the Caledonian Scots	420.	Rogers.
46.	Dongard, „ „	457.	Buchanan.
47.	Govran, „ „	535.	„
48.	Aydan, „ „	604.	„
49.	Eugene II., „ „	622.	„
50.	Donald, „ „	650.	„
51.	Maldyn, „ „	688.	„
52.	Eugene V., „ „	692.	„
53.	Findon, Prince „	700.	„
54.	Eugene VII., King „	720.	„
55.	Ethfin, „ „	761.	„
	(*Shield, the Lion Rampant.*)		
56.	Achaius, King of the Caledonian Scots, m. Erguisiana, Daughter and Heiress of the King of the Picts	777.	Burke.
57.	Alpin, King of the Caledonian Scots	831.	„
58.	KENNETH MACALPIN, King of Scotland	850.	„
59.	Constantine I., „	864.	„
60.	Donald VI., „	889.	„
61.	Malcolm, „	942.	„
62.	Kenneth II., „	971.	„
63.	Malcolm II., „	1005.	„
64.	Beatrix, Malcolm's Daughter and co-heiress, m. Albanact, Thane of the Isles. (*Lion on Saltire*)		„
65.	Duncan, King of Scotland, m. Daughter of Siward, Prince of Northumberland	1034.	„
66.	Malcolm III., King of Scotland, m. Margaret, Sister of Edgar Etheling.	1058.	„
67.	David, King of Scotland, m. Matilda, Daughter of Waldeof, Earl of Northumberland	1124.	„
	(*Shields, various.*)		
68.	Henry, Prince of Scotland, m. Ada, Daughter of William, Earl of Warrenne and Surrey	1152.	„

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		A.D.	
69.	David, Earl of Huntingdon, m. Maud, Daughter and co-heiress of Hugh, Earl of Chester		Burke.
70.	Isobel, David's Daughter and co-heiress, m. Robert Bruce, Lord of Annandale		,,
71.	Robert, Lord of Annandale, m. Isabel, Daughter of Gilbert, Earl of Gloucester		
72.	Robert, Earl of Carrick, m. Martha, Daughter and heiress of Neil, Earl of Carrick	1303.	,,
73.	ROBERT I., King of Scotland, m. Isabel, Daughter of Donald, Earl of Mar	1306.	,,
74.	Marjory, King Robert's Daughter and co-heiress, m. Walter, Lord High Steward of Scotland		,,
75.	Robert II., first of the Stuart Kings	1370.	,,

Whence descended

91. QUEEN VICTORIA.
92. KING EDWARD VII.
93. GEORGE, Prince of Wales.
94. Prince DAVID.

Nesta[8] [the wife of Fleance, a prince of the line of Kenneth Mac Alpin (No. 58 in the above genealogy) and ancestress of Walter the Steward[9] (whence Stuart), who married Marjory Bruce, a princess of the line of Kenneth Mac Alpin (she is No. 74 in the genealogy)] was a princess of Britain, descended from Constantine and the ancient British Kings of the Trojan line, *and* from a *greater line* than that (*vide infra*). *The Stuart Kings were doubly descended from David*. We proceed to prove our point.

§5. *How the matter stands in the Twentieth Century.*

THE years referred to in the preceding sections belong all to the Old Century. The New had but barely risen above the horizon when the good Queen died. Hardly had the new Reign commenced before fresh evidence was forthcoming of the Davidic origin of our Royal House.

In the first place it was noted that in Mr. Grimaldi's leaflet it was stated that "The descent of our Royal Family from the royal line of Judah is, however, only a re 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 MS. in the Heralds' College, London." *Desiring to verify this*, we wrote to Heralds' College and received the positive assurance that "There is a very valuable MS. here, deducing our Saxon Kings from Adam and through David."

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This MS. we have inspected. It is called on the back of the binding, "Pedigree of the Saxon Kings."[10] Odin is there, and David is there, but one in one line apparently, and the other in another, unconnected, *unless the notes*, written in a very difficult script, indicate such connections. The lines of descent seem not to be intended for real ones, probably only marking successive chronological epochs, for it is hardly possible that any genealogist seriously intended people to believe that Pontius Pilate, Felix, and Festus were ancestors of Odin. We were moreover assured that *the impression* in the Heralds' College *had always been* that the MS. traced the Saxon line through David. The idea is a strange one, *if it has no foundation.* Disappointed at first at not finding the information exact, we have since had great reason to rejoice, because the investigation of this MS. led to a very important communication from one of the Heralds, which has opened up a whole world of discovery, with the result that the New Century may realize with very much more assurance than ever the old did, the absolute literal fact that the Royal House of Britain *is* of the august origin claimed for it by Mr. Glover.

§ 6. *The Great Discovery.*

PROFESSOR RHYS (Celtic Prof. in the University of Oxford) and Mr. D. Brynmor Jones, L.L.B., K.C., in their exhaustive work on "The Welsh People,"[11] issued by Mr. Fisher Unwin in 1900, introduces at p. 38 Brân the Blessed, father of Carádoc (Caractacus) and so grandfather of Gladys who, as Claudia, wife of Pudens, was so instrumental in establishing the churches both of Rome and Britain. Brân is said to be the son of Llyr (Lear) and Penardim, "daughter of Beli, son of Mynogan." But our authorities show that undoubtedly Penardim was Beli's sister, and that Beli was the son of *someone else* —Mynogan being a confused transcribing of *M. Anna* —"son of Anna"—words actually occurring in a MS. (No. 20) in the library of Jesus College, supposed to be of the thirteenth century. *Two different authorities describe this Anna as being the Cousin of the Virgin Mary.* (Here note that Beli figures in Geoffrey of Monmouth, Book III., xx., under the form Heli). *One* is a gloss attached to the MS. above referred to. The second is *a genealogy* incorporated in the *Annales Cambriae.* This last (said to have been compiled in the tenth century) we have seen and copied out ourselves. These Welsh "Annals" were edited by the Rev. J. W. Ab Ithel, M.A., Rector of Llanymowddy, Merionethshire, and published by the authority of the Lords Commissioners of H. M. Treasury, under the direction of the Master of the Rolls. (Longmans, 1860).[12] Amongst other interesting items this genealogy is given—of Owain, son of Howel the Good,

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King of S. Wales, who died A.D. 948, and the princess Elen. Both Howel's and Elen's pedigrees are given, the latter up to Constantine the great and his Royal British mother, the Empress Helena—the former (through thirty-four generations) to "Amalech, qui fuit Beli Magni filius, et Anna mater ejus" (*i.e.* Beli's), quae dicitur esse *consobrina Mariae Virginis*, matris Domini nostri JESU CHRISTI." Helena, mother of Constantine, proves on further research[13] to have been herself ninth in descent from Lear and Penardim, father and mother of Brân the Blessed, *she* (Penardim) being sister to that same Beli, whose mother was Anna, cousin to the Virgin Mary. Thus King Owain was both by his father's and his mother's lines descended from Anna. On his mother's side, he was the forty-first from her. King Owain was the ancestor of Owen Tudor, the latter being fourteenth in descent from the former; and from Owen Tudor fifteen generations bring us to our present Sovereign. King Edward is thus the sixty-third or seventieth in descent from Anna the cousin of the Virgin Mary. *How can these things be?* How came the Blessed Virgin's cousin Anna *here*, in Britain, and married to a prince of our land, the mother of the kings to be? She came with that earliest band of missionaries who brought the Gospel of her cousin's Son to Britain within five years of His Ascension, and who, by the courtesy of a British King, established in Britain the first of all the National Christian Churches of the world. The story of the Mission of Joseph of Arimathea would well bear telling here, but space forbids. Nor would it be fair to the author who has told it in full already—the Rev. R. W. Morgan, in "St. Paul in Britain." Read *his* book *through*. Read especially the passage beginning at p. 87 and ending at p. 216, and you will see that, whoever scoffs, Joseph and his fellow-evangelists came here, to be followed later by St. Paul himself. Tradition says that Joseph brought with him sacred vessels filled "with the blood and the sweat" of JESUS, *or*, that it was the *chalice used by the Saviour* in founding the Eucharistic feast—this being, according to the testimony of an ancient author, "preserved by the Britons as the pledge of the safety of Britain, as the palladium was of that of Troy!" Hence came the beautiful Arthurian legend of the Quest for the Lost "Sant-Greal"—literally, the "holy elements"—sung of by our poets as "The Holy Grail."[14] King Arthur of Avalon was the direct successor of that very Arviragus who permitted Joseph and his associates to settle at Avalon, known subsequently and to us as Glastonbury. Now Mr. Morgan tells us (p. 139, Note) that *Joseph of Arimathea is by Eastern tradition said to have been the younger brother of the father of the Virgin Mary*. He was the father of Anna, who thus most naturally came to Britain in her father's charge, and her

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father being favourably received by the royalty of Britain, what more probable than that *she* won the affections and the hand of one of Britain's royalties? Anna, it must be remembered, was *Consobrina* to the Virgin Mary. "Consobrina" is defined in our large school Dictionary (Andrews) as most frequently used of cousins-german, the children of brothers or sisters. If, then, the Blessed Virgin and *she* were daughters of two brothers, the two would be "Consobrinæ." Now *Joseph* was the brother of Mary's father; so Joseph was the father of Anna. Without further evidence it is probable and reasonable to suppose that such was the case. But *the probability becomes a certainty* when we find (remembering that Geoffrey of Monmouth names Beli *Heli*) William of Malmesbury asserting that the *grandson* (nepos) *of Joseph, born in Britain, was Helias.* This is that Heli, otherwise Beli, "son of Anna, cousin of the Virgin Mary," and ancestor, through the Tudor princes, of King Edward VII.

§7. *Church and State under one head, descended both from David and from Aaron.*

THE immediate consequence of the discovery narrated in the foregoing section is to establish the fact, astonishing as it may seem, that our King is the LORD'S *Anointed* both as Priest and King *in each case by right of succession*, and in fulfilment of a like promise of perpetual ministry to the lines of David and of Aaron. Much has been written about the two genealogies of our LORD, but the majority of Christian students accept the one without hesitation as that of Mary—JESUS "being *as was supposed* of Joseph" but really, through His Mother, "of Heli." The tables in Anderson's "Royal Genealogies"—that monumental work which tells us whence the monarchs of all ages and of every clime have derived their origin—link the two together, identifying the Matthan of St. Matthew with the Matthat of St. Luke. This Matthan or Matthat, the grandfather of the Virgin, was the son of Eleazar *and* of Levi, one "by law" the other "by nature." And so we get the several tables as presented in the accompanying Chart. The marriage of Mattathias II. with the daughter of Simon the Just brings in the priestly line into the genealogy; so that Heli, the father of Mary, and Joseph the father of Anna, were alike equally descended from King David the Psalmist and Aaron the High Priest. King Edward VII. is the hundred-and-third in descent from Aaron. And here it may be noted that the blazoning of the "Portcullis" introduced by the Tudors is nothing more nor less than the *High Priest's Breastplate.*[15] The *Armilla*, with which the King is invested at the Coronation, is the

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same thing in another form—Its very *name* being Hebrew (hardly unchanged through all these ages) for the "Urim" or "Lights of God" (*Urim* is letter by letter *Arm* ארם).

§8. *Some celebrated Ancestors of the Royal House of Britain.*

ANOTHER corollary of this now demonstrated Tudor line of descent from David is the discovery that some of the most famous names in History are ancestors of our King. Passing over the Bible heroes, we find Lear and Cymbeline; Brân and Caractacus, whose son was Linus (first Bishop of Rome); whose daughter was Claudia (the hostess of St. Paul); whose niece or cousin was Queen Boadicea—Victoria the First; Lucius, the "great light" of the second century of British Christianity; the Empress Helena, and her son, the Emperor Constantine the Great. *In hoc signo vinces*—"By this sign shalt thou conquer," was the message conveyed to him in the heavenly vision of *the crossed crosses*—that glorious monogram of our Saviour's Title which we bear on the Flag of Britain.

The Stuart, Scottish, and Irish line give us Fergus, Kenneth McAlpin, St. Margaret, Robert the Bruce, and Mary, Queen of Scots; while other lines include Alfred the Great, Roger the Saracen, Charlemagne, Wittekind, and the great mysterious, yet historic chieftain, Odin. From *him* (equally with her husband) our Gracious Queen Alexandra is descended. Truly, from whatever point of view it is looked at, it is an "illustrious lineage."

§ 9. *The White Horse and its Rider.*

STUDENTS of Scripture Prophecy mostly are agreed in finding some (if not many) incidents of past history pourtrayed beforehand in the chapters of St. John's Revelation. They will, some of them, tell you exactly where the Huns and the Vandals, the Saracens and the Turks, come in. One thing St. John saw in the earlier portion of his vision was "A *White Horse:* and he that sat on him had *a bow;* and a *crown* was given unto him: and he went forth *conquering and to conquer.*" The traditions of our Scandinavian forefathers tell of *a great conqueror*, the hero-king of Asgard—Odin. He was so heroic a king, and so great a conqueror, that the superstition or reverence of after ages made a god of him. *His name is Hebrew*—אדן *Aud'n* or *Ôdn* (for the broad A in the Hebrew carries often the sound of Ô), meaning *Lord*—human or Divine. One ancient genealogical table gives

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his name as Bodo (also Hebrew בודד, as in *Buddha*, signifying solitary eminence, an unique man), and it is quite likely that *Odin* was his *title*—Bodo the Odin—which would readily account for the W sound prefixing itself in the form Woden, as it would naturally come in between the vowel sound of the Hebrew article "ha" and the initial vowel of the name. He led our forefathers across Europe. Asgard has been variously located in Armenia or on the Dniepr. In either case, his victorious march traversed Russia, Germany, Denmark, Norway, Sweden. To him a crown was given by the great Overruler of all things, which he multiplied, crowning his sons kings of the countries he conquered, thereby securing his own position as the Royal Ancestor of all the dynasties of Europe. *They converge, as by one consent, in the Royal House of Britain.*

The Saxon kings of England bore as their badge the *White Horse;* the *White Horse* is cut in the turf of many a chalk escarpment. Stephen, the Norman, displayed on his shield a Centaur—human-headed, bodied as a horse, *a white horse and its rider* all in one, and this Centaur *has a bow*. The *White Horse* came in again later with the House of Hanover as marking their "Saxon" origin. Now Saxon, Norman, and Hanoverian were all from Odin. His period even can be accurately ascertained—from 250 to 300 A.D. Without a single link wanting, we can trace both our King and our Queen back to five of his sons. He answers to the prophecy; his title and name bear Hebrew meanings; he has founded enduring royal lines. There is the impression, so long prevailing at the headquarters of Heraldry, that their old MS. traced him back to David. David's is the natural and predicted Ruling House of the "chosen people."[16] David we have found to be the founder of the British and Scoto-Irish ancestors of our King. Shall *he*—the great Odin, the father of our Saxon, Norman, Hanoverian, Saxe-Coburg, and Danish lines—be denied a share in that illustrious origin? I believe Odin, like Constantine and Kenneth, to have been a descendant of David.

§ 10. *The Kingdom of Jerusalem.*

GEOFFREY Plantagenet's mother, according to one authority[17], was "Melisenda, heiress of Jerusalem." She was the daughter of Baldwin II., cousin of Godfrey of Bouillon, the founder of the "Latin kingdom" of Jerusalem. Her granddaughter, Sybilla (a Hebrew name—שבלה—a shoot, an olive branch, fem. a daughter) crowned her husband Guy de Lusignan, last (or last but one) "King of Jerusalem." The Crusades were a remarkable episode in the history of Europe, and the share of our Plantagenet kings in them was notable beyond that of their

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colleagues. It would be curious if some day it is proved that this was the blood of David showing itself in a desire to re-win the sovereignty of their Holy City. Curiously enough, Saladin—himself as chivalrous as his opponents—is reported to have had the blood of David in his veins (vide *infra*). Both he and Richard Cœur-de-Lion may have been moved by the spirit of their great ancestor's aspiration placed on record for ever in those stirring words of Psalm 122, sung in the great Abbey-Temple as King Edward VII. moves up it to his Coronation:

I was glad when they said unto me,
We will go into the house of the LORD.
Our feet shall stand in thy gates,
O Jerusalem.
Jerusalem is built as a city,
That is at unity in itself.
O pray for the peace of Jerusalem;
They shall prosper that love thee.
Peace be within thy walls
And Plenteousness within thy palaces.

§ 11. *Queen Victoria's Guelphic Ancestry.*

WHEN George I. was crowned, it was the introduction into the sovereignty of this United Kingdom of the House called variously "of Hanover" and "of Brunswick." By *family* it was the House of Esté-Guelph, and the last of the line (in Britain) was Queen Victoria. This family had several titles to succeed the Stuarts. First of all George I.'s mother, Sophia, was granddaughter of James I., whose crown came to him very much "by Divine right," the great Overruler of all things having blended in his one person the Tudor, Plantagenet, Norman, and Saxon lines of England,—through the Tudor line, that of the ancient Kings of Wales and Britain, dignified further by the blood of the Kings of Scotland, and of the "Scots" before that—Caledonian and Irish.

Secondly, George I.'s father, Ernest Augustus, Elector of Hanover, was fourteenth in direct male succession from Maud, Empress of Germany and Duchess of Saxony, the daughter of King Henry II., who was heir of the crowns of Alfred the Great, of William the Conqueror, of Kenneth MacAlpin, and it may be of that also of Godfrey, King of Jerusalem. Now the Duke of Saxony, who married the Empress Maud, was Henry the Lion, a valiant king who "reigned" we are told "from sea to sea"[18] (the Adriatic to the German ocean! Did Charlemagne sway

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"David shall never want a Man to sit upon the throne of the house of Israel."

Jeremiah xxxiii. 17.

The Illustrious Lineage OF THE ROYAL HOUSE OF BRITAIN.

AVCTORE GV. M. H. MILNER, A.M., S.G.R.Soc., I.V.Adsoc.
E TYPIS R. FOLKARD ET FIL.
LONDINI: MCMII.

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AARON.

Eleazar.
Phineas.
Abishua.
Bukki.
Uzzi.
Zerahiah.
Meraioth.
Amariah.
Ahitub.
Zadok.
Ahimaaz.
Azariah.
Johanan.
Azariah.
Amariah.
Ahitub.
Zadok.
Shallum.
Hilkiah.
Azariah.
Seraiah.

Josedech.
Joshua.

Joakim.
Eliashib.
Joiadah.
Johanan.
Jadduah.
Onias I.
Simon the Just.
Daughter.

DAVID.

NATHAN.
Mattatha.
Menan.
Melea
Eliakim.
Jonan.
Joseph.
Juda.
Simeon.
Levi.
Matthat.
Jorim
Eliezer.
Jose
Er.
Elmodam.
Cosam.
Addi
Melchi.
Neri.

SOLOMON.
Rehoboam.
Abijah.
Asa.
Jehosaphat.
Jehoram.
Ahaziah.
Joash.
Amaziah.
Uzziah.
Jotham.
Ahaz.
Hezekiah.
Manasseh.
Amon.
Josiah.

Jehoiakim.
Jehoiakin.

Zedekiah.

Salathiel.
ZERUBBABEL.

Rhesa.
Jonah.
Judah.
Joseph.
Simei.
Maath.
Nagge.
Heli.
Nahum.
Amos
Mattathias.

Abihud
Eliakim.
Azor.
Zadok.
Achim.
Eliud.
Eleazar.
Matthat.

Joseph.
Hyrcanus.
Melchi.
Levi.

Joiada.

The ancient Kings of Britain from TROY.

JOSEPH of Arimathea. Heli. Anna. Elizabeth. Zacharias.

John Baptist.

LUD.

Tenuantius.
Cymbeline.
Arviragus.
Marius.
Eurgen.
Gladys.

Lear.

Claudia *m.* Pudens.

Penardim.

Brân the Blessed.
Caradoc.

LINUS, 1st Bishop of ROME.

Cyllinus.
Coel.

LUCIUS.

Beli or Heli.
Amalech.
Aballac.

Eugein.
Brithguein.
Duvun.
Onmum.
Anguerit.
Amguoloyb.
Gur Dumn.
Dumn.
Guiocein.
Cein.
Tacit.
Patern Presrut
Œtern.
Cuneda.
Einiaum girt.
Catgolaunlanhir.
Mailcun.
Run.
Beli.
Jacob.
Cadwan.

Anna, "CONSOBRINA" **B. V. Mary.**

KING JESUS.

Gladys.
Strada.
Helena.
CONSTANTINE.
Constans.
Pircsmesser.
Stater.
Eliud.
Ebiud.
Ytector.
Ytec.
Maxim Gueletic.
Dimet.
Nimet.
Gloitguin.
Clotri.
Trifun.
Aircol.
Guertepir.
Cincar.
Petr.
Arthur.
Nougoy.
Cloten.
Cathen.
Catgocaun.
Regin.
Teudos.
Margetuit.
Ovei.
Tancoyst.
Hymeyt.
Loumerc.
Elen.

Cadwallon.
CADWALLADER, the Blessed.
Edwal, King of Wales.
Roderick.
Conan.
Esylth.

Elidare.
Gwyriad.
Merfy.

Waegdaeg.
Sigegar.
Sæbald.
Siggoth.
Sæbald.
Sæfugel.
Suartha.
Seomel.
Wester.
Wilgils.
Wyscfrea.
Yffe.
Ella.
Acca.

Roderick.
d. 877.

Cadelh.
HOWEL the Good.

Amarawd.

Owen.

Eineon.
Tewdor.
Rhys.

Conan.

Rhywalon.
Gualadig.

Meredith.
Anghared.

Blethyn.
Meredith.
Gruffydh.
Owen.

Gruffydh.
Nesta or Mary.

Elis.
Trawst.
Llewellyn.

Gruffydh.
Rhys.
Gwenlhian.
Gronw.
Tudor.
Gronw.

Gruffydh.
Llewellyn.
Eva.
Gwerfill.

Gwenlhian.

Edwal.
Meyrick.
Edwal.
Jago.
Conan.
Gruffydh.
Owen.

Idwerth.
Llewellyn.
Gruffydh.
Llewellyn.
Caterin.
Elinor.

Tudor.

Meredith.
Owen Tudor.
Edmund.
HENRY VII.

Margaret.

Archibald Douglas.

Margaret.
Lord Darnley.

JAMES VI. & I.
Elizabeth, Q. of Bohemia.
Sophia.

CONRAD, 1090.
Ulrich, Count of Würtemberg, 1246-65.
Eberhard, 1279-1325.
Ulric.
Eberhard.
Eberhard, 1st Duke of W.
Ulrich, 1519-34.
Christopher.
Eberhard.
Charles Alexander.
Frederick Eugene, 1732-1797.
Louis, Duke of Würtemberg.
Alexander, Duke of Würtemberg.
FRANCIS, Duke of Teck.

VICTORIA MARY, Princess of Wales.

From JUDAH.

Tea Tephi, "Daughter of Lughaidh," *i.e.*, God's House (Bethel), *m.* Eochaidh the HEREMON.

Lughaidh laishe.
Reachta, Prince of Ulster.
Corthias, King of Munster.
Modhohorg.
Fearchorb.
Fergus, King of the Irish Scots.
Malius.
Durnadil.
Reuther.
Iosina.
Fennan.
Durstus.
Dothan.
Cormac.
Europa.
Corbred.
Corbred II.
Daughter.
Corbred the Scot.
Etholdius.
Etholdius II.
Athirco.

Cormachus.
Fincormachus.
Ethod.
Erth.
Fergus.
Donsard.
Sovran.
Aydan.
Eugene IV.
Donald.
Maldun.
Eugene V.
Findon.
Eugene VII.
Ethen.
Achaius.
Alpin.

KENNETH MACALPIN.

Ethus.
Constantine II.
Son.
Constantine IV.
Kenneth IV.
Son.
Bancho.

Constantine.
Donald VI.
Malcolm.
Kenneth II.
Malcolm II.
Beatrix.
Duncan.
Malcolm.

Fleance.

Gwalter.
Alexander.
John.
Walter Stewart

Margaret.

David.
Henry.
David.
Isobel *m.* Robert Bruce.
Robert.
Robert.
Robert I. the Bruce.
Marjory.

Robert II.
Robert III.
James I.
James II.
James III.
James IV.

James V.
Mary Q. of Scots.

From NOAH.

(*Anglo Saxon Chronicle*).

SCEAF.
Bedwig.
Hwala.
Hadra.
Hermon.
Heremad.
Sceldwea.
Beaw.
Taetwa.
GEAT, or Getha.

(*Heralds' College MS.*)

Hulmul.
Augis.
Amal.
Isarna.

Flocwal.
Flokwal.
Folcwaldus.
Flym.
Fredulfe.

OSTROGOTHA.

ODIN.

FREA.

Vngvi.
Fiolner.
Svegdir.
Vanlandi.
Visbur.
Domaldi.
Domar.
Dyggvi.
Dagr.
Agni.
Alrek.
Yngvi.
Jorund.
Aun the Aged.
Egil.
Ottar.
Adils of Upsala.
Eystein.
Yngvar.
Braut Onund.
Ingiald the Cunning.
Olaf the Woodcutter.
Halfdan the Whitefoot.
Eystein.
Halfdan the Meek.
Gudrod the Magnanimous
Halfdan the Black.
HARALD FAIRHAIR.
Rognwald.
ROLLO.
William.
Richard.
Richard.
Robert.
WILLIAM the Conqueror.

Baeldaeg.
Brand.
Gewis.
Elesa.
CERDIC.
Creoda.
Cyneric.
Ceawlin.
Cuthwine.
Cutha.
Ceolwald.
Coenraed.
Ingild.
Eoppa.
Eafa.
Ealmund.
EGBERT.
Ethelwolf.
ALFRED the Great.
Edward.
Edmund.
Edgar.
Ethelred.
Edmond.
Edward.
St. Margaret.

Matilda.

HENRY I.

Matilda or Maud.

HENRY II.

John.
Henry III.
Edward I.
Edward II.
EDWARD III.

John of Gaunt.
John.
John.
Margaret.
HENRY VII.

Lionel.
Philippa.
Roger.
Anne.

Edmund.
Richard.

Richard.
Edward IV.
Elizabeth.

Margaret.

Seaxnot.
JUDITH, Granddr. of Odin. (*Heralds' College MS.*)

EDECON.
Attila's Secretary and Ambassador at Constantinople.

ODOACER.

Aun, or On the Welf.
Olfgand the Welf.
Ulilagus the Welf.
Cadwin the Welf.
Cathicus the Welf.
d. A.D. 670.

From DAVID through SALADIN, and from TROY.

ROGER, the Saracen.

Bradamant.

Roger.
Uberto.
Alberto.
Hugo.
Obert.
Azo II.

Azo I.
Albert Azo I.
Hugo.
Obert.
Azo II.

Bertoldo.
Rinaldo.

ALBERT AZO II., Marquis of Esté.

Geoffrey *m.* Melisenda, Heiress and Ancestress of the KINGS OF JERUSALEM.

Maud.

William of Winchester.
Otho.
Albert the Great.
Albert II.
Magnus I.
Magnus II.
Bernard.
Frederick.
Otho.
Henry.
Ernest.
William.
George.
Ernest Augustus.

Adelbert.
Wolfhard.
Boniface.
Adelbert.
Boniface.

Ruthard.
GUELF, Count of Altorf.

Edico.
Guelph II.
Ethico II.
Henry.
Rudolph I.
Guelph III. & I.
Rudolph II.
Guelph IV. & II
Cunigunda.

Guelph V. & III.
Henry III.
Henry IV.
HENRY the Lion.

From TROY.

CHARLEMAGNE.

Judith the Welf.

Louis.

Charles the Bald.
Louis III.
Charles the Simple.
Louis IV.
Charles.
Louis.
Louis.
Louis.
Louis.
Herman.
Judith.

Henry.
Albert.
Frederick.
Frederick the Grave.
Frederick the Valiant.
Frederick I.
Frederic II.

ERNEST.
John the Constant.
John Frederick.
John William.
John, D. of Weimar.
Ernest the Pious.
John Ernest.
Francis Josias.
Ernest Frederick.

ALBERT.
Line of the Kings of Saxony.

Wecta.
Witta.
Wietgils.
HENGIST.
Hartwaker.
Hattwigate.
Hulderic.
Bodicus.
Berthold.
Sighard.
Dietrich.
Wernicke.

WITTEKIND the Great.

Wittekind II.
Dietgrim.
Ditmarus.
Dietrick.
Dedo.
Dietrich II.
Thimo.
Conrad.
Otho.
Dietrich.

Wigbert.
Walpert.
Dietrich.
Sigfrid.
Ulric.
John I.
Rica.
Elimar I.
Elimar II.
Christian I.
Mauritius
Christian III.
John II.
John III.
Christian IV.
Theodoric.

Skiold.
Fridleif.
Fridfrodi.
Fridleif.
Havar the Stronghand.
Frodi.
Vermund the Wise.
Olaf the Humble.
Dan the Proud.
Frodi the Peaceful.
Fridleif.
Frodi the Valiant.
Halfdan.
Helgi.
Hrolf Kraki.
Hroar.
Valdar the Mild.
Harald the Old.
Halfdan the Valiant.
Ivar Vidfami.
Aud the Deepminded.
Randver.
Sigurd Hring.
Ragnar Lodbrok.
Sigurd Snake-eye.
CANUTE.

GORM.

Harold Blaatand.
SWEYN.
Estryth.
Sven Estritson.
Nicolas.
Magnus.
Canute V.
Waldemar the Great.
Waldemar II.
Christoph I.
Eric Glipping.
Richissa.
Gerhard the Great.
Henry the Hardy.
Gerhard III
Hedwig or Heilwige.

CHRISTIAN I.

Frederick I.
Christian III.

Frederick II.
Christian IV.
Frederick III.
Christian V.
Frederick IV.
Christian VI.
Frederick V.
Frederick.
Louise.

John.
Alexander.
Augustus.
Frederick.

Charles.
Charles Augustus.
Frederick William.
Louisa.

FRANCIS FREDERICK ANTONY, Duke of Saxe Coburg Saalfeld,
Whence also descend the Kings of Belgium and Portugal.

Ernest Frederick.

PRINCE ALBERT.

QUEEN LOUISE.

CHRISTIAN IX.

ERNEST AUGUSTUS.

ADOLPHUS, Duke of Cambridge.

MARY ADELAIDE, Duchess of Teck.

EDWARD, Duke of Kent.

MARY LOUISE VICTORIA, Duchess of Kent.

QUEEN VICTORIA.

KING EDWARD VII.

QUEEN ALEXANDRA.

GEORGE, Prince of Wales.

GEORGE I.
GEORGE II.
Frederick.
GEORGE III.

Prince Edward Albert Christian George Andrew Patrick
DAVID.

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more ?) the great-grand-son of Cunigunda, heiress of the House of Guelph, or, as it was originally, Welf, and Albert Azo II., Marquis of Esté, near Venice. The latter house bore for its arms an *Eagle* argent on a field azure. The blazon of the Welfs was a *Lion*. In the *Winged Lion* of Venice (Queen of the Seas so long, and champion of ecclesiastical liberty) we have the *two in one*—speaking in unmistakable accents of that wonderful vision seen by St. John in Patmos of the Star-crowned Woman (Israel) borne across a troubled continent into a place of safety by the power of *the two wings* of *the Great Eagle*—the "Empire" of the "West" and of the "East."[19] Tracing Cunigunda backwards (and, indeed, her husband also, by one of his lines), we arrive at some early princes each known as the Guelph or Welf, the first being the father of the celebrated King of Italy, Odoacer, and himself King Attila's Secretary of State and Ambassador at Constantinople.[20] Now Welf is a *title, not a name.* The Empress Judith, ancestress of the Prince Consort is called Judith the Welf. *Welf* is but *Alf* or *Olaf* (the W as in Woden coming in naturally in sounding it with the definite article just before), and *Alf* or *Olaf* is letter for letter the Hebrew אלף *Aleph, Alpha, or Alf*, the *first* letter of the Alphabet, the *first* in the Crossed Monogram of Christ, one's *first* familiar friend, the *first* and foremost in the family, the chieftain (*fürst*) or prince.[21] No one has yet suggested that the first of the Welfs was a scion of the house of David, but the very title bespeaks them to be Princes of the Hebrews.

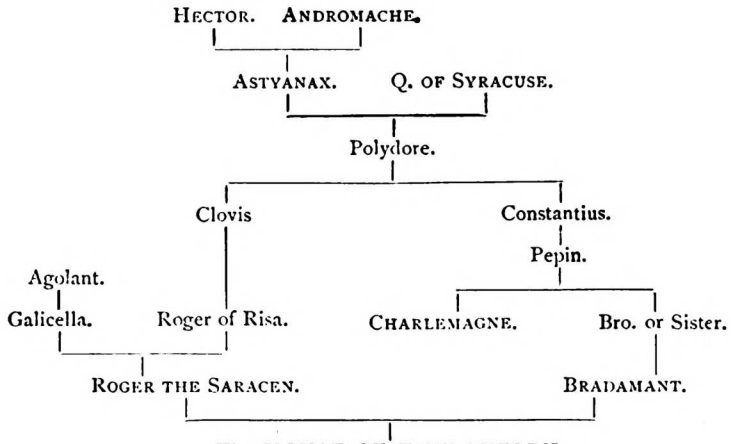
§12. *Roger the Saracen, Ancestor of the Guelphs, descended from Troy and from David.*

THE Estés were (on the one side) an offshoot of the Welfs, who had early migrated into Italy.[22] Through one of their connections they traced their origin also to a hero whose fame forms the theme of a poem by Ariosto, the Virgil of this House. In Book I. of his "Orlando Furioso," addressed to Hippolito, prince of Esté, the poet[23] introduces

> "Renowned Rogero, from whose loins I trace
> The ancient fortunes of your glorious race."

He was the contemporary of Charlemagne, and fell in love with Charlemagne's niece, Bradamant. Bradamant (Book III.) finds herself one day in Merlin's cave, where she meets with Melissa, a medium apparently, who shows her in a vision *all her descendants* that were to make a figure in history. In Books II. and III. Ariosto treats us to what seems a poetic speculation, but—one never knows. We may give this in tabular form.

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The HOUSE OF ESTE-GUELPH.

This introduces us to *the tale of Troy*. In a little book called "The History of Ancient Caledonia," published in 1879, by Mr. John Maclaren of Dunning,[24] we are told how "After the death of Pharaoh who loved Joseph" some of the Hebrews, escaping from their thraldom wandered away through Asia Minor, and commenced to build the city of Troy. It has long been known that the Grecian "Danai" were Hebrew. The evidence given by Mr. Simpson completely justifies the assertion (p. 32 of his invaluable work already quoted), "That the eminence of the Greeks in philosophy and the arts was due to the infusion amongst them, as conquerors and teachers, of *Israelites*; and that the decay of Greece was owing to the gradual withdrawal of this Israelitish element, which re-appeared further west and north with the same results." "It is also suggested," adds Mr. Simpson, "that *the Trojan heroes*, as well as their Grecian conquerors and Homer, who sung their fame, were of Israelitish blood; and that the Kymric traditions, which bring some of the *posterity of Æneas to Britain*, may not be altogether fabulous." Two writers indeed tell us something of another *line of Judah* (Zarah's) connected with *Troy* and with *Ireland*. Mr. Leyland Feilden shows Heremon, husband of Tephi of Tara, as 25th from Judah (in which case Tephi was married to one of *her own*, the Royal Tribe). Professor Totten similarly shows Heremon as 26th from Judah, *whose great-grandson* in that line was the *ancestor of Æneas*! If this be so, then the early Kings of Britain, sprung from Brutus, and continuing in one line or another to King Lud,[25] the father of Lear—who married the sister of Beli, son of Anna, cousin of the Virgin Mary—were themselves of the Royal Tribe. Truly, *one never knows* what may some day come out of the womb of History. The same Trojan lineage of Judah, so fit to mate

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with that of the Royal House of David, will figure, therefore, in the ancestry of our Gracious King, through Constantine, through Charlemagne, and through Roger the Saracen. Ariosto foresaw the seed of Astyanax masters of the world! His story of the vision of Bradamant he winds up thus:—

> "That ancient blood, which once in Ilium shin'd,
> By the two noblest streams in thee combined,
> The joy, the flower of every race shall yield
> Between the Danube and the Nile revealed,
> The Tagus and the Ind, *or all that lies*
> Between Calisto and the Antarctic skies,"

that is, literally, from pole to pole!

So that, as one of the heirs of Troy, Roger was a worthy ancestor for any Royal house.

Roger the Saracen, however, has more to say for himself, or to let others say in his behalf, than that. He was more than a son of Troy, more than a prince of the Tribe of Judah, he was of the lineage of David—with right to rule the LORD's People. Hymned by the Italian poet as the ancestor of an Italian House, by religion a Mussulman, *who would ever have hazarded the guess* that he was Hebrew and Davidic—*unless it was so?* We take the following from *The Jewish Missionary Intelligence*, for April, 1901:—"One of the ancestors of this family" (the Guelphs) "was Roger d'Este, the Saracen hero, who was a descendant of Saladin the Nazarene, himself of the Hebrew Royal House of David." This recalls the paragraph printed in a society journal, three years and a half before, under date 1897, which relates how

"A curious piece of poetry by d'Annunzio[26] has just appeared in Paris, and is being largely sold among the amateurs of future rarities. It is an imitation, and a sort of translation, of Ariosto's well-known genealogical poem, and helps to prove that the Queen of England is a direct descendant of the Saracen hero, Roger of Este, who had in his veins some of the same blood which flowed in the veins of Christ Himself—a circumstance not so rare as one might think; for David's descendants can be traced, and count still, as recent studies have proved, *about a million individuals!*

The paragraph goes on to announce that—

"The list of the Princes of this dynasty has been published by the learned M. Oppert," who "has brought new documents which prove that, if Roger of Este was a Mussulman, he nevertheless belonged to the family of David."[27]

If the reader will refer to our large genealogical chart, he will see that Roger was the ancestor of Albert Azo II., Marquis of Esté,[28] the husband of Cunigunda, heiress of the Welfs, great-great-grandmother of Henry the Lion, from whom, through the House of Brunswick, King Edward VII. is sprung.

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§ 13. *David's descendants known in the East in the days of the Crusades.*

THE possibility of some link between the line of David and the sovereigns of Great Britain suggested by considerations of the Crusaders' Kingdom of Jerusalem, and the story of Roger the Saracen, is curiously illustrated by the information given by Disraeli in the preface to *Alroy*, written in 1845. This is what he says:—

"With regard to the Hebrew people, it should be known that, after the destruction of Jerusalem, the Eastern Jews, while they acknowledged the supremacy of their conquerors, gathered themselves together for all purposes of jurisdiction, under the control of a native ruler, a reputed descendant of David, whom they dignified with the title of 'The Prince of the Captivity.' If we are to credit the enthusiastic annalists of this imaginative people, there were periods of prosperity when the Princes of the Captivity assumed scarcely less state and enjoyed scarcely less power than the ancient Kings of Judah themselves. Certain it is that their power increased always in an exact proportion to the weakness of the Caliphate, and, without doubt, in some of the most distracted periods of Arabian rule, the Hebrew Princes rose into some degree of local and temporary importance. Their chief residence was Bagdad, where they remained until the eleventh century, an age fatal in Oriental history, and from the disasters of which the Princes of the Captivity were not exempt. They are heard of even in the twelfth."[29]

We will not part from the period of the Crusades without calling to mind that Queen of Sicily, Alberia, wife of Roger, the first of Sicily's kings, who was the sister of Anacletus, the Hebrew Pope of Rome, both being children of Perleoni, or Peter the Lion, the Jewish banker. *She* is said to have been an ancestress both of the Guelphs and the Saxe-Coburgs, and her "Jewish" ancestry may have been through David.[30]

§ 14. *The House of Wettin.*

KING Edward VII. introduces to the throne a new section of the one continuous Royal House of Britain. His mother was Queen in her own right, of the Guelphic line. His father was a prince of the Saxon dukedom of Coburg-Gotha, one of several branches of the House of Wettin. To that house our King belongs. Like the older Saxon and Norman lines, this newer Saxon comes from Odin,[31] whose connection with the dynasty of David we have already discussed. Through *one* of his sons Odin was ancestor of Cadwallader, Roderick, and Howel the Good, whence, we have seen, came the Tudor kings of England, and (through Nesta and Fleance) the Stuarts[32] as well. A *second* son of

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Odin made him progenitor of William the Conqueror.[33] Through a *third* he was the forefather of Egbert and Alfred—and through the union of those two houses, of the Plantagenet kings and the Hanoverian princes. By a *fourth*, named Wecta, crowned by him King of Saxony (died A.D. 300), Odin was the ancestor of Hengist, of Wittekind (last of the Kings and first of the Dukes of Saxony, contemporary with Charlemagne); and so, on the one hand, of one line of the ancestry of Queen Alexandra, on the other, of the founders of the Albertine and Ernestine lines of the modern Saxon states. Queen Victoria was also of this line, by her mother, and on either side King Edward is (in the line of Wettin) the forty-third from Odin. Curiously enough there was an early intermarriage between the Guelphs and the Wettins, so that the father of our King was Guelph and Wettin, his mother was Guelph and Wettin, and *he* is thus doubly of that two-fold illustrious ancestry.

§ 15. *The Judiths of the Genealogy.*

JUDITH יהודית means a "Lady of Judah"—in the case of one born of royal or princely rank, a "Princess or Queen of Judah." The name Judith is perpetually appearing in the Guelphic and allied lines of the ancestry of our Royal House. These were the most important:—

1. Judith, dr. of Charlemagne, wife of Ethelwolf, and tutor of Alfred the Great.[34]

2. Judith, dr. of Guelph, Count of Altorf, Empress of Louis the Pious, son of Charlemagne, and ancestress of her namesake who married into the House of Wettin (see the Chart).

3. Judith, dr. of their son Charles the Bald.

4. Judith, dr. of Gisela (the sister of Charles), wife of the Count of Werinhar.[35]

5. Judith, dr. of Conrad II., and great-grandmother of Cunigunda, the Guelph, who married into the House of Esté.[36]

6. Judith, dr. of Count Baldwin V. of Flanders, wife of Guelph (Azo and Cunigunda's son) and sister of Maud, wife of William the Conqueror.

7. Judith, niece of William the Conqueror, mother of the wife of King David I. of Scotland.

8. Judith, grand-daughter of the above, wife of Frederick, Duke of Swabia, and mother of the Emperor Frederick Barbarossa.

9. Judith, dr. of Conrad III., wife of Louis the Iron, Landgrave of Thuringia, and grandmother of

10. Judith, who married Dietrich, Prince of the House of Wettin.[37]

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No one can say that it is not a fitting name for princesses of the Jewish race to bear—Jewish, not as the modern world is wont to use the term, but by right of descent, forgotten though it was, from David.

Curiously enough, another obviously Hebrew name was a favorite with princesses in our various Royal lines—the name *Mechtilde*, *Mathildis*, or Matilda. Now, *Matilda* is pure Hebrew for "a lady of high degree," "a princess who can trace her descent." *Ild* ילד is to "yield," to "bring forth." One mood of the verb prefixes *eth*, whence the participle *M'thild*, literally, "one who can declare one's birth" as being "enrolled on the family genealogical chart"; in the feminine, "a lady of high degree," her very name bespeaking her Hebrew origin.

§ 16. *The Sea-King's Daughter.*

OUR Gracious Queen Alexandra is a worthy mate for the King of all the Britains. *In herself*, it goes without saying that she is. *In her lineage she is so too.* Our Coronation Welcome to her Gracious Ladyship to-day echoes, with the warmth of an ever-increasing affection, the late Poet Laureate's "Welcome to Alexandra. March 7, 1863."

> Sea-King's daughter from over the sea,
> Alexandra!
> . . . . .
> Bride of the heir of the Kings of the Sea—
> O joy to the people and joy to the throne,
> Come to us, love us and make us your own:
> For Saxon or Dane or Norman we,
> Teuton or Celt or whatever we be,
> We are each all Dane in our welcome of thee,
> Alexandra!

Wittekind the Great, ancestor through the Prince Consort of King Edward VII., was also, through the line of the Dukes of Oldenburgh, progenitor of Christian I., who became King of Denmark when the existing succession terminated after the reign of the great Queen Margaret. King Christian IX. and the late lamented Queen Louise (father and mother of *our Queen*) were both descendants of Christian I.[38] Queen Louise represented the elder line, which had become extinct as regards male succession, and she was twelfth in descent from Christian I., King Christian IX. being eleventh from his celebrated namesake. Christian I. was the seventeenth from Wittekind, who himself was the thirteenth from Odin. Thus, Queen Alexandra is, on her mother's side, forty-second; on her father's, forty-first in succession from the great crowned conqueror, Odin, from whom so many other British Royal lines descended.[39] But *she has a line of descent from Odin all her own.* Over and over again some important succession has been carried on

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in the female line. The mother of Christian I. was Hedwig, heiress of the Counts of Holstein and of the ancient Danish Royal House of Skiold.[40] From Skiold to Hedwig were forty-two generations, making Queen Alexandra thus, by her own peculiar line of descent, fifty-third or fifty-fourth from Odin. Through our King and Queen, how wonderfully do these lines from Odin converge in their children.

§ 17. *Our Imperial Tourists.*

THE Ophir bore round the world, which at its widest is no wider than the British Realm, as missionaries of the Imperial Unity of Our Race the Royal Son of our King and Queen and his Gracious Consort. In the well-nigh fifty thousand miles of their voyage, over sea and land, they traversed an Empire on which it is literally correct that "the sun never sets." God's Name is praised within that Empire's bounds "from the rising up of the sun unto the going down of the same," that is *always*, for on it the sun never *does* go down. It is of that Empire—*Our* Empire—that we cannot help thinking when we sing that beautiful evening hymn,

> "We thank thee that Thy Church *unsleeping*,
> While earth rolls onward into light,
> Through all the world her watch is keeping,
> And *rests not* now *by day or night*.
>
> As o'er each continent and island
> The dawn leads on another day,
> The voice of prayer is never silent
> Nor dies the strain of praise away.
>
> The Sun that bids us rest is waking
> *Our brethren* 'neath the western sky,
> And *hour by hour* fresh lips are making
> Thy wondrous doings heard on high."

The last most beautiful and true verse we reserve for our peroration. *God bless the Prince of Wales*—and God bless *her*—the mother of our King to be, who is to him his earthly providence. *She* too comes of an ancient and royal lineage—first, through her mother, the beloved Marie Adelaide, Duchess of Teck, she partook of all those noble ancestries which (through George I. and his successors) came to Queen Victoria; and next, through her father, she descends from the illustrious Everhards and Ulrics and Conrads of the House of Württemberg. It is more than probable that the first of the Conrads was a scion of the House of Odin. Before we leave the gracious Mother of our King-to-be, let us reflect on the extraordinary predominance of *the female element* in the succession. At a critical point a "dynasty" dies out, and is at once renewed through some *daughter*. It is Ezekiel's "*Tender Twig*" a hundred times repeated. So we need not wonder at Jeremiah in one place using the

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feminine in his great prediction of a saving scion of the Royal stock—"And this is the name by which *She* (!) shall be called, 'THE LORD OUR RIGHTEOUSNESS.'" Our Pedigree shows many instances—amongst them may be noted Tephi, Anna, Nesta, Melisenda, Margaret Tudor, Mary Queen of Scots, St. Margaret of Scotland, the Empress Maud, Cunigunda, Hedwig, Queen Louise, Elizabeth of Bohemia, Sophia of Hanover, Queen Victoria.

§ 18. *Prince David.*

BLANCHE Lady Waterford, now passed to her rest, a personal friend of the Duchess of York—herself a keen believer in the Davidic origin of our Royal House—two months before the birth of the first little Prince of York, suggested to his mother, that the child, if a boy, should be named as he is named, and that David should be his last name, because, said she, I believe that he will be "David your Prince" foretold by the prophet, under whom we shall repossess the Promised Land. Lady Waterford was laid aside by a serious illness for two months, and said or heard no more about the matter until the child was baptized, and given the names exactly as she had suggested. She then received a telegram, "Baby is called David." The point is, that the name was given with the full knowledge of her reasons, and not merely as a compliment to Wales. This has, with unauthorised additions, appeared more than once in print, but we have it direct from one who heard it from Lady Waterford's own lips, one whose name is and will be venerated for his researches into the origin and destiny of our Imperial Race and its Royal Dynasty—the Reverend Denis Hanan, Doctor of Divinity and Chancellor of the Cathedral of Cashel. *From David to David*—and *from Aaron to David*—the generations can be *counted* through a number of lines.[41] The Dynasty of David rules from the "Throne of the LORD,"[42] and *will rule the world.*

So be it, Lord; Thy Throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands, and grows for ever,
Till all Thy creatures own Thy sway.

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42. Last, but not least, the *Divine Promises* recorded in the several books of

THE HOLY BIBLE.

ACKNOWLEDGMENTS

Of valuable and valued help are made to the Right Honourable Sir FRANCIS KNOLLYS, G.C.V.O., K.C.B., K.C.M.G., Private Secretary to H.M. the King, for so kindly procuring the author a ready permission to read in the Royal Library at Windsor; to RICHARD R. HOLMES, Esq., F.S.A., C.V.O., the Librarian at Windsor Castle, who courteously placed at the author's disposal all books or charts bearing on the subject of the Royal Genealogies; to HERBERT COLLMANN, Esq., for his willing assistance and interest; to the authorities of the Reading Room at the British Museum; to ALFRED S. SCOTT GATTY, Esq., F.S.A., York Herald, for much valuable information; to JAMES SIMPSON, Esq., and the Rev. J. IDRISYN JONES, of Edinburgh, for their co-operation in the search for the ancestry of the Stuarts; to the author's friend C. M.; to the Rev. S. J. DEUTSCHBERGER, F.R.G.S., and the Imperial Council; to Mrs. REEP, for several interesting extracts; to my hosts, Miss DUNCAN, of "Annandale," and Mr. and Mrs. FOLKARD, of "Sunnydene," for meeting the author's convenience in his movements, and giving him the needed intervals of quiet; to the Rev. J. S. THOMLINSON, for liberating him from duty on a critical Sunday; to BENJAMIN HAWORTH-BOOTH, Esq.; to all the dear ones at home who helped him so much in a thousand ways.

Our copy of Mr. Shirley Smith's Heraldic Chart was kindly lent by Miss RAINEY, of Ivybridge Rectory, S. Devon, and reproduced in reduced facsimile, through the liberality of R. A. WHYTLAW, Esq., by R. N. LISTER, Photographic Artist, who took the greatest pains in remounting and photographing the Chart. To all these special thanks are rendered, as also to those responsible for the printing of the Large Pedigree, with its 667 names, and the explanatory letterpress.

The work throughout has been a labour of love, and is appropriately completed on this auspicious day of the Proclamation of Peace. The war has done more than all the deliberations of the cleverest statesmen to weld our Empire together in common affection for and allegiance to

THE CROWN.

"*Crown Island*," *June 1st*, 1902.

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Hymn of Peace.

HALLELUJAH! Happy voices
Loud the joyous pæans raise;
He in whom our land rejoices
Gives a theme for lofty praise.
Peace! the heralds come proclaiming,
Victory! their tidings tell,
Joyful hearts, glad thanks acclaiming,
Praise the God of Israel.

Hallelujah! Bid the chorus
Louder, broader, higher swell,
Till His praise—whose arm wrought for us—
Sounds wherever man doth dwell.
Woeful deeds of War appall'd us:
Camp and Home the sorrow tell;
But our God to Peace hath call'd us,
Praise Him! seed of Israel.

Hallelujah! Peace triumphant
O'er the erstwhile fields of strife,
Hails a brotherhood exultant
In the hope of nobler life;
While above the vanquish'd nation
Israel's banner floats unfurl'd,
Ensign of the consummation
Which shall bless the whole wide world.

Peace! the heralds come proclaiming,
As the angels did of yore;
Blessed Peace! All tongues are naming
Peace! goodwill for evermore.
Sheath'd the sword, the wrong forgotten,
Seraphim the joy shall tell,—
Christ "our Peace"—Heav'ns best begotten—
Now is King in Israel.

W. F. G. C.

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Jacob's Stone.

THE THRONE OF THE LORD IN BRITAIN.

WE are all, most probably, aware of the interest with which the Coronation Chair is regarded; or, to be more exact, the stone which is placed within it.

The approaching Coronation of our liege lord the King (whom God preserve) makes it a suitable subject for our consideration at this season; and, lest it should be thought that nothing new can be said, I may mention that there has been a good deal of research lately; certain matters which have been vaguely discussed have been more critically looked into; notably an article that was issued last month in the journal of the R.S.A.I., written by one of its Fellows, Mr. P. J. O'Reilly; and other papers have appeared in the weekly and daily press and in magazines. These I can but briefly epitomise. *

I desire in the first place to say, that we ought to free our minds, and the minds of our friends, from any notion that this chair is the proof or one of the proofs of our contention that the throne of the Lord over Israel exists. Our proof is the declared promise of God, declared by the prophet Nathan (2 Sam. vii. 16) to David: "Thy throne shall be established for ever"; reaffirmed by Jeremiah: "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 season, then may also my covenant be broken with David my servant" (Jer. xxxiii. 20).

The corroborative place of the throne-seat will appear when we have briefly stated its history.

First. We start with the very hard fact that there is a stone under the Coronation Chair.

Second. That it has been thus mentioned in his *Memorials of Westminster Abbey* by the late Dean Stanley as "the precious relic . . . the one primeval monument which binds together the whole Empire."

* Writing in "Longman's," Mr. Andrew Lang says, "The coronation stone, the stone of Scone, at Westminster did not come from Palestine by way of Ireland, though the Fenians once tried to steal it on that account. . . . The stone is a piece of sandstone of a kind common at Scone, but probably this piece had once a sort of sacredness, and was used at the coronation, or whatever ceremony, when a new Pictish King came to his uneasy throne." In reply to this, the Rev J. F. Lynch writes, "Mr. Lang ought to know, but does not know, that the Scone stone would not be regarded with reverence by the Celts at Scone, if it was a stone of the sandstone found there. The Lia Fail at Tara was a stone from a distance, and the stone at Cashel is likewise a stone from a distance. It may be taken as a general rule, that the stones regarded by the Celts in any locality must be of a formation foreign to that locality, or the stone must be from a district remote or supposed to be remote from that locality, and this fact disposes of the idea that the Scone stone is a sandstone from Scone." "It is absurd for Lang to connect the stone with the Picts of Scotland."

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Third. That it was brought from Scotland by King Edward I., and that then and ever since, and perhaps more than ever to-day, its value cannot be estimated by Londoners.

Fourth. That it has been used as the Coronation Chair of English Sovereigns for six centuries.

Fifth. That it was used as the Coronation Chair of the Scottish kings since it was brought to Scotland by Fergus, son of Erc, a Dalriadan chieftain, about A.D. 500. When in Ireland, on the Hill of Tara, it was known as the "Lia Phail," or "Stone of Destiny"; some Irish scholars suggest, "Stone of Defence." *

Sixth. That Columb Cille inaugurated Aidan MacGabhran, great grandson of Fergus, upon it, A.D. 754.

Seventh. That Columb Cille used it for a pillow. (It is well to remember that this great Irish missionary, who was Abbot of Iona, was the means of converting our Scandinavian ancestors in Northumbria, and that his Christian influence was far more widely extended than that of Augustine, whose object was to bring the British Church under subjection to Rome.)

The knowledge of Columb Cille, or St. Columba, with respect to the stone was that of an Irishman. He was closely connected with the Irish chieftains, and his veneration for the "Lia Phail" must have been caused by his knowledge of a national tradition.

Eighth. Dean Stanley attributes the sanctity of the stone to St. Columba's use of it. He certainly used a stone for his pillow, and it is a widely accepted belief in Scotland that he died with his head resting upon this stone. The Dean thought that this was the cause of the reverence in which it was held. But it is far more probable that Columb Cille's veneration for it was caused by its previous sanctity, or by whatever it was that gave it the name "Lia Phail."

Ninth. It is stated that the first mention of the name by which it is now so generally known, viz., "Jacob's Pillow," can be traced to the writings of William of Rishanger, a Yorkshireman, who wrote in the thirteenth century, shortly after King Edward I. removed the stone to Westminster. There is a general effort to discredit this name. For instance, it is stated that, "*probably* to relieve the Saxon from a politically undesirable veneration for a Scottish Saint, William of Rishanger *asserted* that it had been used by Jacob at Bethel as a pillow." This seems to be a very far-fetched way of endeavouring to discredit the chronicler. Surely it is more reasonable to suppose that

* Professor Rhys thinks that Fal means light, as light of sun, but Fal also means "fence." A northern prince in an Irish poem is termed Fal, because he was a fence or protection to his subjects. Taking Fal then as the ordinary Irish word for hedge, we may obtain the meaning of Lia Fail as stone of defence or protection.'

Note in this connexion Gen. xxviii. 20. "And Jacob vowed a vow. If God will be with me, and will keep me, &c., &c., . . . then this stone . . . shall be God's house." "Keep" equals defend, protect.

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he had some foundation for his statement, and that the stone, to which was attributed wonder-working powers when in Ireland, may have had underlying them this traditional name.*

We must try now to get yet further back.

1. The stone was brought, as we have seen, from Ireland to Scotland by Fergus Mac Erc, for the purpose of his being inaugurated upon it, and this because his family had so used it for centuries at Tara. It stood by, or more probably on, the earthen mound known as the "Mound of the Kings." There was also another stone by or on the same mound at that time; it is on the hill of Tara to-day; it is a pillar carved into a round shape, with a conical top; it stands upright at present about six and a half feet over the earth, and it must be sunk at least three feet. (It was removed from the Mound of the Kings to its present site early in the last century). It also is associated in the folk lore with the smaller stone, and there are certain who claim that it is the Lia Phail. Much antiquarian research has been expended upon this question. Mr. O'Reilly's article, to which I have referred, is a very fair statement in opposition to the claim. He shows the errors into which the late Mr. Petrie fell (and they are many and serious as far as Tara is concerned), and he adds his testimony to that of many others, that this lingam or pillar stone has no right to be regarded as the mysterious "Lia Phail," which is therefore at Westminster. Mr. O'Reilly concludes with these words: "King Edward, who descends from Fergus Mac Erc and the latter's Irish Dalridan ancestors, when crowned in June at Westminster, will be seated above a stone, on which his remote ancestor, King Aidan, sat some 1300 years ago, when Columb, laying his hands upon his head and blessing him, inaugurated him upon Iona."

And yet, to my mind, the existence of the pillar stone and the tradition, instead of rivalling or of weakening the claim of the stone seat, confirms it, and also goes far to strengthen the rightfulness of the popular name—"Jacob's Pillow."

For there were two Bethel stones: one of a size to be used as a head rest, and portable; the other large and permanent. Both were set up at Bethel, and were presumably of the same geological formation.

* Under A.D. 1292 William of Rishanger records the coronation of King John Balliol, "*super lapidem quem Jacob superposuerat capiti suo.*"

Dean Stanley's statement is, "As early as the fourteenth century the following legend was attached. 'The stony pillar upon which Jacob slept at Bethel,' &c."

Kenneth ii. (A D. 840) moved it to Scone. "The stony pillar on which Columba rested and on which his dying head was laid, in his Abbey of Iona." Stanley's authority is a letter from the late Joseph Robertson, of the register house, Edinburgh, July 7th, 1866.

"Lights and Shadows" states that on Saturday, June 9th, 597, A.D., Columb Cille is said to have died with his *hand* on the Lia Fail, and to have pronounced over it in Celtic the well-known prophecy connected with the stone." The authority for this statement is not given, but Cumine, A.D. 660, says of Columba, "*Pro pulville habebat lapidem, qui usque hodie juxta sepulcrum ejus quasi quidam titulis monumenti perderat.*"

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I have examined both stones, and, if I am not greatly mistaken, they come from the same quarry. It may be worth while for those who are truly interested either in establishing or refuting the many most unsatisfactory reports of geologists (after examinations made of the Westminster stone, but never of the Tara pillar), to make the examination suggested.

As to the Bethel stones, the smaller one—the original pillar—was under vow to be made by Jacob "God's House." His family shrine. The other was set up at Bethel.

In a difficult verse, as at present translated (Gen. xlix., 24), the stone of Jacob is bequeathed to Joseph's care. "To thee the shepherding or guarding the stone of Israel."

Thus the smaller Bethel stone had been brought into Egypt, and when Joseph's coffin was removed at the Exodus, this surely was not left behind. And, strange to say, we find a mention of "The throne of the Lord" immediately afterwards. The Westminster stone must have travelled much further than its removals from Ireland to Scotland, Scotland to England. When were the metal rowells in its ends so worn as they are? What need was there to insert them if it had not been carried? After the establishment of the kingdom the stones were removed to the precincts of the Temple, and "on" and "by" them coronations were performed (2 Kings xi. 14; and xxiii. 3, compared with 2 Chron. xxxiv. 31).

They were both lost sight of after the overthrow of Zedekiah, the last of the Davidic line who reigned in Jerusalem, and the portable stone and its bearers are traced into Ireland, three or four years at the most after that event.

One of its custodians is related with marvellous unanimity to have been a Simon Brec, or Bareck, very like the Simon Baruch the Scribe mentioned in the book of Jeremiah at this very date.

But at present we have no absolute proof, nor can we have until the names and titles of the stones' custodians are known.

And they can be known: by a scientific use of the Archæologist's spade.

But if we cannot dig, or if we should be disappointed, we have yet the firm foundation, stronger than any stone, everlasting as a strong mountain,—the word of God, promising perpetuity to the nation of Israel and the house of David; their unbroken union, and their everlasting continuance.

Thus it will be seen, as stated at first, that although the Coronation Chair is itself no absolute evidence of the existence of the line of David, and of its rule over the nation of Israel, yet its very existence, its history, its mysterious associations, its unfailing use, all are strong corroborations. Search the kingdoms through, and where will you find

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such another? Search the Scriptures through, and you will find that the Kingdom of God on earth has been prophetically symbolized by a stone, and has always been associated with a stone.*

Our Lord Himself connects the nation and the stone, in the remarkable words, "The Kingdom of God shall be taken from you [Jews] and given to a nation." "And whosoever shall fall upon this stone [nation] shall be broken: but on whomsoever it shall fall, it will grind him to powder." Here, in His words, the stone is the symbol of the nation, and to-day our nation is symbolized by the stone. In the words of the late Dean Stanley, this "Precious Relic," as he says King Edward the First deemed it to be, "Is the one primeval monument which binds together the whole Empire, the iron rings, [? rowells, for the rings are evidently modern, and replace the original] the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations." "Embedded in the heart of the English Monarchy, it is an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the Throne of England with the traditions of Tara and Iona," and, as the late Rev. Mr. Glover adds, surely no less of Jerusalem and Bethel.

It may be that our archæological societies will no longer neglect their great opportunities. Surely the glory and crown of all archæological effort would be reached if the spade solved the questions here mentioned: if it be only to refute them, yet let our seekers after truth search for that purpose. It is strange, it is not reasonable, that all the ceremonial of the Coronation should centre round this ancient stone, and yet that we as a nation should fail to take the steps (simple and inexpensive) which would probably solve the mystery, and would certainly produce some valuable scientific results.

Denis Hanan.

* Professor Ewald, "Antiquities of Israel," says, "It is always the name of the one patriarch Jacob (Israel) about which the strongest recollections cling from primitive times, of his having attached so great importance to a stone, and before all to this stone at Bethel. And down from these earliest days, when the people were still a race of wandering shepherds, there was retained the designation of God as the Shepherd of the Stone of Israel.

The free translation given by Sir W. Scott to the prophecy, "*Ni fallat*," &c., is—

"Unless the fates have faithless grown,
And prophet's voice is vain,
Wheree'er is found the sacred stone,
The Wanderers' [Scuthic] race shall reign."

In the *Agallamh no Seanorach* it is stated that the Lia Fail was carried out of Ireland. "Who was it that lifted that flag, or that carried it out of Ireland? It was a warrior of great spirit that ruled over . . . ." Here unfortunately the manuscript abruptly ends. As an evidence of the interest awakened in this subject, I may quote Mr. O'Reilly's paper, in which he states that search is being made for a copy of the book of Lismore, said to have been made on paper, in the hope that the mutilated passage may be found perfect in it.

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The Federation of the King's World-wide Dominions.

NOW that King Edward VII. is about to be crowned as the supreme ruler of the British Empire, it may be as well to ponder upon the methods by which this great Empire has been developed and built up. Undoubtedly her insular position and her command of the sea has given to this country, in the competition of nations, a peculiar power both of conquering and holding distant dependencies, but there are other special characteristics of English policy which have certainly contributed to the successful establishment and spread of the Empire. Great Britain has always rejoiced in being a free country, and has carried her love for freedom into the policy which dictated her government of new colonies and dependencies, allowing unusual latitude to local knowledge and local wishes, and permitting her settlements in all parts of the world to develop very much as they pleased, under the guidance of Governors who were given on most points a wide and generous latitude. An Empire permitted to expand under such conditions was scarcely likely to exhibit much symmetry or unity of plan, albeit pervaded everywhere by a characteristic spirit of enterprise and self-reliance. Nothing in the history of the world is more wonderful than that, under the flag of these two little Islands, there should have grown up the greatest and most benevolent despotism in the world, comprising some 230 millions of inhabitants under direct British rule, and more than fifty millions under British protectorate; while, at the same time, the British Colonies and Settlements scattered throughout the globe number something like 60 distinct subordinate Governments. As to the appointments of Indian and Colonial Governors, Professor Lecky once stated that if we considered the three elements of character, capacity, and experience, those public servants represented a higher level of ruling qualities than had been attained by any line of hereditary Sovereigns or any line of elected Presidents. On the whole, it may truly be said that British Colonial policy has, to a remarkable degree, avoided grave errors and produced magnificent results.

No one who has watched the trend of British opinion could doubt that the views of what used to be called the "Manchester School" had for many years steadily lost ground, and that a far nobler and more healthy feeling towards India and the Colonies had grown up. The nation gradually came to see that it was vital to secure sure and extending fields open to our commerce, and in view of the rivalry and keen competition of jealous neighbours, it behoved us mainly to look for these fields within our own Empire. It was not difficult to conceive

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circumstances in which the destruction of one or more of our main industries, occurring possibly in the midst of a great war, such as we have been for the last three years waging in South Africa, might make it impossible for our present population to live upon English soil, in which case the possession of vast undeveloped territories, such for instance as Rhodesia, under the British flag and in the hands of the British race, might become a matter of transcendant importance.

There was a time when the Colonies were so weak, that they depended mainly upon the Mother country for protection; but, unlike some of the great colonising powers of ancient and modern times, England never enacted a direct tribute from her Colonies, and in spite of occasional unwise and even unjust legislation, there never was a time when they were not, on the whole, benefited by the connection. Soon, however, the Colonies grew to the strength and maturity of manhood, and the Mother country speedily recognised the fact, and allowed no unworthy or ungenerous fears to restrain her from granting them the fullest powers both of self-government and of federation.

We have seen how the policy of the "Manchester School," or "Little Englanders," fell into disrepute, but we are inclined to agree with Captain Mahan that the origin or at least the first vigorous awakening of Imperialism in this country evolved from Mr. Gladstone's Home Rule policy. In a thoughtful article on "Motives to Imperial Federation," which appeared in the *National Review* for May, he argues, from the standpoint of one who has been principally concerned with the larger aspects of war, that the mere geographical position of Ireland makes it impossible that the country should be allowed to pass from the direct Parliamentary control of Great Britain. Ireland lies across and controls the communications of Great Britain with all the outside world, save only that portion which borders the North Sea and the Baltic. It was the sudden presentation of this peril by Mr. Gladstone's scheme of Home Rule which evoked in the British people a keen sense of the value of Imperial Unity, sickened and disgusted, as they were, by the Gladstonian foreign policy summed up in the words Candahar, Majuba, Suakim, Khartoum, and Gordon. The Colonies were not long in learning the same lesson. When they discerned the possibility of the Mother country being weakened, they realised the full value of their association with the old country; forthwith a common Imperialist sentiment took the place of the whilolm indifference and the old flaccid acceptance of separation by mutual consent as a possible ending of the connection between the Mother country and her daughter nations. As Captain Mahan pointedly says: "Under all superficial divergences and misleading appearances the real question about Ireland, as about South Africa, has been 'Shall Great Britain exist as an Empire, or shall it fall to pieces by a series of willing and tolerated secessions?'"

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Fortunately the patriotic view of the relations between Britain and her Colonies has been strengthened by the rise of rival Imperialisms in other nations, and of late, it has been brought into remarkable and emphatic action by the Boer war in South Africa ; for after the disaster at Colenso, the Imperial instinct of the Colonies led them to hasten to the assistance of the Mother country in what their keen interest in the war caused them to believe was a dangerous crisis in the history of the Empire; and the world had soon to learn the lesson that, in the hour of danger, sons of the British race would eagerly flock to the Flag, alike from India, Canada, Australia, and New Zealand.

Thus a series of events, some of them pregnant with disaster to the Empire, has brought Britain to the eve of the day when the closer Federation of the Empire must be considered. When the leading men of Greater Britain arrive in England for the Coronation, their visit, we may be sure, will not be solely an affair of pleasure and pageant. The presence of so many representatives of widely-separated portions of the Empire will be utilised undoubtedly to discuss the progress and prospects of Imperial Federation, and the commercial affairs of the Empire at large will be the keynote of many a gathering. The first great topic is that of Imperial defence. An Imperial Navy and the methods by which it may be raised to the highest pitch of efficiency is another great subject; whilst another important question which the Coronation conferences will help towards settlement is Imperial penny postage, and a cheaper telegraphic service. Last, but far from being the least, is the vital problem of how to foster trade within the Empire, and to carry out in some fashion Mr. Chamberlain's idea of an Imperial Zollverein based on Free Trade principles, or, to use the Chancellor of the Exchequer's own words, "to do what we can to make trade between ourselves and our Colonies freer, in order, as we believe, to promote the best relations within the Empire.

Captain Mahan, in his instructive paper, gives a valuable argumentative demonstration of the advantages of Federation to the various sections of the Empire, and we cordially commend his remarks to the attention of our readers. He does not advance any scheme of his own, but he shows that the closer union to be obtained by the adoption of a workable scheme of Imperial Federation is so manifestly useful, that it may almost be expected to develop itself in time without any special legislation. He urges that Imperial Federation will dignify and enlarge each State and each citizen that enters its fold.

"Imperial Federation proposes a partnership, in which a number of younger and poorer members are admitted into a long-standing wealthy firm. This simile is doubtless not an exhaustive statement, but there can be little doubt that it is sufficiently just to show where

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the preponderance of benefit will for the time fall. The expenditure of the United Kingdom on the South African war offers a concrete example of the truth, doubly impressive to those who, like the writer, see in this instance great Imperial obligation, but little material interest, save the greatest of all—the preservation of the Empire On the other hand, bearing in mind the spreading collision of interests throughout the world, it is hard to over-value the advantage of healthy, attached, self-governing colonies to a European country of to-day. Blessed is the State that has its quiver full of them. Under such conditions, and with the motives to union that have been presented, it is petty to fasten attention on comparative benefit to the exclusion of mutual benefit. Not by such grudging spirit are great ideas realised, or great ends compassed. Sentiment, imagination, aspiration, the satisfaction of the rational and moral faculties in some object better than bread alone, all must find a part in a worthy motive; not to the exclusion of reasonable interests, but to their ennoblement by marriage to loftier aims, seeking gratification in wider activities. Like individuals, nations and empires have souls as well as bodies. Great and beneficent achievement ministers to worthier contentment than the filling of the pocket."

The late war evoked from all our Colonies such an outburst of patriotic fervour and devotion to the Empire, that it must be evident to our Statesmen that the time has at length arrived for some scheme of Imperial Federation, which shall cement and bind together the Mother country and her daughter nations in one indissoluble Anglo-Saxon Empire. We believe that by far the larger portion of the inhabitants of Greater Britain recognize that there is something in the weight and dignity attaching to fellow-membership and fellow-citizenship in a great Empire, something in the protection of the greatest navy in the world, something in advantages to be derived from connection with the wealthiest nation in the world. What may be the future destiny of these Islands in the government of the world, none can exactly foretell, although many think they can; but whatever fate may be in store for the British Empire, we may at least confidently predict that no revolution in human affairs can now destroy the future ascendancy of the Imperial race and of the English language. Whatever misfortunes, whatever humiliations the future may reserve to us, they will not deprive Great Britain of the credit of having created this mighty Empire, which we hope may, under its newly-crowned King, soon strengthen the bonds of union between its various sections by means of Imperial Federation. It is a happy augury that His Majesty King Edward VII. will be crowned when peace is prevailing, and at a crisis when the vast Empire over which he reigns is certainly stronger and more firmly united than at any prior period of its chequered history.

Richard Folkard.

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The Two Imperialisms.

LET me invite you to accompany me in taking a brief outlook of matters connected with our movement. There is a seeming current of events, as if against our theories, and conclusions, and hopes; and the moral is, to plant our feet the more firmly upon the great Abrahamic Covenant, so that we may estimate things—not by what they sometimes seem—but by what the Covenant proclaims. We shall thus be kept calm and unwavering. For example, in A.D. 1400, the German people were six millions more than the British, but had any one then, viewed the fact in the light of the Abrahamic Covenant, they would have said that the position of the two peoples must be reversed; and how strikingly reversed it is by to-day, for now we are 356 millions more than the Germans. It is not unlikely that some timid Anglo-Israelite in these days, who has not sufficiently anchored his hopes in the Covenant, has had moments of anxiety in regard to Africa; but though all the checks and disasters to our cause, most of our adherents have kept tranquil and confident; and such confidence is already abundantly justified. An American writer has suggested that a man "should hitch himself to a star." But to "hitch" ourselves to the Abrahamic Covenant would be infinitely better; Africa cannot wreck it; Hell cannot disannul it. The faithfulness and omnipotence of Jehovah lie beneath it. Peace, in that region has long been desired by us—but perhaps its tardy arrival can be explained by the inspired prophecy, "For the Nation and Kingdom that will not serve thee shall perish: yea those Nations shall be utterly wasted." (Is. lx. 12.) But there is another modern event which seems as if working against the provisions of the Covenant, which assigns the primary status of Ephraim and the secondary position of Manasseh. These schemes of "Combines and Trusts" seem to threaten to put us in subordination to Joseph's elder son; but it can not be. Our brethren in America are truly a great and wonderful people, but they will not be allowed to alter the decrees of Heaven proclaimed by the dying words of Jacob, "but truly his younger brother shall be greater than he." In some way, at present undefined, the kindred nation beyond the Atlantic billows, must occupy its assigned place; and indeed, apart from the terms of the Covenant, it is safe to predict, that great schemes of supremacy over Britain, which lie in these "Combines and Trusts" cannot succeed, because they are a gigantic violation of the Golden Rule of doing unto others as we would that others should do unto us. But we rejoice in the Divine message that Manasseh shall be great; and when we, the two great Anglo-Saxon peoples, are ready to march

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side by side in benevolent co-operation, it will be the signal to all the nations, that the dominion of the earth is given to Abraham's seed.

The Two Imperialisms.

The most notable fact in the present outlook is the existence in Britain of two Imperialistic Currents floating on side by side; it is like a junction of rivers which for a time fail to mingle their waters. These two currents are—Political Imperialism and Bible Imperialism. The first, the offspring of national ambition and exigency; the latter, springing out of the prophecies and promises of Scripture. But the goal of both is one and the same—the expansion of the Empire. But in neither of them is there any room for the "Little Englander"; his dwarfed ambition cannot disport itself in a sea so wide; he shrinks from the surroundings of greatness; to him things are best when small and circumscribed. But what a puzzle of our times is this paralysis of Patriotism. This is a kind of New Britannia which stalks along; a craven-hearted Britannia, which is prepared to shout to any foe on earth who may assail us—"Don't be afraid of us; we are going to run away." That is not the tone and spirit of the old Britannia, who used to say,

> "Come the three corners of the world
> In arms; and we shall shock them.
> Nought shall make us rue,
> If England to herself be but true."

But happily the Ship of State is not in the hands of these unpatriotic people, their hand is not upon the helm; and the good old ship is speeding on its course according to the ancient chart which the finger of God has mapped out. And if little Englanders are now too numerous in the Realm, a new generation is to rise up, whose Statesmen shall be Imperialistic; whose Editors shall dip their pens in Imperial ink; whose Voters shall go to the poll for Empire and for God. It is our mission to take possession of the earth, for it has been given to Abraham, whose seed we are, and whom Paul describes in the New Testament as the Heir of the World—the earth, the "Kosmos," as he put it in Rom. iv. 13.

Bible Imperialism

Is a full and beautiful explanation why Political Imperialism must go on, adding even more territory to our already vast domain, in order to the fulfilment of our task to bless all nations; we thus purify Political Imperialism from the lust of seeking other peoples' lands. We are not, rightly viewed, robbers nor land-grabbers; ancient stone monuments in Palestine have recently been found on which are engraved the words "Joshua the robber," but he was only taking the land by God's own command, as already having been given to Abraham. So it is to-day, it is not the mere greed of Britain, but her

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appointed destiny to annex region after region in virtue of the Covenant made with the Patriarchs. And while Political Imperialism does not yet see this, it is blindly led, as a matter of self-protection, to conquer state after state which menaced her interests. So has it been all along in India; so is it now in South Africa. Thus the Divine Scheme is being enacted; the world is fast falling into the hands of Israel. We need not therefore offer any servile apology to the nations whom we are led to dispossess; but rather to say—"Gentlemen, this is our destiny; we cannot help ourselves." In this way we have taken India from the Portuguese and its native rulers; and the continent of North America from France; the West Indies from the Spaniards; South Africa from the Dutch; and established ourselves in Egypt. Much more of the same thing remains to be done, till finally it will be the duty of Abraham's descendants to annex the land of Gog—after the great king of the north and his myrmidions have fallen on the mountains of Israel—so that through Israel all nations may see the Salvation of God.

Men Raised Up.

It is interesting to see the hand of Providence in calling forth chosen instruments to fulfil its purposes; and also how prominently Judah has been employed. It was a Jew who made that splendid purchase of Suez Canal shares, by which the water-way to the East is ours; it was a Jew who in two days furnished the four million sterling with which to pay for those shares; how manifestly were Lord Beaconsfield and Lord Rothschild unconsciously led to work out Jehovah's purposes. But another chosen instrument is now at the Colonial Office of State, pushing on the confederation of the Empire, and the scheme of the "Company of Nations." If Jacob could now rise from the dead, and step on the shores of Britain, the one man he would like first to see would be the Right Hon. Joseph Chamberlain, whom he would salute, and be ready to say to him—"You Sir, are God's instrument in forming the great federation of my people, as Jehovah promised me thousands of years ago."—But what a great Imperialist was he who now sleeps, beneath that brass plate on the top of the African mountains, on which is engraved the legend "Cecil John Rhodes." There was a Grecian island named "Rhodes," famous long ago for its gigantic monument called "The Colossus"; this British Rhodes is our Colossus, towering so high above most men of our age as a maker of Empire. How he loved that Africa because it was to be a part of the British Empire: to paint its map "all red" was his ruling passion; and he valued his golden millions because with them he could work out the Imperial schemes. The African chiefs gave him an African name, after he had at great risks, gone to them as a peace-maker; so they called him "Unlamnulanmkunzi" which

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being interpreted means "The bull which separated the two fighting bulls." He shrunk not from just war, but like every true British Israelite he was the friend of peace.

IMPERIALISM TO BLESS THE NATIONS.

This is its great vindication; both in its political and biblical aspect. Our movement is more nearly connected with the latter, and our task is a lighter one; we have not, like our soldiers and sailors, to storm hostile ramparts, or to meet in deadly encounter foreign navies. Theirs is a task which brings to them death, and which lays them low as martyrs of Empire; but our calling is to stay at home; to read our literature; to gather into meetings; to talk over the matter with one and another whom we meet; to spread the good news by scattering our writings. Ours is thus the smoother path of Imperialism; but it demands equal zeal to that which animates our armies and navies. We have to storm the ramparts of ignorance and prejudice. Let us at this, another Anniversary, make a new start, taking as our future motto the last words of Mr. Rhodes: "*So much to do; so little done.*" Let us cheer ourselves with the thought, that this propaganda must succeed; that not more sure of spreading over the sea-shore is that wave behind which are a thousand billows pushing it on, than is this cause which is of Divine origin, and at the back of which are the forces of omnipotence.

The world is rolling Israel's way
In spite of sin and sorrow;
And where the Vanguard camps to-day,
The Rear shall rest to-morrow.

J. Idrisyn Jones.

Jacob's Prophetic Utterance, "Until Shiloh Come!"

THE aged Patriarch stands by the side of the fountain of the Israelitish nation, just where its waters part into twelve distinct streams. Of all the parting prophetical blessings Jacob seems to linger longest on those of Judah and Joseph. Joseph was the most beloved son; he had been the child of many prayers, and the first-born* of his beloved Rachel for whom he served fourteen years; hope and fear played alternately around his father's heart concerning him. His striking and eventful history, not unnaturally, dwelt on the aged Patriarch's mind, and led to the extended reference to his posterity.

But on the prophecy concerning Judah he lingers for other reasons. His ear caught the distant shouts of them who hailed his descendants as the monarchs of Israel. But above all, with prophetic glance, he

* See 1 Chron. v. 2. The birthright was Joseph's.

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descried among the posterity of Judah the form of one who, darkly promised in the garden of Eden, as the successful antagonist of the serpent, the deliverer of a captive world, had been re-promised to his fathers Abraham and Isaac, as well as to himself, as the illustrious One, in whom all the families of the earth should be blessed; and who should gather the scattered nations of men back again to the favour of the Most High.

To the tenth verse of Genesis xlix. refers the verification of the prediction of the dying Patriarch in the circumstances attendant on the coming of the Son of God to earth. It is very evident from this prophecy that the regal office and authority over the other tribes were to be vested in the line of Judah. This is seen in the use of the phrase, "Thy father's children shall bow down before thee," and in the memorable sentence, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come,"—the sceptre then as now, being the emblem or symbol of kingly power. Now, in turning to the history of Israel, we easily find the truth of this statement. Saul, anointed as the first king of Israel, was set aside, with all his sons, by the express command of Jehovah. He appears only as a forerunner of the man after God's own heart, whom God has chosen in his stead, David, the son Jesse, a lineal descendant of Judah. In his reign and that of his son Solomon, the monarchy of Israel reached its culminating point both of power and splendour. Never before, nor since, has aught approximating to this greatness been witnessed.

But we who have studied the sacred history know that, at the reign of Solomon's successor, a partition of the kingdom took place, and there were two contemporary races of monarchs: Jeroboam, of the tribe of Ephraim, being placed at the head of the ten tribes—which were thence called Ephraim—and the lineal descendants of Solomon reigning over the other two tribes, known as the kingdom of Judah, which for a time survived the former. A series of mingled calamities and mercies characterised their history subsequent to this. At length, smitten to the earth for their infidelity to God, they (Judah) were carried captive to Babylon. Israel of the ten tribes, the northern kingdom, because they had gone further and were earlier in their idolatry, were consequently carried into captivity before Judah, from which they never returned. When after seventy years Judah was again restored to their own land, although they did not insult Jehovah in the same manner they had formerly done, they found out another way. They sank into a nation of formalists; their spiritual guides themselves following and inculcating upon others the commandments of men, instead of the solemn injunctions of the Most High. At length Judea became a Roman province, and the prophecy of Jacob was evidently receiving its verification.

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Herod the Great, who was elevated to the throne by Cæsar, was an Idumean by birth; and it is not uncommon to refer to this fact as confirmatory of the prediction, and to prove that now the sceptre had departed from Judah, and therefore the advent of *Shiloh* was at hand.

Now the meaning of the word Shiloh, even as the most trusted of Jewish commentators, Rashi gives it, is "until the King Messiah shall come, whose right it is to reign, for the Kingdom is His." A similar form of expression is given in Ezekiel xxi. 27, where there is evidently a reference to the same person. "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is; and I will give it him."

Now we know that almost contemporary with the time of the Lord Jesus Christ's death the Jewish ritual was abolished, and the kingdom of Judah, together with their ecclesiastical constitution, was entirely subverted: "The sun and the moon were darkened, and the stars withdrew their shining." The veil that screened the most holy place was rent, and Judaism ceased to be the religion which Jehovah sanctioned. Shiloh has come! but His people rejected Him. "He came unto His own, and His own received Him not." And since they rejected their Shiloh the children of Judah have been in exile from the land of their fathers; their temple and stronghold are levelled to the ground, the daily sacrifices are taken away; no incense floats around the white-robed priest, it is abomination unto God, now that the "great High Priest is passed into the heavens." It is most extraordinary, that with all the accumulation of proof, historical and moral, that the Lord Jesus is the Messiah, His own people, our brethren, the Jews, should be so blind and perverse as to reject Him. Yet so it is, and the fact that to this day, with happy and noble exceptions, the veil should still be upon their minds, proves the inveteracy of their unbelief.

Blessed indeed are they who aim to enlighten them! Honoured of God must those efforts be which are designed to pour light upon the darkened soul! And to this nation, especially witnessing as it does, and sending forth the glorious light and truth of the word of God unto all nations, sitting in darkness, may the Prophet be regarded as saying: "O thou that tellest (or proclaimest) good tidings to Zion, get thee up into a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arms shall rule for Him, Behold, His reward is with Him, and His work before Him." To Him shall the gathering of the people be. All nations must serve Him.

Marcus S. Bergmann.

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Till Shiloh Come!

IT is impossible in this short article to discuss all the different interpretations of the word "שילה" Shiloh, by which the explanation of our text is determined, but we can only give the one which we personally believe to be the correct one. The word "שילה" Shiloh is most probably derived from the root שלה, and means "rest"; or, as we believe, is here used for the name of a person, and means the giver of peace or security, the Saviour, Salvator. The word is a title of the *Messiah*, as the three Chaldee Targums rightly explain it; that of *Onkelos* by "משיחא" the Messiah, and those of *Jerusalem*, and of *Jonathan Ben Uriel* by "מלכא משיחא" the King Messiah. The passage would then run thus: "The sceptre shall not depart from Judah . . . till He, the man of peace (or giver of peace) or rest, the peacemaker come." This translation is adopted by *Gesenius*; by Hengstenberg in his *Christologie des alten Testamentes*; by Knobel, in the *Exegetisches Handbuch*; the grand Rabbins of France, and by all the Hebrew Christian scholars; and all interpreters allow that the Messiah was intended, who was sent into the world as the promised seed. *Cf.* also LXX., ἕως ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, until there come he for whom the things (the sceptre, &c.) are stored up, and to him the things stored up *belong*. It is not true that the sceptre had already departed from Judah 588 years before Christ, as some of those who do not support our interpretation affirm. It is true that then it had begun to depart, but this authority in Judah, however assailed, or changed as to external form, did not finally depart till Jesus Christ, the Shiloh, came and was rejected. Although for a period of more than 400 years the Jews were deprived from time to time of their independence, and although the reign of King Herod the Idumæan must be regarded as a dependent rule, yet, as a plain undeniable matter of fact, the sceptre and lawgiver had not yet departed from Judah. Till His coming Judah still possessed considerable authority, but shortly after the crucifixion of Jesus Christ, and within that generation, Jerusalem was destroyed, the whole civil and ecclesiastical state was overthrown; they were scattered abroad over the face of the earth, and have been since then destitute of sceptre and lawgiver. Jerusalem desolated and profaned; a curse and a blight resting upon the land; the mosque and the minaret gleaming above the ruined dwellings of the city; the sweet melodies of the harp of Judah unheard upon the mountains of Palestine; these sad facts are living interpretations and demonstrations of our text, and the best testimony that Jesus, the son of Mary, was the Shiloh, the Messiah, the "Prince of Peace."

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However, we must not forget that although the sceptre was to depart from Judah, it was not to be abolished, for its continued existence is assured by the words of Jehovah. The Lord Jesus came first in humility to bring peace on earth by His sacrifice of Himself on the cross, and having finished His work, He returned to the Father, and has sent the Holy Ghost to persuade men of sin, righteousness, and judgment; but at His second coming, at the end of the latter days, He will take up the sceptre, not only to rule for ever over His united people, the Houses of Israel and Judah, but the whole world; for every knee shall bow and confess that Christ is the Lord. Yet, the sceptre, which was to be perpetually vested in the Tribe of Judah, and finally, at his second coming, assumed by Christ Himself, could not have been in abeyance for over nineteen centuries: for God promised that it should abide for ever in the dynasty of David, as it is written: "And I will establish his kingdom. . . . I will establish the throne of his kingdom for ever." "And thine house and thy kingdom shall be established for ever before thee: *thy throne* shall be established for ever";* and again, "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* . . . his seed also will I make to endure for ever, and his throne as the days of heaven . . . his seed shall endure for ever . . . and *his throne* as the sun before me. It shall be established for ever as the moon."† The Kingdom of God, according to Christ's own words, was taken from the Jews, "and given to a nation bringing forth the fruits thereof;" and with that nation also went the sceptre—the *throne* of David, until it shall be finally assumed by Christ Himself, the great Son of David. And as we believe that the nation which received the custody of the Kingdom of God is Great Britain, the House of Israel, once cast out, scattered, and gentilised for their punishment, but now recovenanted and in the full enjoyment of its birthright blessings, we also confidently affirm that the sceptre, and the throne of David, is perpetuated in the Royal House of our Great Empire (see *Israel-Ephraim*, Glover, England); and that His Majesty King Edward VII. will sit on the throne of David, and be crowned as a Prince of David's Royal House.

But in the interval which was to elapse from the first coming of Shiloh in humility, to His second coming in power and glory, there was to be, according to our text, a gathering of peoples unto Him. For the Lord Jesus Christ came to redeem His people Israel, by confirming the promises made unto the fathers, and to bring salvation unto the whole world. And amongst the peoples that were to be

* 2 Samuel vii. 12—16.

† Psalms lxxxix. 3, 4, 29, 36, 37; cxxxii. 11, 12; 2 Chron. xiii. 5; *cf.* also 1 Kings ii. 4; ix. 4—7.

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gathered, surely, and necessarily in fulfilment of God's word, the lost House of Israel would be the very first to return under His banner; for Judah, having in blindness rejected Him, was cast off, but the House of Israel was re-covenanted and re-installed to their covenant position, so that they might become, till His second coming, the messengers and witnesses of His salvation unto the whole world. Notwithstanding, God has not cast away entirely His people the Jews, "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" and although "blindness in part is happened unto Israel, until the fulness of the Gentiles be come in," "*all Israel* shall be saved;" and then the "Deliverer out of Zion" shall turn away ungodliness out of Jacob, and shall reign for ever as *the* Prince of the House of David over the united Houses of Israel and Judah, and all the peoples that have gathered unto Him. Meanwhile the chief duty and responsibility of the House of Israel is to care for their oppressed, homeless, and persecuted brethren of the House of Judah, the Jews. To them first we ought to proclaim the Gospel of Salvation, and their material welfare ought to be our chief concern. Great Britain should watch every further development of the Zionist movement, for "when the Lord shall build up Zion, He shall appear in His glory;" and not only watch but extend a helping hand and take up the cause of the Jews, and so enable them to realise that they must come to Great Britain, the House of Israel, so that they may be taken back by them to the land of their fathers, and unitedly take possession of their promised land.

Upon the history of our race (Israel and Judah) is suspended the grandest of all moral phenomena, and the restoration of the sons of Jacob to their own land will usher in the regeneration of the globe. Jerusalem shall not for ever sit desolate, trodden down by the Gentiles and mourning her banished children. Jacob's sons shall flow into Jerusalem from every district of the globe, and the waste and desolate places shall become too narrow by reason of the inhabitants, and they shall pitch their tents in the plain watered by the Jordan, and the Jews shall look upon Him whom their fathers have pierced, and be converted when they shall see the Lord of Hosts standing upon the Mount of Olives, having come with His saints to reign in Mount Zion and in Jerusalem. Then "the Mount of Olives shall cleave in the midst thereof . . . *and there shall be a very great valley.*" Through this valley the waters of the Mediterranean shall flow into the Dead Sea, and the rush of water will sweep away the opposing sand heaps, and open out a water way to the Red Sea. Thus Jerusalem will become the natural emporium of commerce between the East and the West, and be fitted to be the *metropolis* of the united houses and of the earth.

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Peace and prosperity will prevail, for "the kingdoms of the world will have become the kingdoms of the Lord of his Christ."

To this end, at the coming coronation of our King, His Majesty Edward VII., let us joyfully and triumphantly shout, "יחי המלך," "God save the King," till Shiloh come, the son of David, the Prince of peace, and He shall take the sceptre and rule unto Himself; "and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

S. J. Deutschberger.

The King of Israel and Tara.

THREE thousand years ago there was a shout of "God save the King" in the camps of Israel, and to-day the same. Then it was David--now it is Edward.

One of the first acts of King David when he came to the throne was to bring forth the Ark of the Lord; will Edward, King of Israel, do the same? Why not? King David, we are told, thought it not proper that he should dwell in a house of cedar so long as this precious object remained homeless; will the Lord impress King Edward to think the same? Why not? God selected the time of David's Coronation for the commencement of Israel's first Temple; will God select the time of Edward's Coronation for the commencement of Israel's last and final Temple? Why not?

Of all the Kings that have sat upon the throne of David none rank in importance to Edward VII. The Almighty God of Israel has raised him head and shoulders above his fellows. The House of David to-day is exalted, not only in Israel but in the sight of the whole world. Is this an omen that Israel's set time is come? Is it now that Israel and Judah are to join, return to the land and build their Temple? This Temple, that is to be the wonder of the world, must soon be built. For the erection of this sacred edifice the Lord has, in the last nine chapters of Ezekiel, given all the necessary particulars, and so minutely that a modern architect can prepare the necessary specifications and draw the plans; it is to be exceedingly magnificent, and thus considerable time will be occupied in its preliminary stages and in collecting and preparing the materials. King David was divinely inspired to perform all this on the previous occasion; will Jehovah inspire King Edward in the same manner? Why should not Israel's present Kings be inspired just as much as in that olden time? Has Jehovah forsaken his chosen people? No, never! Then look for an inspired King to carry out an inspired work.

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Many would consider that it was the duty of our Archbishops to carry out this grand ecclesiastical undertaking, but that is not God's plan. It is the duty of the reigning King. At his Coronation he is anointed both King and Priest; he is thus the head of our Church.

Some say, "All this is not likely to come in our day; we must wait a bit, the world is not ripe enough, and this is not God's time." How do they know that it is not God's time? Why not in our generation as well as in any other? If it comes to-day, or a hundred years hence, it will be an immense astonishment to the bulk of people; the whole transaction seems almost impossible to realize, and yet it is a part and parcel of God's grand Israelitish scheme. Israel cannot go back to Palestine without a Temple. Some King of Israel will have to put on his Ephod or Masonic apron, and busy himself about the matter; will it be our beloved sovereign Edward VII., or his son, or his son's son, that will lay the foundations of the House of the Lord, and will visit the mount that now conceals the Ark and superintend its being brought forth and again deposited in its rightful place? It makes very little difference whether the Ark is in Mount Nebo or Mount Tara. The Lord will direct the King.

What a singular picture! Contemplate Edward, "King of Israel, Emperor of India, and Lord of the domains beyond the seas," informing his Lords and Commons that it is his intention at once to set about this matter; and to organize a brilliant company of the Princes of the House of David, the great and wise of the land, the Clergy and the Masons, and in the Royal Yacht, attended by the Imperial Squadron, to set sail for Tara; there, directed by the "Divine unseen," to open those Sacred Vaults that have been supernaturally guarded for two thousand five hundred years; by the aid of the properly appointed persons, raise that sacred vessel "The Ark of the Covenant" once and for ever from its place of concealment, and, amidst the acclamations of assembled Israel, start it upon the first stage of its final and glorious journey back—like the Chosen People—to the resuscitated Land and resuscitated Temple, ready for the resuscitated Shechinah or the visible manifestation of the Glory of the Lord, that Ezekiel assures us will again shine forth as of old, and fill the House with a superlative blaze far in excess of that witnessed by our fathers in Solomon's Temple! Are we to witness this sight? Why not? Words cannot describe the sensation that such a discovery would create, not only in the Christian and Jewish Churches in these Isles of the West, but in America and every other part of the world. Even the infidel and sceptic, when they read the news in their morning paper, would reel, and every Foreign Power be astonished. Is it possible to conceive of anything that would be so likely to bring about the restoration of Israel and Judah, and restore them to the land of their fathers?

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But, "Stay friend, stay," I hear a chorus of voices saying, "Your whole fabric is but a dream." "Do you not know the Ark is discarded and done with?" No, I do not know it, I cannot find one word from the beginning to the end of the Bible that even hints that such is the case. If the Covenant contained in the Ark is done with, then Israel is done with also, and our identity theory a farce. The best authorities in the Scriptures, such as Isaiah, Ezekiel, Jeremiah, Paul, and John, would certainly have informed us if this, the Lord's most precious treasure-house, had been discarded. We have repeatedly asked from whence cometh this notion that the Ark is abolished, and have never yet received an answer. The sacred volume is our guide, and the whole is in favour of our argument.

Walton Adams.

A Coronation Hymn

(Repeated by Request).

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the Anointing Spirit art,
Who dost Thy seven-fold gifts impart.

Anoint and cheer our brighten'd face,
With the abundance of Thy grace;
Keep far our foes, give Peace at home,
Where Thou art Guide, no ill can come.

Set in Seventh Edward's Royal Crown
The jewel of Seven-fold renown.
Then come One Thousand Golden Years,
All full of bliss and free from fears.

Link, arm in arm, Japan's new power,
With Union Jack the Golden Flower:*
By their joint Flags make war to cease;
Confound all foes; merge strife in PEACE.

Praise to Thy eternal merit,
Father, Son, and Holy Spirit. Amen.

P. C.

* The Japanese Ensign "Chrysanthemum" (*i.e.*, golden flower).

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

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Our valued contributor, Mr. DOUGLAS A. ONSLOW, regrets that owing to illness and other causes he has been hindered in the preparation of his promised paper on "Gog and Antichrist." He hopes to have it ready for September.

No Subscriptions, or Orders for the Journal, should be sent to the Editor.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

AUGUST, 1902.

Edward our King.

NOTHING could have bound the heart of the people to their Sovereign more surely than the sudden blow has done that deprived an expectant Empire of the glory of those anticipated royal pageants—the Coronation and the Progress. If the War now ended welded the Empire into one—and that indeed was *why* it came—so the illness of our King has made him beloved, where he was only thought a great deal of before. Affection is better than popularity—King and people will find this out increasingly during the useful years of imperial work for the LORD which remain for us under

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"Edward our King." How often have those words rung in the ears of the LORD's people during these recent Sabbaths of Intercession and Thanksgiving! The one thought in the minds of all has been how brave he has been, and how considerate! Rather than disappoint us, he would have borne any amount of pain—"I will go to the Abbey if I die for it!" "*Greater love* hath no man than this, that a man should [be ready to] lay down his life for *his friends!*" The prayer has gone up from the hearts of thousands—and the prayer has been and will be answered—GOD SAVE THE KING.

"THE ILLUSTRIOUS ORIGIN OF THE ROYAL HOUSE OF BRITAIN"

has been duly submitted to the King and Queen (in pamphlet form, pending the presentation of specially bound copies at the time of the Coronation), and gracious acknowledgments have been received. It is not impossible that the King has solaced a few moments on the Royal Yacht by dipping into it. A great deal of interest has been aroused in the subject all over the country. We are now waiting for the vials of wrath to descend upon us from those ingenious persons who think they can easily find flaws in the armour of British-Israel truth. Amongst our notes, from which the very condensed letterpress on "The Royal House" was compiled, we have a good deal of matter left out of which to deal with our critics. *Wherever a line of descent seemed doubtful, it was omitted*, so there is at any rate a good deal to say for those that appear in the Pedigree. Fresh information came to hand continually while Pedigree and letterpress were passing through the printers' hands. Notably (see sec. 15) the most important *Judith* of them all was only discovered after it was too late to insert her name in the letterpress, but still possible to work her into the Pedigree. Two visits to the Herald's College, the second entirely devoted to that one point, secured her as a certainty—*Judith*, the grand-daughter of Odin, in the line of Seaxnot. It follows (consider sec. 15) that either Odin or his wife, or the wife of Seaxnot, must have been of Jewish origin to give a princess of their family that name. Considering how frequently the name appears in the line of the Welfs, it looks as if this Judith was the missing link between Odin and Edecon, the first of the Welfic line in history. Another most interesting point is the way in which the tale of *Troy* comes in quite unexpectedly in different phases of the argument. We should like some *proof*, surer than the hints we have already seen, of the connection between Troy and Palestine.

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Is British-Israelism opposed to the Doctrines of Christianity?

(A paper read before the British-Israel Association at Exeter Hall.)

THE terms of the question submitted to your kind consideration this evening require, perhaps, that I should preface my address with one or two explanatory remarks.

I. The term "British-Israelism" is one which, I believe, is not generally approved by the British-Israel Association, inasmuch as it suggests a "speculative" theory; whereas the Association regard the case for British-Israel as so well established as to be beyond the region of speculation. And I heartily share in that regard. My use of this term must be considered, if you please, a matter of convenience only. It lends itself readily to the use of speech—which is an advantage in discussion—and for that reason I adopt it in the present instance. By it I mean all that is involved in the belief that Israel is found restored in the British race.

II. By the "Doctrines of Christianity," I refer to the fundamental truths of the Gospel, as expressed in the writings of the New Testament.

I do not propose (I doubt my ability) to enter upon an academical discussion of Christian theology; but rather to bring the Apostolic Faith and British-Israel Faith into relative view, in order to ascertain whether the charge is well founded or not, which asserts that British-Israelism is antagonistic to the truths of the Christian religion.

It is to be a question then, not of creeds and tenets, but of fundamentals. And of these, time will allow of reference only to the main principles.

I need not specify the many objections to British-Israelism which are brought forward from time to time—with which you are already familiar; but I may remark that when British-Israelism has succeeded in breaking through the ethnological, and philological, and all the other 'logical—or, perhaps illogical—objections, it is generally confronted with, it has then to encounter what is supposed to be, the insuperable objection that it is *unspiritual*.

It is claimed that the doctrines of the New Testament are spiritual; whereas the teachings of British-Israelism, it is said, are material. By which is meant evidently that there is not only, negatively, no affinity between the two, but that there is, positively, a direct antagonism, and British-Israelism is threatened with extinction by that system of theological dogma, which reduces the substance of New Testa-

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ment scripture to a mere spiritualised entity; in very much the same way that science undertakes, theoretically, to reduce the substantial earth to its prime nebulosity—a retrograde process which returns to chaos.

Now that there are some "doctrines of Christianity" (so-called), which are opposed by British-Israelism, I will not pretend to deny. Perhaps I may cite an example or two.

There is the doctrine which asserts that all racial distinctions, in the "kingdom of God" (or under the Gospel), have ceased. We are reminded that "there is neither Jew nor Greek, &c., in Christ" (Gal. iii. 28). Yet Christ himself has stated that the kingdom of God shall be given, preferentially, to a certain nation (Matt. xxi. 43), which can be none other than that nation which the prophet says shall fill the earth with its fruits, and which St. Peter eulogises as "a holy nation, a peculiar [or special] people" (1 Pet. ii. 9 ; whom he identifies, under the Gospel, as the "Elect according to the foreknowledge of God" (*ibid.* i. 2).

Then there is the doctrine of a coming end of the world, an impending doom, a kind of universal cataclysm (of fire), which shall reduce the world to ruin ; yea, and bring it even to nothingness!

"The earth and the works that are therein shall be burned up" (2 Pet. iii. 10). "Heaven and earth shall pass away" (*ibid.* and Mark. xiii. 31). But St. Paul has asserted that to Abraham was given a promise that "he should be the heir of the *world*" (Rom. iv. 13). I do not see why the Patriarch's inheritance should be barred by such a doctrine of destructive doom! Is there not impiety in depreciating a Divine Convenant to the value of a farce! Shall Abraham rise in "the resurrection of the just," only to find his inheritance annulled? —that it is *non est?* Strange issue of "an everlasting possession," this!

Now, it is not my business here to expound those Scriptures I have quoted, but I will submit that because one cannot see immediately how two seemingly contradictory statements are to be reconciled, is surely no justification for setting aside one or the other. How shall man be justified for selecting, as he pleases, this or that word of the Lord, and construing it into a doctrine, assert that *this* shall stand, or *that* shall fall!

"Who hath directed the spirit of the Lord, or, being his counsellor, hath instructed him?" (Isa. xl. 13), yet here is a doctrine which declares, practically, that the Lord cannot determine his own purposes, but must needs *depart* from one word to *keep* another. To that, I assure you, British-Israelism is most strenuously opposed.

Again, there is the doctrine which teaches that death (*i.e.*, Christian death) is followed by an immediate, or perhaps deferred, future

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state of bliss in heaven. Our Lord said, "I will come again . . . that where I am, there ye may be also" (John xiv. 3). And, quoting His words, this doctrine boasts of reading:

"A title clear
To mansions in the skies."

Now, John saw (in vision) the saints who reign with Christ. But he declares that he heard the four and twenty elders around the throne say, "And they shall reign on the earth" (Rev. v. 10, Greek reading). And again, "That the kingdoms of *this world* are become the kingdom of our Lord" (*ibid.* xi. 15).

To these, and other like doctrines, British-Israelism is of necessity opposed. Their claim to be regarded as doctrines of Christianity (that is, fundamentally) is *in* itself a dubious one; and *of* itself furnishes the very reason why British-Israelism should be opposed to them. For British-Israelism is opposed to any and every doctrine (so called) that represents the Scriptures either as a mass of contradictions, or as a maze of mysticisms.

But I dismiss this aspect of the question without further remark, in order to come at the main issues.

I have already indicated that the charge which my question covers is often a kind of last resort on the part of the objector to British-Israelism. That is to say, when he finds that on physical and historical grounds the case is going against him, then he flings the taunt of materialism in the face of the British-Israel advocate.

Now, when one asserts that the British-Israelism is opposed to the "doctrines of Christianity" (*i.e.*, to the teaching and spirit of the New Testament), that one, to my mind, is not to be regarded simply as an opponent—he is a traducer. I affirm that he has passed from opposing to maligning British-Israelism.

I do not, therefore, invite such to meet me in the arena of combat, but in the court of judgment, and there I will submit evidence which shall, I trust, convict him of bearing "false witness against his neighbour."

This, then, is my case, namely:—

That British-Israelism is declared to be an untenable thesis on the ground that it is opposed to the doctrines of Christianity; which charge, as I will endeavour to prove, is a false one.

To serve the purpose we have in view to-night, I will submit—

(1.) A statement of what British-Israelism is, considered as a belief.

(2.) A question arising out of that statement, and introducing a comparison between British-Israelism and the doctrines of Christianity.

(3.) Concluding with two or three general observations concerning how those doctrines are affected by British-Israelism.

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And I trust the prime question will be answered in some measure to your satisfaction.

I. British-Israelism Considered as a Belief.

(1.) I will begin by showing that it is an *Historical* Belief.

It takes the records which have been handed down to posterity by the Hebrew chroniclers, from Moses to Ezra, and discovers that they are mainly occupied with the history of a people, frequently styled the "chosen," "elect," and so forth, whose racial and national development stand out as the most prominent ethnic feature of Old Testament times. That people is known as Israel.

It further discovers that the history of other nations, notably the Egyptian, Assyrian, and Chaldean, and their various tributaries, occupies a secondary place to that of Israel; and that their conditions of national existence are subordinated, providentially, to the conditions of national existence which obtain in Israel.

This Israelitish nation is always the central figure, the chief actor in the great drama of human affairs, according to the sacred records. (And these records, bear in mind, are the best authenticated records of ancient history, the modern world has ever possessed.)

This pre eminence carries with it the power, virtually, of regulating and controlling all ethnic relationships. And, upon the testimony of the sacred records, which makes it clear that the pre-eminence to which the nation of Israel attains is the result, not of accident, but of design on God's part, British-Israelism formulates the belief that this national selection *is destined* to exert a powerful and ever broadening influence upon the ethnic history of, not only the age contemporaneous with the records, but the subsequent or post-biblical ages.

For it is inconceivable that the Divine prescience should have failed to see what would be the result of this national selection; or, that the Divine wisdom should have erred in selecting a nation which either could not fulfil the Divine purpose as intended, or else could over-reach that purpose, and result in conditions beyond what were intended.

British-Israelism next takes up the historical records commonly termed "profane" or "secular" (and which have been so ably elucidated by Sharon Turner, John Wilson, Glover, Du Chaillu, and others), and discovers the sources from which have flowed the streams of ethnic history which, to-day, we see are merged in one great torrent of national life in the Anglo-Saxon race.

And comparing the sacred and the secular records, British-Israelism makes the further discovery that in the regions where the Israelitish history appears to lose itself, *there* are the springs of Anglo-Saxon

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history. And it resolves these discoveries into a belief that the latter history is, after all, the continuance of the former history.

Just as, *e.g.*, the river Jordan from its source flows down to, and apparently loses itself in, the sea of Galilee, yet only to re-appear in its onward course below that sea, from whence it flows as from a new source; yet it is the same river. And a careful survey discloses the fact that the waters of the river above have not dissipated themselves in the waters of Galilee, but have forced a way through the sea, so that the current of the river, above and below, is preserved in continuity. Which aptly illustrates that continuity of the ancient history of Israel in the modern history of the Anglo-Saxon, which is the belief of British-Israelism.

II. British-Israelism as a Moral Belief.

In the second place, British-Israelism is a *Moral* Belief. That is to say, it recognises the directing and over-ruling will of the great moral Governor (God) in human affairs. And this, particularly, in working out the destiny of the chosen race, not by haphazard, or the vagaries of national conduct, but according to a pre-ordained and wondrous plan, which is intended to exhibit what St. Paul terms, "the goodness and severity of God" and "the depth of the riches of his wisdom and knowledge" (Rom. xi. 22, 33).

It perceives that this people of Israel, chosen of God, "to be a special people unto himself above all peoples that are upon the face of the earth" (Deut. vii. 6), were so chosen for the purpose of conserving and disseminating the knowledge of the only true God; which knowledge must lie at the root of every principle of righteous and beneficent government, and all that makes for the blessing of mankind.

It recognises that "unto them were committed the oracles of God" (Rom. iii. 2, and Ps. cxlvii. 19, 20), in order that they should be, as Isaiah declares, "God's witnesses" in the earth (Isa. xliii. 9-12, and xliv. 8).

As Dr. Maclaren has lately observed, "It was the mission of Israel to teach the nations, GOD." That is so, without doubt. But, we ask, what kind of God? A fickle benefactor who could promise to-day, and revoke to-morrow? A mutable Being whose purposes are subject to circumstance like that other creature of circumstance—Man? Or, a Being such as Moses describes as "A faithful God which keepeth covenant" (Deut. vii. 9)? British-Israelism prefers the latter view.

And inasmuch as the Divine oracles have expressly declared the Divine intentions to confer upon Israel the peculiar privilege of a national existence under conditions of unparalleled greatness and prosperity, not for self-aggrandisement, but for advancing the welfare

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of all nations*, which advancement has not yet been fully attained, therefore, British-Israelism believes in the absolute necessity of Israel's existence to-day, under the conditions stated. But this belief involves the negative belief in the absolute impossibility that any other people should occupy the unique position, and enjoy the peculiar privileges which were covenanted to Israel by Him who declares His immutability in the sublime sentence, "I am the Lord, I change not."

Yet looking out upon the *British* race to-day, a race is seen to be in possession of everyone of Israel's privileges! What then? Either the Divine purposes *are* subject to circumstance and change, and God is mutable; or, the race in possession of Israel's privileges is Israel, albeit it is called, British. The change of Israel's *name* cannot change Israel's *covenant*. The changeableness of the former, and the unchangeableness of the latter, were both alike decreed by the same omnipotent wisdom (Deut. xxxii. 26, and ix. 14; Ps. lxxxix. 34, &c.).

British-Israelism, then, is a belief which rests upon the high moral ground of God's immutability and consequent faithfulness to his word; and, therefore, asserts that the ancient Israel survives in the modern Anglo-Saxon.

III. British-Israelism as a Scriptural Belief.

Again, British-Israelism is a *Scriptural* Belief. (Literal, as distinguished from ethical Scripture). By which is meant, that it not only relies upon the Scriptures for the authenticity of Israel's ancient history, but believes in harmony with the Scriptures, that "God hath not cast away his people whom he foreknew" (Rom. xi. 2), (or, as the Greek forcefully expresses it, "whom he did formerly acknowledge;") but has ordained them to fulfil a high and glorious mission in the world, as Isaiah states it, "This people have I formed for myself; they shall show forth my praise" (Isa. xliii. 21).

It is a Scriptural Belief in the sense that it formulates the principles of its faith in the simple terms and plain sense of Scripture. It does not depend upon the dubious and frequently contradictory interpretations of uninspired authorities. It prefers "what is written" in the Book to what is "written out" of the Book.

It is true that British-Israelism depends, in part, upon those indisputable facts of modern history which are found to accord with Scripture prophecies; but it depends mainly upon the prophecies themselves; which prophecies are, after all, the explanation of the historical phenomena which we are witnessing, even at the present time, in our own race.

British-Israelism is a Scriptural Belief in the further sense, that it derives from the Scriptures (and from them alone) the idea of a

* Gen. xviii. 18; xxii 18; xxvi. 4, &c.

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world-wide empire, upraised upon beneficent conditions, vested in a particular race; which empire, the Scriptures set forth in very clear and positive terms, both as to the time and place, and also the power, of it.

Believing in the "sure word of prophecy," it looks for the fulfilment of Scripture in the uprising of this predicted world-empire. And finding—outside the British Empire, not the least correspondence to the predictions in any other nation, yet within the British Empire an exact correspondence thereto; it believes that the British Empire is that which is predicted (and promised), as the heritage of Israel, to whom was covenanted the supremacy among the nations and ultimate universal dominion.

Again, it is a Scriptural Belief in that it follows the *order* of Scripture in stating the operations of redemption.

The oft-repeated declarations of Scripture concerning the Divine will and pleasure to effect the redemption of the human race, point conclusively to the redemption of Israel as primary and instrumental; and to the redemption of the rest of mankind as secondary and consequential.

British-Israelism finds a correspondence between Providence and Revelation (or Grace). And, looking forth from this vantage ground, sees that the redemptive operations or forces of Christianity have chosen for their channel of communication the *British* race, which, being first Christianised, then becomes the medium of evangelisation for the whole world. All of which so exactly accords with "what is written" concerning Israel (cf. Micah v. 7, &c.), that British-Israelism is bound to believe that both are one and the same race.

W. F. G. Clatworthy.

(*To be continued*).

Romans ix. 6.

A QUESTION was asked lately as to the meaning of this verse, and I promised to reply to it in THE COVENANT PEOPLE.

The original is exactly translated in the A.V. and R.V., and there is no dispute as to the reading.

In both versions we read, "For they are not all Israel, which are of Israel."

The British-Israel enquirer read the statement as if it ran, "For they are not all of Israel which are Israel." Transposing the word "of," and understanding that Gentiles who are not of Israel became Israelites. Whereas the Apostle's statement is, that all who are of Israel are not true Israelites; a totally different idea.

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The Apostle is mourning over the fact that his kinsmen rejected the Gospel, thereby putting away from themselves their Israel inheritance—adoption, glory, promises, &c. But does this rejection imply that the word of God, which gave the promises, has fallen or become of no effect? No, says he, for from earliest times the principle was laid down, that not the whole race, but only an election, were faithful.

Thus,—it was not all Abraham's seed, but the called in Isaac (verse 7).

Not all Isaac's seed, but only Jacob (verse 13).

Not all of Jacob's seed, but a remnant (verse 27).

Or, as an example, not all the clay, but the part selected for honourable use (verse 21).

Thus also the rejection by Judah-Israel of the Messiah did not suggest that the word and promises had failed, for they were being fulfilled in those called (verse 24), not of the Jews only, but of the Gentiles, or nations.

Who were these? Some called from out of the Jews, and some from out of the nations?

The immediate context tells us. "As he saith also in Osee. I will call them my people which were not my people, and her beloved which was not beloved." Hosea wrote of that part of the seed of Jacob which would be cast out, divorced, put out of the circumcision covenant, and thus Gentilized; but who were to be restored, and of whom it would come to pass, "that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God,"—namely, the remnant of the children of Israel (verse 29), who were to attain to the righteousness which is of faith (verse 30). In them the adoption and the promises would have their accomplishment, for they were Israel.

There is nothing in this chapter that implies the call of the non-Israel Gentiles. It is from first to last a statement of God's dealing with the elect portion of the seed of Abraham, to whom alone pertained the adoption and the promises.

These promises Judah failed to obtain, because of following after the righteousness that is by law; while those who were once "not my people"—that is Israel scattered amongst the nations—were called out of (ἐξ) the nations and recovenanted in Christ. Also a small number, comparatively, were called out of (ἐξ) Judah, and all these ceased to seek for righteousness by law, and accepted the righteousness which is of faith (verse 30).

Thus the Apostle's statement and argument, so far from implying that those who were not of Israel became Israel, teaches that to Israel, in and through the elect remnant, the promises were literally fulfilled.

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The admission of the non-Abrahamic peoples to the full privileges of the Church of the Lord Jesus Christ, did not admit them into the number of the elect seed, any more than it admitted Judah to the inheritance of Ephraim, or Ephraim to that of Judah. To Israel, the chosen people of God, belonged and belongs the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: theirs are the Fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever (verses 4 and 5).

But as of old, so then, and so now, not all who are descended from Israel, are because of their descent, amongst the elect or faithful remnant, but only those who by God's mercy have not, and do not stumble at the stumbling stone laid in Zion (verse 33).

The continued acceptance of the one-time *Lo-Ammi* Israel, and the latter-day gift to her of all that was implied in the promises made to the Fathers, is not because of her merit, but because of Him, the true Messiah, who raised up the tribes of Israel, and because of the most wonderful and most merciful statement, "With everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. 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. 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 on thee." (Isa. liv. 8-10.)

Denis Hanan.

Fulfilment of Prophecy concerning British-Israel.

THE Prophecy concerning Moab, we have seen fulfilled to the very letter, in connection with the Boers in the South African war, taking this people, as is generally admitted, to be the Moab of Isaiah's prophecy in chapter xvi. We read of the pride of Moab, and the devastation of war, and upon their harvest and "summer fruits the battle shout is fallen." "And it shall come to pass, when Moab presenteth himself, when he wearieth himself upon the high place, and shall come to his sanctuary to pray, that he shall *not prevail*." This was the case when Kruger and his men cried unto the Lord to give success to their arms, kneeling upon their swords in prayer. Yet Moab did not prevail; but, in the end, God, in His faithfulness to His Covenant with our forefathers, heard the prayers of the faithful in Israel, and granted the blessing of peace to our unworthy nation. Then, in verse 14, the *time* of the duration of the war is stated. "*With-*

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in three years . . . and the glory of Moab shall be brought into contempt with all his great multitude." And so it happened, according to the Word of the Lord; the war having continued two years and eight months.

We have now, apparently, another important prophecy awaiting accomplishment *shortly*—a further enlargement of our possessions in view of the Abrahamic Covenant, which is to extend from the two great rivers Nile and Euphrates. According to a recent article in the *Morning Post*, we are beginning a struggle for colonising Arabia. The article is headed "The Yemen Troubles," and is as follows :—

"German suspicions.—The German Press has been much exercised by reports of British designs in Arabia. It has given wide credence to statements published in the *Cologne Gazette*, that the insurgents in Yemen are led by British soldiers, and that Great Britain is about to lay hands on the Province of Yemen, and in this way to acquire the valuable hinterland of Aden. A writer in the *Münchener Allgemeine Zeitung*, who is described as a distinguished Orientalist, says that Sanna in the hands of the insurgents, as he declares it has been, since May the 10th, is equivalent to hoisting the Union Jack instead of the Turkish Crescent. This view is apparently supported by the *Kreuz Zeitung*, which declares that the rich apple of Yemen is ripe for British plucking. The München organ is convinced that the possession of Yemen must lead by logical consequence to the possession of Bejaz, and that armed with these possessions Great Britain will be master of the Mahommedan world, and will be able, amongst other things, to prevent the construction of the Bagdad line of rail, save as a British enterprise."

Russian reports :—

In the light of this Anglophobe raving, it is interesting to note reports which reach Berlin to-night (May 27th), from a Russian source, "It is said the Yemen insurgents number 1500, and they are armed with Martini rifles and Krupp guns, and are led by Hamid Eddin. They have surrounded the Turkish troops, who are prepared to capitulate. The insurgents desire to proclaim Hamid Eddin as Caliph. He has the sympathy of all the Arabian Sheiks." The Bagdad line is at present in the hands of Germany. We read in Isaiah xxi. a forecast of how we are to proceed with our colonising of the "terrible land" Arabia (verse 13). The chapter gives details of the struggle, and when the signs begin to come to pass, "he shall hearken *diligently with much heed*" (verse 7). Israel is evidently to come off victorious, and to possess this valuable colony: the land of the "Burning Bush," and the Law from Mount Sinai. The campaign will be a short one. "*Within a [one] year*" (verse 16), it is to be finished. The British Lion of verse 18 is again, by God's help, victorious. *Sarah Sharp.*

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Notes on New Testament Chronology.

I.—Dates of the Nativity and Passion: Our Era Vindicated.

NOTWITHSTANDING its intricacies, this subject may very profitably be studied by any intelligent reader of the Authorised English Version, using such aids as are available in every public library from numerous biblical and other encyclopædias of standing, and from translations of classical historians and of the works of Flavius Josephus, the historian of the Jewish *Wars* and *Antiquities*. It is hoped that this tentative enquiry—which is based mainly on the Rev. W. B. Galloway's learned work, *The Chain of Ages*—may lead others to test for themselves the conclusions arrived at.

The events whose chronology first claims attention are those encircling the Nativity of our Lord, the date of which is ostensibly and by common consent of Christendom reckoned from as the commencement of the Christian Era.

From Matt. ii. 1, we learn that Christ was born while Herod reigned in Judæa. This was Herod "the Great," the first of the Herodian family, and the only member of it who bore the title *King of Judæa* (Luke i. 5). His reign and previous history are rather fully described by Josephus. Herod's *grandfather*, Antipas, an influential Idumæan, was general of that country under Alexander Jannæus, Asmonæan King of the Jews, B.C. 105-78; and his *father*, Antipater, after the death of Alexandra, Queen and successor of Alexander Jannæus, attached himself to Hyrcanus, the eldest son, who had been made High Priest and was also heir to the throne. Antipater had already for some time been the friend of Hyrcanus, and enemy of Aristobulus, his younger brother and determined rival, who for many years made war against Hyrcanus and kept him out of his kingdom. Both parties sought the aid of successive Roman generals who subdued and held the East. But when Cæsar had overcome Pompey at Pharsalus in Thessaly, and followed him to Egypt, Antipater (on the part of Hyrcanus) did immense service to Cæsar in the ensuing Alexandrine war by uniting a force to the auxiliaries brought by Mithridates of Pergamus, and was mainly instrumental in bringing the war to a successful conclusion. When Cæsar sailed from Egypt for Syria (early in April, B.C. 47), to receive the armies and settle the affairs of that province, he made his relative, Sextus Cæsar, president there; and upon Antipater coming to him on behalf of Hyrcanus, he not only confirmed the latter as king and high priest, but also conferred many honours upon Antipater, giving him the privileges of a Roman citizen and freedom from taxes everywhere. Antigonus also (son of

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the now deceased Aristobulus), coming to Cæsar at this time, became the means of Antipater's further advancement; for his own suit (for the kingdom) being rejected, Antipater was appointed Cæsar's procurator for the whole of Hyrcanus' dominions, and obtained permission to rebuild the walls of Jerusalem which Pompey had thrown down. After conducting Cæsar out of Syria, Antipater returned to Jerusalem and set about rebuilding its walls; *after which* he went through the kingdom, making known Cæsar's decrees and pacifying the country. Returning to the capital, and finding that Hyrcanus was too indolent to rule, he made his own eldest son, Phasælus, governor of the city and parts adjacent, *and appointed his next son Herod governor of Galilee.*

The date of this appointment is important in determining the chronology of Herod, for Josephus says he was then "a very young man, for he was but fifteen years of age" (*Ant.* xiv. 9, 2; *Wars*, i. 10, 4). For "15" we must here read "25," as Whiston and others are agreed: (κε′ may easily have been misread by a copyist as ιε′, the *kappa* being indistinct; and "15" would make Herod's life extend about ten years into the Christian era.) Let us recapitulate some preceding events. Pompey's final defeat at Pharsalus was on 9 August, 48 (2 June of the Julian calendar); he then fled to Lesbos and thence to Pamphylia, where he was advised to seek an asylum in Egypt. Reaching Pelusium on 28 September, he was assassinated on landing. Cæsar arriving three days later (2 October=23 July) is quickly involved in a war with the two Egyptian factions, which lasts till January 47 (Julian). He stays in Egypt nine months altogether (Appian, cited by Rollin; "nine" current Roman months end 2 Quintilis; "eight and a half" would end 16 June—mean, 24 June=10 April Julian), and sails for Syria (say) 10 April. The Roman headquarters in Syria were then at Damascus, where he would arrive about 20 April. After quickly settling the affairs of that province and of Judæa, he returned to the coast, and *sailed* thence (*Ant.* xiv. 9, 1)—probably from Sidon* to Cilicia, and reaching Zela in Cappadocia on 2 August (16 May Julian), won that victory over Pharnaces King of the Cimmerian Bosporus of which he wrote laconically: "*Veni, vidi, vici*," and returned to Rome before the expiry of his second dictatorship in September of the old calendar. His departure from Syria must have been about, and could not have been before, 28 April Julian. Antipater reaches Jerusalem about 7 May, and, after making known and acting upon Cæsar's decrees, sets about building up the walls of Jerusalem, a work of great

* Cæsar's decrees in favour of Hyrcanus were sent to Sidon, Tyre, and Askelon; query Askelon, because there Antipater came to his assistance with reinforcements the previous autumn; Tyre, because Cæsar landed at Tyre when coming from Egypt to Syria (? and was there met by Antipater, who may have received notice from the Roman troops marching in advance to Pontus); Sidon, because Cæsar sailed thence, being accompanied thus far by Antipater? (*Ant.* xiv. 10, 2, 3).

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magnitude and military importance, requiring his presence in the city for some months, as would also the feast of Pentecost (20 May) and the despatch of an embassy to Rome in the end of August (*Ant.* xiv. 10, 1). He then makes a progress in force through Judæa and Galilee, pacifying the people and enjoining submission to Cæsar's will. On his return, *and after seeing that Hyrcanus had no capacity for ruling*, he makes first Phasael and afterwards Herod governors, as we have described, but all this with caution, and great decency and show of respect toward the king. It thus seems very unlikely that Herod's appointment could date before January—March, 46; but the events during the rest of that Roman year (in which Sextus Cæsar was slain), rapid though they were, preclude a later date than March Julian (=May of the old calendar).* Now if Herod, say in February, 46, was 25 years complete, he would be 70 complete in February, B.C. 1; if only 24 complete (to which the phrase "very young" used of a man of Herod's genius and energy better applies), he would be 70 complete in February, A.D. 1: a mean between these would give August, B.C. 1. Any earlier date than B.C. 1 is impossible.

Josephus tells us that Herod, *some months* after the condemnation of his son Antipater before Varus, fell ill, and made a will bequeathing the kingdom to his youngest son Antipas, and that he was then "about the 70th year of his age" (*Ant.* xvii. 6, 1). In many other places, and even several years before this, his *great age* is alluded to (*Ant.* xvi. 8, 1), and hence we cannot deem him less than 70 complete at this time, which was but a few months before his death. After Antipater's condemnation, Herod had *twice* sent letters and ambassadors to Cæsar, and awaited his judgment. Meanwhile arose that sedition of the Jews concerning the golden eagle which Herod had illegally erected over the great gate of the Temple. Stirred to patriotism by the eloquent and inciting lectures of the rabbis Judas and Matthias, a band of young men tore down the eagle in open day, but were caught by Herod and sent to Jericho for trial. When Herod went thither, they were condemned and barbarously put to death, "*and the same night there was an eclipse of the moon.*" This eclipse has been strangely supposed, since the time of Petavius, to be that of 12-13 March, B.C. 4, an entirely impossible date. The foregoing considerations show that it could not have been before B.C. 1. In that year two eclipses occurred: one on 9-10 January, and the other on the evening of 29 December. The latter suits all the circumstances best; and the death

* A consideration of the movements of Cæcilius Bassus, who had Sextus Cæsar assassinated, and seized his command, seem to show that that act happened after 25 September Julian: Herod's doings in the previous six to nine months, first as governor of Galilee and then as Roman general of Cœle-Syria and Samaria, were of extraordinary vigour and rapidity, and could not be spread over a longer period than one spring and summer.

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of Herod may have followed *early in February*, A.D. 1. Herod's departure to Jericho at this time is rationally explained by the weather having probably become intensely cold, as it usually does in Jerusalem in December. The mean temperature at Jericho, in every month, is *not less* than 19° F. higher: in Herod's state of health, he would certainly not have gone to tropical Jericho except in the winter season. And the attempt of the young men to cleanse the Temple would very naturally take action just before the Feast of Dedication, 25 Chisleu (in B.C. 1, about 11 December), that being the anniversary of its cleansing by Judas Maccabæus B.C. 165. It is evident from the large number implicated (perhaps 100 or more, for many escaped), that all was prepared beforehand, and the approach of that feast would of itself (without the false report of Herod's death) have furnished a fitting occasion. Herod's disease had evidently already assumed a very serious form, and when he had called the principal men to Jericho to the trial, and gone thither himself, he could not stand, and had to address them lying on a couch. After this he grew rapidly worse, and could not have survived many weeks

Now Herod never returned to Jerusalem: it is evident, therefore, that the Nativity at Bethlehem, presentation in the Temple, visit of the Magi to Jerusalem, and to Bethlehem, Herod's waiting for their return, and the slaughter of the innocents, were already past, and hence the Nativity had taken place *some months* before the end of December. [The census of S. Luke was doubtless made by Cyrenius (*Publius Sulpicius Quirinus*) in B.C. 1, when he was in Syria, as rector of Caius Cæsar whom Augustus had set over the East, and as part of the mission entrusted to that prince.] If the Magi arrived on the back of the arrest of the conspirators, no doubt Herod and all Jerusalem would be "troubled" by their question, and the massacre of the infants would thus acquire a fuller explanation. Arriving in Jerusalem in the middle of December, they may have left Babylon (?) in the end of September (for they would travel with haste), as soon as the star appeared. Now on 2 October Julian (= our 29 September), B.C. 1, occurred the equinoctial full-moon, which marks the eve of the Feast of Tabernacles on 15 Tisri, to which the language of John i. 14: "The Word was made flesh, and *tabernacled* among us" fitly applies. So Rev. W. B. Galloway; who also considers that the traditional Feast of St. Michael and All Angels on 29 September, N.S., commemorates the same event.

It is generally assumed that Josephus counts the 37 years of Herod's reign from B.C. 40, when he was at Rome and was (unexpectedly) *designated* to the throne by Antony and Octavian. But no events in his reign are reckoned from that point: all are counted from his actual installation as king after the capture of Jerusalem above

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three years later by the aid of Sossius' legions, about 23 June, B.C. 37 (23 Sivan), from which time to February, A.D. 1, there are nearly 37 years. This was the date of the capture of the city; but, as Mr. Galloway shows from Scaliger, the actual beginning of the reign would fall about a month later, in the next Olympic year, which began at the full moon after the summer solstice. The death of Antigonus, from whence 34 years are reckoned, did not occur at that time; for he was put in bonds and carried to Antony by Sossius *when he had satisfied himself and his soldiers with all the plunder obtainable*. Nor did Antony *then* put him to death, but kept him in order that he might grace his expected triumph. This kept Herod in fear, for as long as Antigonus lived, a strong party would continue loyal to him as their legitimate king. He therefore slew those of that party whom he could lay hands on, and by honours and presents sought to attach his own friends more strongly to him; and his money failing, he turned all his ornaments into cash and sent it to Antony, with the object of getting Antigonus slain. But Josephus does not say that he succeeded; for it was only on account of fresh seditions arising in his behalf, and on finding that the Jews could in no wise be brought to be quiet while their prince lived, that Antony resolved, not without much reluctance, to behead him at Antioch. This might be early in B.C. 34, or 34 years before Herod's death.

Let us try the Nativity date 29 September, B.C. 1, by another test. The Talmud preserves a tradition that the Temple was destroyed (in A.D. 70) on the 9th day of Ab, just as the priests of the course of Jehoiarib were about to commence their (weekly) duties. Taking the relays of service as *weekly* (*Jos. Ant.* vii. 14, 7), the 24 courses would in 1 Julian year circulate twice, leaving 4 weeks and $1\frac{1}{4}$ day over; in 6 years the 4 weeks' epact would amount to 1 hieratic cycle, and the $1\frac{1}{4}$ day to an epact of $7\frac{1}{2}$ days; which latter, in 72 years, would become ($7\frac{1}{2} \times 12 =$) 90 days. Hence 72 years before A.D. 70, or in B.C. 3, the cycle would commence 90 days *later*. The 8th Ab, in A.D. 70, appears to have ended on the evening of Saturday, 4 August. The relays doubtless changed at the close of each week, and this date suits the lunar Judaic reckoning from 1 Nisan as falling on 1 April of that year, the second day after conjunction. Ninety days, then, after 4 August B.C. 3, gives Saturday, 2 November, for the completion of a cycle. Advancing one cycle, or 24 weeks, we come to Saturday, 19 April, B.C. 2. As Zacharias belonged to the eighth course (Abijah), his duties would expire 8 weeks later, on Saturday, 14 June, and he might reach home the next day. But we cannot date the conception of Elisabeth from his arrival. Till that time barren, both she and her husband "well stricken in years," and he now stricken dumb and under the powerful impression of an awe-inspiring vision, and possibly

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(as Daniel was) sick for certain days, some interval seems necessary, and this is apparently implied by the phrase "*After those days*" in Luke i. 24, when, we are told, "Elisabeth conceived, and hid herself five months," &c. . . . "And in the sixth month . . . Gabriel was sent to . . . Mary" (verses 26, 27, 36). The normal period of gestation (which is often exceeded) is 40 weeks; if we take 40 weeks from, say, 12 July, we get 17 April, B.C. 1, for the birth of John Baptist, and 24 weeks thence (*or one hieratic cycle*) brings us to 2 October (= 29 September, N.S.), for the birth of Christ. That the birth of Christ should be separated from that of his forerunner by one priestly cycle is not inappropriate to Christ's priestly office and John's priestly descent.

Those who place Herod's death in March B.C. 4, are strangely oblivious of his son Antipater's trial *before Varus*, which took place at least a year before. For C. Sentius Saturninus was president of Syria for 5 years, from B.C. 7 to 3 inclusive, and Quinctilius Varus succeeded him B.C. 2. Antipater went to Rome in the end of B.C. 3, and was absent above a year. When he returned, early in B.C. 1, Varus was at Jerusalem, and in the ensuing trial acted as Herod's assessor. His sudden departure to Antioch the next day, is shown by Rev. Mr. Galloway to have been most probably connected with the mission of Caius Cæsar, whose rector Quirinus was furnished with large powers over Syria.

There remains the apparent difficulty of reconciling our late date for Herod's death with the nine or ten years assigned by Josephus to Archelaus' reign. In *Wars* ii. 7, 3, Josephus dismisses this whole reign (after confirmation by Cæsar) in these words: "And now Archelaus took possession of his ethnarchy, and used not the Jews only, but the Samaritans also, barbarously;" and definitely adds: "In the ninth year of his government he was *banished* to Vienna, a city of Gaul." "In a dream before this Archelaus saw *nine* ears of corn devoured by oxen" *(Wars)*. The *Antiquities* say *ten* ears of corn, and that in the *tenth* year of his government he was *accused* before Cæsar. This statement seems inaccurate; for after this accusation *at Rome* (in Archelaus' absence), Cæsar sent that prince's steward (then at Rome) to Judæa, to bring the accused to him; and only after his personal trial and defence before Augustus, was sentence given against him and carried out. *Many months* must have elapsed between accusation and condemnation—a whole year probably between the departure of the accusers from Judæa and Samaria, and the giving of sentence; yet the *Antiquities* read as if these accusers had set out for Rome in the 10th year of Archelaus, which would imply an *eleventh* year before Cæsar's decision which alone ended his reign! Now if Herod died in Feb. A.D. 1, Archelaus' first year, according to the usual rabbinical computation, had *ended* 1 Nisan of that year, and his eighth year 1 Nisan A.D. 8; so that he may have left Judæa at Cæsar's summons in the

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end, or even the autumn of A.D. 7, while his trial and condemnation, coming after 1 Nisan A.D. 8, fell into his ninth year. Sailing late in autumn, at the beginning of the "*mare clausum*," it is not likely he would reach Rome till the spring (*vide* Herod's, Paul's, and Josephus' voyages in like circumstances). Even a *tenth* year may be got if we suppose that Cæsar, to mark his displeasure or contempt, kept Archelaus and his accusers waiting at Rome a whole year before hearing them. In appointing Archelaus ethnarch, Cæsar had enjoined him to use his authority with moderation (*Ant.* 17, 13, 2). Hence, in all likelihood, on receiving fresh accusations from both Jews and Samaritians, he had resolved in his own mind to depose him. This seems confirmed by his disdaining to *write* to the King, and merely sending his steward to fetch him. *(Ibid.)* The appointment of Quirinus to Syria with orders to make a census there, was in no way dependent on this decision, and no doubt preceded it in date; but Quirinus' departure about this time led to the sending of Coponius with him to be procurator over the Jews. The census (taxings *pl.*) were *made*, or commenced, in the 37th year after Actium, *i.e.*, between 2 Sep., 6, and 2 Sep., 7, but evidently, and necessarily, extended into A.D. 8,* a period represented by the *second* high-priesthood of Joazer (restored by the multitude after Archelaus' departure, and deposed by Quirinus after the taxings were ended). The fact that Coponius had only two successors in office (M. Ambivius and Annius Rufus), before the death of Augustus, A.D. 14, accords well with this late date: the longer governments following under Tiberius, are expressly attributed to that emperor's dilatory policy. After Annius Rufus, Valerius Gratus ruled 11 years, and Pontius Pilate 10 years—both probably somewhat in excess of these terms; Pilate, ordered by Vitellius to go to Rome, having only reached that city after the death of Tiberius on 16 March, 37 (though he must have sailed from Cæsaræa the previous autumn).

Another line of enquiry leads us to connect the date of the Nativity with that of Christ's Baptism, and of His first Passover (John ii. 13-30). Some modern authors very weakly quote certain patristic writers as giving the year 29 for our Lord's Passion. Let us take Irenæus and Tertullian, both writing near the close of the 2nd century. The former says Christ was born "about the 41st year of the reign of Augustus." Tertullian has a nearly equivalent statement: "Videbimus quoniam quadragesimo et primo [a mistake for 'quod trigesimo et primo'] anno imperii Augusti, *quo post mortem Cleopatræ imperavit* nascitur Christus. Et supervixit idem Augustus ex quo nascitur

* The census which David took in Israel, of the fighting men only, occupied nine months and twenty days, and was then incomplete (2 Sam. xxiv. 8; 1 Chron. xxi. 6; xxvii. 24); much rather would that of all Syria, begun A.D. 7, extend well into the following year.

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Christus annis XV.; *et erunt reliqua tempora annorum in diem nativitatis Christi anni XLI.*" He had previously said that Augustus' whole reign was LVI. years. He does not give this as an estimate of that reign peculiar to himself; hence Irenaeus, who quotes the same 41st year of the Nativity, probably used the same estimate, and arrived at the number 41 in the same way. Tertullian explains his own method, which simply follows St. Luke's statements (iii. 1 and 23), that John began to preach in the 15th of Tiberius, and that our Lord was about 30 when baptised by him. Subtracting 15 from 30 he gets a remainder of 15, which he deducts from Augustus' 56 years, leaving 41! This is a rough and ready method indeed, and implies in itself no more knowledge of the date of the Nativity than St. Luke gives us. There is no reason to suppose that Irenæus gets his "41st year" in any other way. But from the same data we may get a slightly different answer. The word of the Lord came to John in the 15th of Tiberius, and no doubt after the rigour of winter was over---say, in April A.D. 29. Some months must have elapsed before the baptism of Jesus: (1) because John's fame had spread throughout all Judæa and Peræa and Galilee, and multitudes from all those parts had flocked to his preaching; (2) because the call to the prophetic office doubtless came to John and to his Master at the same age; which, from St. Luke's language (ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος), naturally translated, and as understood by Irenæus and Eusebius, speaking the Greek language, and by eminent scholars of later times, means that Jesus was *entering his 30th* year, or was 29 complete. This clearly gives Sept. B.C. 1 for the Nativity. And Irenæus should have said "in the 43rd (not 'about the 41st') year of Augustus;" for he appears to have reckoned from Octavian's first consulate, beginning 19 Aug, B.C. 43, *exactly* 56 *years* before his death on 19 Aug., A.D. 14. *It is quite evident*, moreover, that Tertullian, and indeed all the Fathers, counted the years of Tiberius, from Augustus' death, since they make his 15th current when Rubellius and Fufius Geminus were consuls, *i.e.*, in A.D. 29. That Tertullian and some others assigned *the same year* (but hesitatingly), for both the Baptism and Passion, arose, it is well known, from a mistaken interpretation of the "acceptable year" of Isaiah lxi. 1, as if that required Christ's whole ministry to be compressed into the space of one year; a notion from which Origen and others expressly departed. To assign A.D. 29, or 30, then, for our Lord's Passion *is simply a mistake*, and one which should not be followed by any modern writer. And there is *no ground* for the supposition that St. Luke counts the years of Tiberius from A.D. 12, or from any other point than the death of Augustus, 19 Aug. A.D. 14. "Clemens Alexandrinus says, indeed, that some there were who reckoned the reign of Tiberius at 26 years and some months. But there is no writing extant to support this reckoning of his regnal

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years from before Augustus' death, which is negatived by all early writers known, both Pagan and Christian."

At Christ's first Passover (John ii. 20), the Jews said: "Forty and six years was this temple in building." Now Herod, in the 18th year of his reign (August B.C. 20 to August B.C. 19), announced his intention to rebuild the Temple. But, far from beginning to build at that time, he did not even pull down any part of the old buildings, until everything was got ready for erecting the new ones. The preparation of plans for such a magnificent work would take a long time. Moreover, Herod "prepared a thousand wagons to carry stones, selected 10,000 most skilful workmen, and 1000 priests, *and had some of them taught the art of stone-cutters, and others of carpenters*, and *then* began to build, but this not until everything was well prepared for the work." * Can anyone imagine that these preparations would take *less* than two years? If Herod's first announcement was made at the Passover of B C. 19, it is surely reasonable to say that building could not commence before Passover B.C. 17; from whence to A.D. 30 are exactly 46 years. Such dates as A.D. 26 or 27 cannot possibly be squared with an interval of 46 years. In *Wars* i. 21, 1, Josephus very briefly alludes to Herod's re-edification of the Temple, which he assigns to the King's *16th* year. If this, in an account otherwise inaccurate (for there is no mention of the great preparations before building), be not simply a mistake, it is possibly taken from a history in which Herod's regnal years are counted from the death (not dethronement) of Antigonus, as many Jews might naturally do, owning a prince of their own race as long as he lived; and would thus indicate an interval of over two years between the taking of Jerusalem, June, B.C. 37, and the death of the last of the Asmonæans.

Sir Isaac Newton was of opinion that *five* Passovers are clearly intimated in the gospel narratives, and on that ground he places the Passion in A.D. 34, but postpones the Passover of that year (unnecessarily, as we venture to think) to 22 April. The preceding full moon, on *Thursday*, 25 March, the day after the equinox, may have been the Paschal moon, and this *very early* occurrence agrees well with John xix. 18 and 25, where the *cold* is emphatically alluded to. In the Church Calendar, accordingly, 27 March is Resurrectio Dominica; and 25 March, which ought to be Crucifixio Dominica, is erroneously named Annunciatio Dominica, through mistaking the true Annunciation (or *Incarnation* of our Lord) on 25 December B.C. 2, for the date of the Nativity, and thus carrying back the Annunciation nine months

* David prepared during many years for the building of the Temple, and gave Solomon his dying injunction to proceed zealously with the work; yet Solomon only began to build in his 4th year, and the Temple was finished 7½ years thereafter. But no one thinks of including his or his father's previous years of preparation in the time assigned to the building.

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earlier, to 25 March! (From 25 December, B.C. 2, to 29 September, B.C. 1, inclusive, the interval is exactly 280 days, or 40 weeks, the normal period of gestation).

Tertullian, and Augustine of Hippo, date the Passion on the 8th day before the Kalends of April, *i.e.*, 25 *March;* Lactantius, on the 10th, and Epiphanius on the 12th (23 and 21 March); the Chronicon Paschale, in March. It may be interesting to note that by the new moon of 9 March, 34 (from which 1 Nisan was reckoned to begin at sunset on Wednesday, 10 March), the sun was *eclipsed* at 4 a.m. [*L'Art de Vérifier les Dates.*]

As Rev. Mr. Galloway, has pointed out, the 29th September, to which, with him, we have assigned the Nativity, coincides with the traditional Feast of St. Michael and All Angels, which probably commemorates the Birth of our Lord.

Finally, we may note that the period of 33 years and 7 months, or rather 33·6 tropical years, suggested by the Rev. Dr. Grattan Guinness as the true length of Christ's earthly life (and as being connected with the great periods of prophecy—$33{\cdot}6 \times 75 = 840 \times 3 = 2520$) is brought out approximately by taking the interval from Saturday, 29 September, N.S., to Thursday, 6 May, Julian, A.D. 34; but may come out exactly if the Nativity be placed four days earlier, on 10 Tisri, the great day of Atonement, corresponding to 25 September, N.S., B.C. 1. May 15 is the traditional Church Calendar date of Pentecost, the first "Whit-Sunday," when our Lord, having ascended to His Father, sent forth upon His Church the promised baptism of the Spirit. In A.D. 34, May 15 was Saturday, not Sunday; so that apparently the date should be 16 May. We assume that the Resurrection was on Sunday, 28 March, *three* days after the Passion.

Part II. of this paper will deal with the chronology of the Book of Acts. *James Simpson.*

Edinburgh, June, 1902.

China—Moab.

REPLYING to the objection raised by E. Reep in the COVENANT PEOPLE for April, page 364, viz., "That the Chinese cannot be identified with the house of Lot" because "they ought to present Semitic characteristics"—this needs no apology; but why there should be any remarks made as to reproach of conscience or remorse, I fail to understand.

The writer seems to imply (in fact, emphatically states) that because the Chinese do not show a trace of Judah's nasal formation, or that British-Israel do not exhibit an admixture of the Celestial, that China

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cannot be descended from Moab. I maintain the identity is not unsuperable, and can be easily overcome.

Mrs. Reep has not taken up one of the points or idiosyncracies of the Chinese that I raised, but has introduced a new phase, with which I shall deal; hence there is no need for me to attempt to support my previous contentions.

The statement that there ought to be physical and mental Semitic character in the present day inhabitants of China is without foundation: I think, if our friend looks into the case in point, it will be found very, very strange if after more than two thousand years, the descendants of Moab should inherit the Jewish nose, because one of their female ancestors, Ruth, married one Boaz, a Judahite. I very much question whether even David showed any trace of that prominent member of the human body, or even of the olive-shaped eye, for there were three generations between David and his great-grandmother, Ruth. One might as well expect to find, and perhaps with more reason, that the sea, in the vicinity of the battles fought by Nelson, was red because the blood of our heroic sailors was shed there: both would certainly be obliterated by effluxion of time, because there was no continuance of the stain.

It has occurred to me that the writer may have made some error in the difference between Semitic and Shemetic. Moab was certainly Shemetic, and if China is descended from Moab, then the Chinese are of Shemetic origin; but in no case ought they or could they be Semitic.

They are certainly not of Hebrew extraction. It is passing strange that anyone well versed in British-Israel truth should make such a statement that those of Moabite or Ammonite blood should be Hebrews; it is tantamount to that of the Jews being in the wilderness, which some of our learned preachers will tell us was the case. The term Hebrew according to Eadie, means "from the other side," as Abraham *Ha Ibri*, or Abraham the passenger, or Abraham the emigrant. This name was first used and given to the descendant of Jacob in Egypt. Moab was by this time a nation of some importance, and far removed from Egypt, of which we have evidence in Numbers xiv., for they withstood Israel, or the Hebrews, on their way to Canaan, and consequently could not be classed as Hebrews: this was Israel's common or political name. The Ishmaelites were descended from Abraham, and the Edomites from Esau, Jacob's brother, but I very much question whether we have any data to call even these people Hebrews. These are very fine points, but they tell in controversy.

I also find Balaam was not an Edomite, as stated by Mrs. Reep, but a Midianite (see Numbers xxxi). It would be interesting to know the source of the information that Balaam was a renowned prophet and statesman, although it does not affect *our* subject.

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Paragraph No. 4 still attempts to uphold the idea that the Moabites were Hebrews, and there could be no material difference between them and Israel as to their physical appearance, social manners, and customs. This is purely supposition; for, as far as I know, we have no record (Scriptural) on this branch of the subject; but as to their religious difference they were far apart, for Israel worshipped the Jehovah (when not in apostacy), and the other nations around them worshipped their own gods (many). I fail to see there is no difference between the English and the Dutch; certainly the Dutch, or Boers, do not show in any of their characteristics those which pertain to Moab, as Mrs. Reep endeavoured to show some time ago in the *Banner*.

There is no warranty to suppose that the women of Moab were good looking, and for that reason to lead Israel to be enamoured with them.

The Scripture (Numbers xxv. 1), rather implies that it was a different motive that caused Israel to sin in that direction, for there is a vast difference between marriage and whoredom. The women of Moab were not good looking, because Eglon, their king, was, as described by R V., an extremely handsome man. Old Version states he was a fat man, and all fat men are not handsome, any more than that because the Chinese had a Chang they were all giants, or that the Siamese are all joined together because there were Siamese twins: the exception in these cases does not prove the rule.

The arguments in paragraphs 5, 6, 7, entirely demolish the fabric raised by E. Reep in previous parts of the objections, for the reason that what is admissible in one is not allowed in the other: for instance, the Chinese ought to present some Semitic characteristics, and not be allowed to lose some particular supposed mark; while on the other hand, Israel and Judah are permitted to have their physical diversity. Be it remembered that the promise to Moab was that they were not to change from their original, for "their taste remained in them, and their scent was not changed."

Now would it not have been contrary to the Divine order, if the Chinese had exhibited Semitic characteristics? I say most emphatically it would. E. Reep has not brought one text of Scripture to try and defeat my contention that China is Moab, and as I have based my argument on Scriptural truth, I claim that my opponents must bring the same weapon, or the duel will not be equal. If there is space to spare in any future COVENANT PEOPLE, to put into form the "many other reasons why China cannot be Moab," I shall be delighted to hold myself in battle array against the attack. I hope to reply to the other objector, M. J., in the next issue of the COVENANT PEOPLE.

C. B. Braham.

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The Ark of the Covenant Hidden at Tara.

ISRAEL had given to her three Stones—one at "Luz," and the other two at "Sinai." The one given at Luz we have safely deposited at the Minster-in-the-west, and it is the foundation of our throne on which our Kings do sit; but upon the other two stones (those given on Mount Sinai) the King of Kings was used to sit. Have we only now an earthly king, has the Heavenly King forsaken us? If not, will not the Stones be wanted in the Most Holy in the new Temple, for the same purpose as before? When we go back to Jerusalem, of course we shall take back the Coronation Stone in triumph, and place it in some specially preserved niche. But the other two Stones, what is going to be done with them? Are they going to be left out? If the Stone that our father Jacob set up is to go back in triumph, why should not the Stones that our Heavenly Father set up go back also in triumph?

Nothing is said in Scripture about Jacob's stone ever having been in the previous Temple; but this said Temple of Solomon was built especially for the "Ark of the Lord." The shrine does not exist for the casket, but the casket for the shrine. Thus the Temple was but the casket, the jewel was the Ark of the Lord.

The Shechinah glory of the Lord did not shine in the Temple till the Ark of the Lord was brought in: when that arrived, then the bright blaze of the Divine presence shone forth in its dazzling splendour. Yet in the face of all these facts is it possible that Jacob's Stone is to be honoured, and Jehovah's dishonoured? Of all the thoughtless theological imaginations this is the most astounding. Of course, as far as the general Christian is concerned, such thoughtlessness is natural. He ignores all the fundamental truths of Judah and Israel; but there is no excuse for Identity believers, their ignorance is doubly astounding. We do not assert that the Ark is at Tara, or even in existence at all, for no positive proof is in our present possession; but there is an accumulation of circumstantial evidence, that in any court of intelligent judges would be considered sufficent proof of a *primâ facie* case, and as such, is not the curious apathy of Anglo-Israel an astonishment? What explanation can be given of the fact that the subject is tabooed by some of our Identity editors and their magazines?

All that those who believe that the Ark of the Lord is hidden in the Mount at Tara, desire, is that the subject should have a patient and unbiassed investigation, and all praise is due to the Editor of THE COVENANT PEOPLE for throwing open his valuable pages to the discussion of this important subject—*pro* and *con*. Mr. McPhail's interesting lecture at Exeter Hall, and his subsequent papers upon the sub-

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ject in THE COVENANT PEOPLE, take one side of the subject, and we the other; and the two should be studied with an open Bible and unbiassed mind. Mr. McPhail believes that our Redeemer, when he came on earth in the flesh, superseded the "Ark of the Covenant," and it was cast on one side, as a woman would a piece of jewellery that had gone out of fashion. We, on the other hand, believe the Saviour came to fulfil and not destroy: at least this is what the Master said Himself, and He certainly is a better authority than some of our commentators.

The rending of the curtain in Herod's Temple, at the time of the death on the cross, is considered conclusive evidence that the Messiah did away with the Ark and all that was Mosaic; but is not this notion absolutely absurd, for the Ark of the Lord was never in Herod's Temple, and in all probabilities was thousands of miles away at the time of the crucifixion: at any rate it was safely in Jeremiah's hiding-place outside of Jerusalem. If the Saviour had desired to demolish the Ark at the time of His death, would He not have rather visited Mount Nebo or Mount Tara, in whichever the Ark may be, and there, by an earthquake, shatter the rock and expose the discarded treasure; but we have no record of any such occurrence.

We are often confronted with the statement that if the Ark was ever brought to light again, it would be an object of worship. This is equally absurd, for the Ark of the Lord was never an object of worship, and is not likely to be in the future. What our fathers worshipped was the Jehovah that sat upon the throne over and above the Ark of the Testimony in between the Cherubims. The Bible is our oracle, the same as the Ark was to our fathers, but we do not worship it, but the God it represents; and so with the Ark when it is again brought to light.

The next silly argument we often have to combat is, "That it is most dangerous to attempt to find it," because any person touching it might be struck dead, as in the case of Uzzah. This would never deter me from taking a spade to make the discovery, if I felt that I was inspired to undertake the work. The sad end of Uzzah is a proper warning to all unauthorised persons to keep an holy distance from this sacred object; but whom the Lord inspires he also protects.

The next argument against the matter unfortunately comes from within our own ranks. Many of our Identity believers are of an opinion that by discussing this question of the Ark we are damaging our cause. To such I must now be plain--the real truth is they do not like to be laughed at. The Identity itself is so astounding, that we British-Israelites have often to witness a sarcastic smile; but when to the ordinary arguments we add that of the reappearance of the Ark, the smile turns to an open laugh. Should this deter us? No, certainly not; but stimulate a thorough investigation, and, if it can be proved

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that Jehovah has discarded the Ark and its wonderful contents, it devolves upon us to ascertain the cause, and such information can have no other effect than assisting in our propaganda.

That the Ark of the Lord is deposited in the Mound at Tara, there is in our mind but little doubt. The word "Nebo," used in the Apocrypha with reference to the resting-place of the Ark, simple signifies a "mount," which mount may, for the matter of that, be situated in Arabia, Europe, or any other place; and therefore we have as much right to consider that it is in the Mount of Tara as any other mount; and if Jehovah did in reality prepare a place for Israel in these Isles of the West, and did cause that Jacob's Stone should be safely brought across the ocean, and miraculously transferred from Ireland to Scotland, and thence to that sacred spot in the Abbey, not sacred alone because it is in an Abbey, but because—a fact very little known—the very foundations of the Chapel called St. Edmund's is composed of earth brought in ships direct from the Holy City, Jerusalem, by the ancient builders. Thus Jehovah caused this Sacred Stone of Luz, with its rugged surface and hoary iron rings, to have a safe place in the very heart of his chosen city. If such be the case, is there anything astonishing that He should do the same with the much more precious Stones of Sinai? In fact it would be more than astounding if Jehovah did otherwise. This argument alone should be sufficient to convince a right-balanced mind; but we have the rust of bigoted ages to contend with, and the carelessness of modern thought. Israel is indeed more than blind; she reels with sleep, and it will require the appearance of some great sign in her midst to wake her from her slumbers. Will that be the discovery of the Ark also in her very midst?

We have spoken of accumulative corroborations that the Ark is hidden at the Mount of Tara. In our Lecture before the British-Israel Association, we pointed out the singular relationship that existed between the various measurements of the Temple, Ark, Pyramid of Egypt, and the site at Tara. These may be mere coincidences, but they are very astonishing, and we hope eventually to publish our research; but it would occupy too much space on the present occasion, even to give an outline of the facts that stand out like so many sign-posts, all pointing to Tara as the chosen spot of the Lord for the safe keeping of this, Israel's choicest treasure.

A curious point in reference to Tara is the superstitious awe with which the place is held by the natives of the district; but this of itself would perhaps pass unnoticed; but strange to say a feeling akin also prevails amongst the learned societies of Ireland, and although they have had repeated opportunities of making investigations, they have mysteriously withheld, though quite unable to assign any reason for their reticence. This to a philosophical mind would be taken as very

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strong evidence that something of an extraordinary nature was deposited at the spot. When Ireland, in the dark ages, was ransacked from north to south and east to west, it was remarkable that so prominent a place as this should have remained inviolate, although all around there is evidence that the adjacent mounds have been considerably disturbed. This surely points to a Divine hand, and is another evidence for Tara. Although we could multiply such evidence, we must satisfy ourselves by mentioning only one more. Now with the bulk of Identity believers Tara is simply celebrated as the resting-place of Jacob's Stone, or the Lia Fail, or Stone of Witness, but has it ever struck them that if the Almighty had designed that the spot should be consecrated to that sacred object, that He would have named it "Bethel" in accordance with the arrangement with Jacob when the patriarch set it up at Luz; would not this have been much more in keeping with known facts? This singularity seems to have been quite overlooked by the various writers upon the subject of the "Bethel Stone." The word Tarah signifies "The Law," and applies to that Law, or Testimony, or Covenant contained in the Ark, but never in ancient Israelitish writings is the word Tarah applied or associated with Jacob's Stone, and therefore if the site in Ireland which we Identity believers hold in such veneration, and (evidently Divinely) named Tarah, is sacred to anything, that "anything" must be the Ark of the Lord.

Walton Adams.

Reading.

The Origin of the Royal House.

*(From Colonel J. Garnier's exhaustive work, "The Ten Tribes from The Captivity until Now.")**

WE learn from the Irish traditions that, in the reign of Eochaid, the Heremhon, a certain princess, called "Tea Tephi," came to Ireland in charge of a prophet, and accompanied by a person of the name of "Simon Brug," the result of which was that the princess married Eochaid, who abandoned idolatry, changed the name of his capital to "Tara," and founded a palace for the learned, called "Mur Ollamhan." The prophet here mentioned was the Ollam Fola of Tara, the prophet and legislator of King Eochaid.

Now it would appear that the name "Tea Tephi" has no signification in Irish. It is a Hebrew word, signifying "an admirable or beautiful woman." "Ollam" is also a Hebrew word, signifying "a possessor of hidden knowledge"—that is, "a seer" or prophet; and

* Published by Messrs. Banks. [There is a great deal of valuable information in its 317 pp. We shall notice it later in detail.—Ed.]

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"Fola" is also, in all probability, derived from the Hebrew "Fla," "wonderful;" the two together meaning "wonderful seer, or prophet." "Mur Ollamhan" is also Hebrew, meaning "the House, or School, of the prophets," and "Tara" is also a nearly perfect Hebrew word—viz., "Torah," pronounced "Tawrah," meaning "The teaching of God," the name given by the Israelities to "the law of the two Tables."* The tomb also of Tea Tephi is called "Mergech," a Hebrew word meaning "a resting-place," or depository."† While the "Jodhan Moran," the name by which the chief judge of Ireland was known, is also a Hebrew word, meaning "Righteous Judge."‡

It cannot be urged on any conceivable pretence that this ancient tradition has been invented; the figure of Ollam Fola is even now to be seen, with that of Moses and other great legislators, in the Grand Hall of the Four Courts in Dublin, and considering the manifest Hebrew origin of these remarkable immigrants to Ireland, and the great similarity between the ancient Irish and the Phœnician and Hebrew languages, there is certainly the strongest grounds for accepting the interpretation which has been given to the story, which is as follows:—

God, as we have seen, had promised David that the throne of Solomon's kingdom should be established for ever. Nothing can be more absolute than these promises. "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever (2 Samuel. vii. 13-16); and again, although God said He would chasten the descendants of David if they forsook His law, yet He added, "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 that 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."§

But the most remarkable prophecy is that of Jeremiah, just at the very time that the last king of the house of David was about to go into captivity, and David's throne over the kingdom of Judah was to cease. "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne."‖

* "England the Remnant of Judah," by the Rev. F. R. G. Glover, pp. 80, 81.

† "British-Israel Truth," p. 179.

‡ "England the Remnant of Judah," by Glover, chap. v.

§ Psalm lxxxix. 33-37.

‖ Jer. xxxiii. 17, 26.

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The Coronation Stone.

(As Presented in the Monthly Magazines.)

I. From Jerrard Grant Allen's article in the *Windsor Magazine*, June, 1902:—

"Among the enormous number of accessories connected with the crowning of an English monarch, not one is more vital or important than the Coronation Stone—that rude block so much unlike the regalia proper, with all their pomp and gold and glitter. This stone, which Dean Stanley has indicated as 'the one primeval monument that binds together the whole Empire,' and about which innumerable articles and even books have been written, is one of the oldest institutions in this country to-day, and tradition goes so far as to assert that it is the very stone upon which Jacob laid his head when he 'went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.' Now, it is held by many people of learning and discretion that this is the identical stone that rests upon a kind of frame under the seat of the Coronation Chair at Westminster Abbey. It is a recognised fact that from the earliest times stones have been objects of especial veneration among superstitious people, and it is probable that our Coronation Stone is merely a sacred relic the origin of which is wrapped in mystery; on the other hand, the Jacob's stone theory has been held by so many people whose opinions are entitled to respect, that—unlikely though it appears—it cannot be summarily dismissed as a tradition too obviously absurd to merit discussion. Moreover, it is an incontrovertible fact that red sandstone like that of which it is composed is to be found in considerable quantities in certain parts of Syria.

"At this time it may, perhaps, be of interest to repeat some of the conjectures and suggestions which have been made about its origin. One account states that it went from the plains of Luz to Ireland *viâ* Egypt and Spain, and another that it was taken to Ireland direct from the shores of Asia Minor, to which it was brought from the Temple at Jerusalem, though as to how it got to Jerusalem this latter account is silent. Assuming, for the sake of argument, that it is Jacob's stone, and that it was taken from Egypt to Ireland, it must, of course, have been conveyed in the first instance from the land of Luz to Egypt. Yet there is not the slightest evidence of any kind about the stone's history from the time when Jacob laid his head upon it until the time of its arrival in Egypt.

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"We come now to the supposed history of the stone from the time that it left Egypt to its arrival in Ireland. One story tells us that on the occasion of his coronation, Eochaid, King of Dalriada, received a visit from the Egyptian princess, Tephi, accompanied by, and in the care of, an Egyptian prophet. Not only did the king accept the teaching of the prophet, but he married the princess, and they were crowned on a sacred stone brought from Egypt, which even at that date was considered to confer continuity of line to the descendants of the princess so long as they should keep the stone in their possession and should use it at their coronations.

"For the theory that the stone went to Ireland *viâ* Spain, the chief authority is Holinshed, in his 'Historie of Scotland,' though he does not once speak of it as having been taken from Egypt, but springs the stone upon us in Spain. His story is that Gathelus, son of Cecrops, being banished from Athens by his father, fled to Egypt. Here he took service for Pharaoh Horus against the Ethiopians, and so successful was he that he eventually married Pharaoh's daughter. This daughter was known as Scota. On the accession to the Egyptian throne of Pharaoh Chencres, Gathelus, taking with him his wife, children, and a number of both Greeks and Egyptians, left Egypt, and made his way to Barbary. Unable to land on this coast, he again set sail, eventually landing in a port of Spain which he called Port Gathele, and which we now know as Portugal. Having fought many battles with the Spanish, Gathelus was made king, and commanded that his followers should be called Scottishmen, after his wife Scota. After further innumerable battles with the Spanish, a treatywas concluded, and then, says Holinshed, Gathelus, 'having peace thus with his neighbours, sat upon his marble stone in Brigantia, where he administered justice to his people.' This stone, he continues, without making even the vaguest allusion to the place from which it came, was in fashion like a seat or chair, having such a fatal destiny that whereso-ever it should be found, there should Scottishmen reign and have the superior governance.

"It was Fergus who brought the stone to Scotland in the sixth century. Some have conjectured that it came with the earlier Irish settlers in the third century, but the most authentic account is that Fergus, after arriving in Scotland, sent a request to his brother Murtough, reigning in Ireland, that he might have the stone, in order to be crowned upon it.

"These facts, and more to the same purpose, recorded in authentic Irish histories, may be gathered from Giraldus, the Venerable Bede, from Harris's, Keating's, and O'Conor's histories of Ireland, and other sources equally respectable, by those who cannot reach the ancient Irish documents.

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"The earliest extant documentary allusion to the stone's Eastern origin is to be found in a paper compiled by Baldred Bisert, in 1301. The next allusion to the stone having been in Egypt seems to be by Fordun, who, about 1350, says that there are two accounts of the stone —one, that Gathelus brought it from Egypt, the other that Simon Brech, having cast anchor on the shore of Ireland, and again weighed anchor in consequence of a storm, raised with his anchor a stone of marble cut in the shape of a chair. . . . The Mohammedans, it is interesting to note, assert that Jacob's stone was brought to Jerusalem, and is preserved in the mosque where the Temple formerly stood, and that we have got hold of the wrong one!

"To come to the history of the stone in these islands. Some hundred years before Christ the stone appears in Irish history. It was called Lia Fail, or 'The Stone of Destiny,' and gave to Ireland the name of Innisfail. The Irish kings were crowned upon it, and it was highly venerated. And it is in all probability this stone which is at present in Westminster Abbey.

"But what gives it its deepest interest is the very ancient prophecy attached to it. It runs thus, translated into English:—

> "Unless the fates have faithless grown,
> And prophet's voice is vain,
> Wheree'er is found the sacred stone,
> The Scottish race shall reign."

"It must be borne in mind, that when we read of 'Scots' before the eleventh century they are the Irish, and 'the country of the Scots' is Ireland. It is, therefore, of Irish kings that the prophecy speaks. It is, perhaps, not generally known that the prophecy has been fulfilled, for Edward VII., who is so soon to be crowned upon the stone, is the representative of the ancient line of Irish kings. The steps are traced in Keating's and O'Conor's histories of Ireland. King Edward is descended from James VI. of Scotland and the first James of England. James was descended from Kenneth MacAlpine, the first King of Scotland. He was that Scottish king who, having subdued the Picts, reigned over the whole country of Albany, and gave it the Irish name of Scotland. Kenneth was descended from the line of Irish kings, through their sons, who have been named as coming to Albany from Ireland with the Scots.

"Thus the Irish line of kings came to the Scottish throne in the ninth century in the person of Kenneth MacAlpine, and ascended the English throne, and were crowned upon the Irish stone in the person of James I. If King Edward is King of England, not less, but rather more, is he the King of Ireland by a more ancient title and a longer-established right.

"It is difficult—almost impossible, indeed—to get at the origin of

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anything which goes back to such remote times as this Coronation Stone of ours, and all one can do is to put forth various theories on the subject, leaving the reader to reject or accept evidence. But there can be no doubt that to anyone who takes the trouble to look into its history, not the least interesting feature of the coming pageant will be the unobtrusive but venerable Coronation Stone."

II. From the *London Magazine* :—

"No account of the Coronation regalia is possibly complete without due mention of the ancient Coronation Chair, made for Edward I. in 1297. An oblong rough stone is placed beneath the seat, and in this chair every English Sovereign has been crowned since Edward I. The stone, called "The Stone of Destiny," has much legendary lore attached to it. It is said, in fact, to be the actual stone which Jacob used for a pillow when he slept at Bethel, and which in the early morn he set up for a pillar, and anointed with oil, the manner in which things were wont to be consecrated at that period. It was supposed in course of time to have found its way to Jerusalem, afterwards to Greece, thence to Egypt, Spain, Ireland, and Scotland. An Irish King is supposed to have been crowned upon it as early as 700 B.C., and the Kings of Scotland were crowned upon it until the year 1296. Two lines of prophecy were quoted in connection with it when it was in Scotland, to the effect that the regal power would stay or depart in accordance with the possession of the sacred stone."

The British-Israel Association.

NEWS OF THE MONTH.

London. An illuminated address has been prepared for presentation to the King on the occasion of his Coronation, and its contents will be made public in these columns next month.

Glasgow. The Northern British-Israel Council have issued their annual report, showing a very excellent year's work. Mr. Whytlaw, the President, is to be congratulated on the success attending the operations directed by the Council throughout Scotland. The energetic secretary, Mr. J. D. Reid, finds openings which, somehow, seem to be denied to workers South of the Tweed, where it is often not so easy for a layman to get hold of a pulpit. But we wish that all our associations would seize every opportunity, such as those afforded by Y.M.C.A. meetings, to introduce our subject. "Britain in the Bible" is a subject sure to interest in these days.

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Dublin. The General Secretary addressed two good meetings at St. Mark's Parochial Hall, under the chairmanship of the Rev. Chancellor Hanan. The subject of the first address was "Israel and the New Testament;" of the second, "God's Covenant with Abraham." This closes the session 1901, 1902. The next session will commence in the autumn.

Tara. The *Methodist Recorder* is much agitated about the "excavations," at Tara, thinking that so precious an "ancient monument" ought to be preserved in perpetuity against "desecration." It is evidently fear of the "Anglo-Israel craze" being proved to be no craze, that prompts the desire to stop the work of the spade. The work of the spade among the buried cities of the East has brought to light wonderful confirmations of Scripture history, and *will* one day confirm this great latter-day discovery of Israel. For the moment the time has not come. When the nation as a body is convinced, and a national commission is appointed to investigate the contents of that precious *Mergech* or "repository"—the Hill of Tara—then *we shall see.*

Bath. The General Secretary addressed two good meetings here, in the afternoon, at the rooms of the Y.W.C.A., on the "Secret of Britain's Greatness;" in the evening, at the Jubilee Hall, Broad Street, in answer to the question, "*Cui bono?*—What is the good of it." The chair was taken on each occasion by the Rev. Col. V. F. Rowe.

Bushey Heath. The Editor, being on a visit here over a Sunday, was invited to preach, and had a most attentive audience, including one C.B. All seemed glad to find their beloved King and Country have a place of their own in the Bible.

Bournemouth. At the Cairns Memorial Hall, the Rev. E. J. Kennedy (vicar of St. John's, Boscombe) presided over a lecture given by Dr. Cory, sen., on "The Two Sticks, or Standards," spoken of by Ezekiel. Citing the many instances in which men of Jewish extraction have become prominent citizens of Great Britain (*e.g.*, Disraeli, Goschen, Faudel-Phillips), the lecturer pointed out that the growing together of the two sticks has certainly begun. Some words from Col. E. Maude, Dr. Bacot, and Mr. Landseer Mackenzie brought a profitable meeting to a close.

Halifax. We congratulate Mr. Tuley, the President, and Mr. J. Heaton, Secretary, of the Halifax Association, on the excellent arrangements made for Mr. Marchant's second Yorkshire campaign, which was carried through this June. It will be fresh in the minds of our readers that his first was a great success, and the second has been like unto it. Mr. Marchant's enthusiasm is bound to infect his hearers, and in his case enthusiasm is associated with an astonishing (to objectors) promptness to lay his finger on convincing texts. Ministers do not always know their Bibles. Mr. Marchant *does.*

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Hull. Some brethren of the House of Judah are very interested both in the Royal Pedigree from David, and in any points of contact between themselves and us. Our subject is one in which Jews and Christians can work together without any feeling of division.

Peckham. Our friend, Mr. H. G. Locke, Hon. Sec. of the Camberwell, Peckham and Dulwich British-Israel Association, whose proceedings we have been glad to give full space to whenever possible, sends us a very interesting record of Mr. Idrisyn Jones' recent visit, when he told his audience *Why* he believed that "We are Israelites." All listened most attentively, and when Mr. Johnson, the Chairman, proposed a vote of thanks, it was carried with acclamation.

Crown Island. We are no longer "Sunk," the Post Office authorities having already passed, without comment, over a hundred letters and packets addressed by our more dignified name, the late designation being indeed a misnomer, referring to a state of things long past. We have had two Crown Sundays here this year, as some from a distance could not be present at the first, and with one sermon at Keyingham, an adjoining parish, and two here on the day appointed by the Archbishops for Thanksgiving for the King's Recovery, altogether eight sermons have been preached on the King and his People as having a special place in Scripture. Great interest has been evinced by visitors from day to day in the two copies of the Heraldic Chart kindly lent by Miss Rainey and Miss Rush, the latter beautifully coloured—and in the great Pedigree, showing the "Illustrious origin of the Royal House of Britain."

Notes and Queries.

THE REBUILDING OF THE TEMPLE.

To the Editor of The Covenant People.

Dear Sir,—In reading in *The Old Testament arranged in Historical and Chronological Order*, by Rev. Geo. Townsend, M.A., Prebendary of Durham, and Vicar of Northallerton (Vol. 2, p. 664, 4th Edit., 1836), I am struck by the following note on Ezra iii. 7: "unto them of Zidon, and to them of Tyre." He says:—

"We may observe here, that the Tyrians were the wealthy, commercial, maritime nation, which contributed more than any other people to the building of the first temple by Solomon. They were principally concerned also in assisting the rebuilding of the second temple under Ezra (chap. iii. 7). Is it fanciful to suppose that this nation was but a type of that more powerful, wealthy, commercial, and maritime nation, which in the latter days shall contribute to the

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rebuilding of the spiritual, and perhaps actual, temple, at the final restoration of the Jews, before the second advent of the common Head of the Church? Many coincidences of this nature have suggested themselves in proceeding through this arrangement; but they have been carefully withheld, from the apprehension that I might be indulging in a spirit of speculation, instead of that sobriety of judgment which should characterize every attempt to elucidate the Holy Scriptures."

Previously, at p. 260, in a note on Isa. xviii., he refers to Bishop Horsley's forecast (edit. 1820) of the passage calling upon the British nation to fulfil God's purpose in the restoration of Judah to Palestine, in his long disquisition extending over 75 pp. and a half. This is proof that British-Israel truth is no new-fangled idea, as some would regard it as being, but the truth of God.

I also enclose a cutting from the *Daily Express* of May 7th last, as follows:—

"ALFONSO THE RABBIT."

"Don Alfonso inherits all the vivacity of spirit and repartee for which his father was famous, Senor Salvatierra, his professor of history, frequently coming in for the smart sayings of his youthful Majesty. A few days ago the professor was telling his pupil that some of his ancestors had borne titles conferred upon them by a grateful people, such as 'The Wise,' or 'The Warlike.' 'I suppose,' said the boy king, 'they will call me 'Alfonso the Rabbit,' as I am always at the country house, where these animals abound.'"

Anent this, will it be out of place to ask—Could his young Majesty have been aware that it is most probable that the name of his country—Spain—is derived from the Rabbit? Dr. Parkhurst, in his Lexicon, descanting upon the word שפן (*Shp'n*), translated "coney" in Lev. xi. 5, and three other places, quotes Dr. Shaw's opinion, and in which he concurs, that the animal intended is the *Daman Israel* or *Israel's Lamb;* "an animal of Mount Libanus, though common in other parts of this country [Syria and Palestine] . . . As this animal bears a very considerable resemblance to the *rabbit*, with which *Spain* anciently abounded, it is not improbable that the Phœnicians might, from *Shp'n*, call the country *Shp'niah*, whence are derived its Greek, Latin, and more modern names; and accordingly, on the reverse of a medal of the emperor Adrian (given by Scheuchzer), Spain is represented as a woman sitting on the ground, with a *rabbit* squatting on her robe."

J. S. Barton.

29, *Blenheim Gardens, Willesden Green, N.W., June,* 1902.

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("OXONIAN.")

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No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

As several Subscriptions have been sent to the Rev. F. Aston, the late Financial Secretary, we would again remind our friends that the Financial Secretary is now the Rev. S. J. Deutschberger, and that Subscriptions ought to be sent to him.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

SEPTEMBER, 1902.

The Coronation of King Edward the Seventh.

ON Saturday, August 9th, King Edward VII. and his gracious Queen were crowned in the venerable Abbey at Westminster, with all the impressive pomp of a solemn consecrating ceremonial, which has its origin far away in the remote past history of this favoured kingdom. What people probably thought of the meaning of the Coronation cannot be better described than in the words of Lord Rosebery:—"It is not only that the King and the Queen are crowned, though that in itself is sufficiently notable and remarkable: it is that at that moment we consecrate our Kingdom.

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We lay our crown upon the altar, and ask the Divine sanction for our Empire, our power, and our dominion. . . . For the King is the head—representative of his people, and in performing the solemn acts at Westminster he was acting on behalf of every one of us, amid the symbols and ceremonials which have been consecrated by the usage of a thousand years."

There is in the Coronation ceremony, as it has been perfected through many centuries, a peculiarly suggestive symbolism. There is no detail of the service, as a writer in *Blackwood* has pointed out, which is not a symbol of kingly duty and honour. The anointing with oil, which carries us back to the sanctification of the Hebrew kings, is appropriate to the titular head of the Church. The venerable Archbishop anointed the King in the form of a Cross on the Crown of his Head, on his Breast, and on the Palms of both the Hands. To quote the words of the service: "As Solomon was anointed King by Zadok the priest and Nathan the prophet, so be you anointed, blessed, and consecrated King over this people, whom the Lord your God hath given you to rule and govern." Then the Spurs, with which his Majesty's heels were touched, are the emblem of Knighthood; and the Sword which the King received from the Altar is presumed to be used for the terror and punishment of evil-doers, as well as for the protection of those that do well. "With this Sword," said the Archbishop, "do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue." The *Armilla* and the Imperial Mantle typify "the Robe of Righteousness," the "Garments of Salvation," while the Orb set under the Cross is to remind the King that "the whole world is subject to the Power and Empire of Christ our Redeemer." Then the King was invested with the Ring, "the ensign of Kingly Dignity, and of the Defence of the Catholic Faith." The Sceptre with the Cross was delivered by the Archbishop into the King's Right Hand, as the "ensign of Kingly Power and Justice"; and into the King's Left Hand was placed the Sceptre with the Dove, "the Rod of Equity and Mercy"; and at each investiture the duties of the King were made manifest. Finally, the King being seated in King Edward's Chair, the Dean of Westminster brought the Crown, and the Archbishop, taking it of him, reverently placed it upon the King's Head. Thereupon the People, with loud shouts, cried God Save the King! the Peers put on their Coronets; the Trumpets sounded; and the great guns at the Tower were shot off.

Thus was Edward VII. crowned King, and solemnly consecrated to the service of his People and his Church. That he appreciated to

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the full the sanctity and impressiveness of the ceremonial, we may rest fully assured, for he has himself told his People that he looked forward to his Coronation as to one of the most solemn moments of his life. But before the Archbishop of Canterbury, the Princes of the Blood, and the Peers of the Realm made their homage to their Sovereign, the Holy Bible, taken from off the Altar, was presented to His Majesty. "Our gracious King," said the Archbishop, "we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the Royal Law; These are the living Oracles of God."

King Edward VII. was anointed and crowned in the twofold character of Priest and Warrior: henceforth, he has assured his subjects, he will dedicate all his wisdom and all his energy to the furtherance of justice and the protection of his realm. So, as the sequel to the sacrament of Kingly consecration in the Abbey Church of Westminster—the most revered spot of British dominion to all of the Chosen Race—may the King and his subjects stand in intimate relationship to one another, and perfect unity and trust be evolved between Sovereign and People.

Richard Folkard.

Notes on New Testament Chronology.

II.—The Chronology of the Book of "Acts."

THE chronology of the *Acts of the Apostles*, carried on to the close of St. Paul's ministry, embraces almost exactly the second third of the first century. The narrative in the Acts, when carefully collated with the statements of the Epistles, requires but few extraneous testimonies to enable us to fix its main events with tolerable accuracy as to date. A continuation of the very comprehensive story of his "Gospel," this second work of St. Luke was primarily designed, along with the former, to afford the Most-Excellent Theophilus a complete account of the inception, progress, and triumphs of the Evangel, from its first announcement to Zacharias the priest, down to the end of Paul's first Roman imprisonment, and the virtual close of his labours in the *East*. The narrative in the Acts moves on steadily and consistently to this very natural goal, a circumstance scarcely consistent with the supposed dual authorship of some critics. The *terminus ad quem* is a most important one. It must have meant the separation of St. Paul (final, perhaps) from most of the companions of his former journeys; and, to a large extent, his severance also from the vexing contentions with Judaising teachers about the obligations of the

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Mosaic Law, and his entrance into a new sphere of labour little influenced by such considerations, and amongst peoples free to receive the Gospel message in all its simplicity and purity. St. Luke himself, knowing that St. Paul's heart was now yearning towards the West, may have felt that his joint labours with him had come to a close, and that his own career was to end among the cultured Greeks and Romans of the East. If not so, we should almost have expected that he would have left a further record, telling of those western journeys, of whose reality and extent so many ancient writers have made mention.

The Gospel of Luke ends with the Ascension;* and Acts virtually begins from that point of time, relating at large the election of Matthias, and the events of the day of Pentecost, in chapters i. and ii. The general description in ii. 42-47 need not separate the events of chapter iii. from those of Pentecost by many days (for surely *many* days would not elapse without some miracle of healing testifying to the Apostles' gift of this power). Chapters iii. and iv. (to verse 31) occupy but *two days;* and vv. 32-37 of the latter are a general description not implying the lapse of more time than perhaps a few weeks. Similarly, vv. 11-16 of chapter v. are general, and imply rather the rapid spread of the Apostles' work, and great increase of the Church, than the lapse of much time; the rest of this chapter covers two days only, excepting the general statement in verse 42. Clearly then, the election of the seven deacons (vi. 1-6) may easily have taken place within six months from Pentecost, and the events ending with the martyrdom of Stephen, before the close of the same Julian year. That martyrdom is commemorated on 26 December; which, in the absence of a better indication, we may assume provisionally as correct. "Saul was consenting unto his death," and became a persecutor on the spot. The signal was given for the pent-up fury of the high priest and sanhedrin to vent itself, and Saul was doubtless only one of many instruments ready to their hands. A house-to-house visitation soon scattered the thousands of believers to places at a distance from Jerusalem, where they found temporary safety. Saul's zeal, finding no further victims in the Holy City, urges him to seek them in the great city of Damascus. Many of the disciples had doubtless sought refuge there; for Ananias,

* Assigned in Part I. of this Paper to Thursday, 6 May, A.D. 34. Reckoning back 33·6 mean tropical years from 3 25 a.m of that day, we reach the moment of midnight between 28 and 29 September Julian, B.C. 1 (25-26 Sept., N.S.). Now, 28 Sept. was the Day of Atonement, 10 Tisri; while 29 Sept. is the traditional Feast of St. Michael and All Angels (now fixed to the same date New Style), commemorating the first day of Christ's earthly life. We suggest this date in preference to Rev. Mr. Galloway's 29 30 Sept., N.S., and would accordingly adjust the birth of John to 13 April, B.C. 1; the Annunciation to 24 25 Dec., and the conception of Elisabeth to 8 July, B.C. 2—all of the corrected Julian Calendar. Other dates are not affected; but Pentecost (the 50th day from 16 Nisan) would, in A.D. 34, fall on 15 May, being Saturday—not Sunday, as the Church Calendar has it—though in the First Century that feast continued to be observed as a Sabbath by Jewish Christians as well as by the Jews themselves.

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before Saul's arrival, had heard of him "by many," as a persecutor. It is reasonably thought that Saul made this journey on horseback; hence it might be done, in haste, in less than a week from the time he left Jerusalem (the distance is 136 miles). Saul may therefore have reached the city by 24th January [of A.D. 35], the traditional or Church Calendar date of his conversion. The interval between 26th December and 24th January of the following year may seem too brief; but we have only to take into account the *suddenness* and *severity* of this persecution, in order to recognise that the interval not only *may* but *must* have been very short. The same argument must limit the duration of the persecution after the conversion of Saul; and those who prolong his stay in Arabia and Damascus to *three years* (founding on Galatians i. 18) must surely find it difficult to believe that, after such a harrying, any Christians at all were left alive in Judæa, Samaria, and Galilee.

But why should it be supposed that Gal. i. 18 refers to Paul's return to Damascus? His return from thence was a flight from persecution, forced and unpremeditated; and when he came to Jerusalem Barnabas brought him to "the Apostles." But the Galatian visit was made "to see Peter," and besides him he saw only "James, the Lord's brother." These two do not answer to the phrase, "*the* apostles." (See also Note A at end.)

Paul's visit to Arabia and his preaching at Damascus, taken together, may have occupied some months, but not *years*. The Arabian journey is not mentioned in Acts, but it must be supplied *in the middle of verse* 19 (chapter x.); for he could not *then* be "certain days with the disciples at Damascus," if "*immediately*" on recovering sight and strength, he "conferred not with flesh and blood." On returning from Arabia, after perhaps two or three months' absence, he continued at Damascus preaching in the *synagogues* (pl.), and with increasing power confounded the opposing Jews, proving that Jesus was indeed their Messiah. Defeated in argument, they take counsel to kill Paul, tacitly owning that their cause is a bad one which cannot be supported by fair means: but they are not in Judæa, and must, therefore, resort to the civil governor under Aretas, King of Arabia-Petræa, whom they enlist in their favour, no doubt by false charges preferred against Paul. All this implies a lapse of time which may fairly be stated at four or five months; but it is evident that Paul's powerful and unanswerable appeals could not have gone on very long (certainly not for years, or even one year) without provoking the conspiracy above noted. The power of Aretas over Damascus at this time has led some to suppose that the date of Paul's flight must have been later than the death of Tiberius Cæsar (16th March, 37), whose displeasure the Arabian king had incurred by making war against Herod Antipas. It is worth while to consider this matter attentively. In Herod's

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view, Aretas had advanced his frontier too near to Galilee, and had actually encroached upon his tetrarchy; and this was certainly some years before Paul's conversion. Perhaps this in part estranged Herod from his wife, the daughter of Aretas, for it occurred prior to Herod's advances to Herodias, the wife of Philip. But when Herod's guilty intentions became known to his wife, she made her way (unknown to him) to Petra, and revealed his treachery to her father. By this gross insult to Aretas and his daughter, the old dispute was fanned into flame, and eventually came to open war. Now, John the Baptist not being yet imprisoned (for that was not till after Herod had actually married Herodias, and John had rebuked him therefor), it does not seem possible to date this open rupture later than A.D. 32, or at the *very latest* 33; and if actual war ensued (after preparations on both sides) in 34, it must have continued into the following year as well, before the total loss of Herod's army compelled him to write to Tiberius Cæsar for redress, and that for the following reasons: Tiberius, on receipt of the information, was enraged at Aretas, and wrote to Vitellius, Legate of Syria, to make war upon him. Vitellius was at Jerusalem at the Passover of 36, and may have received Cæsar's commands at that time. Returning to Antioch he would prepare for a formidable war, and early in spring 37, would march southward to Ptolemais (*Jos. Ant.* xviii. 5, 3). From thence his troops were sent by the plain of Esdraelon, and the Jordan, while he and Herod went up to Jerusalem to the Passover. On the fourth day after their arrival, news came of the death of Tiberius, and Vitellius thereupon countermanded the advance of his army. These four days probably included the feast day, 15 Nisan (in A.D. 37 = 19th April), and as Tiberius died on the 16th March, the news had reached Jerusalem (of course chiefly by sea) in about 35 days. [See a like case in *Ant.* xviii. 8, 9.] (The movements of Vitellius and Antipas are treated more fully in Note B at end.)

It would seem, therefore, that Aretas may have been in possession of Damascus some years before the death of Tiberius, and that Paul's return from thence may quite well have been about August, A.D. 35. Those who place the Crucifixion as early as A.D. 30, must, of course, date John's imprisonment in 29 or 28, and they thus have to account for a state of war between Herod and Aretas lasting some eight or nine years! After Paul's return to Jerusalem he spent many weeks (not "15 days" merely) preaching and disputing with the Jews in that city, and throughout Judæa, and had then to flee, as forewarned in a vision. Convoyed to Cæsaræa, he sailed thence to Tarsus; but was probably shipwrecked on the voyage, the Fast being already past; and, if landed on Cyprus, might not reach Tarsus till the spring (A.D. 36) Here he abode some considerable time; and we may reasonably sup-

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pose that now it was he was inured to the hard labour of tent-making; for he must have left his early home too young (10 or 12 years old) to have served any apprenticeship to his father's (?) trade. And again, he was in honour bound to support himself, and not to burden his parents (perhaps still living), especially as he came to disappoint their hopes of his becoming a distinguished Rabbi in Jerusalem. But we may permit ourselves to hope that ere long their feelings of disappointment gave way to joy, when they were enabled to believe that the Messiah had come, and that their son was numbered among his Apostles. From Tarsus, we think, was made the first "Galatian" visit to Jerusalem, "three years" after his conversion, Judaically reckoned—say in February, 37. Perhaps Paul was wrecked in this voyage also; for he had thrice suffered shipwreck *before* being carried a prisoner to Rome. During Paul's absence from Jerusalem, of more than a year, "the churches had rest throughout all Judæa, and Galilee, and Samaria," and this welcome relief may have continued till the death of Tiberius or longer. It may not be uninteresting to quote here the words of our own British writer Gildas, referring to this very time. In that famous passage in which he plainly asserts the reception of the Gospel in Britain some time before the Boadicean war, he uses the following language: "For we certainly know that in the latter end of the reign of Tiberius Cæsar, that Sun appeared to the whole world with His glorious beams, in which time His religion was propagated without any impediment against the will of the senate, death being threatened by that prince to all that should inform against the soldiers of Christ." [Stillingfleet's translation.] If this remarkable statement is correct, and such an edict was really issued by Tiberius, say in A.D. 35, its promulgation in the province of Pilate, and tetrarchy of Antipas, in the autumn of that year would effectually stop the persecution of believers by the sanhedrin, and, unless expressly repealed by Caius, might continue to hold the Jewish Council in check throughout the reign of that prince also, whose enmity, in A.D. 39 and 40, they incurred by refusing to pay him divine honours, and to admit his statue in their Temple. The time of rest seems to have continued even into Claudius's reign, till, in A.D. 43, Herod Agrippa I., who enjoyed the friendship of Cæsar, thought to curry favour with the Jews by slaying the most prominent of the Apostles. But we are anticipating. After a very short stay in Jerusalem, Paul returned through Syria and Cilicia to Tarsus (Gal. i. 18-24). He might sail part of the way, and *again* suffer shipwreck. The sea passages from Seleucia to Cyprus, Cyprus to Perga, and Attaleia to Seleucia, are the only other occasions available, and in them Paul was accompanied by Barnabas (in two of them by John Mark also), which introduces a difficulty, especially in view of Paul's strong use of the first-person-singular throughout the argument of 2

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Cor. xi. See also the last clause of v. 25, "a day and a night *I* have been in the deep." The only subsequent occasions (before the date of 2 Corinthians) in which we find Paul on the sea, were (*a*) between Troas and Neapolis, when he was accompanied by at least three companions, Silas, Timothy, and Luke, and made the passage in two days, the first "with a straight course"; (*b*) when sent by sea from Berœa to Greece; and (*c*) when crossing from Cenchreæ to Ephesus with Aquila and Priscilla. The idea of shipwreck is excluded from (*a*) and (*c*) by reason of the presence of companions, and by the other circumstances related in Acts; (*b*) alone remains, and possibly the smaller coasting craft, in which Paul may have sailed suffered shipwreck in the narrow and squally channels between Eubœa and the mainland. But here again is the difficulty, that certain of the Berœans, we are told, conducted Paul all the way to Athens.

Paul's motive in journeying from Tarsus to Jerusalem, to see Peter, may probably have been to consult him, who first of the twelve had been commissioned to preach to Gentiles, as to the relations of these believers to the Mosaic Law; for Paul was not idle at Tarsus, and among the many converts he doubtless made in the city there may have been some Greeks (? Titus, among others) directly turned from idolatry (Acts xxvi. 18). Returning through Syria to Cilicia, he might regain his home early in April, 37, soon to hear of the death of Tiberius, and accession of Caligula to the imperial throne. In the meantime members of the scattered churches of Judæa found their way to Antioch, and there preached at first to Jews only; but others who came later spoke also to *Greeks* (Conybeare and Howson), of whom a great number believed. When tidings of this came to the Apostles in Jerusalem (early in 38), they sent Barnabas to see, and assist, the work; who, after he had laboured long among the converts, bethought him to seek the assistance of Paul, and went to Tarsus to find him. Returning to Antioch in the end of 38 (the double journey of about 250 miles, made by land, would take about a month, but Barnabas may have remained a short time at Tarsus with Paul); they continued for a whole year teaching and exhorting the disciples, who about this time began to be known in Antioch as "*Christians*." In the beginning of A.D. 40, prophets from the church at Jerusalem came to Antioch, and through one of them (Agabus) warning was given of the severe famines soon to spread over the Roman world, in the reign of Claudius Cæsar, who acceded to power 24 January, A.D. 41. About the close of this year (41) some indications of the coming scarcity having appeared, the disciples in Antioch set about collecting aid for the brethren in Judæa, and continued to gather contributions for more than a year. In the beginning of 43, Barnabas and Saul are chosen to carry the gift to Jerusalem; which they do, remaining there until after

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the Passover, and then returning with John Mark. The failure of the harvest in the second year of Claudius (*Jos. Ant.* xx. 2, 5, Note) would make the scarcity severely felt in the following winter (January, 43), when the contributions from Antioch opportunely arrived. The famine returned with still greater severity in several subsequent years (45-47); and when Paul next visited Jerusalem, with Barnabas, the Apostles appealed to them to *remember the poor*. This was, by our computation, in 47, as we shall presently see. The death of Herod Agrippa I. at Cæsaræa in December, 43, about nine months after his slaughter of James and imprisonment of Peter at the Passover, while Paul and Barnabas were at Jerusalem, is wrongly dated by many in 44. The "shows" or games which were being celebrated at Cæsaræa were in honour of Cæsar, and included *votive offerings for his safety*, implying his absence from Rome. He had gone to Britain about June, 43, where the arms of Aulus Plautius had just secured him a triumph; and returned to Rome early in January, 44. The games at Cæsaræa must have been held in December, 43, at latest; they were very probably the quadriennial return of those instituted by Herod I. upon the completion and inauguration of the city in B.C. 10 (? December), being the third year of the 192nd Olympiad (July to July, B.C. 10-9). Shortly after their return to Antioch, Barnabas and Paul were selected by the Spirit to inaugurate mission work in countries west of Syria. The coincidence in time of this great *western* departure, whose results were to be of such world-wide importance, with the providential opening up of Britain by the Roman arms, has generally been overlooked, partly owing to this mission being placed in 44 instead of 43. And, as we shall see, the falsification of the later chronology of Paul's life to the extent of several years, has prevented leading writers from seeing that Paul's own labours must have extended to Britain before he closed his career (according to his first commission, to his vision in the Temple at Jerusalem, to his own aim to preach where Christ was not already known, to his early-formed intention of going to Spain, to his experiences when in custody at Rome, as well as to the testimony of many ancient writers, who state or imply that he preached there). The duration of this first missionary journey, through Cyprus, Pamphylia, Pisidia, and Lycaonia, probably extended over more than a year, the journey alone occupying some months, and a stay of several weeks being made at several places, as Salamis, Antioch, Iconium, and perhaps at Perga (on their return) and elsewhere. The return of the Apostles to Antioch of Syria may be placed about June, 44. Here they abode a *long time* with the disciples (Acts xiv. 28), say, over two years.

The large influx of Gentiles into the Church at Antioch, which caused such joy to Paul and Barnabas, was otherwise viewed by the

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Mosaists in the Church at Jerusalem, whose chief anxiety was that these converts should be circumcised, and enjoined to keep the Law of Moses. Unwilling to be ruled by the Apostles in this matter (for they had contended with Peter himself), they not only pressed their doctrine on the Church at Jerusalem, but sent out teachers to bring other churches under the yoke. Some of these emissaries coming to Antioch about the close of the year 46, caused great trouble and dissension there, and after much disputation it was resolved that Paul and Barnabas, with certain others, should go up to Jerusalem to the apostles and elders upon this question. Visiting on their way the churches of Phœnicia and Samaria, they would reach Jerusalem in the spring of 47, and having obtained the formal decision of the apostles and elders, confirmed by the church, freeing the Gentiles finally from the burdensome enactments of the Law, they soon returned with joy to Antioch, Judas and Silas accompanying them to confirm the decrees. Supposing that they left Jerusalem after the Passover of 47 (= 30 March — 5 April) the 14th Judaic year after Paul's conversion (Gal. ii. 1), they might reach Antioch before the end of April, and Paul's departure thence with Silas, after the rupture with Barnabas, might follow early in June. Passing the Cilician Gates, after visiting the churches in Syria and Cilicia on their way, they soon came to Derbe and Lystra, where Paul found in Timothy a more faithful attendant than he had found in John Mark. After a short stay they hurried on through Phrygia and Galatia till they reached Troas, and here they were immediately called to go to Macedonia. Not resting till they reached Philippi, their experiences there, though short, were sharp and memorable; and next at Thessalonica for three Sabbath days they had evidence both of the power of the Gospel and the enmity of the Jews, who soon followed them to Berœa, compelling Paul to flee thence to the sea under the guidance of certain Berœan converts, who bring him to Athens, and return with a message to Silas and Timothy to follow with all speed. On their arrival Paul immediately sends Timothy to Thessalonica, and goes on to Corinth, Silas perhaps staying a while at Athens or returning to Macedonia, and rejoining him later (Acts xviii. 1; 1 and 2 Thess. i. 1). Arriving in Corinth early in October, 47, Paul remained there a year and six months, and sailed from Cenchreæ in March, 49, accompanied by Aquila and Priscilla, now well-instructed disciples. Anxious to get to Jerusalem by Pentecost (in 49 = 28 May), he leaves them at Ephesus, and continues the voyage to Cæsaræa, apparently without suffering any delay. Arriving in Jerusalem by Pentecost, he made no stay there, but went at once to Antioch. After a short stay he departs, say in the end of July, and passing through Cilicia and Lycaonia, he preaches in Galatia and Phrygia, and arrives at Ephesus before winter. His stay here was apparently 3 months + 2 years + a short

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though indeterminate space, ending however (Acts xix. 22; 1 Cor. xvi. 8) at Pentecost, which must have been in 52. Passing by Troas into Macedonia, he spends some time in those parts, and may have then extended his preaching as far as Illyricum: for Romans xv., written soon after, speaks of Jerusalem and Illyricum as the proximate limits in time as well as space of his preaching; bringing down his labours nearly to the time of writing. Before winter he reaches Greece, where he spends three months, returning again to Macedonia from Antioch about the beginning of March, 53.

The paschal full moon of 53 fell on 25 March, a Sunday, and the last day of unleavened bread (21 Nisan) on Saturday, 31 March. Hence, leaving Philippi on 2 April (after assembling with the church there on the evening of the first day of the week), Paul and his company came to Troas in five days, reaching that port on Saturday evening, April 7; and remaining a week there, they assembled with the church on the Sunday evening, ready to depart by ship early the next morning, April 16. It is unnecessary to follow this interesting journey in detail. Paul hasted that he might reach Jerusalem by Pentecost, and his progress as far as Patara was so rapid as to leave abundant time to do so, and even to spend a week at Tyre, and "many days" at Cæsaræa on the way. We find Paul then at Jerusalem on the day of Pentecost (May 15), and at the end of those "labours more abundant" of which he gives so touching a record in 2 Cor. xi. chapter, and which terminate in this year 53, the 13th of the reign of Claudius, as expressly stated by Eusebius, who also says that Paul preached for ten years after his first Roman imprisonment. Other corroborative notes of time may here be mentioned. Felix succeeded Cumanus as Procurator of Judæa "some time" before A.D. 52 (Tacitus Ann. xii. 54), and had previously governed Samaria concurrently with Cumanus from A.D 48. Hence, when Paul was brought before Felix in May, 53, he said truly that Felix had been for many years a judge unto that nation (for in 41 Claudius had added Judæa and Samaria to the elder Agrippa's kingdom). When Felix was accused by the Jews before Nero, he would certainly have been punished (as Josephus informs us), but for the earnest intercession of his brother Pallas, *who*, he adds, *was at that time had in the greatest honour* by Cæsar. This could not possibly have happened later than 55; for even before Claudius' funeral, in October, 54, Nero had been disgusted with Pallas's insufferable arrogance, and within a year thereafter he had dismissed him from Court, and from the high and lucrative office he had held. Pallas never recovered favour, and was put to death in 62. The events under Felix's successor, Porcius Festus, must have occupied several years: as his efforts to clear the country of armed robbers and impostors; the extensive additions made by Agrippa II. to his palace overlooking the Temple;

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the offence caused thereby to the Jews; their erection of a great wall to screen the ceremonies in the Temple from view; Agrippa's and Festus' displeasure; the Jews' embassy to Cæsar to pray that the wall might be allowed to remain; Nero's compliance procured through favour of Poppæa, who in 62 arrived at the summit of her influence and became Nero's wife. In this year (62) Festus died, and was succeeded by Albinus; before whose arrival, and after Festus' death, James, the brother of the Lord, was arraigned and put to death, contrary to Roman law, by the high-priest Ananias, the son of Ananias (Annas). Again, as to the date of Gallio's appointment to Achaia. It is uncertain whether he was Seneca's own brother, or only his friend, L. Annaeus Gallio, the grammarian. But if the former, he might become proconsul of Achaia in 49, when Seneca returned from banishment, and in the beginning of that year, for Messalina was slain in 48, and Agrippina soon after was espoused to the emperor, and obtained complete mastery of his affairs. The arrival of Aquila and Priscilla from Rome in 47 agrees with the time assigned by Suetonius for the expulsion of Jews from the city by Claudius, which he appears to place about the middle of that reign. Another note of time may be mentioned which seems to have been overlooked. In 1 Cor. xv. 6, Paul says (in proof of Christ's resurrection): "After that, he was seen of above five hundred brethren at once; *of whom the greater part remain unto this present, but some are fallen asleep.*" This very definite statement (of whose accuracy Paul must have been well assured) strictly limits the lapse of time between the Resurrection and the date at which he was writing. Now Professor Ramsay (as reported in *Bible Treasury*, 1896,) makes this interval 25 years (30—55). Conybeare and Howson date 1 Cor. in spring, 57, giving 27 years; the Marginal dates in the A.V. are 33—59, or a period of 26 years. But all of these appear to be much too long. If the dates we suggest are correct, the interval was only 18 years (April, 34, to May, 52; 1 Cor. xvi. 8). Nor do I see how "the greater part" "*οἱ πλείους*" of above 500 *brethren* (adults of all ages) *could* remain alive after 25 years, and only "some" have passed away. The "some," "*τινὲς*," seems, indeed, to imply but a comparatively small number, as if the great majority were still living. Having in view the sharp persecution to which the saints in Judæa, Samaria, and Galilee, were exposed for some months in 34 and 35, when many were severely punished, many imprisoned, and many put to death (Acts xxvi. 10, 11), and when the scattering abroad of the rest meant much privation and suffering, it does seem unlikely that after 25 years the greater part remained alive, and only "some," a decided minority, had died. Those accustomed to deal with vital statistics might be able to speak more definitely on this point, were they able to take account of the very different conditions from those of modern life, applicable to

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the case. As it is, we seem justified in saying that between two hypothetical intervals of 18, and 25 or 27 years respectively, the passage supports the shorter rather than the longer. (See Note C.)

A number of ancient authors, from the first to the sixth century, may be cited to show that Paul preached in the West as well as the East; and that in a much shorter time, he went over an even greater extent of territory Westward of Rome than Eastward: as Clemens Romanus, Irenæus, Tertullian, Origen, Eusebius, Jerome, the pseudo-Dorothæus, Theodoret, Chrysostom, Venantius Fortunatus, &c. It may be regarded as certain that the Claudia of 2 Tim. iv. 21, was a British princess, afterwards the wife of Pudens mentioned in the same verse. Paul must also have been well acquainted with Carádoc and his father Bran, who were freed from captivity in Rome *in the same year as himself* (A.D. 58). Probably he was the means of Bran's conversion, and followed him to Britain a year or two later after visiting Spain. Paul was delivered out of the mouth of the lion in order that all the Gentiles might hear. What Gentiles? Without a doubt, it was the gentilised house of Ephraim-Israel of the ten tribes, the people whom Christ came to redeem, to raise up (Isaiah xlix. 6; Amos ix. 11, 12), who had been divorced from the Mosaic Law, and were now to be gathered in Christ, and given the kingdom, as it is this day. Yes, the British and their daughter nations are the long-lost but now found nation and company of nations of Israel (not Judah), to whom God has amply fulfilled his promises made to Abraham, Isaac, and Jacob, and to their seed for ever. (See Notes D & E.)

NOTES.

A.—The Galatian visit to Jerusalem, "after three years" from his conversion, was not the same as Paul's return from Damascus, as is so generally assumed. His visit to Arabia was admittedly of short duration; and his preaching in the synagogues of Damascus on his return created an immediate stir among the Jews, having no doubt the double effect of making converts of some, and hardening and exasperating others. It is inconceivable that these latter would suffer the preaching of Paul in their Synagogues for anything like three years, or even one year. Certainly, it lasted "many days," as is implied by "synagogues" (*pl.*), of which there must have been many in Damascus, if at the same perod there were 480 in Jerusalem. But a few months at most can be allowed, before the wrath of the Jews culminated in a plot to kill him. When he escaped from this peril he returned to Jerusalem, not "to see Peter," but simply because that city had been his home for perhaps 18 or 20 years. His married sister lived there, whose house may have been the home of his youth; and to her perhaps first of all his friends, he would desire to relate the "wondrous story" of his conversion. It does not appear that he dreamt of

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seeking apostolic sanctions for his preaching, having received commission directly from the Lord: he only sought to join himself to the company of believers. But Barnabas hearing his story, and recognising his gifts, "brought him to the apostles," which surely does not mean James the Less and Peter only. Nor will "fifteen days" satisfy the "going out and in," and "speaking boldly," and "disputing with the Grecians" (in their synagogues no doubt), until they conspired to slay him: these things imply a stay in the holy city of two or three months. Moreover, Acts xxvi. 20, implies that *at this time he also preached throughout Judæa*. We cannot then well assign less than three or four months to this visit, say from July or August to October, 35.

That Paul's married sister was his senior may be presumed from her son being a young man of perhaps 20 in 53, and able to speak Greek to Claudius Lysias, when instrumental in saving Paul from assassination by the Jews: for Paul himself was described as "*νεανίας*" when over 30 (Acts vii. 58). His nephew also acted of his own motion in boldly intervening for Paul; which act may further fairly imply that he and his mother were both Christians—query, converted by Paul himself?

B.—The appointment of Lucius Vitellius (father of Vitellius, the Emperor) to Syria was in January, 35, immediately following his consulship; but apparently he was only sent to his province after the visit of the Parthian envoys to Rome, early in that year, and with full instructions to further their cause by the dethronement of Artabanus, and elevation to the throne of Phraates, and after his death which happened the same year, of Tiridates, in his stead. These operations occupied two years, and involved the moving of Vitellius' legions twice to the Euphrates. On the second occasion he was accompanied by Herod Antipas; when Artabanus, having triumphed over his enemies, was reconciled to the Emperor Tiberius. This was in the autumn of 36. Vitellius being thus engaged in the more important affairs of Parthia, could not, until the spring of 37, conduct a force against Aretas, as has been already stated. If then, this punitive expedition was stopped in its inception by the death of Tiberius, A.D. 37, how is it possible that the provoking cause of Aretas' offence, namely Herod's insult to his daughter (which took place before John Baptist's imprisonment) could have happened *nine or ten years before*, or in A.D. 28? But this is what those chronologists must maintain who place the Passion of Christ so early as A.D. 30.

C.—The note of time in 1 Cor. xv. 6, has apparently escaped the attention of chronologists. It is worthy of special attention: for there need be no doubt that Paul stated what he knew to be true—that of above 500 *brethren* who saw Christ (in Galilee, no doubt) after His resurrection, the greater number were still living when he wrote, and only "some" were fallen asleep. Those "brethren" would be all adults, but they would be of all ages above say 20 years, and, at a moderate estimate, might average 35 years. *Whitaker's Almanac*, 1892, gives a table of Expectation of Life, showing of 1,000,000 *born*, how many will survive at all ages up to 100. Two results at each age are given, based respectively on the death-rates (in Britain) 1838–54, and 1871—80. The later table shows a distinct improvement in vitality on

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the former. Now of 1,000,000 born, the survivors at the end of 35 years are:—

		564,441	and	598,860
And at the end of	*i.e.* after			
53 years	18 years	428,801	,,	446,510
60 ,,	25 ,,	356,330	,,	365,011
61 ,,	26 ,,	344,744	,,	352,071
62 ,,	27 ,,	332,789	,,	338,820

Hence it appears that of those living *aged* 35 *years*, there survive after

	By first table.	By second table.
18 years	74·20 per cent.	74·56 per cent.
25 ,,	63·13 ,,	60 95 ,,
26 ,,	61·07 ,,	58·79 ,,
27 ,,	58·96 ,,	56·58 ,,

The rather unexpected falling off in second column, after 20 years, is accounted for by the fact that the improved sanitation of 1871—80 saved the lives of a great many weakly children who would formerly have died; but these become weakly adults, and die at a comparatively early age. The bearing on our present enquiry is this: that of persons living aged 35, only three-fifths survive 25 years *with our improved sanitation*. If we consider the state of Palestine A.D. 34, we shall readily admit that expectation of life there at that time must have been *greatly* less than now. On the whole, we believe that after 18 years a *decided majority* of the Galilean disciples may have survived, but that in 25 years the greater number must have passed away.

D.—A recently published volume of the *International Critical Commentary* (T. and T. Clark), viz., Rev. Chas. Bigg on the Epistles of St. Peter and St. Jude, asserts (as we have maintained) that it is more natural to date the fourteen years of Galatians ii. 1, *from Paul's conversion*, instead of adding them to the three years of chapter i. 18, as has been the usual practice hitherto. This is a step on the way back to the older and more rational chronology of Paul's life. He also agrees with Lightfoot that the "fourteen year" visit was the one in which Paul and Barnabas were sent up from Antioch to consult the apostles; which we date in spring, 47. Paul took with him his convert Titus, whom perhaps we ought *therefore* to consider a convert of Paul's in *Antioch*, rather than in Tarsus as before suggested. The two Galatian visits were doubtless made expressly in connection with the position of Gentile converts (implied in Gal. i. 18, "to see Peter," and in ii. 2, 3); and naturally the intervening visit in aid of the sufferers from the famine, in spring, 43, is not mentioned: for Galatians deals exclusively with the question of the Gentiles. Dr. Bigg's learned criticism, if not fully orthodox, is at least reassuringly conservative. He makes Paul leave Tarsus for the schools of Jerusalem only when verging on man's estate; but this is hardly likely, as his Gentile education there would surely have prevented his developing into a fiery bigoted Pharisee in the few remaining years before his conversion; nor would it have been in accord with Jewish custom for his parents to allow him to grow up to manhood before putting him under training for his destined career

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as a rabbi. But after his conversion set him free from the trammels of the Law, and he came back to reside at Tarsus for about three years (35—38), he most probably profited by the opportunities there presented for completing his Grecian education, so necessary for his predestined work among the Gentiles.

E.—But there were Gentiles *and* Gentiles. The house of Israel—the great house of Joseph or Ephraim, consisting of ten of the thirteen tribes of Jacob, and including the vast majority of the Chosen Nation, and particularly that part of it to which the birthright and all the glorious blessings attaching to it belonged—this house of Ephraim-Israel, God's dear Son and Firstborn, had been formally and expressly gentilised seven centuries before the birth of Christ; as is clearly and unmistakably and repeatedly asserted by the prophets Isaiah, Hosea, and Jeremiah, all of whom plainly contrast this lot of Ephraim with that of Judah, and all of whom also show that far from God having therefore forsaken the house of Ephraim, He sends after them into captivity, by the mouths of these prophets, the most loving messages of reconciliation, assuring them of His unchangeable choice of them—"Fear not, Israel, for I have chosen thee and not cast thee away;" and promising them extraordinary blessings, both temporal and spiritual, in the time to come. It is strange that anyone with the Bible in his hands can imagine that *the Jews*, or house of Judah, could ever inherit a birthright and promises *which never belonged to them;* and still stranger that the whole Church has for ages been guilty of robbing the house of Israel of the blessings covenanted to them by the oath of the Almighty, which is absolutely unchangeable; and guilty further of supposing that God has changed His mind, and falsified His promise by bestowing on non-Israelitish Gentiles the blessings and functions which belong exclusively to Israel. As Christ came to confirm the promises made to the fathers, we must look for the re-covenanting of Ephraim-Israel (divorced from the Mosaic Law) as one of the first-fruits of His coming. In order to this, He fulfilled the Law, and wrought redemption for them, and to them especially was the Gospel sent through the Galilean apostles, who themselves (as well as St. Paul) were of the house of Joseph and tribe of Benjamin—that tribe who were expressly reserved to Judah for a "light" till Messiah should come, but were soon after to rejoin their own house (Zechariah xi. 14, read from v. 10). It is quite evident that *all* the epistles were written, not to Gentiles pure (though these are also dealt with) but to a people who though now Gentiles so called were once under the Law, and were really the Israel of God. All Scripture requires that the house of Israel should be *first* recovered through the Gospel, in order that they should become the means of blessing to the whole world. This is our national high calling, as leading divines are never tired of proclaiming, though they insist we are Gentiles! The kingdom of God having been taken from the Jews some time between 34 and 70 A.D., it must, *at the same time*, have been given to the *nation* bringing forth the fruits thereof—to Ephraim, the fruitful one.

James Simpson.

Edinburgh, June, 1902.

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Lessons from the Postponed Coronation.

NOW that our King is on the way to complete recovery, and the crowning of Edward VII. and Queen Alexandra is an accomplished fact, it will be good for us to consider a few lessons which we believe the Lord our God wants us to learn from the illness of King Edward, and the inevitable postponement of his Coronation. The student of the history of the British Empire must acknowledge that its people have always at the very times of national anxiety and suffering shown their best qualities, and have continually proved themselves worthy of such a great Empire. Thus, when the grave news of the illness of our King was made known, and the first moment of surprise had passed over, the nation settled down to take whatever might come with a dignity beyond reproach. But we have also shown to the world, by our anxious waiting for the bulletins from the sick-chamber, that we regard our King, not merely as a potentate, or figurehead, but as the most important part of our body, the great British Empire. And truly the King who has not gained such respect and regard of his people is to be pitied, and, if one may use such a phrase, "he has missed his vocation." A King with the greatest kingdom, yet without the love of his people, is like the sky without the sun, and the night without the stars. And now that we have suffered with him, we also rejoice that he was honoured and crowned as our King.

There are some people who unfairly accuse us of taking too much pride in our greatness, and of continually boasting of it. These people are sorry that we are the greatest nation, and they would like to see their own country become a second Spain. I refrain from calling them by their proper name. But if we are a great Empire, as thank God we are, we may and dare to be proud of our position; especially as we believe that we are holding the inheritance of our fathers. There is no need for us to try to demonstrate our greatness, for it is apparent and undisputed. Let me quote from the *Daily Chronicle*, speaking of the gathering together of our Navy, the bulwark of the Empire, for the Coronation Naval Review:—

"One feature of the Coronation festivities—and that not the least imposing—has been under the consideration of the Admiralty, and arrangements have been completed whereby the whole of his Majesty's naval forces scattered over the Seven Seas will participate in the Empire's rejoicings. In practically every port at which British men-of-war are accustomed to show the Union Jack a warship will be present on the day of the ceremony at Westminster Abbey, and at the hour fixed for the crowning of his Majesty, the great fleet at Spithead will lead off with a royal salute of twenty-one guns, which will be taken up

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at Devonport and all the other naval ports in the British Isles. The salvoes will be repeated at Gibraltar, Malta, Alexandria, and the other harbours in the Mediterranean, off the shores of the Red Sea, in the entrepots of the Indian Empire, at Hong Kong, and Sydney, on the slopes of the Pacific, and off the South American Republics. The boom of artillery will also be heard in the West Indies, at the South and West African ports, and off the shores of the Dominion of Canada. Round the whole world the sound of the Royal salutes will pass, signalising the accession of the King and Emperor of world-wide dominons. If the peoples who live on the shores of the Mediterranean are not made acquainted with the occurrence of the great ceremony of Coronation at Westminster, it will not be the fault of the Mediterranean Squadron. The demonstration which will take place in these waters will be reduplicated in other parts of the world—in Chinese waters, where forty men-of-war fly the Union Jack; in the East Indies, off the Australian Commonwealth and New Zealand, in the North Pacific, on the South-East Coast of America, off the African Continent, and where the Maple-Leaf flourishes.

It is evident that the British Fleet's part in the forthcoming rejoicings will not be the least significant, and while these men-of-war in far-distant waters are honouring the King, there will be gathered at Spithead what may be regarded as our "Home Guard," the 116 ships assembled in readiness for the review by his Majesty, and the fifteen or more foreign men-of-war representing the navies of the world. At the historic anchorage off Southsea will be seen, not the "British Fleet," but merely a portion of it, and that not the most powerful—including the Channel and Home and Cruiser Squadrons, and certain other vessels called together to add interest to the occasion. The crews of the Review Squadron will number nearly 30,000 men, and in first cost the ships stand in the nation's account books for not far short of £50,000,000. They do not represent this sum to-day, because most of them are out of date: but the gathering will be all the more suggestive and interesting on account of the various types which will be present. The vessels will range from the five square-rigged wooden sailing brigs used for training boys for the Navy, not unlike vessels of Nelson's day, to such modern leviathans as the new battleship *London*, of 15,000 tons displacement, and the armoured cruiser *Sutlej*, of 12,000 tons—both the latest work of the naval constructor, the ordnance manufacturer, and the marine engineer. The gathering will be an object-lesson in a century's progress of the greatest of the world's sea powers. Even the Royal Procession will supply contrasts, for after the new *Victoria and Albert*, which is being repainted and gilded for the Review, will come older yachts, including the *Osborne* and the *Alberta*, while the *Irene*, the official craft of the Elder Brethren of Trinity House, and the old *Enchantress*, on which the Lords of the Admiralty will entertain a large number of guests, will also be present."

In the face of such facts, we are justified in our love and pride for our own. However, it is just here that we believe the lessons to be learnt come in. It is not wrong to be exalted with our national greatness, but the sin and ungratefulness comes in when we begin to take the glory unto ourselves, and forget the author and keeper of our

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Empire, Jehovah, who has made an everlasting Covenant with our fathers. If we examine ourselves, we may admit that God has seen a little too much of self-exaltation and glorification in the desire to display our power in the Coronation procession and the naval review. It seems to us that the lessons conveyed by the illness of our King, and its inevitable consequences, are :—

(1.) Humility. This ought to be always kept in the foreground. We must never forget Him whose chosen people we are, and always be anxious and ready to acknowledge Jehovah as the giver and preserver of our national greatness. It is He who has made Israel the "chief of nations," and has placed them in an island home of their own, and has caused them to grow into a nation and company of nations. May we as an Empire, and especially as British-Israelites who have realised our true position, by our actions, as well as by our lips, sing a continual Te Deum to our God, whose special people we are.

(2.) The lesson of modesty. Because we are aware of the security of our Empire—knowing that Jehovah is its keeper—we do not need, by an arrogant and presumptuous behaviour, to increase the jealousy and enmity of other nations. That the Lord does prosper us causes them to hate us, and to desire our downfall. But we do not need to be afraid of them if we do not claim to have gotten the glory ourselves, but modestly point to Him who has made us what we are. May Hosea's words be continually on our lips :—"Neither will we say any more to the work of our hands, ye are our Gods." However, if we are certain of our cause, and have realised that we are doing God's work, we shall not fear our adversaries, for we know that Jehovah is fighting our cause. May we never forget, and may we never be ashamed to proclaim to the world, the relationship of Jehovah to our Empire, and then ours will be that peace and comfort, both in times of prosperity and adversity, which only such a position can bestow.

(3.) Our responsibility. Great privileges, great blessings, great position, are never free from obligations and responsibility. Especially those of us who have, through God's grace, realised that we are His chosen people, the house of Israel, ought always to keep before our eyes and before our nation the purpose which God had in choosing one people, the *special* seed of Abraham. Jehovah gave us greatness, wealth, power, and strength, but we must remember that these gifts are to enable us the better to show forth his praise, and to become a blessing and messengers of salvation unto all nations. The two South African Republics, which, in consequence of the successful issue of the war, have been incorporated into the British Empire, ought not only to constitute so much more territory gained towards the extension of our boundaries, but rather they ought to represent to us so much more

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opportunity received for doing good, and becoming a real blessing, materially and spiritually, to the inhabitants of that great Continent, both the white and black population. Only when Great Britain has realised this her peculiar and special calling, will she be able to cause peace and prosperity to flourish in South Africa. "A Britisher, or Englishman," said the Bishop of London the other day, "wherever he goes, and whatever he does, ought to remember three things: Firstly, that he is a Christian gentleman; secondly, that wherever he plants the Union Jack he intends to bring with it liberty, peace, and prosperity; and thirdly, teach other nations the same faith in the same Jehovah and Saviour, who has chosen him for His instrument, and who gave His Son for the salvation of the world." And I would like to add a fourth characteristic of a Briton, and of Great Britain, to the three given by the Bishop, viz., that a Briton, or Great Britain, may never hesitate to become the champion of the oppressed. When one remembers what she has done for some of them, and how she has gladly spent her millions in paying for the emancipation of the slaves, one takes courage and looks hopeful into the future, for Jehovah will again enable us to stand up boldly for justice and liberty, as soon as the time comes to take up the cause of the persecuted and suffering. But oppressed and persecuted is the condition of our poor brethren out of the house of Judah. Let us take them under the sheltering and protecting wings of our glorious and great Empire.

(4.) Another lesson, and one which at once flashed through one's mind when the news of the serious illness of the King was made known, is the all important fact of the transitoriness and uncertainty of human life. We are but pilgrims on earth, and, therefore, if we are wise we shall prepare for the departure. Let us put our trust and confidence in His mercy, and seek salvation through Jesus Christ while we have the time. Let us not trust merely in the fact, as our brethren the Jews did when refusing to believe in Jesus they said, "We be Abraham's seed. . . . Abraham is our father," but rather let us do the works of our father Abraham. The fact that we are the seed of Abraham will not save us, "for there is none other name under heaven given among men whereby we must be saved. Neither is there salvation in any other" (Acts iv. 12). Only thus shall we be always ready to meet whatever may come, for we shall be assured that all things come from Him to work together for our good.

S. J. Deutschberger.

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Gog and Antichrist.

IN the opening article on this subject, published in the January number of this year, Oxonian—our worthy Editor—translates "Antichristos" as "Christ's Antagonist," or, it may be, "Opposition Christ." With the former of these I am in agreement with Oxonian, as I consider Antichrist as being Christ's Antagonist, or the one who opposes Christ, and against whom Christ will fight. Obviously, I think, the one "who opposeth and exalteth himself above all that is called God" is rightly designated by St. Paul as that "Lawless One." Now whoever he may be that will in the future act in this manner, he will be the "Lawless One." The point at issue between us, in this discussion, is whether Gog of Ezekiel xxxviii. and xxxix. is that "Lawless One," or some subsequent Antichrist who shall arise years after Gog and his host have been overcome and destroyed by God.

Our good friend, Mr. H. H. Pain, quotes Mr. Ferrar Fenton's translation of Ezekiel xxxviii. 16, 17, and he at the same time gives his (Fenton's) explanation of what the prophet means. Dr. Aldersmith, myself, and many others understand that the question "Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them," means that he (Gog) is the one of whom the prophets have prophesied; and to us it seems the natural inference, especially when we take other circumstances connected with Ezekiel's prophecy into account. We take it as expressing an affirmative suggestion, and not in the ironical negative sense.

Mr. Fenton takes a very different view of the question, and says, "You will see in the above literal version of the Hebrew (to be found at p. 320 of THE COVENANT PEOPLE, March, 1902), that the whole force of the thought is *negative*, and is seen so in the original far more clearly than it is possible to express in English, for our tongue cannot show the ironical negative-interrogation with the fine sarcastic power of the Hebrew Nephel form of verbs."

Mr. Fenton then proceeds with his explanation thus:—"Gog is pictured brooding on plunder in the far north, and imagines he has found the moment when Israel—the British Empire, the protector of dispersed Israel—rests secure and unprepared. Gog has heard of old prophecies, and fancies he is the predestined hero of them, so makes a rush, with nations of ferocious allies, to ravage and plunder the Chosen People. But the prophet in scorching sarcasm tells him HE IS NOT THE MAN, but is for a moment allowed to invade 'Israel's lands.'"

I have no knowledge of Hebrew, and cannot, therefore, criticise Mr. Fenton's explanation, but I do say that what the prophet says in

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verses 18 and 19, to my mind, confirms our reading of the "Art thou he," and certainly opposes Mr. Fenton's.

It seems to me that it is not a question of Gog being "*for a moment* allowed to invade" the land, for verse 16 says, "It shall be in the latter days, and I (the Lord) will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Our view of this is that the Lord will bring Gog into the land, as the prophets of Israel have foretold He will do, in order that, by his destruction at the hand of the Lord, He shall be sanctified before the eyes of the heathen.

Mr. Fenton's suggestion that "Gog has heard of old prophecies, and fancies he is the predestined hero of them," seems to me very far fetched. If Gog knows anything of these prophecies, he must know the fate awaiting the "hero of them." If he knows that, he would never venture on the undertaking.

Now let us consider verses 18 and 19. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in jealousy, and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." If we turn back to Ezekiel xxxvi. 5 and 6, we read what the Lord has spoken in His jealousy and in His fury. Again let us see what is said in Haggai ii. 6, 7: "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." Is not this shaking of the "heavens, and the earth, and the sea, and the dry land," foretold by Haggai, the same as the "great shaking in the land of Israel," mentioned by Ezekiel in xxxviii. 18, 19? I cannot see how it can be argued that they are not the same. Then if, as I say, they are the same, Haggai is referring to "the time when Gog shall come against the land of Israel." But Zephaniah tells us the same thing: "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (iii. 8). Read the whole of the remainder of this wonderful chapter, and compare it with what Ezekiel writes in chapter xxxix., of what follows the destruction of Gog and his hosts, and the conclusion can only be that they are giving different accounts of the same events.

Are we to suppose that God's fierce anger, His jealousy, and indignation are to be aroused on two separate, but almost identical, occasions?

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Is the Lord going to shake the earth "So that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence [at the presence, or appearing, of the Lord Jesus Christ], and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground," as detailed by Ezekiel, "when Gog shall come against the land of Israel," and do the same thing again a second time, as Haggai describes: "Yet ONCE, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: And I will shake all nations, and the desire of all nations shall come:" (No one is prepared to say that this does not refer to the appearing of the Lord Jesus Christ.) I ask again, is this shaking, so vividly described by Ezekiel and Haggai identical, or do the descriptions refer to two separate events? If the latter, then the Lord appears twice, first when God invades the land of Israel, for His appearance is distinctly mentioned there by Ezekiel, and again when He shakes the earth, &c., as described by Haggai. Are our friends who differ from us on the Gog and Antichrist question prepared for this alternative?

Does the Lord twice sanctify Himself before the nations: first after the destruction of Gog, and again after the destruction of Antichrist? Shall I be considered irreverent if I say that I understand by "sanctify myself" to mean that the Lord will be sanctified by the fulfilment, in the destruction of Gog and his hosts, of that "which had been spoken in old time," by the Lord's "servants, the prophets of Israel, which prophesied in those days many years that" He would bring Gog against Israel? I think that I have endeavoured to show in my serial, "The Kingdom of God, &c.," in THE COVENANT PEOPLE, 1901, April No., pp. 365—371; May No., pp. 401—407; and June No., 445—450, the remarkable resemblance between the prophecies relating to Gog and those relating to Antichrist. In some cases the language is almost identical, and in others so similar—but amplified beyond what Ezekiel tell us—that it seems difficult to believe that they relate to different events. The Assyrian is to be destroyed on the mountains of Israel; Gog and his hosts are also to be destroyed on the mountains of Israel. The circumstances attending the destruction of both are identical. They are both to be destroyed by mutual slaughter, by hailstones, and fire from heaven. A terrible and destructive earthquake happens on both occasions. They are both to come up like a cloud to cover the land. Both occurrences take place in the latter days. They are both destroyed by pestilence. On both occasions the fowls of the air, and the beasts of the field, are summoned "to eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan," as described by

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Ezekiel xxxix. 18, after Gog has been destroyed; and "that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great," as described in Revelation xix. 18; and this takes place after the battle of Armageddon, admittedly when Antichrist is destroyed!

Early in the autumn of last year a book was lent to me by a friend, and an ardent supporter of our views. This book is entitled *Elpis Israel*, written by John Thomas, M.D. (Fourth Edition, Revised), published in 1878. The writer was, I believe, a great authority on prophecy amongst the Christadelphians. The work is a marvellous production, and worthy the careful study of all British-Israelites.

In chapter v. the writer deals with the prophecy of Ezekiel on Gog and his hosts, and I have extracted the following from that chapter:—

"The prophecy of Gogue commences at the events set forth in the forty-first verse of the eleventh of Daniel. In short, Ezekiel's prophecy of Gogue is an amplification of Daniel's concerning the king of the north. That these two powers are the same will be manifest from the following considerations:

(1.) "Gogue, or the Prince of Ros, is king of Meshech and Tubal, therefore he is king of the north geographically; those countries being north of the Holy Land, which, according to the covenant, extends to Amanus and the Euphrates.

(2.) "Gogue is to invade the land of Israel 'from the north parts,' and 'in the latter days,' and the king of the north is to enter into the same country at the same time; therefore, as they come against the same enemy, and at the same time, they must be one and the same power.

(3.) "The Libyans and Ethiopians belong to Gogue's army, and Daniel testifies, that 'the Libyans and Ethiopians are at the steps of the king of the north,' that is, they march among his troops.

(4.) "Hostile tidings come to Gogue from Sheba and Dedan eastward; and from 'the merchants of Tarshish, and the young lions thereof' northward: so also 'tidings out of the east and out of the north,' says Daniel, 'shall trouble the king of the north.'

(5.) "Gogue is to 'fall on the mountains of Israel,' where he and his multitudes are to be buried; so the king of the north having encamped 'between the seas in the glorious holy mountain,' the hill country, 'comes to his end' there, with 'none to help him;' and

(6.) "Gogue unexpectedly encounters the Lord God in battle on the mountains of Israel; and the king of the north contends with Michael, the great prince, who standeth up for Israel, and delivers them: they are both defeated and deprived of dominion by the same supernatural power.

"Here, then, are six particulars which clearly establish the identity of Gogue with the king of the north. The multitudes they are destined to lead into the Holy Land are the 'all nations,' which Zechariah has predicted the Lord will gather together against Jerusalem, to destroy them in battle with a small exception; and whose slain are 'the carcasses of the men that have transgressed against the Lord, whose worm shall not die, nor their fire be quenched; and who shall be an abhor-

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ring to all flesh,' who pass through 'the valley of the passengers on the east of the sea;' for the consumption of their bodies by the worm will commence while they are yet standing alive upon their feet; so that, like Antiochus Epiphanes, the stench of their consuming bodies will 'stop the noses of the passers by.'

"The prophet Ezekiel is addressed by Jehovah as the type, or representative, of Him who is to vanquish Gogue on the mountains of Israel. Hence, he says to him, '*Son of Man, set thy face against Gogue, the land of Magogue, the cheaf prince of Meshech, and Tubal, and prophecy against him.*' In this title to the prophecy, the antagonists are indicated, namely, the Son of Man on one side. and Gogue on the other. But, while it is quite clear who the Son of Man is, it is but little understood what power is represented by Gogue. It will, therefore, be my endeavour in the following pages to identify this adversary of Israel and their king; so that the reader may know which of 'the powers that be' is chosen of God to personate the serpent's head when it is crushed by the woman's seed."

I have ventured to give the foregoing somewhat long quotation because it embodies the views held by me, and those who take my view of the question. I wish to say here that my serial "The Kingdom of God," &c., already referred to, was written and published months before I ever heard of *Elpis Israel*, but it is remarkable how absolutely the writer of that book coincides with the conclusions I arrived at upon the identity of Gog and Antichrist. He also agrees with us that the earthly opponent of Gog is the British Empire and its colonies and dependencies. This power he calls "The Lion of Tarshish."

To show how completely Dr. Thomas's views accord with mine, I have ventured to quote the following. "At the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the latter days, namely, that of Gogue, and that of the Lion of Tarshish. *Gogue's will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's image. Assyria proper, Persia Asia Minor, France, Spain, Portugal. Sardinia, Naples, Lombardy, Bavaria Hungary and Greece*—countries all included in the catalogue given by Ezekiel in his prophecy of Gogue—are symbolized by the head breast, body, thighs, legs, and toes of the Image. *These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon.*" I desire to call particular attention to the two portions of this quotation which I have italicised, as they coincide absolutely with my conclusions on this subject in the serial, see THE COVENANT PEOPLE Vol. vii., pp. 366, 365, and 370.

The author of *Elpis Israel* also calls Gog the "Russo-Assyrian power," and further "He is also 'the Assyrian of the latter days, for whom Tophet is ordained of old.'" It is evident from this that he considers Gog to be Antichrist.

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Mr. Pain quotes an opinion of Mr. J. L. Dampier which he ends as follows:—"Gog comes before the last seven years; the Antichrist ends his evil career at the end of the last seven years, which also ends the great tribulation." Now this is a simple assertion without an atom of Scriptural proof. Upon what grounds is this assertion based? If it means anything at all, it means that Gog commences the seven years tribulation, and the Antichrist winds them up. It may be that I take a wrong impression of Mr. Dampier's meaning, but what I have suggested is the impression conveyed to my mind. Against this view I would point out that after Gog's hosts have been destroyed, "They that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire."

Now if Gog's destruction is at the commencement of the seven years of tribulation, and the Antichrist's destruction ends the great tribulation, then it would seem that just as Israel had completed the clearing up of Gog's remains, and the land has been cleansed, then Antichrist comes on the scene to mar and destroy the land again! Perhaps this may be explained away.

Ezekiel xxxix. 8, tells us, "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." Are we to understand that the Lord God is here only speaking of the day of Gog, and the finishing up of the prophecy relating to his invasion of the land? If so, then we must understand that Ezekiel's prophecy concerning Gog is an absolutely isolated one, for if all the other prophets, where they refer to the day of the Lord, are referring to the destruction of the Antichrist, and he is not Gog, then there is no confirmation of Ezekiel's prophecy relating to Gog to be found in the Bible.

I cannot take this view, for Ezekiel refers to other prophecies in verse 17 of chapter xxxviii., and if the other prophecies relate to the Antichrist as will not be denied, they must also relate to Gog, because verse 17 says, "which prophesied in those days many years that I would bring thee (Gog) against them?" But after all, what is this "day whereof I have spoken"? And what is it that "is done"? Surely it is the completion of God's vengeance upon the heathen, that have come up in rebellion against Christ and His people Israel, and the day is the "great and terrible day of the Lord." At any rate this is my understanding of the prophecy, notwithstanding all that I have so far read to the contrary.

Douglas A. Onslow.

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Is British-Israelism opposed to the Doctrines of Christianity?

(A paper read before the British-Israel Association at Exeter Hall.)

(Continued from page 53.)

IT now remains to be said that British-Israelism is a *Spiritual* Belief. To many, that statement would appear a surprising one. And I am not at all sure that those who espouse the cause of British-Israel have done all that might have been done to bring this point about our belief into greater and clearer prominence.

But the statement finds ample justification in the following spiritual facts:—

(*a*) In the first instance, whatever is believed with regard to the temporal, physical, and material advancement of our (Israelitish) race, springs from, and is due to, "Faith" in God and His Immutable Word.

Our Lord has remarked upon three conditions of Faith. (1.) The normal condition, expressed in the simple nominative "Faith" (Mark xi. 22). (2.) A condition which is below the normal expressed in the comparative "Little Faith" (Matt. vi. 30), and (3.) a condition above the normal, expressed in (what is strictly) the superlative "Great Faith" (Luke vii. 9). If those who have Faith in God should be classified according to these conditions; or, if Faith should be measured by degrees, then the British-Israelite and his Faith must be set in the third condition, and superlative degree. For his Faith knows no "ifs" and "buts." It never supposes that God will "alter the thing which is gone out of his lips" (Ps. lxxxix. 34), but believes absolutely that "His word shall not return unto him void, but shall accomplish that which he pleases" (Isa. lv. 11). For "the Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (*Ibid.* xiv. 24).

(*b*) In the second instance, British-Israelism relies upon the atonement of Jesus Christ—that is to say, "The Blood of the Covenant"* as that which has confirmed the promises, and secured both the present and prospective—the temporal and the spiritual benefits of Israel's covenant.

(*c*) In the third instance, British-Israelism attributes to the Holy Spirit's operations (as the means to the sanctification of this people) the result that upon British-Israel has been conferred the *highest* blessings of Christianity, and the *unique* characteristic and privilege of being the Herald of the Gospel in all the world.

* Note "The Blood of *thy* Covenant"—Zech. ix. 11. Compare Heb. xiii. 20.

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(*d*) In the fourth instance, British-Israelism recognises the Grace of God as the supreme factor and first cause in the whole of the operations of the Covenant promises, both in temporal and spiritual things. British-Israel Faith, in this respect, is well expressed in the Pauline confession. "Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 9, 10).

(*e*) And in the last instance which I will name, British-Israelism anticipates the final assumption of "the kingdom" by Jesus, the Son of God, who "shall rule the earth in righteousness, and judge the peoples in equity" (Ps. xcviii. 9); the *ultimate* consequence of whose "coming to reign" shall be the expulsion of sin, of sorrow, and of death, from the world which "God so loved."*

These all denote a spiritual belief, even after the requirements of the most orthodox Christianity.

The sum of the foregoing evidence is this:—British-Israelism is a belief which recognises and asserts that God has elected a certain people, with whom he has covenanted to fulfil, in and through them, a certain purpose. The people is Israel; and the purpose is to bless the world with eternal good.

The history of this people is, therefore, the reflex of an over-ruling Providence, which is ever pursuing, with unswerving fidelity, the purpose it has decreed. If the purpose is to be attained in and through this people, then their election must be a permanent one; and, also, their election must be the most pronounced feature—and the subordinating principle—of all ethnic history.

Further, on the ground of the Divine Immutability the covenant which relates the people to the purpose can never be abrogated till the purpose is attained; and, as it is not yet attained, the covenant must still be in force and in operation. But the attainment of the purpose is to result—not from any innate moral capability of the "elect" nation (their transgressions of the moral code and their attendant penalties contradicts this possibility), but, according to the Scriptures, by virtue of the atonement of Jesus Christ, which is made effectual through the Holy Spirit, the sign, and seal, and power of the Christian Dispensation.

Now, I submit that—

In this evidence there is nothing that is inconsistent, but everything that is consistent, with those prime essentials of Christian doctrine—the Truth and Grace of God.

We have now *a question arising out* of that statement.

II. I ask, then, upon what ground is British-Israelism to be declared opposed to the doctrines of Christianity?

* Zeph. iii. 15; Rev. xxi. 4.

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(1.) Is it upon the ground that British-Israelism is a Historical Belief?

Well, what are the doctrines of Christianity, if they are not, in like sense, historical doctrines?

Is Christ less a historical personage than Abraham? Or the twelve apostles than the twelve patriarchs of Israel?

Is the institution of the Christian church any less a fact in history than the institution of the congregation of Israel?

The promulgation of the Law of Sinai is a subject of history. So is the proclamation of the Gospel of Calvary.

If we refer to the rise and progress, the development and prominence of the church of Christ in the world, we use terms which bear as much historical significance as when we apply them to the nation of Israel. And the vicissitudes of the Church, say *e.g*, in the "Dark Ages," are no less historical than the vicissitudes of Israel in the "Dark Ages" of her captivities and dispersion.

In fine, if the doctrines of Christianity are not substantiated in history, they are reduced to mere myths. But, granted the history, those doctrines admit that which is quite as materialistic as anything that is involved in British-Israel belief.

(2.) Is it upon the moral ground that the opposition of British-Israelism to Christian doctrines is found?

Again I interrogate, are not the doctrines of Christianity moral doctrines? Do they not claim to have initiated those moral operations which make for the *social* and *physical* well-being of the people? which seek to adjust and regulate the relationships of our common life to "the greatest good of the greatest number"?

Philanthropic enterprises; educational systems; humane laws; commercial honesty; social purity; and political integrity, are all referable, by common Christian consent, to the doctrines of Christianity. Yet who would speak of these things as absolute spiritualities?

That the doctrines of Christianity are spiritual *in principle* does not affect the question here. These are moral operations. Moral, that is, as viewed apart from spiritual.

Again, do not the doctrines of Christianity demand of us the recognition of the moral government of God in the dispositions of our human affairs? Do they not exhort us to regard the very vicissitudes of life as being subject to the control of an all-wise Providence? To believe that it is of God we are raised up, or cast down, straitened, or enlarged? Do they not also teach us that we have moral duties and obligations, with respect to the present material life, which are not to be evaded by an assumed ignorance which asks "Who is my neighbour"?

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Thus far, then, there is no difference, morally, between British-Israelism and Christianity. For all those moral features we have alluded to are precisely the features which—we claim—must characterise and distinguish Israel under her new Covenant. Godward, there is the ever present Providence over-ruling all her vicissitudes: cast down, raised up, dispersed, gathered, straitened, enlarged, ever guiding, and protecting, and advancing her interests. While, Manward, there is the ever constant beneficence reaching out to the fulfilment of the mission to which Israel is ordained as a medium of blessing to all mankind. Israel "shall be in the midst of many peoples as a dew from the Lord" (Micah v. 7).

(3.) Can it be upon the Scriptural ground that British-Israel belief is alleged to be in opposition to the doctrines of Christianity? But those doctrines claim to be scriptural doctrines. They rely upon the Scriptures as the Word of God; and on the revelation of the Divine Will concerning man. They rely upon the Scriptures as the "Rule of man's faith and practice." They advance the precepts of Scripture; they recommend the promises of Scripture. They accept its authority, its ethics, its history, its prophecy.

Now, these statements will stand intact, without the slightest amendment, if, for the term "doctrines of Christianity," we substitute the term "British-Israel belief."

Where, then, is even the semblance of opposition?

Perhaps it will be urged that it is in the interpretation of Scripture that the opposition manifests itself. Well, if it be a matter of creeds and tenets merely, then I grant that opposition exists. And if the objector chooses, by "the traditions of men," to make "the Word of God of none effect," then the evil of opposition must lie at his door.

But, in the matter of fundamentals, which is the crux of the question, I deny the opposition. For, the fundamentals are the same in both cases.

For example we will ask, Are the Scriptures the Word of God? Do they constitute the sole rule of man's faith and practice? Is the history they contain true history? Are the ethics pure ethics? Are the prophecies sure prophecies? Are the promises reliable promises? British-Israel belief asserts the affirmative. And, as I understand, so do the doctrines of Christianity.

These are fundamental principles. They call not for interpretation, but for unequivocal yea or nay. And British-Israelism, equally with the doctrines of Christianity, answers, Yea. On neither ground, so far, does the opposition appear, as alleged.

(4.) Now there remains the ground of *Spiritual Belief*. Let us see then if it is on this ground that British-Israelism and the doctrines of

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Christianity become opposing forces. For no doubt it is here the opposition is most insinuated.

(1.) It is a fundamental Christian doctrine that "All scripture is given by inspiration of God" (2 Tim. iii. 16). And without doubt this is spiritual doctrine. That is to say, it is alone by spiritual intuition that the holy inspiration of the word is perceived. For, as St. Paul remarks, "The natural man receiveth not the things of the Spirit of God . . . they are spiritually discerned" (1 Cor. ii. 14). And this spiritual discernment must lie at the source of all authoritative acceptation and testimony of Scripture.

If what St. Paul advances is the *test* of *spiritual doctrine*, then British-Israelism has a splendid apology. For here is laid the very foundation on which the whole fabric of British-Israelism is reared. It stakes everything upon "Thus saith the Lord." And it is in full accord with that other exponent of the same doctrine, St. Peter, who says, "Holy men of God spake as they were moved by the Holy Spirit" (2 Peter i. 21), and, therefore, they showed us things which must surely come to pass.

We will proceed upon this basis, and note next that

(2.) *The Incarnation* is a doctrine of Christianity. "The Word was made flesh and dwelt among us" (John i. 14). Concerning which British-Israel belief is well expressed in these terms, "When the fulness of the time was come, God sent forth his Son, born of woman, born under the law" (Gal. iv. 4). "For verily, he took not on him the nature of angels; but he took on him *the seed of Abraham*" (Heb. ii. 16). Thus was "God manifest in the flesh" (1 Tim. iii. 16).

(3.) *The Vicarious Atonement* of Christ is a doctrine of Christianity. "Who his own self bare our sins in his own body on the tree" (1 Peter ii. 24). British-Israelism expresses that doctrine in the language of Isaiah. "For the transgressions of *my people* was he stricken" (Isa. liii. 8).

[Ezek. xxxiv. 30 asserts, "The house of Israel are *my people*, saith the Lord."]

Did not the angel Gabriel say, "Thou shall call his name Jesus, for he shall save *his people* from their sins"? (Matt. i. 21) Wherefore, "In due time Christ died for the ungodly" (Rom. v. 6). He who was born under the law, suffering, as St. Paul declares, "To redeem them that were under the law" (Gal. iv. 5). "Blotting out the handwriting of ordinances [cf. Ex. xxxii. 16] that was against us . . . and took it out of the way, nailing it to his cross" (Col. ii. 14). Thus he suffered "the just for the unjust" [cf. Rom. viii. 3] (1 Pet. iii. 18).

W. F. G. Clatworthy.

(*To be continued*).

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The One Tribe of the Kingdom given to Rehoboam.

"THAT DAVID MY SERVANT MAY HAVE A LIGHT ALWAY BEFORE ME IN JERUSALEM" (1 KINGS XI. 32—36).

THIS promise occurs in the alternative passage appointed for the first lesson on the 9th Sunday after Trinity. The context shows the separation of the ten tribes from the house of David in consequence of the defection on the part of Solomon. This separation had been previously planned in the Infinite Mind, as we read in Ps. cxiv., "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, Israel his dominion." And now this dominion is to assert itself independently of David's house for a time. And this thing was from the Lord (1 King xii. 24).

The peculiar position which Jerusalem occupied (Josh. xv. 63; xviii. 28; Judges i. 21) between Judah and Benjamin brought about a brotherhood between these two tribes, as soon as David had made Jerusalem the Royal City, which before that time had never existed (2 Sam. ii. 9, 15, 31, &c.), this brotherhood proved so strong that the union was carried on for quite a thousand years, and was only broken in consequence of the crucifixion (Zech. xi. 14).

This adherence of the tribe of Benjamin to the Royal House was considered of such importance as to cause the Spirit of God to foretell it (Deut. xxxiii. 12). "The beloved of the Lord," meaning David, or Solomon his son, as the Hebrew of the original (compared with 2 Sam. xii. 25) clearly shows. David's own name signifies "Beloved," and the Lord especially named David's successor, "Beloved of the Lord." It was the sins of Solomon which brought about the friction. No one would ever have dreamt that Benjamin would separate from the Northern Kingdom after what had befallen the house of Saul. And yet this was appointed of God. Had Benjamin clung to Ephraim, what terrible contests would have resulted for the possession of Jerusalem. But this was just what had been providentially avoided, in order that the sanctuary might still be preserved, and the priesthood remain for a time uncorrupted. Considering the enmity of the house of Saul to the house of David, this union seems nothing less than a miracle, which, however, David brought about by choosing Jerusalem as the Royal City, and by God selecting Mount Moriah in succession to Shiloh. Then Benjamin was always associated with Ephraim and Manasseh as comrades in the field of battle. This order was to be preserved not only in the youth of the nation on their entrance into Palestine, but also in their future spiritual contest, with Christ as their leader (Ps. lxxx. 1, 2; Rev. vii. 8), and again in their old age (Ezek. xlviii. 32).

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That Benjamin, therefore, should be thus disassociated for one thousand years is truly singular. But this should call more attention to the fact. The one tribe, "a portion of the kingdom," lent to David's house for a special purpose is Benjamin, and may we not also say, in reference to this fact, that God's ways are unsearchable. For where sin abounded, there did grace much more abound. Contrast the special sin of this tribe (Judges xix., xx.), with the free grace of God, which selected this tribe for the greatest of all blessings, "The beloved of the Lord shall dwell in safety by him, the Lord shall cover him all the day long, and He shall dwell between his shoulders" (Deut. xxxiii. 12). Truly, he was "the Son of my sorrow," but God has made him "the Son of my right hand" (Gen. xxxv. 18).

But what was it Moses referred to when he thus spake of Benjamin? or, to speak more correctly, what did the Spirit mean? "The beloved of the Lord." Who is this? First David, the man after God's own heart, signifies "Beloved." He was surely beloved of the Lord, and did not God show him that this was the case after he had submitted himself to God, when the Lord laid His hand upon the child of Bathsheba, in consequence of his sin. David truly repented of his sin, and to let all the world know that God was at peace with him, he named his son, which God gave him by Bathsheba, Solomon, *Perfect Peace*. Now what did God do to show David that he was accepted? He sent by the hand of Nathan and gave Solomon the name of Jedidiah, "Beloved of the Lord"; this name forming an union of the word from which David is derived and JAH, thus cementing in David's mind his peace with his Lord.

When, therefore, the breach took place, in consequence of Solomon's idolatry, and this so soon after the promise to David of an everlasting kingdom (2 Sam. vii. 12, 13), there was a necessity to show that God's promise was not forgotten, and also that the dominion promised to Israel could not come except through David's throne. Here, now, is a problem for some wiser head than mine. The tabernacle was at Shiloh, belonging to the Northern Kingdom, but the sceptre was from Judah. When Israel sinned in the ritualistic display of the Ark of the Covenant, the Ark was removed from their custody, and brought by David into the custody of Judah, thus uniting the sceptre and sanctuary together, until Shiloh shall again come. Now who is to be the custodian of this union? Who else but "little Benjamin, their ruler" (Ps. lxviii. 27). To him was given the exalted position of the preservation alike of the throne of the Lord and the Sanctuary of our God. A portion of the kingdom, one tribe given to Judah, "that David my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there" (1 Kings xi. 32, 36). When, however, God made Jerusalem as Shiloh, and the judgment upon

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Shiloh passed upon Jerusalem, in consequence of her rejection of the Messiah, Benjamin again had the whole burden. The "Beloved of the Lord" was upon his shoulders. The "Beloved of the Lord" dwelt in safety by him, and he it is that carried the Lord Jesus Christ to the lost sheep of the house of Israel. Shiloh, He whose right the dominion was, again was brought into favour. The Kingdom of God (Benjamin, then in the midst of the Jews) was taken from the Jews, and given to a nation bringing forth the fruit thereof (Matt. xxi. 43). For were not all the disciples of our Lord, Galileans? (Acts i. 11; ii. 7; Matt. xxvi. 73, &c.), and did not Benjamin, after the return from Babylon, possess Gilead and the territories of the Canaanites even unto Zarephath, Sarepta, which locality in our Lord's time was known as Decapolis and Galilee? (Obadiah 19, 20). A partial, anticipative fulfilment by remnants of the ten-tribed kingdom, whose nucleus up to that time had been Benjamin, so we think.

Hence the appropriateness of the prophecy in Isa. ix. 1—8, fulfilled by our blessed Lord Himself, and His first mission to the twelve, Matt. x. 5—15, which confined them especially to Galilee of the Goyim, representatives of the multitude that should come. I will but prove my points from Scripture, and leave some believer to fill in the picture.

That a portion of Israel remained with Judah from the days of Solomon until the coming of the true Shiloh, is clear from Zech. xi.; that this portion was there called Israel is equally positive; that they were despised as "the poor of the flock," even as the Galileans were by the Jews (John i. 46; vii. 52; Matt. xxvi. 69, 71, 73) is evident; and that the feeling was so strong as to bring about the dissolution of the brotherhood (Zech. xi. 14). Nor is Zechariah our only witness. Micah v. 3, tells us that because the Jews struck the "Judge of Israel" with a rod upon the cheek, therefore God gave Judah up, and in consequence of this "the remnant" of his brethren returned unto "the children of Israel," from whom they had originally separated in order that they might be the witnesses for Christ. This "remnant" is called in Micah iv. 6, 7, *the halting one* (she halted when Israel went astray, she again halted when Judah went astray), and this in a passage which concerns the transference of the first dominion unto the true daughter of Zion, the Kingdom of God taken from Judah, and carried by Benjamin to Israel. In this connection and with this view read Isa. xl. 9. Zion and Jerusalem has a commission to Judah. Evidently, therefore, Judah cannot be meant when Zion or Jerusalem is addressed. Another passage is Isa. xlviii. 1, 9—12, 16—19, although the primary inference is to the deliverance from Babylon and Chaldea, the great burden of the prophecy is the redemption of Israel. Now follow on to chapter xlix., especially the paronomasia in verses 7 and 8, bearing in

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mind the despised Nazarene and the despised Galileans, to whom were they sent? To Britain! לבריתעם, phonetically, leaving out the affix ל, which means *to*, we have Britain. Let us see who it was made use of this context, and to whom? It was St. Paul (Acts xiii. 47) who describes himself as "an Israelite of the seed of Abraham, of the tribe of Benjamin" (Rom. xi. 1), raised up by God for this especial purpose, to bear His name to the children of Israel (Acts ix. 15). "Gentiles and Kings" as in Isa. xlix. 6, 7. Thus St. Paul commences his mission by addressing "Men and brethren, children of the stock of Abraham" (Acts xiii. 26). And we are warranted in assuming that either St. Paul visited Britain in the end, or sent Aristobulus; having himself imparted the Gospel to Pudens and Linus and Claudia (2 Tim. iv. 21), all four intimately connected with Britain and British Kings.

But enough! It remains now to connect Benjamin with the disciples of our blessed Lord. The warning of the overthrow of Jerusalem, by the prophet (Jeremiah vi. 1), is given to Benjamin: they are exhorted to "blow the trumpet in Tekoa." Has this to do with God devising means whereby "His banished be not expelled from him" (2 Sam. xiv. 2, 14) an allegory? "And to set up a fire in Beth-hac*kerem*." The Gospel message, carried by the power of the Holy Spirit, by men whose souls are on fire to tell out the good news, as the early Apostles were. And who were to be thus enflamed, but God's *Kerem*, His Vineyard? And so their work was to be to "the house of the Vineyard": now "the Vineyard of the Lord of Hosts is the house of Israel" (Isa. v. 7), the "lost sheep of the house of Israel," a work extending throughout this dispensation (Matt. x. 23). This warning of Jeremiah's was issued to the children of Benjamin, and precisely the same warning was given by our Lord to His disciples (Luke xxi. 20—22). If this view which is here submitted be correct, what a light does it throw upon the dealings of God with His people. How true that they are His witnesses, that He would not give His glory, Christ, to another; "The glory of thy people Israel," is also a light to the Gentiles by their means. These utterances of Moses, and Jacob even, concerning Benjamin (Deut. xxxiii. 14; Gen. xlix. 27) are not to be despised, rather the weak things of this world, and the things which were not, has He made use of, to confound the wise. Though he ravin as a wolf. "And of Benjamin, he said, The beloved of the Lord, shall dwell in safety by him, the Lord shall cover him all the day long, and He shall dwell between his shoulders." "Before Ephraim, Benjamin, and Manasseh, stir up thy strength, and come and save us!" (Ps. lxxx.)

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The British-Israel Association.

NEWS OF THE MONTH.

London. The Council of the British-Israel Association met on Wednesday, August 13th, 1902, at 5, Lombard Street, E.C., by kind invitation from T. C. Wardrop, Esq. D. A. Onslow, Esq., J.P., was in the chair. The usual business was transacted.

The following is the text of the address presented by the Council to the King on the occasion of his Coronation :—

THE BRITISH-ISRAEL ASSOCIATION TO HIS MOST EXCELLENT MAJESTY THE KING AND HER MOST GRACIOUS MAJESTY THE QUEEN.

May it please your Majesty,

The Council of the British-Israel Association desire to approach your Majesty with reverence and respect, to offer to your Majesty their sincerest congratulations upon the occasion of your assuming at the hands of the constituted authorities the Royal Crown of this Great Kingdom, it being, as we firmly believe and maintain, the Royal Crown of the House of David over the Kingdom of the House of Israel, and that your Majesty takes it as a *Direct Lineal Descendant* of King David, your august ancestor. The Council also fervently hope that the *Life of your Majesty*, and of *Her Most Gracious Majesty the Queen*, may long be spared, to enjoy in health and peace the Royal Honours to which you have succeeded, and that during *your Reign* the *Great British Empire* may continue, under your Majesty's beneficent Rule to be God's Witness and Messenger of Salvation, and Peace, and Prosperity to all the nations of the world; and that *your Reign* may witness the *Federation of the Anglo-Saxon Race* by consolidating the ties which unite the Colonies with the Mother Country, a movement which recent events have so happily inaugurated.

The Council feel assured that the Great Empire over which *you* have been called to *Reign* will, under the blessing of *Almighty God* increase in wealth, happiness, and prosperity, as well as loyalty to yourself and your Royal House, until the Lord Jesus Himself shall come to take His Kingdom and Throne, "And He shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end."

E. W. BIRD, *President.*
DOUGLAS A. ONSLOW, *Chairman.*
S. J. DEUTSCHBERGER, *Secretary.*

The British-Israel Association, 266, *Dalston Lane, London, N.E. August*, 1902.

"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."

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The British-Israel Association.

1902.

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The Journal of the British-Israel Association.

עם הברית

THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.), F.R.G.S.
General Secretary.

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London:
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Communications by writers in Canada or the United States may be sent to Miss H. M. BAINBRIDGE, care of Mrs. J. W. CHILD, The Pines, Lakewood, New Jersey.

We wish to draw the attention of our friends to the new address of Mr. ONSLOW, the Chairman of the Council. He has moved from "The Woodhouse," 5, Upper Richmond Road, Putney, S.W., and his present temporary address is 1, Burston Road, Putney, S.W.

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

As several Subscriptions have been sent to the Rev. F. Aston, the late Financial Secretary, we would again remind our friends that the Financial Secretary is now the Rev. S. J. Deutschberger, and that Subscriptions ought to be sent to him.

LECTURES.

THE FIRST LECTURE of the season will be given at Exeter Hall, Strand, W.C., on Wednesday Evening, Oct. 1st, 1902, at 7 p.m., by Rev. J. IDRISYN JONES, on "Gentile Believers as Abraham's Children." The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

OCTOBER, 1902.

Voices from the East.

I.—A SULTAN'S PRAYER.



THE Sultan of Perak, visiting England on the occasion of the Coronation, was much impressed with the greatness of our country, and expressed the pride he felt in being himself a unit of its world-wide realm. This fact alone exalted him in his own estimation over all his predecessors. After witnessing the Review of the Colonial troops, he is reported to have said :—

"These be but samples of the King's soldiers in distant lands. I saw our own people—a mere dozen or so—yet I know for how many that dozen stands. Mine is but a tiny country, while others that have

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sent men here to-day are vast. What a tremendous host do those whom we have seen this morning represent! Never since Allah first made the world hath there been so mighty a gathering! And this host is the host of my King! It is a splendid thing to think that one belongs to such an Empire—that one is part of it! None of my forbears, stowed away in their forests, enjoyed the greatness that is mine, in that I am myself a portion of something so very great!"

Mr. Hugh Clifford's article in *Blackwood*, for September, from which the above is taken, goes on to depict the Sultan's attitude in face of the shock of the postponed Coronation:—

"The blow was to us all a heavy one, but from the Sultan there came no word concerning his personal disappointment. 'It is the will of Allah,' he said simply. 'Even our King is His servant to do with what He will; and I, who am the servant of the King, can do little to aid him in his extremity. But that little I will do. To-day and to-morrow—until the danger to the King be passed—I go not forth from my dwelling. I will recite prayers for the King—to him my service is due, for to him I owe—everything!' And there I will leave him, clad simply in cotton garments, kneeling and prostrating himself upon his prayer-carpet, making earnest supplication to the King of Kings for the life of the Ruler *whose servants*, in his name, *have brought* a Malayan *people out of* the Land of *Darkness*, *and* out of the House of *Bondage*."

The words we have ventured to italicise are an eloquent testimony to the truth of that belief which finds in our race the predestined channel of blessing to the world.

II.—Britain in Persia.

The Shah was evidently well pleased with his visit to our shores, and his reception at the hands both of the Sovereign and his people. Already political speculators assign political consequences to the Shah's attitude. Some even go so far as to opine that Britain is recovering the ground she had lost in Persia. Vain hope. Russia is too surely entrenched there. All we can hope for is to be able to safeguard the Persian Gulf. In the September number of the *National Review* is a very instructive article by Captain Mahan, from which we extract the following:—

"Besides its bearing upon the Suez route, the Gulf has a very special relation to the Euphrates Valley, and any road passing through it from the Levant; and this relation is shared by South Persia, because of the political effect of its tenure upon the control of the Gulf. There is here concentrated, therefore, commercial and political influence upon both of the two routes, that by land and that by water, from Europe to India and to the East beyond. There is no occasion, in the nature of things, that Great Britain, either by concession or compulsion, should share with another State the control which she now has here; but, in order to retain it, she needs not only to keep the particular protective relations already established with minor local rulers, but

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further to develop and fortify her commercial interests and political *prestige* in South Persia and adjacent Mesopotamia. This means not only, nor chiefly, increase of exchange of products, but also partnership, public or private, in the system of communications, analogous in idea, and if need be even in extent, to Disraeli's purchase of the Suez Canal Shares. The attitude of the United States Government towards the projected Panama Canal affords a further suggestive illustration. As towards the Farther East, South Persia is in fact the logical next step beyond Egypt; though it does not follow that the connection therewith is to be the same. Correlative to this commercial and political progress goes the necessity of local provision for Naval activity when required. The Middle East, if I may adopt a term which I have not seen, will some day need its Malta, as well as its Gibraltar; it does not follow that either will be in the Gulf. Naval force has the quality of mobility which carries with it the privilege of temporary absences; but it needs to find on every scene of operation established bases of refit, of supply, and, in cases of disaster, of security. The British Navy should have the facility to concentrate in force, if occasion arise, about Aden, India, and the Gulf."

III.—"The Highland Jews of the Caucasus."

Under the above heading a correspondent of the *Standard* (August 29th ult.), contributes two interesting columns, which our readers will like to peruse for themselves. To whet their curiosity we give the opening paragraph:—

"For more than eight hundred years the remote mountain regions of the Eastern Caucasus have been the home of a few ancient clans of Jewish Highlanders, small in number, and now rapidly diminishing. They count, probably, not more than nine to ten thousand souls all told. They are quite primitive in their way of life, have nothing in common with the ordinary Caucasian Jew, whether of hill or of dale, never mix or intermarry with them, and appear to have preserved many of the old-time traditions and beliefs, superstitions and practices of their early Israelite ancestors."

The question arises, who are these?

Oxonian.

Imperial Federation.—Read in the light of Mr. Rhodes's plan of an Anglo-Saxon Federation, there are some remarkable passages in a speech delivered by Lord Rosebery, one of Mr. Rhodes's trustees, a few years ago. Lord Rosebery, after a reference to what might have happened if we had not lost our American Colonies, continned: "Above all, had there been no Separation, there would have been no War of Independence, no war of 1812, with all the bitter memories that these have left on American soil. To secure that priceless boon I could have been satisfied to see the British Federal Parliament sitting in Columbia territory. . . . I know that I am dreaming, and that an historical dream, though not a bad relaxation in itself, should not be allowed to become a nightmare."

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The Disputed Origin of the English-Speaking Nations.

THE subject I wish to bring before your notice is the hitherto much disputed origin of the English people. Seeing the pre-eminent position in the world of the English-speaking nations to-day, it has occured to thoughtful minds that evidence bearing on our origin might be obtained from some other sources than those usually referred to by historians. Tennyson says: "I doubt not through the ages an increasing purpose runs." And guided by that line of thought the idea has been prevailing for some years that we are in some way linked with the stock of Abraham, in other words, the career of the supposed lost tribes is found to be exactly fulfilled in the history of our own people.

However, as the real basis on which this supposed identity rests is the correspondence between facts of modern history and the future forecast of Holy Scripture for the literal seed of Abraham, I will ask you to favour me with your attention while I endeavour to set forth, as briefly as possible, the nature of this evidence. To anyone who has made the Bible a study, it seems only natural to suppose that the career and destiny of nations is subordinate to an eternal purpose. Taking as a basis for our enquiry, the *unchanging* character of Jehovah, I would direct your attention to that remarkable scene on Mount Moriah. The Lord said to Abraham:—

"By myself have I sworn, That in blessing I will multiply thy seed as the stars of heaven, and as sands on 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."

This promise was confirmed to Jacob as follows:—

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West and to the East and to the North and to the South, and in *thee*, and in thy seed, shall all the families of the earth be blessed."

It was confirmed on another occasion, with the addition of the following words:—

"A nation and a company of nations shall be of thee."

Up to this point, no period is assigned how and when these forecasts were to take effect; but just prior to Jacob's death, the matter is made clear. In the 49th chapter of Genesis we read what should befall Jacob's sons in the last days.

All students are agreed that the last days refer to the present dispensation. We know incidentally from this that the Sceptre must still in these days be with Judah, because, at present, Shiloh has not yet come, and the "obedience of the peoples" (which is to accompany

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that event) is not yet assured. In Genesis xlviii. we read Israel blessed the sons of Joseph, and in doing so, knowingly placed his right hand on the head of the younger—Ephraim. This displeased Joseph; but Jacob said, "I know it my son; Manasseh shall become a great people, howbeit his younger brother shall be greater than he, and his seed shall become the 'fulness of the nations.'"

The *Speaker's Commentary* gives a very lucid interpretation of this "fulness." Hosea, who spoke of the varying fortunes of the ten-tribed house, known as Ephraim-Israel, predicts a time when the number of the children of Israel shall be as the sand of the sea, which I shall show presently could only eventuate towards the close of the last time. Jehovah, according to Hosea, repudiates the ten-tribed house. He says: "Ye are not my people, and I will not be your God." Now listen to the words of the *Speaker's Commentary* :—

"Ephraim was soon to be cut off from being a people. It should lose its name, and be scattered across the Gentile world, not, however, to perish; but, in accordance with that mysterious oracle (of Israel's benison to his sons), to multiply like fish in the midst of the earth, and to become the fulness of the nations. The Hebrew word "Goyim" used for "nations" is very remarkable. When used in the plural as in this case, it always refers to nations outside Palestine, and is never employed to denote tribes. We naturally ask in what way, then, could the mere evolution of Jacob's children into alien Gentiles, or heathen, be a blessing? For it is spoken of as a blessing. If it can be shown that at the same period this fulness takes effect, there also comes to pass a re-instatement in Jehovah's favour, then the difficulty vanishes. During the last 300 years, this fulness, or overflow, has existed in our own nation, accompanied with enormous extension of territory. Can we also recognise in our *religious* history a re-betrothal indicated when, so to speak, Ephraim said, 'What more have I to do with idols?'"

I think we can. Hosea has said in another place concerning Ephraim, "After two days, he will revive us, and the third day we shall live in his sight." How shall we interpret the word "day" in this passage? It cannot mean a day of twenty-four hours—Abraham's day was 175 years; the day in the wilderness was 40 years; neither of these suit the case. A much longer period is evidently involved before Ephraim's fulness of nations attain their appointed place in the new Covenant. There is another day spoken of in the Scriptures—the Lord's day of 1000 years. Let us see if this is the key to unlock the mystery. Ephraim-Israel was to be punished for its sins seven times, or 2520 years. After 2000 years Israel was to be revived, and in the third thousand they should live in His sight. Is there anything in our English history which will bear this construction? I think there is. Ephraim went into exile 721 B.C. Add 1600 years and we come to the time of Elizabeth, when, having finally broken away from Rome and its idols, our people became firmly Protestant. From that time

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(as Green, the historian, says) England became the people of a book, and that book was the Bible! The whole nation in fact became a Church! What a sequel! Do we not see the hand of God in this? "After two days he will revive us, and the third day we shall live in his sight."

Now, how is the "fulness of nations" dealt with in the New Testament? St. Paul puts the case so concisely, that the wonder is why Christians do not recognise it. He says:—

"I would not have you ignorant of this mystery, brethren, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fulness of the nations be come in, and so all-Israel be saved."

I shall have to explain more fully later on that this word "all-Israel" must *not* be taken in the adjective sense. It is a copyright term, so to speak, and only applies to the ten tribes, or "out-cast" Israel. It is certain that Paul, in his Epistle, refers to the nations to come of Jacob, first, because no fulness, and concurrent re-betrothal to Jehovah under the new Covenant is promised, to any seed save that of Abraham. Next, the translation of the New Testament into Hebrew, issued by the Foreign Bible Society, has the very same Hebrew words (*m'lo ha-Goyim*) in Romans that are used in Genesis. This is far too important to be overlooked without calling the serious attention of all Christians to the remarkable fact, that when the words "fulness of the nations" had to be rendered into Hebrew, the most eminent scholars naturally employed the very same phrase used in the promised birthright blessing given to Ephraim-Israel. Now, what does the Apostle mean when he says "all-Israel shall be saved" by the blindness of the Jews ceasing at the coming in of the fulness of the nations? He says a partial blindness has happened, until the coming in of a certain event. This state, the aged Jacob said, was one which *Ephraim's* seed was fore-ordained to reach. He (Paul) further says, respecting the development of this state, that in this way—that is by "the coming" in of the fulness of nations—"all-Israel" of the ten tribes would be *found*—or saved. From the standpoint of the Bible, it is seen that the *finding* of lost Israel is requisite to completely demonstrate the Divine system of evolution. The idea, therefore, that ten-twelfths of ancient Israel is for ever lost, is not only exceedingly dishonouring to the unchanging Creator, but is inherently absurd.

Our astronomers were at one time unable to account for the irregular movement of the heavenly bodies. To complete the system, one more was needful. In 1820, M. Bouvard was certain some external planet, unseen, was disturbing the motions of Uranus. In 1841, J. C. Adams, of Cambridge, came to the same conclusion, but still the supposed planet could not be detected. Other French scientists equally failed

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to locate the sphere, until, in 1846, the Berlin astronomers detected the orb of *Neptune*, and the solar system was complete.

In like manner, Ephraim's multitude of nations is a requisite factor in this Christian dispensation. When it is fully recognised, and there is every indication that it is gradually taking hold of the people, we may begin to lift up our heads, for the time of Israel's resurrection is at hand. "In that day the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii.).

We will now see what profane history has to say on the subject. Few historians trace us further back than the Saxon period with any degree of certainty, excepting perhaps Sharon Turner, who derives our ancestors from the Scythic tribes, whose settlements at the beginning of the Christian era, were the regions contiguous to the Black Sea. It is commonly supposed that we are a mixed people. Such a view is best expressed by De Foe who says:—"With easy pains, you may distinguish your Anglo-Saxon, Danish, Norman English."

It is a great mistake, however, to suppose the British people are a mixture of races of varying origin. It is true the different tribes arriving in these islands brought with them different dialects or speech, which has enriched our language to such a degree that, to-day, it is admitted to be the most comprehensive and expressive in existence. Even the German philologists acknowledge that. But it by no means follows our fathers sprang from several sources. Language, by itself, is never, under any circumstances, a test of race. So far as the British people are concerned, the evidence as to our homogeneity is all the other way. Among many recent writers on the point, Professor Thierry, in his history of the Norman Conquest, says: "The Danes, Jutes, Angles, Normans, and Saxons all sprang from one primitive stock."

I am anxious to have this made clear before proceeding, because to fully understand the subject we are now dealing with, it is essential that this fact be duly recognised.

The failure hitherto to establish a definite origin or starting point in our history, supplies an interesting explanation of one of our national appellations. I refer to the word "*Saxon*." The meaning of this word is supposed to emanate from the German "Sachsen," Seax, a short sword—rather a crude explanation, and one which seems rather childish; for if our origin is to be at the mercy of a short-sword theory, we may just as well say we are derived from the Romans, or indeed any other people who fought with short swords. Some modern writers have sought to show that Saxon is really derived from Isaac, *i.e.*, sons of Isaac, or Isaac sons. Albinas, the friend of Bede, who lived in the seventh century, believed the Saxons to have descended from the

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ancient Sacæ of Asia, and that in process of time they came to be called "Saxons," as if it were written Saxsones, *i.e.*, sons of Sacæ or Sakai. (*Are We Israelites?* 42.) Now, this word Sakai is remarkable in the history of language, and philologists have been unable to give a satisfactory account of its origin. The word Isaac is equally remarkable. The initial "I" is not essential to it. We find this name, sons of Isaac or Isaac sons, adopted by the house of Israel, and applied to them by the prophet Amos, who denounced them and their idolatries in this very name, not very long before their exile to Media.

"So that, if we can find reason and occasion for their using this designation in their *after* movements, we appear to account for the name Sakai and its subsequent equivalent of Saxons." (Page 59 *Israel's Wanderings.*)

But there is another aspect of this name which seems appropriate to apply to the subject matter of this essay. The word "Saxon," says another writer, comes to us from the Sanscrit as Saka-Suna. Now Saka means "Erah"—epoch or date, and Suna means "void"—without. Hence the term Saxon in its very essence means a people whose origin is unknown—void of date! Until recently, such has actually been the case. Now, if I can show you (as I presently shall) that it was the will of Jehovah to hide our origin until such times as He had foreordained, then all that has appeared confusing and inexplicable falls into proper order.

The name Briton, or British, is, if anything, more remarkable than Saxon. It has been the despair of all enquirers. On such a subject of name origin, no one has more exhaustively gone into the matter than the Rev. Isaac Taylor. In his work entitled *Words and Places*, page 38, regarding Briton, he says:—

"The Teutonic language affords no assistance in getting at the origin of this term, nor can any complete and satisfactory explanation be found in any of the Celtic dialects. We find mention, however, of the name first in the Greek, and afterwards in the Latin. In each case, the word is totally foreign to both languages."

Now, the correct form of it is the Welsh—Brython. This word is really pure Hebrew, and signifies the mighty Covenant, from *Brith*, "a Covenant," and *on* the intensive Hebrew suffix. In same manner we derive British, *Brit*—"Covenant;" *ish*—man. So that every Briton can be, I should say is, *a Covenant man.* In other words, Britain is the land of the Covenant, which is the new Covenant of Christianity. We might, therefore, very reasonably infer, if our name is an index, that we are in some mysterious manner connected with the Israelites of the Old Covenant. But you will ask how can that be, seeing that Jacob's house is the Jewish race of to-day? I know that is the view usually accepted, but that view *is not correct.* It is part of

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our blindness, for we are blind people! The Jews of to-day are composed of two tribes only—Judah and Levi. The other eleven are supposed to be lost. Now, my object is to show that the descendants of these tribes are to be found to-day in the British folk, for various reasons. I can, as you will readily understand, only refer to some of them, as time would fail me to mention them all, for the subject is inexhaustible.

I have just shown that our race titles, Saxon and Briton, inferentially point to that conclusion. Now let us go a step further, and see if evidence is obtainable, which shall, within the bounds of reason, prove my point. Before proceeding to more minutely trace our origin *backwards* from early British and Saxon times, I wish to direct your attention to a passage in Isaiah lxiii. 16, as possibly having some bearing on *our* present position under the New Covenant I have just referred to.

I need not remind you that the New Covenant (Jer. xxxi.) is promised in the first instance only to the house of Israel, or Ephraim the ten-tribed kingdom; and, further, in relation thereto, Ephraim is acknowledged to be Jehovah's *first born*. But what is styled the Christian *Church* claims that place and position also, yet at the same time disclaims any connection with ancient Israel. It is easier for a camel to go through the eye of a needle than for any church, in the abstract, to enter into that place and position so expressly assigned to Ephraim of the ten tribes. And in searching for this nucleus of Hebrews under Christ, we have not so much to enquire for a church, as to *locate* a nation, and a company of nations, who are by virtue of faith in our Redeemer, heirs to all the blessings, spiritual and material, pledged to the *literal* seed of Abraham. Jehovah says: Is "Ephraim my dear son? Is he a pleasant child; for since I spoke against him I earnestly remember him still. I will surely have mercy on him, saith the Lord. Thus saith the Lord, which gives the sun for a light by day, and the ordinances of the moon and the stars for a light by night—if these ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me for ever." It seems to me as if Isaiah had in his mind a state of things exemplified by British Christians of to-day (chapter lxiii). We, in effect, say, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer. . . . Return for thy servants' sake, the tribes of thine inheritance." The people represented as so speaking are not Jews, neither can they be Gentiles, because they are specifically mentioned as "tribes of thine inheritance." What, then, is the explanation? We shall know this presently.

I now propose to pursue our enquiry into the earlier history of the

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Saxons, and in doing so, I avail myself of the information contained in a magnificent book, recently issued, written by M. Paul du Chaillu, entitled *The Viking Age*, or the early history, manners, and customs of the ancestors of the English-speaking nations. This noble work is in two large volumes, and, among a mass of other information, traces our fathers, who came from Denmark, Sweden, &c., to the Black Sea and parts adjacent thereto. It is very difficult to condense what he has to say, so interesting is the entire book. In his preface he remarks:—

"In studying the progress made in the colonisation of different parts of the world by European nations, I have often asked myself the following questions:—How is it that over every region of the globe the spread of the English-speaking people, and of their language, far excels that of all the other *European nations combined?* Why is it that wherever the English-speaking people have settled, or are at this day found, even in small numbers, they are far more energetic, daring, adventurous, and prosperous, and understand the art of self-government, and of ruling alien nations, far better than other nations? Whence do they derive this remarkable energy? What are the causes which have made the English so pre-eminently a sea-faring people? for without such a characteristic, they could not have been the founders of so many states and colonies, speaking the English tongue? In studying the history of the world, we find that all the nations which have risen to high power and wide-spread dominion have been founded by men endowed with great, or, I might say, fierce and terrible energy. The mighty sword, with all its evils, has thus far always proved a great engine of civilisation. To obtain a satisfactory answer to the above questions, we must go *far back* and study the history of the race who settled in Britain during and after the Roman occupation. We shall thus find why their descendants are so brave, energetic, and why they are so skilled in the art of self-government. To the numerous warlike and ocean-loving tribes of the North, the ancestors of the English-speaking people, we must look for the transformation that took place in Britain; and we may recognise to-day in their descendants the same traits of character which these old Northmen possessed.

"The impartial mind, which rises above the prejudice of nationality, must confess that no country will leave a more glorious impress upon the history of the world than England. Her work cannot be undone; should she to-day sink beneath the seas which bathe her shores, her record will for ever stand brilliantly illuminated on the page of history. The great states which she has founded, which have inherited her tongue, and which are destined to play a most important part in the future of civilisation, will be witnesses of the mighty work which she, as the mother of nations, has accomplished."

F. G. Heath.

(*To be continued*).

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Assertion versus Argument.

AS a member of a learned Society—with which I have been connected for considerably over a decade of years—I was accorded an opportunity for reading a paper at one of its meetings. The title chosen for the paper was, "The Final Kingdom of the Image of Daniel ii." (the full text of which was published in THE COVENANT PEOPLE for January, 1902). Our readers have, therefore, had an opportunity of studying the arguments therein contained, and judging of their merits. Of these I do not wish to speak, though I desire to point out that my contentions were not met by counter arguments, but by bare contradictory assertions, and, amongst others, by the statement that "the perversion of Scripture referred to (in the paper) is injurious to prophetic study." Now, I readily agree to the maxim that the perversion of Scripture is injurious to prophetic study. But how are we to know that the Scripture has been perverted, by merely saying so, unless it is shown by plain and lucid argument wherein the perversion lies? Three papers were read upon the subject of the final kingdom at the meeting referred to above, and they were followed by a discussion, the character of which was not calculated to enhance the esteem the Society was held in by any unbiassed or right-thinking member, who heard it. Against my paper not a single argument was produced, that could in any fairness be designated as such. Several members launched out into violent tirades against Anglo-Israelism, though, be it carefully noted, this subject was nowhere mentioned or alluded to in the paper.

One of the members, however, by way of bringing forward something definite against my paper, said as follows:—"Where is there New Testament warrant for saying that the kingdom is to be taken from Judah and given to Israel? 1 Peter ii. 1—9 indicates that a spiritual brotherhood, gathered from all nations and formed during this dispensation, is to occupy Israel's forfeited position in relation to testimony for God upon the earth in common with Israel when restored. In connection with Heb. viii. 6—13, spiritual promises had, by implication, been applied to a nation which, as such, is no more Christian than any other; though, praise God, He has many of His true people in this land. The neglect to harmonize Scripture is a prolific source of error. For instance, comparing Jer. li. 19, 20, with Deut. xxxii., on what principle of reason or exegesis can we apply the former to Jacob in contrast with Israel? Anglo-Israelism is responsible for much perversion of the Word of God."

So much for my critic. Now let me test his statements, for argu-

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ment it is not, and see whether or not he has neglected to harmonise Scripture.

The Lord said to "the chief priests and elders of the people" who came unto Him when He was teaching in the temple, that "the kingdom of God shall be taken from you, and given to A NATION bringing forth the fruits thereof." I do not suppose for one moment that my critic will question the fact that the people addressed by our Lord were Jews. He may possibly endeavour to wriggle out by saying that, though Jews, they represented Israel of the Twelve Tribes, because this is the contention of those who oppose our teaching—that Israel and Judah are still separated—but they have never shown, in attempting to argue this, that the union has taken place as described in Ezek. xxxvii. 17—29; Jer. iii. 18, and xxx. 3, 18, &c., with other cognate passages.

It can, however, be shown that the people who dwelt in Jerusalem and in Judea, at the time of our Lord's sojourn on earth, were people of Judah; for Ezra tells us distinctly who the people were that returned with him from Babylon:—"Now these are the children of the province that went up out of the captivity, of those which had been carried away, *whom Nebuchadnezzar the king of Babylon had carried away into Babylon and came again unto Jerusalem and Judah, every one unto his city*" (Ezra ii. 1). These were the people of Judah, and no others; for Nebuchadnezzar took away as captives the people of Jerusalem and Judah *alone*. The northern kingdom of Israel had been totally removed into another part of the world than Babylon about 130 years before Nebuchadnezzar besieged Jerusalem (2 Kings xvii. 18—23).

The descendants of these restored captives from Babylon, of Jerusalem and Judah, were the people the Lord addressed when telling them that the kingdom of God should be taken from them.

We have so far Scripture warrant for saying that the kingdom was taken from Judah. Now let me test my critic's statement that "1 Peter ii. 1—9 indicates that a spiritual brotherhood, gathered from all nations and formed during this dispensation," is *the nation* to which the kingdom of God was to be given when taken from Judah, for this is what the statement implies. I will now test what Peter says in chap. ii. 1—9. The first two verses are addressed to Christian converts, who, coming unto "a living stone," Christ, "as lively [or living] stones, are built up *g* a spiritual house, *h* an holy priesthood, to offer up *i* spiritual sacrifices, *k* acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, *l* Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (vers. 5, 6). All true Christian believers (not idolatrous, so-called Christians) are therefore members of the "spiritual house" built of lively stones. St. Peter continues: "Unto you there-

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fore which believe he is precious: but unto them which be disobedient, [m]the stone which the builders disallowed [Christ], the same is made the head of the corner, [n]and a stone of stumbling, and a rock of offence, [o]to them which stumble at the word, being disobedient: [p]whereunto also they were appointed. But ye are [q]a chosen generation, [r]a royal priesthood, [s]an holy nation, [t]a peculiar people; that ye should show forth the praises of him who hath called you out of [u]darkness into his marvellous light" (vers. 7—9).

In the foregoing verses the apostle contrasts two peoples:—the believers, to whom Christ is precious; and the disobedient, to whom He is "a stone of stumbling, and a rock of offence."

Before going any further, let me compare Scripture with Scripture, and see what are the lessons to be learnt thereby. The marginal references come in as being most useful to assist us in this task. They were not put there by the advocates of Anglo-Israelism, and therefore can be taken as perfectly unbiassed evidence in our quest.

In verse 5 the letter [s] takes us in the margin to Heb. iii. 6, and this is what we read: "But Christ as a son over his own house; *whose house are we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Here it is clearly said that the Hebrews—if they hold fast the confidence, *i.e.*, believe in Christ—are Christ's house. But what other testimony have we as to what is Christ's house? "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." By this testimony we see that the "house of Jacob"—a Hebrew house—is Christ's house. Again, "I am a father to Israel, and Ephraim is my firstborn" (Jer. xxxi. 9). If Israel is God's son, and Ephraim is His firstborn, it cannot be denied that Ephraim-Israel is Christ's house.

Is the Lord's firstborn to be superseded by any others chosen out from the world? I cannot, and will not, believe it to be possible, for this would distinctly contradict all the prophets.

The little letter [h] attached to "an holy priesthood" refers us in the margin to Isa. lxi. 6, and lxvi. 21. The first of these says: "But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." The most obstinate members of the Society, already referred to, will not—for they cannot—argue that Isaiah is speaking of any others than the people of Israel. Let them try, and we shall see how they will flounder in the morass of confusion into which they will at once plunge themselves. Again, the second reference says: "And I will take of them for priests and for Levites, saith the Lord." Doubtless our critics will say: "Oh,

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these are only verbal references"; a most convenient excuse, no doubt, but one that will not avail. It is remarkable that at each of these passages from Isaiah, which I have just quoted, the marginal references take us back to 1 Peter ii. 5, 9. And why? Because Peter is speaking to those whom Isaiah refers to in his prophecy. The people of Isaiah's prophecy are the people of Israel. The prophecy relates to them primarily, if not exclusively; for all believers in Christ, outside of Israel, are adopted into Israel's house (Rom. ix. 4). We next come to the little letter *i* against "spiritual sacrifices." On looking at the margin, the references are, Hos. xiv. 2; Mal. i. 11; Rom. xii. 1; Heb. xiii. 15, 16. I will take them in order.

Hosea xiv. commences with an exhortation to Israel to repent. "O Israel, turn unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." There is in this latter passage in Hosea a marginal reference which takes us back to Heb. xiii. 15. As it is also one of the references in 1 Peter ii. 5, I will deal with it now. This is it: "By him [Christ] therefore let us [Hebrews] offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."

Now, one thing is very certain, and can scarcely be disputed in connection with the prophecy of Hosea, and that is, that Hosea distinguishes most clearly between the House of Israel and the House of Judah. The prophet does not confuse the two Houses, but keeps them distinct, and there is no difficulty in knowing to whom he is referring in any part of his book. Hosea xiv. is addressed exclusively to Israel, Judah not being mentioned or at all referred to therein. The reference passage in Mal. i. 11 reads: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." This passage evidently relates to a time still in the future, for it cannot be argued that it has received fulfilment as yet. Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." An exhortation to all believers in Christ, whether Israelites or Gentiles; though I would here call attention to the fact that St. Paul's epistle to the Romans was addressed "to them that know the law" (vii. 1), and they must therefore either have been Hebrews or proselytes, for the Gentiles, as such, knew nothing of the "law" and had nothing whatever to say to it. The next reference letter is *k* which takes us to Phil. iv. 18, and chap. iv. 11. As these are little more than verbal,

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and do not affect the argument in any way, I need not proceed further with them, except to say that they prove that spiritual sacrifices, or the fervent effectual prayer of the true believers in Christ, offered in His name to the Father, are acceptable to God.

Now let me deal with the marginal references in verses 7—9. The letter *m* "the stone which the builders disallowed," &c., refers us to Psalm cxviii. 22. It is plain that Peter applies his argument here to the Lord Jesus Christ. He is "the stone" that Peter is alluding to, and I think it is equally plain that the Psalmist is also prophetically pointing to Christ. But the Lord Himself connects this "stone" with *the nation* to whom the kingdom of God is to be given when taken from the Jews (Matt. xxi. 43). The nation and the stone, therefore, are clearly to be closely allied and not separated. The Lord Jesus Christ says plainly and emphatically that the kingdom of God, during this dispensation, is to be given to *a nation;* whereas the gentleman who opposed my paper says "a spiritual brotherhood." I have yet to learn that "a spiritual brotherhood" can by any sound process of reasoning be shown to be the equivalent of *a nation!* But I deny most emphatically that Peter "indicates that a spiritual brotherhood gathered from all nations" is to take the place of the Jews during this dispensation, as I shall forthwith proceed to prove.

D. A. Onslow.

(To be continued).

Israel's Ecclesiastical Assets, and the Christian Dispensation.

THERE exists a wide-spread belief that the coming of the Messiah, and the introduction of Christianity, nineteen centuries ago, superseded and abolished Israel politically and religiously.

As far as the political side of this question is concerned, this belief has been proved to be nothing but a popular error, our extensive Identity literature, having thoroughly demonstrated that the Anglo-Saxon race, being Israel, are the continuators without one moment's cessation of the Abrahamic political and national existence.

But the religious side of the question has been singularly ignored; of course as far as the Gentile Christian Church is concerned, neglect of this subject is both natural and excusable, for Israel's special and peculiar rights and possessions are of no interest to her. But as soon as we discover that we are not a Gentile Church, but an Israelitish, this entirely alters the case, and thus, is it not our bounden duty and

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privilege to look around and ascertain how much of our sacred ancestral belongings are preserved to us, and to thrust out our hands to possess ourselves of the ecclesiastical assets in like manner as we have in the case of the political and temporal? Too much stress cannot be laid upon this matter: Israel has to come out of her Gentile shroud, but she will never do so as long as she ignores her previous religious existence: to-day the Christian Church, in belief and sentiment, is purely Gentile. Moses, to her, is simply an allegorical text book from which to extract morals to spice her learned sermons, but with the real article she will have nothing to do. Her cry is, "We are free, we are free, we are redeemed from the law." But the Gentiles were never under the law, therefore what business have they to say they are redeemed from it? But it is equally ridiculous for Israel to make the same statement. By some unaccountable means many of Israel's choicest rites and religious ceremonies are considered intolerable burdens, and her Church property dross. If it was from the Mosaic that the Messiah came to redeem, how is it we read that when the Tabernacle of the Testimony is opened in Heaven, they are to sing the song of Moses and the Lamb? If Moses is to be coupled with the Lamb of God in heaven, then why not on earth? Where is the authority for discarding the Mosaic? certainly not the Lamb, for He came to take away the sins of the world, and not the sacred belongings of His chosen people.

Israel, as long as she observed the law, was the happiest nation the world has seen, and we should now be improved in many respects if we lived nearer to the levitical. It was the breach of the law that caused the Christ to bleed body and mind, when He wept over the city, it was not over the decalogue or the precepts found in the books of Moses, but the selfishness, sin, and depravity of the people, and over the house that should have been a house of prayer.

By the breach of the law we have all incurred the penalty of death, but the Saviour died in our stead, and we are free, free from the consequence, but God's law remains the same. The religion of Mount Sinai has not been abrogated or superseded by the introduction of Christianity. Had it been the Divine intention that Israel should relinquish the religion of their fathers, how is it that the Messiah conformed to its rules and regulations? why, when preaching, did He not condemn? But from the sermon on the Mount to the last sentence spoken by Him, where do we find one word disparaging the law of Sinai? When the rich man questioned the Messiah as to that which was necessary to obtain eternal life, the Mosaic commandments were recommended, and upon informing the Master that He had kept them from His youth up, it is written, "Jesus beholding him, loved him." This does not look much like the Christian dispensation superseding the Mosaical. Jehovah has had but one dispensation with Israel, and

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that commenced the day that Abraham was called, and is still in process. The atonement was nothing new to Israel, that was part of the Covenant to our father Abraham. He saw the day of Christ and was glad. The Gospel promulgated by the Redeemer added to, but extracted nothing from, that which was already sublime, save the abolition of animal sacrifice for sin, which was for ever abolished. It will be instructive to run through some of the salient points of the Mosaic economy, to ascertain how much was abolished by the Messiah while in the flesh. Let us commence with the rite of circumcision. Did He abolish that? No, certainly not: He was circumcised according to the law, and this rite is a perpetual injunction, and as such will form an important item in the religious ceremonies of restored Israel, no uncircumcised being allowed to enter the new holy city. The Sabbath was another perpetual ordinance which He did not obliterate. Did He abolish Synagogue worship? No, for He Himself took part repeatedly in it. Did He direct that the annual Feast and Fast should be discontinued? no, exactly the opposite, for He observed them from His youth up, and the Feast of the Passover He kept only a few hours before His death. The Feast of Pentecost He honoured in an especial manner by selecting this particular Feast for the outpouring of the Holy Ghost; and it is extremely significant that the Feast of Pentecost coincides exactly with the anniversary of the giving of the law, and when the Holy Spirit descended on the day of Pentecost, it was accompanied with flames of Divine Glory, the same as on the occasion of Jehovah's manifestation on Mount Sinai, at the time of the writing of the Covenant on the Stones of the Testimony; could there have been a grander ratification? Did He abolish animal sacrifice? no, for when He was only eight days old He took part in His first (a pair of turtle doves or two young pigeons). Did He in after life discountenance animal sacrifice? No, for He must have taken His individual part in the death of the paschal lamb on the occasion of His celebrating this feast with His Disciples, for it could not be a Passover without the actual death of this animal. It is also recorded that He attended the Feast of Tabernacles, but not to our knowledge the great day of atonement, which in the calendar coincides with the end of our September, and precedes that of the Tabernacles by five days; and it will be noticed that it was in the midst of the Feast that He is recorded to have put in an appearance at the Temple, and not in the midst of the "Fast" of the atonement, thus we must conclude that this was the one thing that He abolished.

At this juncture of our argument we fancy we hear a chorus of voices calling our attention to the important historical fact of the rending of the Veil of the Temple at the moment of the death on the Cross, which, say they, is overwhelming proof that—whatever the

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Messiah may have done in His lifetime in conforming to the Mosaic, He destroyed, by this one act, the base and root of the Mosaical, and abolished the Ark, and opened the Holy of Holies to all that felt inclined to enter in—the middle wall of partition having been broken down. But stay, friends: we have already displayed two popular errors, but this one eclipses them both; it is astonishing that this majestic and pointed act on the part of the great Jehovah should be so utterly misunderstood and misrepresented. The belief and prejudice in this matter is so deeply rooted, and our Gentile hymn-books, pictures, and religious commentaries so full of this wonderful performance, using it with dramatic effect to colour their statement that Jehovah thereby made a gap in His dispensation to enable the Gentiles to drop in, and Israel to drop out—usually designated the Christian parenthesis—that it is almost impossible to induce any to look at it from a rational point of view. To form a correct idea of the truth, it is necessary to be thoroughly posted as to the condition of Israelitish worship at the time of the Lord's sojourn on earth. At this period there was hardly a vestige of Abrahamic or Mosaic piety existing in Palestine; the Jews and their Priesthood were steeped in blind traditions, and fallen to the lowest state of bigotry, hypocrisy, and vice, their Temple worship was Godless, and a mere sham, their High Priesthood was bought and sold as a common merchandise, or bestowed upon some Court favourite. They had to set fire to their own sacrifices, as Jehovah had long ceased to do so. They could no longer consult the Divine will by the aid of the Urim and Thummim, that sacred object having been lost for ages, and their most valuable ecclesiastical possession, "the Ark of the Lord," had not appeared in any Temple in Jerusalem for five hundred years, therefore the supposed "Holy of Holies" was but an empty room, and above all the Shechinah, "The Glory of the Lord," had departed, therefore the room was blank darkness, and when the priest went in on the day of atonement, there was no mercy seat to sprinkle the blood upon, so he threw it on the ceiling and floor, for the great God had removed His dwelling, and hidden the precious Ark of the Covenant out of their sight. Thus the pith and very soul of the Mosaical was utterly absent.

Now let us take the Temple itself into consideration. This building which is so lauded by all theological writers, and described as the Holy Temple of our God, was built by one of the wickedest men that ever lived—that is sufficent proof that it was not God's house. Do our religious expounders forget the fact that good King David was prevented from building a house for the Lord, because the Lord did not consider him righteous enough to allow him to do so, and yet this chief of murderers took upon himself the task denied to David, and the sinful Jewish nation connived by receiving the gift from his unclean

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hands. Our religious expositors have evidently had their heads turned (like the Jews of the period of our Lord) by its costly magnificence, or mammon value. But let us hear what the pure Son of God had to say about it: He called it a "Den of Thieves," and in His Divine anger decided to pull it down, and so thoroughly to destroy it that not one stone should remain upon another, that He would not throw down.

It is often stated that, though this temple was void of the sacred things we have referred to, yet it was more honoured than Solomon's on account of the Divine feet that traversed its courts: but what a thoughtless statement! for the same Divine light that shone in the Redeemer's body, shone, and also dwelt, in the Most Holy of Solomon's Temple: in addition to this, the fact is overlooked that the Redeemer only trod the outer courts of the Temple, being the portion set apart for the common Jews, but into the precincts of the Priest (or that which constitutes the Temple proper) He never set foot. Had it been His Father's house, would He have remained outside? His not entering was a solemn protest against the iniquity of the so called holy place. Nor will the oft repeated subterfuge, that the temple of Herod was originally the house of God, stand the test of investigation, for this great sinner had destroyed every vestige of the first Temple, and in his construction had set at utter defiance the Divine plans as revealed to David: thus the building held no possible semblance or relation to the first, save in the name wickedly applied to it.

In conclusion, we must leave our readers to judge for themselves whether the curtain of the Temple was rent to abolish the Godly revelations of Mount Sinai, the Holy of Holies, and the Ark of the Lord, or whether the act was a display of Heaven's Divine vengeance, to expose this priestly fraud.

It is our firm conviction that the principal Feast, and much that is Mosaic (that has been in abeyance while Israel has been parted), will upon their reunion and final return be resuscitated. The prophet Ezekiel gives a perfect description of the glorious Temple to be erected at Jerusalem, and assures us that the "Glory of the Lord," which he saw departing from the first Temple, will return and take up its abode again over the Most Holy. A most interesting question now arises, namely, will the Ark of the Covenant (Israel's most valuable ecclesiastical asset, which in no way has been effected by the introduction of the Christian dispensation) also retake up its position as the base of this Divine glory?

Walton Adams.

Reading, April, 1902.

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A Reply to some Objections against our Identity.

THERE appeared recently in a contemporary periodical a paper giving Scriptural reasons for not accepting the teaching that the Anglo-Saxons are the ten tribes of Israel. A multitude of Scripture passages were cited against us, and most of them standing alone and considered without the context, were quoted against us very unfairly. But the initial mistake of the writer, who was most careful in omitting any passage showing plainly the distinction between "Israel" and "Judah" will be found in the misunderstanding and mixing up of the very terms "Israel" and "Judah." It is wonderful that such a simple point should be the stumbling block to many! The writer most elaborately collated a host of passages, both from the Old and New Testament, to show that the Jews were also called *Israelites*. We are sorry that his work has been in vain, for nobody denies that the Jews are also Israelites. It is surprising to find Bible students failing to see the distinction—which is so marked in the Bible—between Israel and Judah. From the very time of the Exodus, God regarded His chosen people as made up of two divisions; as it is written: "When Israel went out of Egypt . . . . Judah was his sanctuary and Israel his dominion" (Psalm cxiv. 1, 2). But let us consider the facts before us. After a happy and peaceful sojourn in Egypt, the aged patriarch Jacob, feeling that his end was drawing near, calls round him his twelve sons, and in the spirit of a Prophet pronounces upon each one of them a special blessing. The most important feature, however, is the transference of the privileges of primogeniture from Reuben to Ephraim, the younger son of Joseph. Henceforth, Ephraim was to take the first place, and the temporal birthright blessings were to belong to him, who, as is fully borne out in his subsequent history, was to be the head and leader of the House of Israel. Jacob, here, added to the number of his sons, for he adopted the two sons of Joseph, Manasseh and Ephraim, as his own; and on both the sons the names of the patriarchs Abraham, Isaac, and Jacob, or *Israel*, were to be called; as we read: "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto Thee into Egypt, *are mine*, as Reuben and Simeon, they shall be mine . . . . 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 in the midst of the earth." (Gen. xlviii. 5, 16.) Thus, after the adoption of the two sons of Joseph and Jacob, Jacob had fourteen sons; and all his descendants were known as Israelites.

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The term "Jew" is not found in the Bible till the time of Hezekiah (Isaiah xxxvi. 11), and after the Babylonian captivity. It occurs in 2 Kings xvi. 6: "Rezin . . . . drove the *Jews* from Elath," and in xviii. 26: "Talk not with us in the *Jews*' language." Again, in Jer. xxxiv. 9: "That none should serve . . . . of a *Jew* his brother." The Second Book of Kings was written after the return of Judah from Babylon; and Jeremiah prophesied after the captivity of Israel. A "Jew," or a member of the House of Judah, a Judahite, as the term signifies, may truly be of Israel and an Israelite, for he is a lineal descendant of the Man Israel; yet, except those who have gone over from the Kingdom of Israel to the Kingdom of Judah, and have joined themselves to that Kingdom, every Israelite—or every direct descendant of Israel—is by no means a Jew, or of the House of Judah. All the descendants of Jacob are sometimes called "Israel," and the term is also applied to the House of "Judah," or the Jews, but the ten tribes of the Northern Kingdom are never called "Jews." And after the disruption in the time of Rehoboam and Jeroboam, and the division of the descendants of "Israel" into two distinct and separate kingdoms, the people that occupied the Southern Kingdom were known as the Kingdom of Judah or "Jews," and only sometimes called "Israelites," while the tribes which belonged to the Northern Kingdom of Israel were always called "Israelites," and never *Jews*. The leading tribe in the Southern Kingdom was Judah, whose pre-eminence was due to the fact that to him Jacob gave the promise of the birthright of the Messiah; and the leading tribe of the Northern Kingdom was Ephraim, for to him Jacob bequeated the double portion of the first-born, and he was to grow into a "multitude of nations." And when finally both houses were taken into captivity, they were carried away at separate times and by different nations. Israel went first, for they were carried into Assyria by Shalmaneser in the reign of Hoshea, and they never returned; as it is written: "So was Israel carried away out of their own land unto Assyria *unto this day*." (ii. Kings xvii. 23); we have stated above that this book was written after the return of Judah and Benjamin. The House of Judah, the Jews, were taken into Babylon, in Jehoiachin's reign, by Nebuchadnezzar. There they remained for seventy years; after which time the Lord brought them back and kept them as a nation till after their rejection of their Messiah, Jesus Christ, Himself of the tribe of Judah according to his humanity; and in fulfilment of the promise given to Judah by his father Jacob, or Israel. In consequence of that blind and wicked action of the rulers of Judah, they brought upon themselves nineteen centuries of sorrow, degradation, and dispersion. The Jews have become a hissing and by-word amongst the nations, and, like the wandering Jew of the

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legend, they will not find rest and peace till they look upon Him whom their fathers have pierced.

The foregoing, we believe, will be a satisfactory reply to the writer's first statement in his article, viz., "Because the distinction between the two tribes, or Southern Kingdom of Judah, and the ten tribes, or Northern Kingdom of Israel, which is usually asserted, does not exist."

The writer's second assertion is rather amusing. We read:—"On the contrary, such large numbers of the ten tribes fell over to, and were absorbed with, the two tribes, that Judah, the Southern Kingdom, became representative of the whole twelve tribes. This fact though generally overlooked or ignored by supporters of the Anglo-Saxon theory, is nevertheless plainly seen from a brief study of Scripture history." The last sentence is rather severe language. But we shall endeavour to show that, before the writer accuses us with overlooking or ignoring Scripture, he ought to take to heart and ponder over the Saviour's words: "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye!" for a more one-sided list of passages on the subject could not have been produced. Moreover, to say that the supporters of the Anglo-Saxon theory overlook or ignore the fact that a large number of the ten tribes fell over to the two tribes, is to prove one's ignorance of our contentions. We are not surprised at it, for there are many, like the writer, who oppose our identity without exactly knowing what it is or claims. It would be very interesting to know how the writer arrives at his marvellous and gloriously illogical conclusion, viz., "That Judah, the Southern Kingdom, became representative of the whole twelve tribes." He will not find Scripture to support him, and although in other places he is most profuse in giving chapter and verse, he entirely fails to do so here. And even logically his conclusion is wrong. He tells us that a large number went over to Judah—this is all he can possibly say—and yet the conclusion is that all Israel was absorbed in Judah!

However, let us weigh his Scriptural evidence. We shall discover that his accusation of overlooking and ignoring, or assimilating Scripture to his own purpose, lies at his door.

The first evidence produced by our opponent is 2 Chron. xi. 13-16. Here we read:—"For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord. . . . And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers." And then our friend's guilelessness becomes evident, for he only quotes as much as he wants for his

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purpose, and leaves the rest alone. He finishes his quotation with the words: "And so they strengthened the Kingdom of Judah." Why not give the 17th verse complete? Overlooking! Ignoring! Oh, the supporters of the Anglo-Saxon theory do that! Let us consider the whole verse: "So they strengthened the Kingdom of Judah, and made Rehoboam the son of Solomon strong, *three years; for three years* they walked in the way of David and Solomon." From these verses the writer of that paper arrives at the following astounding conclusion: "Grieved by these sacrilegious proceedings, and longing for the house of God, all the righteous ones in Israel—the ten-tribed kingdom—naturally set their faces towards Jerusalem." The writer refers to the abomination and idolatry of Jeroboam, and identifies all the righteous ones in Israel with the ten-tribed kingdom.

But what are the facts? Firstly, the priests and Levites had their possession amongst all the tribes, and when those stationed in the Kingdom of Israel went over to the Kingdom of Judah, they left their possession behind them. It must be admitted that their departure made not the slightest political difference to the position of the two kingdoms.

Secondly, We are told that the godly Israelites "out of all the tribes of Israel" who went to Jerusalem after the Levites, constituted the Kingdom of Israel, and that thus the house of Judah became representative of the whole of the twelve tribes. There are several fallacies in our opponent's argument:—

(1.) What was the purpose for which the godly Israelites left their home for Judah and Jerusalem? We are distinctly and plainly told in v. 16 that they came to Jerusalem "To sacrifice unto the Lord God of their fathers." Yet the attempt is made to persuade us to believe that they went to settle there.

(2.) Let us remember that the possessions of these godly men were in the Northern Kingdom, and if they would leave the Kingdom of Judah they knew that, at least all the unmoveable property, all their possession would have to be left behind. In the case of the priests and Levites we are distinctly told that they left "their suburbs and possessions," but not a word is mentioned about the godly Israelites. We may, therefore, logically conclude that these godly men—or at least the bulk of them—went up to Jerusalem for the purpose of worshipping in the temple the true and only God; preferring to remain faithful to the religion of their fathers, and refusing to join their King Jeroboam in his abominations and idolatrous worship of devils.

(3.) But in v. 17 we read "So they strengthened the Kingdom of Judah . . . *three years; for three years they walked in the way of David and Solomon.* Why is this period of three years mentioned? Surely

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to emphasise the fact that these people remained true to Jehovah and his worship only for three years; and that they strengthened the Kingdom of Rehoboam only for that time, and after the three years fell back into the idolatry of their country and kingdom.

However, even if we admit that all these godly Israelites stayed and settled in the Kingdom of Judah—as many of them no doubt did—they could not take the national inheritance and destiny of the Kingdom of Israel with them; nor would they make the house of Judah representative of the twelve tribes What they could do was to leave behind their inheritance in the Kingdom of Israel, and throw in their lot with the Kingdom of Judah. The subsequent history of the Northern Kingdom shows that Jehovah and his prophets continued, even after the migration of the priests, Levites, and godly Israelites, to consider it the kingdom of the house of Israel.

S. J. Deutschberger.

(To be continued).

The Testimony of the Rocks.

"Ask now of the days that are past . . . whether there hath been any such thing as this great thing is?" (Deut. iv. 32).

IT is recorded in the books of Moses that "on a night to be much observed unto the Lord," six hundred thousand men of the children of Israel began the long and weary march, which was to last over forty years, before they entered into the promised rest and plenty of the land of Canaan. A mixed multitude went with them, they were women and many children, and they had also their flocks and herds, "even very much cattle." "And they departed from Rameses, in the first month, on the fifteenth day of the month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians" (Num. xxxiii. 3). They went out of a land of plenty, carrying, each man, only a few unleavened cakes, for they were "thrust out of the land of Egypt and could not tarry; neither had they prepared for themselves any victual" (Ex. xii. 39).

They marched "harnessed," or as it is in the marginal reading, in ranks of five, and so leaving the country of their captivity, they journeyed towards the deserts of Arabia, with the sea before them, and behind them the dread forces of Pharaoh. (Ex. xiii. 18.)

The marvellous journey thus begun, with its seven great miracles, has been familiar to us from childhood in its every detail, but it needs some thought, and some knowledge of the difficulties that are en-

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countered, even in these days of locomotion and rapid commissariat transport, when the necessity for moving and feeding large bodies of men, from time to time, arises in the history of our great Empire. To realise what was involved in the progress of the large and growing nation of our undisciplined and unwilling forefathers. They had many years before them, they had many miles of desert land to traverse, where no food could be procured, the wells were of uncertain supply, and some of them bitter, the marching was often through the darkness of moonless nights, and the enemy was watchfully ready to attack.

For all these contingencies, miracles were provided by the Divine hand that guided them, miracles of such stupendous proportion that even the recorded wonders of the Gospel narrative pall before them.

We who are believers in the authenticity of the Mosaic record, and who particularly recognise in the wonderful history the favour of the God of Israel to His ancient people—a favour which we see manifested all down the ages to this present date, when we thank and bless Him for His continued goodness to us, the sons of Joseph,—we, I say, accept the narrative given us in the five books of Moses without cavil; but there are those who not having seen will not believe, and to them it is possible that the voice of Israel still calls from the rocks of Sinai.

It would indeed have been a marvellous thing if so great a multitude, remaining so long among the stony rocks and valleys of the Arabian Peninsula, had left no record of their sojourn. They were accustomed to see around them, when in Egypt, the engraved accounts of every wonderful event and every dynastic triumph which had occurred in that ancient kingdom, and they would naturally try their imitative hands on any smooth surface of rock within reach, encamped as they were sometimes for weeks and months in one place, and glad of anything that would while away the weary time of waiting for a "forward" signal. When, therefore, we find the rocks along their line of march covered with inscriptions in thousands, we naturally presuppose that some information could be obtained which would throw light on the wanderings, murmurings, fightings, and rebellions of this most remarkable people, and look with interest for any possible translation.

One valley on their route has obtained the name of Wady Mokatteb, or the Written Valley, and adjoining it is Djibel Mokatteb, or the written mountain, both being covered, according to Professor Beer, with a vast multitude of tolerably well preserved inscriptions.

These engraved rocks seem first to have attracted the attention of travellers about the year A.D. 518, when a Greek merchant of Alexandria visited the peninsula of Sinai on foot, and "was the first to make known to the world the extraordinary fact of the existence upon all the rocks, at the various resting places throughout that illimitable wilder-

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ness, of numerous inscriptions in a then, as now, unknown character and language." The Jews who accompanied him, and who professed to understand their meaning, ascribed these writings to their own ancestors of the time of Moses, and the high antiquity implied in this tradition seemed to be in a manner confirmed by the fact that much of the writing was on fragments of rock, which had evidently fallen at unknown periods from the cliffs above, through the wear and tear of time, several instances of inverted inscriptions having been since discovered.

It was not, however, till 1820 that any copies of these Sinaitic records were brought to this country, and curiosity awakened with regard to them. In 1840 Professor Beer pronounced their origin to be Christian, and the work of pilgrims to Sinai, upon the strength of a single character, which he believed to be the emblem of the cross, though he admitted that this form was but of rare occurrence in the inscriptions. He places their date at about the middle of the fourth century, although the Alexandrian merchant pronounced them in 518 as having then all the marks of great antiquity. Dean Stanley, who by the way, did not by any means see all these inscriptions, follows the Professor's lead. But their vast numbers, and the heights at which they are engraved, at from 20 to 100 feet on perpendicular rocks, seem greatly to militate against such an idea. One inscription on Djibel Mokatteb consists of 41 lines of figures 1 foot in length, with a heading or first line (called by the Arabs the title) engraved in characters 6 feet in length. These great works would surely necessitate appliances and leisure hardly possible to passing travellers.

The most recent information which we have on this subject is from the late Professor Palmer, who visited the peninsula in 1868, and collected a large number of inscriptions, submitting them, he tells us, to careful study. He considered that they were all in an ancient Aramæan dialect, and that their meanings were worthless and unimportant, being a collection of proper names and complementary formulas, such as are customary in the East—the work principally of passing travellers, or of a commercial community who colonised the country during the first few centuries of the Christian era.

Where learned men differ so widely, it is impossible for the ignorant to decide; we can only say that the passing traveller of those days must have been a man of great leisure and much resource.

The truth probably lies between the contending factions, and we may set it down as probable that some are comparatively modern, and even of Christian origin; some may be chance names of passing travellers, who with a desire which is wonderfully prevalent among all people, and at all times, have courted immortality in this way for themselves; but there still remains a vast proportion of engraved writings in a

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character which has, until the middle of the nineteenth century, defied all attempts at elucidation.

We cannot here enter into all the learned explanations given to us by Rev. Chas. Forster, in his work entitled, *The Voice of Israel from the Rocks of Sinai* (published in 1851). His method of decipherment appears to be based on long study of the alphabetic characters of ancient tongues. We can only read after him, with the deepest interest, a confirmation of the wondrous story, which has been preserved for us in the old Hebrew text, from which our English Bibles have spoken to us of God's blessing on His peculiar people.

The recorded miracles which were witnessed by the Israelites, during their wanderings, were ten in number, and may be classed as follows:—

Seven were transient, and three were abiding. Of the first, one was for rescue, two for feeding, three to supply the camp with water, and one, a miracle of judgment and cure.

The three abiding miracles were kept up, through all the wilderness journey, and did not cease till the promised land was reached, they were the pillar of fire and cloud, the daily supply of manna, and the raiment that waxed not old.

It would be most interesting could we find on the Sinaitic rocks a confirmation of even one of these wonders, but when, as Mr. Forster tells us, seven of these are clearly mentioned in the inscriptions, the confirmation is indeed delightful and most valuable.

The first great miracle worked for the Israelites in their journey was the passage of the Red Sea, and the subsequent destruction of the Egyptian host. "For the horse of Pharaoh went in with his chariots and his horsemen into the sea, and the Lord brought again the waters of the sea upon them." (Ex. xv. 17). Among the 177 fairly copied Sinaitic inscriptions sent to this country by the Rev. G. F. Gray, in 1820, is one (No. 86), which, translated after Mr. Forster's method gives—

"The people journeyeth through the passage terror-stricken—urges onward with slackened rein benignantly Jehovah, the people."

"The people essayeth the waters."

"Pharaoh retrograding, reins back his war-horse."

The long inscription of 41 lines already mentioned has a heading, which Mr. Forster thus renders:

"Fleeth the swift, long horse, raising both forefeet together, going at full speed, his rider dashed to the ground. Pharaoh running with long strides (like) a fleet horse takes startled flight, casting off violently (with) both hands to quicken (his) pace (his) helmet."

This heading for a long time baffled all Mr. Forster's attempts to unravel it, as it had been accidentally printed upside down in Von

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Müller's "Posthumous Letters;" as soon, however, as the book was turned round, the well known characters at once showed themselves, and he was enabled to translate them in the interesting words we have given.

It is greatly to be wished that the remaining portion of this inscription, consisting of 40 lines, could be copied for translation—it might, as Mr. Forster suggests in his book, prove to be the song of Moses, introduced by the above title. The details of the careful analysis and study of the first line are extremely interesting, but they are too voluminous for introduction here.

The second miracle was the healing of the bitter well of Marah, and here again we find a distinct confirmation of the Mosaic record. The 59th inscription, copied by Mr. Gray, translated, reads thus: "The people with prone mouth drinketh (at) the water springs. The people at the two water springs kicketh (like) an ass, smiting with the branch of a tree the well of bitterness he heals."

This was the first inscription, on which Mr. Forster used his newly constructed alphabet, and the result was naturally very encouraging to perseverance with the same key.

The third miracle was wrought for the people soon after they had passed the wells of Marah, and when it is to be presumed their home-made provision was consumed. The miracle of the quails and manna. It is very doubtful whether these birds were really quails (in the opinion of Mr. Forster), for two reasons.

Firstly—their succulent and fatty nature would make it impossible to preserve them by drying in the sun, as did the Israelites with them in great numbers.

Secondly—their small size would make the gathering of even the least successful of their captors, equal to twelve or fourteen English hogsheads. (Num. xi. 32.) In the following inscription, Mr. Forster finds a word which signifies a bird of a reddish colour, and he believes that the miraculous supply consisted of a flight of the casarea, or ruddy goose, which stands about three and a half feet high, explaining probably the obscure passage, "two cubits high on the face of the earth," which, if asserted of fallen quails, would mean such enormous quantities as to cause certain pestilence among the people. There are several inscriptions which Mr. Forster reads thus:—

"The red geese ascend from the sea. Lusting, the people devour till naught is left."

This miracle of feeding was twice repeated for the people, the manna which accompanied the first being continued all through the wilderness journey.

We now come to the miracle of the water supply, which took place when the people thirsted in Rephidim.

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The smiting of the rock in Horeb, the last miracle of water supply, did not take place till 40 years afterwards, when the people were in Kadish. Two very interesting translations from Mr. Gray's drawings appear to record both these marvels, and yet to hint at the difference which should have been made between them, and at a neglect of God's express command, which neglect, or disobedience, was afterwards fraught with disastrous consequences to the Hebrew leaders.

Two inscriptions read thus :—

"The people the hard stone satiates with water thirsting." (*Gray*, 52 and 50.)

"The hard rock, a great miracle."

"The eloquent speaker strikes the rock, flows forth the water falling down," and, "The eloquent speaker, bowing the head, takes his rod in his hand—resounds the struck rock." (*Gray*, 27.)

With regard to the second of these miracles, Mrs. Rogers, the well-known authoress of *The Coronation Stone*, has suggested that the stone then struck, instead of being "spoken to" respectfully, was the sacred stone of Israel, the Lia Phail. This idea would, she thinks, elucidate the difficult passage in 1 Cor. x. 4, where the word Christ might read "anointed." If, as the Talmud asserts, this same stone was used to rest Moses while he prayed for victory in Rephidim, we find the corroboration of the statement that "The hand of Amalek could not prevail against the throne of the Lord" (see margin Ex. xvii. 16), and we find an inscription thus translated, the writing having above it a little figure of a man with uplifted hands.

"Prayeth unto God the prophet (upon) a hard, great stone, his hands sustaining Aaron-Hur." (*Beer*, 108.)

The terrible punishment meted out to the impatient servant of God seems to be more fully explained if we look upon his fault as an act of sacrilege committed on the throne of the Lord.

There still remains another miracle, the judgment of flying fiery serpents, and the brazen serpent of healing.

Travellers in Arabia report the existence there of a flying snake, a very venomous creature. It has no wings, but progresses by a series of springs, it is numerous in the mountains during the hot weather. We find very interesting translations of two of Mr. Gray's drawings, which run thus :

"Destroy, springing on the people, the fiery serpents. Hissing, injecting venom, heralds of death, they kill. The people prostrating on their back, curling in folds. They wind round, descending on, bearing destruction." (*Gray*, 83.) These words are accompanied by the figure of a serpent on the left hand, running down the whole length of the inscription.

Mr. Gray's second drawing reads thus:

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"The people sustain on a pole, erecting a standard, the male serpent, fiery of molten brass. The people look towards the fire, bowing themselves down, sought by an evil thing, offer up vows the tribes." (*Gray*, 55.)

There are several other translations of great interest given us by Mr. Forster, but we can only mention a very few here.

"The people wandereth to and fro; the people a wild ass." (*Beer*, 88, 89, 90.)

"The people a great docile camel cheers it with conductors voice Jehovah." (*Gray*, 14.)

"The people mutters like a goat. Reasons with them in the night Jehovah." (*Gray*, 110.)

"The people of the Hebrew restrains with the rein, tying it with a noose, Jehovah." (*Beer*, 18A.)

"The people of the Hebrews."

"Biddeth begone Jehovah." (*Beer*, 18B.)

This last inscription has also a figure of a camel jibbing at the rein.

We wish that we had space for more of these translations, which must, we feel sure, be of surpassing interest to the descendants of that peculiar people, of whom it is said that their Saviour "bare them and carried them all the days of old."

M. E. F. H.

Is British-Israelism opposed to the Doctrines of Christianity?

(A paper read before the British-Israel Association at Exeter Hall.)

(*Continued from page* 111.)

THE *Forgiveness of Sins* is another doctrine of Christianity. "In whom we have redemption through his blood: the forgiveness of sins" (Eph. i. 7).

Why, that is the very gospel of British-Israelism! It never ceases to aver that the forgiveness of sins is one of the verities of God, one of the prime conditions of His Covenant with Israel. Has He not declared it by Jeremiah in unmistakable and positive terms?—"This shall be the covenant which I will make with the house of Israel: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . . For, I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 33, 34).

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And the Apostle affirms that Jesus is the mediator *of this very covenant*, which he hath secured in his own blood. Whereof, he also affirms, the Holy Spirit is witness (Heb. viii. 6—12, and x. 15—20).

Did not the Lord say (to Israel), "When I see the blood I will pass over you" (Ex. xii. 13). British-Israel Belief (for all that it is said to be so materialistic) is spiritual enough to identify type and antetype, and, looking upon Jesus the mediator of Israel's "new covenant" join in the Pauline testimony:—"Christ our Passover is sacrificed for us" (1 Cor. v. 7). And upon the authority of the Holy Spirit's witness to that Covenant aforesaid, we declare to all Israel that "God, for Christ's sake, hath forgiven you" (Eph. iv. 32). For, "Him hath God exalted with his right hand to be a Prince and a Saviour, *for* to give repentance to Israel, and forgiveness of sins" (Acts v. 31).

(5.) *The Resurrection of Christ* is a doctrine of Christianity, and it attaches to the fact a certain effect. "Who was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). Now, justification finds its highest form of expression in the term "Life."

Thus, "The law of the Spirit of life, in Christ Jesus, hath made . . . free from the law of sin and death" (Rom. viii. 2). "Likewise reckon ye yourselves to be . . . alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

To that doctrine of "the power of his resurrection," British-Israelism is wholly committed. For, it was the "sure and certain hope" of Israel in her darkest age. Said Hosea, "Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight" (Ch. vi. 1, 2). Here is indeed "the hope of the resurrection," which hope is verified by the Apostle when he says, "You who were dead in trespasses and sins . . . God hath quickened together with Christ" (Eph. ii. 1, 5, comp. Col. ii. 13).

British-Israelism, then, can admit no doubt either as to the fact, or the effect, of the Resurrection.

(6.) *The Baptism of the Holy Spirit* is a doctrine of Christianity—"Ye shall be baptised with the Holy Spirit" (Acts i. 5). And simply to name Pentecost is sufficient to bring that "baptism" into mind.

How can British-Israelism oppose that doctrine in the presence of the following: "Thus saith the Lord"—"Yet now hear, O Jacob my servant, and Israel whom I have chosen. . . . I will pour my spirit upon *thy seed*, and my blessing upon thy offspring" (Isa. xliv. 1—3, and Joel ii. 28, 29). What was the Apostle Peter's declaration at Pentecost? "Ye men of Israel . . . Jesus, having received of the Father the promise of the Holy Spirit hath shed forth this which

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ye now see and hear . . . For the promise is unto you and your children" (Acts ii. 22, 33, 39). Which promise Ezekiel has attached to Israel's new covenant. "Therefore, say unto the house of Israel, Thus said the Lord . . . I will sprinkle clean water upon you, and ye shall be clean . . . and I will put my spirit within you" (Ch. xxxvi. 22—27).

(7.) The Lord Jesus, addressing his eleven (Israelite) Apostles, said "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts i. 8). And out of that saying, the doctrines of Christianity have evolved a warrant for the *Evangelisation* of the heathen world. And as a consequence of it, Britain has attained the unique position of being the only world-wide witness the Cross has ever known.

Does British-Israelism oppose this doctrine of a world-wide mission? Far from it, British-Israelism asserts that it is "the mission of Israel to teach the nations God." For, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first and I am the last [the Alpha and Omega names which Jesus has adopted to himself—Rev. i. 11]; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since *I appointed the ancient people?* and the things that *are coming*, and *shall* come, let them show. Fear ye not, neither be ye afraid: have not I told thee from that time, and have declared it? *ye are even my witnesses*" (Isa. xliv. 6—8). What emphatic language! no wonder that Isaiah again exclaims, "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God" (Isa. lxi. 6).

But what are they (Israel) the "witnesses" of?

Even of "the first and the last"—the Alpha and Omega—called by the Apostle, "the only wise God our Saviour," and, by the prophet, "The King of Israel."

(8.) There is another doctrine which may be named (although it has been very distinctly *inferred* throughout the foregoing), that is, the doctrine of *Faith*. It is expressed in the phrase so often recurring in the New Testament, "By Faith," of which I give one example, "We walk by faith not by sight" (2 Cor. v. 7).

Our opponents state the case against us somewhat in this manner, "Christian Faith occupies itself with things eternal and spiritual; and not with things temporal and material as British-Israelism does. It is concerned with things that are not seen, not with things that are seen" (2 Cor. iv. 18).

Well, if the "Faith" of Christian doctrine ignores the temporal and material, then British-Israelism opposes Christian doctrine to that extent. What Christian doctrine ignores, however, is not the point. The point is—according to our opponents—that British-Israelism is

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not established "by Faith," and for that reason, if for none other, it is in opposition to Christian doctrine.

If it were my present purpose to discredit the statement which represents Christian Faith as a spiritual something that is unconcerned about temporal and material things, or which occupies itself *solely* with "the things that are unseen," I would begin by asking if it is not a temporal and material Faith which prays, "Give us this day our *daily bread?*"

What I have to do, however, is to show that as concerning Faith, British-Israelism is as well established "by Faith" as Christian doctrine is, and that, essentially, there is no difference, and therefore no opposition.

Now the forefront of British-Israelism's offence seems to lie in its attachment to the Abrahamic Covenant. God covenanted to confer upon Abraham and his seed certain *temporal* and *material* favours. And the terms of His Covenant (or their reiteration) are called "promises." By what means was Abraham made a party to the Covenant? "By Faith." "He believed in the Lord: and he counted it to him for righteousness" (Gen. xv. 6). This is the very ground upon which St. Paul rests the Abrahamic promises, at the time when he is expounding the doctrine of Christian Faith. And when he is writing to Titus he refers to it again as "the Faith of God's elect." He perceived no difference between the Abrahamic and the Christian Faith, and we see no reason for assuming a difference where none exists. So much for the general principle. Now, as to the operations of that principle, or, Faith's concern with things temporal and material, need I do more than refer you to Heb. xi. as a sufficient warrant for a Faith such as British-Israelism implies? that is, a Faith in the temporal and material effects of the Covenant.

Leaving for the moment the clear evidence which that chapter affords of the spirituality of that Faith which appertains to the Abrahamic Covenant, let us come to the temporalities.

Was it not a *physical* salvation which Noah secured, when "by Faith" "he prepared an ark to the saving of his house?" (verse 7).

Was it only a spiritual effect which followed when "Sarah, through Faith, received strength to conceive when she was past age?" (verses 11, 12.)

Was it not a temporal exodus which Joseph foresaw when "By Faith he made mention of the departing of the children of Israel?" (verse 22.)

Was it not a very *material* circumstance which resulted when "By Faith the walls of Jericho fell down?" (verse 30.)

Was it merely a spiritual deliverance which the scarlet thread en-

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sured when "By Faith Rahab perished not . . . when she had received the spies with peace?" (verse 31.)

Look at the facts referred to in verses 32 and on. Personal deeds of valour; political successes; military conquests; national and physical providences. Are these all to be described solely as spiritualities? Is it true that the Faith to which these facts are attributed was concerned only "with things that are not seen"? No. They were physical facts. They were material deliverances. They were temporal benefits. And the apostle ranks these things with the martyrdoms and heroisms of religion. He recognises both temporal and spiritual effects as accruing from the self-same Faith. And British-Israelism adopts and adapts that Faith, and upon the authority of the Abrahamic Covenant asserts that the temporal and material conditions of *modern* Israel are as much affected by it as were the temporal and material conditions of *ancient* Israel.

The promises were "to Abraham and his seed by Faith." And British-Israelism refers those promises to "Jesus the mediator of the Covenant," in whom "all the promises of God are yea, and in him, Amen" (2 Cor. i. 20). Wherefore, British-Israelism no less than Christian doctrine, is found "Looking unto Jesus the author and finisher of our Faith" (Heb. xii. 2).

But I think I have stated enough for the purpose we have in view at present. And if I have given my evidence with sufficient clearness, it must be seen that the doctrines of Christianity and British-Israelism have a common basis, and arise out of the same fundamental truths. At the same time, that evidence will have seemed to indicate a divergence which may be, superficially, construed into opposition. I say superficially because the alleged opposition is due to a merely superficial observation, which has taken cognisance *only* of that which is necessarily material, or literal, in British-Israelism. Closer enquiry would discover that the divergence is not from the doctrines of Christianity, but from certain *expositions* of those doctrines. I must not, however, be tempted into further discussion; but simply observe, in conclusion,

III.—How the Doctrines of Christianity are affected by British-Israelism.

(1.) I submit that they are *emphasised* by it. For, British-Israelism insists upon the necessity of those things which they affirm; because those things must issue as the result of God's Covenant with Israel. The Incarnation, and Resurrection, the Forgiveness of Sins, and Gift of the Holy Spirit, and so forth, all are essential to the fulfilment of the Covenant, and British-Israelism—to use a legal expression—shows cause why those doctrines must be allowed.

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(2.) The doctrines of Christianity are *illuminated* by British-Israelism; it throws a light upon them, which shows that they rest not upon a system mainly comprised in mystical symbols, but upon a foundation of substantial fact.

The Scriptures they rely upon are illuminated by a light which never flickers in hypotheses, but which ever shines with the clear and steady rays of Covenant truth. In that light, contradictions resolve into agreement, discrepancies disappear, mystery finds solution, prophecy becomes intelligible; it gives purpose to the narrative, it shows order in the history, and reveals wondrous design in the providence which those Scriptures unfold. All tending to one goal: "In thee and in thy seed shall all nations of the earth be blessed.

(3.) While, finally, the doctrines of Christianity are *exalted* by British-Israelism. For, it lifts them above the level of contentious criticism as no other "ism" has yet done. It lifts them above the supposed necessity of deviation in the Divine plans, and far above the insinuation of a revoked Covenant and a broken word!

I drop the "ism" now, and say, the Truth which can take the doctrines of Christianity, and set them in a light which shows their intrinsic worth, and accentuates the joy of the believer in them; which can show an unswerving purpose which baffles the sceptic, and a faithfulness from which atheism flies confounded, must be a valuable exposition of those doctrines, and proves, by its very consistency with the Scriptures on which they rest, that it cannot be opposed to them.

To allege the opposition, therefore, is to damage the very cause which the objector claims to defend. And when he asserts that the British-Israelite—whose first and last confession of Faith is the Truth and Grace of God—is opposing the doctrines of Christianity, I submit that he stands self convicted—as I have claimed—of bearing *false witness* against his neighbour.

W. F. G. Clatworthy.

ROUMANIA AND THE JEWS.—The sympathies of the Anglo-Saxon race, as the Israel of the latter days, is continually being extended towards their brethren of Judah. America has recently issued a Note respecting the cruel treatment of the Roumanian Jews; and the *Daily Mail* tells us, on high authority from London, that the British Government has addressed a Note to the signatory Powers of the Treaty of Berlin calling attention to the condition of the Jews in Roumania and the Circular of the United States on the subject. The British Government inquires what view the other Powers take of this matter, and seeks to ascertain whether any concerted action may not be determined upon by the Treaty Powers. The telegram from London lays stress on the fact that the Note of Great Britain follows, and is supplementary to, that of the United States.

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The British-Israel Association.

NEWS OF THE MONTH.

London.—Last month we notified that the Council, on behalf of the Association, had forwarded an address to the King on the occasion of his Coronation. This address, it is gratifying to record, has since been graciously acknowledged in the following communication to the Secretary :—

"*Home Office, Whitehall.*
"*15th September*, 1902.

"*Sir,*

"*I am commanded by the King to convey to you hereby His Majesty's thanks for the Loyal and Dutiful Address of the Council of the British-Israel Association on the occasion af Their Majesties' Coronation.*

"*I am, Sir,*
"*Your obedient Servant,*
"A. AKERS DOUGLAS.

"*The Secretary to the British-Israel Association,*
"266, *Dalston Lane, N.E.*"

St. Paul's, Canonbury.—A well-attended Meeting assembled in the Vestry Hall of the above on Tuesday, August 26th, to consider the Scriptural Aspect of British-Israel Identity. In the vicar's absence, on holiday, the Rev. A. D. Stewart read Gen. xxii., and opened with prayer. The Rev. S. J. Deutschberger, B.A., General Secretary of the British-Israel Association, then addressed the company on "God's Everlasting Covenant with Abraham," showing how Christ came not only to be the "Saviour of the world," but also "to confirm the promises made unto the fathers," and demonstrating beyond question the existence of an "Israel" to whom these promises are all in course of fulfilment; leading to the irresistible conclusion that it is represented by the dominant Anglo-Saxon Race. At the close, opportunity was given for questions on the subject; but apparently the lecturer's lucid exposition of Scripture left no doubts in the minds of his hearers; and the Rev. Bennett-Symons, in closing, warmly thanked the speaker, and voiced the desire of all present for a continuation of the subject, from its historical aspect, at no distant date. We were glad to welcome several members of St. Jude's Church, where Mr. Deutschberger is assisting our venerable neighbour, Rev. D. B. Hankin. Messrs. R. Banks & Son sent a liberal supply of British-Israel literature, which was well circulated by sale and distribution. The vicar, Rev. W. A. Smith, expresses a hope that the study of this most interesting subject will lead many to search the Scriptures more deeply, especially the Old Testament.

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.)., F.R.G.S.
General Secretary.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

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COMMUNICATIONS FOR THE EDITOR

May be addressed to him by name, either to Crown Island Vicarage, Ottringham, Hull, or care of Messrs. R. FOLKARD & SON, 22, Devonshire Street, Bloomsbury, W.C.; NOT to the Publishers.

ERRATA.—P. 85 (Sep) for "*to* Damascus," read "*from*." P. 140 (Oct.), 16 lines from foot, for "they," read "there." P. 141, "Empire, to realise;" for "pall," read "pale." P. 144, "casarea." P. 146, "Hebrews." Initials should read "M. F. E. H."

No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. FAINBRIDGE, care of MRS. J. W. CHILD, The Pines, Lakewood, New Jersey.

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MAGAZINE FUND—Miss Hill, 5s.

We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

A LECTURE will be given in the Drawing Room, Exeter Hall, Strand, W.C., on Thursday, November 6th, 1902, at 7 p.m., by Rev. W. M. H. MILNER, M.A., F.R.G.S., A.V.I. ("Oxonian"), on "The Royal Descent from David and Aaron" (with some evidence in addition to that made public in July). The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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H. H. PAIN, Esq., Highland Road, Bromley, Kent.
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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

NOVEMBER, 1902.

Judah at Home in the "Appointed Place."

THE JEWS in Roumania have had a hard time of it, as in other Continental countries, only sometimes more so; and it is, therefore, specially interesting to note, as recorded in the *Jewish Chronicle* of August 15th last, that when King Edward was crowned, a special service was held at Bucharest, addressed by one of the most eloquent of Jewish preachers. Dr. Gaster, in his sermon, testified to the fellowship existing between Britain and the Jews, as members of a common Empire and subjects of a common Throne. In the capital of Roumania, the Jewish preacher upheld

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"England" as "the country which is now rightly considered as the true home of freedom and liberty." "We dare not forget," he said, "the freedom and liberty which our brothers enjoy under the benign sway" of the King of all the Britains. "There is scarcely another country in the world in which a Jew, worthy of his name, is so much recognised and respected according to his worth, in which it only depends upon the Jew to obtain all the honours granted to a good citizen, and to take part in the political and social greatness of the Empire as in England." Dr. Gaster believes that the Jews now resident in England have been "sent by God thither," to procure freedom for the Jews as a body. This is "Judah walking *to* Israel," preparatory to both settling down together in the old home.

The same number of the *Jewish Chronicle* gives notes of other Coronation sermons preached by Jewish orators. Mr. Hyamson, at Dalston, said:—

"Loyalty to Judaism implies whole-hearted identification with the interests of the country where our lot is cast. If the prophet of the exile exhorted his contemporaries to pray for the welfare of Babylon, whose ruler had carried his people into captivity, how fervently ought we to pray for the prosperity of *the noble British Empire, where the Jew* enjoys the fullest liberty, and of which, indeed, he is recognised as a valuable and integral element. . . . Notwithstanding that this is שבת חזון, notwithstanding that next Tuesday we keep the Black Fast and weep for the vanished glories of Jewish nationality, to-day we participate, to the fullest extent, in the universal rejoicing on this august and auspicious occasion. We, too, join in the universal acclamation, 'Long Live the King,' and in the petition that the *Pax Britannica* may prevail throughout the length and breadth of the British Empire, and prosperity, boundless as the ocean, may be the lot of its inhabitants, and especially that health, strength of body, and vigour of mind may be vouchsafed to the King and his Consort, so as to enable them efficiently to discharge the duties of their exalted station. May their reign endure for many years, and may their dynasty be established for ever.—Amen."

"England," said the preacher at the Spanish and Portuguese synagogue in Manchester, was "*heaven-blest*."

"Her laws were mainly based upon the Old Book. They would not find here one law for the rich, another for the poor; nor one law for the native, another for the foreigner. The Statute-Book was permeated with the spirit of the command, 'there shall be one law for the stranger as for one born in the land.' England was indeed heaven-blest, in that she had taken up the cause of persecuted nationalities, and many a time had the voice of England been heard with splendid effect in pious condemnation of the wrongs inflicted upon their people, for in the words of the Psalmist, 'She has ever loved righteousness and hated tyranny.'"

To these pithy sentences from Jewish sermons we add two

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leaderettes from the *Chronicle* of June 20th and August 15th. Both show the Jew as at home in England. The first is headed

"PRACTICAL PATRIOTISM.

"Not the least valuable part of the work of the Anglo-Jewish Association is its effort to spread the English language and English culture among the backward Jewish children in far-off lands. In Egypt this work has been particularly noteworthy. The Cairo School, for instance, has two English teachers on its staff, and the language of this country is taught to 220 boys and 100 girls. A great deal of activity in the same direction is shown at the Alexandria School, of which the new English teacher sends a most gratifying account. The pupils of this school, with the practical Jewish instinct, understand the value of a knowledge of English, and are very anxious for instruction in the language. Not only can some of the upper classes already converse in English with some degree of fluency, but—what is no less interesting—the traditions of English sport are being introduced into the school. An Egyptian-Jewish cricket eleven seems a quaint toying with history, but it represents, we are quite sure, a healthy advance in the right direction. On the other hand, some little satisfaction may legitimately be felt at the assistance rendered in these ways to the British power in Egypt. The spread of the English language is necessarily an important element in perpetuating the British occupation, and the work done in the Jewish Schools is consequently not only a help to the pupils when they go into the world, but a patriotic labour to boot. Nor is it in Egypt alone that the Anglo-Jewish Association is doing this work. In Tetuan—along the whole North African littoral, in fact—it is helping the diffusion of the tongue which is the medium for loftier political thoughts and aspirations than are current among most other nations. In Damascus, again, the Jewish School is a sort of out-post of English civilisation. In Smyrna, English has been introduced into the Alliance Israelite Boys' School by the Alliance Israelite itself, and at its own cost. The Anglo-Jewish Association has voted sufficient money to enable fifteen hours English teaching a week to be given here instead of five; and it is pleasant to be able to record that the English master has said: 'I cannot speak too highly of my English class at the Alliance School. No class in any of the other schools I teach at can compare with it for hard work, attention, and good conduct.' Labours of this description form not the least of the Anglo-Jewish Association's many claims to the support of patriotic English Jews."

The second leaderette speaks of—

"OUR RACE IN THE COLONIES.

"Indeed, our brethren have played a far from undistinguished part in the making of the States of the new Commonwealth. It is a subject to which we have before referred, but to which we love to recur; for the possible growth of a free Jewry in Greater Britain is a fascinating theme, to which the imagination, reaching out hopefully into the future of our race, naturally warms. In the building of this outlying portion of the Empire, Jews have, in Mr. Seddon's words,

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'performed their part.' They have helped to lay brick upon brick, and stone upon stone, till the fabric has emerged, noble and strong, in the eyes of a world which finds itself compelled to think out its position anew, and re adjust its policies in the light of this 'new (political) fact.' On the scroll of Australian history is written many a famous Jewish name—Sir Saul Samuel, Jacob Montefiore, Sir Julian Salomons, the Hon. Isaac A. Isaacs, Judge Cohen, Sir Benjamin Benjamin, Sion Phillip, and E. L. Zox. These are only a few of the great number of Jews who have helped to nurse Australia out of babyhood and childhood into lusty youth, and the number might be indefinitely multiplied. Elsewhere, in other colonies of the Empire, members of our people have borne a not ignoble part. They will help to bring back prosperity to South Africa again; and one of them (Major Nathan) is even now engaged in the trying work of government in the unhealthy tropics. The history of the Jew in the British colonies still remains to be written. When it is done, it will form a notable testimony, not only to Jewish worth and ability, but to the loyal pride which every English Jew feels in helping, by his own career, to further the prosperity of the Empire. The happiest thought of English Jewry is that it can play a part, however humble, in the evolution of His Majesty's dominions beyond the sea."

Truly Judah is not far from Israel, the two being one at heart.

Oxonian.

The Throne of the House of Israel.

JEREMIAH XXXIII. 17, TO END.

WHEN the nation of Israel became impatient of government by judges, they forgot the overrule of God. The faith of the nation was not able to wait patiently for the guidance that would come in His own time. The Lord God of Israel was their King: as such He punished, and He sent deliverers. These "judges" were raised up, apparently, by the circumstances of their times, in reality they were provided in the good providence of God.

The nation desired a permanent ruler whose office it would be to meet any sudden national danger, and it was the purpose of God to give a king and a royal house. The restless unfaith of the nation forestalled Him. And "He gave them a king in his anger, and took him away in his wrath."

But meanwhile the King of Israel had provided His own Vicegerent. David was called from the sheepfold, and to him was given a marvellous promise of perpetuity; God thus marking His approval of kingly rule, and deigning to manifest His overrule by His perpetual guardianship of the Davidic line.

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The promises of perpetuity have been almost altogether overlooked, doubtless because they seem to have altogether failed; or when this has not been admitted, they have been little regarded, because the explanations as to their accomplishment have been unreal and unsatisfactory.

Let us note them. First, we find the record (2 Samuel vii. 16, &c.) that the prophet Nathan was sent by God to assure David that "thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

The plain and literal sense in which King David understood the words is manifested in His prayer (verses 17 to end). And in His Psalm of thanksgiving (Ps. lxxxix. 28—37), "His seed should endure for ever as the sun, it should be established as the moon."—Words which are repeated by the prophet Jeremiah long years afterwards, when the throne was apparently about to fall; which words I have selected as my text.

Upon King David's death, his son Solomon was anointed by Zadok the priest and Nathan the prophet—as the special service reminds us—and he sat upon the throne of David his father (1 Kings ii. 12), or, as the book of Chronicles records: "Solomon sat upon the throne of the Lord as king instead of David his father" (1 Chron. xxix. 23). For the Kingship of God over Israel did not cease with the establishment of the Davidic throne. The Kings of David's line were Vicegerents for the Lord God of Israel; they alone ruled under an authority that conveyed "Divine right," an authority never before or since bestowed upon any other ruling power.

As the result of Solomon's lapse, the two families over which he ruled—Ephraim-Israel and Judah-Israel—were severed. One being governed by Solomon's son, the other by an adventurer. David's line was perpetuated until the year 588 B.C., when the King of Babylon captured Jerusalem and King Zedekiah, and put out his eyes after slaying his sons. From that date to the first year of our era, no king of David's line reigned in Jerusalem or over the people of Judah, and for 1902 years since the same thing is true; there is a gap of 2490 years since King Zedekiah was dethroned.

And yet the inspired statement stands, that the throne of David should never want a representative to rule over the nation of Israel as long as the sun and moon endure, as surely as God is true.

The word of promise cannot be broken, and this is an *a priori* reason for believing that an explanation can be found.

One of the most popular of these explanations is that which states that the promise has been fulfilled in and to the Lord Jesus Christ. But there are insuperable difficulties. If Jesus Christ, the son of David, received the Davidic throne upon His incarnation, there is yet

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the gap of 588 years between the overthrow of Zedekiah and the first Advent. But even since the first Advent, and up to this date 1902, the Lord Jesus has occupied no earthly throne; and the promise was not that God should perpetually continue to be King, but that the house of David should perpetually occupy the vice-regal throne.

The Lord Jesus is King of Israel because the throne was His before David lived, the Divine over-rule has not been merged in the Davidic under-rule, nor has the earthly throne been merged into the throne of God.

According to the promise to David, and the prophetic repetition in my text, the nation of Israel, the perpetuity of the Davidic line on earth, and the continuance of the priesthood were to last in unbroken succession upon earth, while the sun and moon endure.

This can only mean that, during the long period of 2490 years, the nation of Israel must have had a perpetual corporate existence: under the rule in some way, and in some place, of a lineal descendant of King David in the line of Zedekiah; and also that the Aaronic family in the line of Phineas has had constant perpetuation.

So far as to the requirements of the promise: but the way in which it has been fulfilled is a question that few attempt to explain. And yet surely it is only right (is it not?) that an explanation should be sought for?

It has not been fulfilled in the house of Judah. No king of the Davidic line has ruled over the Jews since the Babylonian captivity, *i.e.*, during the long period under review. Also, since the overthrow under Titus, Judah has not been a nation. They have been and they are a scattered people without a Prince—ruled over by the governors of the countries in which they happen to dwell.

But the unconditional covenant stated that the house of David should rule continuously over the nation of Israel. And therefore we fall back upon the other house, distinguished as *Israel*, which *may* have had national perpetuation and the throne, during the long period of 2490 years, and which *must* have existed if the promise has not failed.

The family of King Edward VII., our crowned and anointed King, dates back for the 2490 years. No other monarchy on earth possesses such an ancestry. No other nation upon earth can claim such perpetuity.

The King's descent has been traced back to his Dalriadan ancestors, who ruled in the island of Ireland, in the time so far away; and of all the thrones of earth, his only has exhibited the result of the Divine sanction of a covenant of perpetuity.

Apart from the requirements of the Divine promise, there are lines of historical evidence which make it plain that the promise need not have failed, and that it has not failed.

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It is not for me to enlarge upon these lines of evidence at this time. The study is fascinating, and means of pursuing it are within the reach of all. It is the romance of history. It is more, for it is the vindication of the truth of God.

And as we claim that the providence of the King of Kings has protected the line of our sovereign Lord, the King, so we claim that the people over whom he rules have been and are as wondrously preserved. We, the British people and nation, and all those who have been absorbed by us, and are under the same throne, have been brought under the national covenant and promises. There is direct application in the prayer, "O Lord save *Thy people*," "and bless *Thine inheritance*," and make *Thy chosen people* joyful." O Lord, we pray, give to us peace, give to us faith and obedience, that we may blossom and bud, and fill the world with fruit. Grant that, by the opportunities given to us through our world-wide power, we may extend the knowledge of Him through whom we have been nationally redeemed, and that we may make ready for His Kingdom.

The perpetuation of our royal line, the continuance of our national existence, and the unprecedented expansion given to our race, are but the pledge of a far greater future, and of the ultimate fulfilment to us of every development that is possible of the promise made to the wanderer Jacob, when he slept resting upon the stone "wonderful" near the town of Bethel.

And above all, may we be led from the consideration of our earthly throne to Him whose Covenant faithfulness has preserved it. To Him who once came to visit and to redeem His people. To Him who is King of Kings and Lord of Lords, the Christ, the Messiah, the Anointed One, and yet is the friend of sinners and the Lord of love.

May His peace reign and rule in our hearts and lives; and His service be in itself our highest reward.

Our hymns of praise refer to the anointed and crowned Saviour, yet they are not inappropriate on this occasion, for it is by His authority that our Sovereign reigns. He who is Lord of all respected and regards the authority of those in power, even in the case of rulers who had only human sanctions.

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's." How much more is our loyal homage due to our Sovereign Lord, who rules under the providence and by the authority of Him who is the King of Israel, the King of Kings, and Lord of Lords.

And to Him be ascribed all might, glory, majesty, and power, for ever and ever.—Amen.

Denis Hanan.

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Danaus' Flight from Egypt.

SPEAKING of Greece, Jacob Bryant premised his inquiries respecting the original inhabitants of Hellas by the following declaration:

"The sons of Japheth were certainly the first inhabitants of those countries, but the Helladians (Hellenes), although by family Ionians, were not of this race. They came afterwards, and all their best writers agree that, when their ancestors made their way into these provinces, they were possessed by a prior people."

Faber, in his *Horæ Mosaicæ*, adopted the interpretation of Bryant, and sums up his conclusion in these startling terms:—

"In short, the most celebrated leaders of the Grecian colonies, such as Danaus, Erectheus, Cecrops, Cadmus, and Phœnix, all came from Egypt. Hence it is evident that the Greeks were, strictly speaking, an Egyptian nation, and consequently not the descendants of Japheth."

The question is at once assumed that the language of Cadmus and his companions was different from that of the Bœotians, in other words that it was Semitic.

The argument seems to be this:—

"Cadmus and his fellow colonists carried into Bœotia the Phœnician language, which must have been radically different from the Hellenic; but they and their language disappeared from the face of Hellas, without leaving a trace of themselves either in the country in general or in Bœotia in particular."

The name Phœnicia itself does not occur in the Canonical Books of the Old Testament; but frequent, and even very early, notices of Sidon remain on record.

Ham, in Genesis x., is said to be the father of Canaan, whose eldest son was Sidon. From this passage it has been inferred that this third descendant of Ham founded the city called after his name, and was the father of all the Sidonians of early history, as his brothers were the stocks from which the other Canaanites sprung; but while admitting the fact, we deny the inference.

Sidon might have founded and given his name to the city, and yet we may safely accept the testimony of the Sidonians themselves, confirmed by the learned Persians, that the emigrants from the Sea Erythra had acquired, either by force, favour, or purchase, the site and city once held by descendants of Canaan, and occupied it without changing its name. Or, we may conclude that perhaps the inhabitants of Sidon and Tyre were friendly to the Hebrews on account of con-

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sanguinity of race, and this is what is inferred in Amos i. 9, where Tyrus is to be punished because she "remembered not the brotherly covenant with Israel." We never find Tyre or Sidon at war with Israel. Now if the Tyrians and Sidonians had been Canaanites, or even inimical, is it likely they would have been spared by Joshua? When we hear of the confederacy of nations headed by Jabin, King of Hazor, and given us in Joshua xi., we fail to see that either Tyre or Sidon joined them against Israel. Again, when Joshua, having subdued these kings, pursues them, he draws off his forces before entering the territories of Great Sidon.

The lot of the children of Asher bordered upon Tyre and Sidon, "the strong city Tyre" and "Great Sidon,"—but the inhabitants of these two cities were not dispossessed. There were certainly Canaanites dwelling among the Asherites (Judges i. 32), but these were not necessarily inhabitants of Sidon or Tyre. In Amos ix. 7, these Tyrians and Sidonians are said to be Philistines from Caphtor (comp. Jer. xlvii. 4), at the first: these, having been dispossessed, became afterwards a lesson to the Israelites, that as God had given their country to another people, so He would also dispossess the Israelites from the land of Israel, and place others there in their stead.

So we may take it for granted that the inhabitants of both Tyre and Sidon were a kindred race to those Israelites who came into possession of Palestine in the time of Joshua; and yet we grant that many Canaanites dwelt amongst them, and these Canaanites were shielded from aggression by being in subjection to a dominant and friendly nation, which to all appearances always worked harmoniously with their brother Israelites. Is it likely that the King of "Great Sidon" or the King of "the strong City of Tyre" would have allowed men of their own blood and religion to have been slaughtered before their faces if the Canaanites were their kinsmen? Does it not rather show that their sympathies were all in favour of the Hebrew invaders? Now, can we find any reason for this? Is there any reason, also, why, two centuries later, they did not join Jabin, King of Canaan, in the attempt to exterminate these aggressors? Why did they not with their powerful ships fly upon Dan who abode in his ships, and Asher who remained in his creeks? The answer seems to be supplied from the following (*Josephus cont.; Apion*, Book i. 14, 15, 16, 25, 26, &c., of which this is an epitome):—

Josephus relates the coming of the Shepherd-Kings into Egypt, and after 511 years their leaving Egypt again and settling in Palestine, where they built Jerusalem. He mixes up the Hebrews with this people in such a way, giving Manetho's version, that it is impossible to say where the exodus of Israel really took place.

The flight of Danaus from Egypt was in consequence of a quarrel

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with his brother Ægyptus: he makes Danaus land in Argos 393 years after Israel was delivered out of Egypt. In one of Manetho's accounts, leprosy is the cause of their banishment, and in another it was the result of one Osarsiph (*i.e.*, Moses), who made a law that his people should not worship the gods of Egypt, neither should they refrain from killing the sacred animals.

Both these ideas we find attached to Moses; for one of the signs he was to do before Pharaoh was to display the power of his God to bring about the leprosy as well as to cure it. The other, that the people were to go and sacrifice to Jehovah the animals which the Egyptians worshipped.

Another account is given in *Diodorus Siculus* i. 27, 46, 55, who quotes from *Hecataeus of Abdera*. "The worship of the Gods having been neglected on account of the foreigners in Egypt, the Egyptians were warned by a pestilence to drive away the pollution."

The most distinguished of the expelled foreigners followed Danaus and Cadmus into Greece; but the greater number were led by Moses into Judæa. . . . There he built Jerusalem and many other cities, divided the people into twelve tribes, appointed judges and priests, and erected a sanctuary, which contained no images of the gods; for Moses held that the Deity could not be fitly represented by any human form.

In *Æschylus' Suppliants*, Danaus and his daughters are represented as a seed divine, exiles from Egypt fleeing from the brother Egyptus, since they feared an unholy alliance: they appear to have passed through Syria, and perhaps Sidon.

Petavius' History of the World says:—Danaus was the son of Bela, a sojourner in Egypt; he fled from his brother Egyptus and came into Greece three years after the death of Joseph. *Sir Walter Raleigh* places the flight of Danaus 148 years before the exodus, and the death of Joseph 145 years before the exodus. This gives the flight of Danaus three years before the death of Joseph.

There seem to have been three migrations of Danai into Greece.

1st—*cir.* 1636. About the time of Joseph's death.

2nd—*cir.* 1456. Whilst Israel was in the Wilderness.

3rd—*cir.* 1296. When Jabin, King of Canaan, afflicted Israel.

Clinton (*Fasti Hellenici*) places the landing of Danaus in Greece, 1466 B.C. according to *Eratosthenes;* or 1410 B.C., if we regard *Callimachus* to be right.

There seem to be very cogent reasons why some Israelites left Egypt before the main body.

It will be remembered that the sons of Bilhah (Gen. xxxvii. 2) [is this the original of Bela, the ancestor of Danaus?] were among Joseph's earliest remembrances, and their evil report was taken by Joseph to

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his father. These may have taken a very prominent part in the affliction of Joseph, and, when arrived in Egypt, must have been terribly abashed (Gen. xlii. 21—23), when they found out before whom they had spoken so freely. When Jacob had been gathered to his fathers, their misdoings must have caused them serious anxieties (Gen. l. 15—18), and the most guilty would probably have sought safety in flight. What if this is the origin of the story of the two brothers Danaus and Egyptus. Is Joseph Egyptus? and are these fugitives Danai? If so, the flight of Danaus about the time of the death of Joseph can be very well accounted for. Antagonism would have sprung up between Joseph's children and these persecutors of their father, which, although under restraint during Joseph's lifetime, would have found vent as the old man was passing away. If this is natural, and we have a right to take hold of such a feasible argument when everything seems to fit into such a conclusion, we must look about for the time when this flight took place. The Egyptians were not likely to allow the Hebrews to leave them under every pretext, lest they should join their enemies, but contrariwise they would be glad of them remaining as a buffer state against the assaults of their enemies from the North-East. An opportunity presented itself about the time of Joseph's death. If we turn to 1 Chron. vii. 20, 21, we find in the genealogy of Ephraim, Ezer and Elead invading the territories of the Philistines of Gath, the outcome of this inroad eventuated in these Ephraimites proceeding further into Palestine, and building Beth-horon, the nether and the upper, and Uzzen-sherah (verse 24), these towns being situated on the border of Ephraim and Benjamin, as afterwards allotted by Joshua (xvi.).

The building of two towns by Jacob's descendants, and also Joseph's, before the era of the exodus, is attested to in the *Records of the Past*, Vol. V., New Series. *Places Conquered in Palestine by Thothmes III.*, King of Egypt. No 78, Joseph-el; No. 102, Jacob-el, as translated by Professor Tomkins.

This establishes the escape of a portion of Israelites some time prior to the exodus. There also seems to have been a colony of Jews in Moab (1 Chron. iv. 21, 22).

In *The Bible and Science*, by J. Lander Brunton, 1881, p. 22, it is suggested that many of the Hebrews left Egypt with the Hyksos or Shepherd Kings. If these Shepherd Kings were Phœnicians, who afterwards settled at Sidon and Tyre, our problem is settled. Now Tyre is called "a daughter of Sidon" (Isa. xxiii. 12), also a "daughter of Tarshish* (verse 10).

Again, Dardanus is said to have built Troy about 34 years after the Exodus. Is there not a connection between Danaus and Dardanus? At any rate, *Mr. Gladstone* seemed to think so, as he

* Is Tarshish another name for Israel?

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traces the Danai from Phœnicia, and says the name Danaoi occurs 147 times in the *Iliad* of Homer, and 13 times in the *Odyssey*, and makes Danaoi fighting against Danaoi or Dardanaoi.*

Latham (*Ethnology of Europe*, p. 157,) says:—"I think that the eponymus of the Argive Danai was no other than that of the Israelite Tribe of Dan, only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The seaports of Tyre and Ascalon, of Dan, Ephraim, and Asher must have followed the history of seaports in general, and not have stood on the coast for nothing."

We have also in Judges xviii., the account of the Danites migrating to the north, and seizing the city of Laish over against Tyre, and establishing themselves there, calling the place DAN after their father. This place is stated to be some distance from Sidon, probably because Sidon was then "the great city," whereas Tyre may have been only just built; although it is spoken of in Joshua as "the strong city Tyre" (xix. 29). We need not be surprised at this interpolation, if so be that Tyre was only built just before, for according to *Mr. Gladstone*, the supremacy of Tyre commenced at the destruction of Sidon 1209 B.C. There are very many little additions to the original text in Scripture made by the redactor, or person to whom we are indebted for the complete book in its present form. Such additions may be found (Gen. xiv. 14) "unto Dan." (Gen. xxxvi. 31; Deut. xxxiv.); also the words, constantly occurring, "unto this day" in both Joshua and Judges, &c., &c. It is most surprising how a little colony of Danites could thus establish themselves so easily in the midst of Canaanites, and not be brought to task for their daring presumption by such strong neighbours dwelling at Tyre and Sidon, if these Tyrians and Sidonians were Canaanites also. Their being of the "stock of Israel," however, would account for all their subsequent behaviour as well as their present indifference.

Whilst upon this point, let the reader refer to 1 Kings vii. 14, and 2 Chron. ii. 14. Huram or Hiram is said in both to be the son of a "Man of Tyre." *Josephus* (*Ant. III.* 4) says: "His father was Ur, of the stock of the Israelites." The mother was "a woman of Naphtali," or "of the daughters of Dan," showing how intimately mixed these northern tribes were with the Tyrians. Another proof of this mixture is in Ezek. xxvii. 6. The house "of the Asherites"

* It is remarkable how intimately Tyre and Tarshish are connected; Tarshish and Israel; and again Tarshish and Britain Isa. xxiii. connects the first; also Ezek. xxvii; 1 Kings x. 22. 2 Chron. ix. 21, the second; and Isa. lx. 10, Ezek. xxxviii. 13, the last; at least so most students of prophecy are agreed. Then we understand Isa. xxiii. 18, xxiv. 13-15, Ezek. xxix. 21, to mean that Britain is to have the mercantile position formerly occupied by ancient Tyre.

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(comp. Judges i. 32: same word in the original proves them to be of the tribe of Asher), are said to have helped in the raising up of Tyre; and a little further down the chapter (verse 19), Dan, with Greece or Javan, is trading in the fairs of Tyre.

It now remains for us to draw attention to an account given in *Beloe's* edition of *Herodotus*, 1833, as to the probable origin of Hercules. He shows clearly the reason why the Hercules supposed to be of Tyre was none other than the Samson of Dan. *Herodotus*, in Book II., ch. 44, speaks of the "Hercules of Tyre." "It has been conjectured by many learned men, that this could have been no other than the Israelitish Samson. That this is very probable, the reader may perhaps be inclined to think, from these among other reasons.

"With the story of Samson, the Tyrians might easily become acquainted at Joppa, a seaport belonging to the tribe of Dan; but more especially from those Danites who removed to Laish, in the neighbourhood of Tyre, and who, Ezekiel informs us, had great commerce with the Tyrians. These Danites came from Zorah and Eshtael, where Samson was born and lived, and would not fail of magnifying and promulgating the exploits of their own hero. I am aware how rash it is to pronounce the sameness of a person from a likeness of certain corresponding circumstances in the actions of men, but there are certain particulars so striking, first in the account given of this Tyrian Hercules by Herodotus, and secondly in the ritual prescribed for his worship, that where we can prove nothing by solid argument, conjectures so founded may be permitted to have some weight. The story of Samson will account "for the two pillars" set up in the temple of Hercules, if we consider them as placed there in commemoration of the greatest of Samson's exploits. The various circumstances which Herodotus makes peculiar to the Tyrian Hercules, however disguised, are all reducible and relative to this last action of Samson.

"1. Hercules, being apprehended by the Egyptians, was led in procession as a sacrifice to Jupiter; and the Philistines proclaimed a great feast to offer a sacrifice to Dagon their God, and to rejoice because Samson was delivered into their hands.

"2. Whilst Hercules stood at the altar, he remained quiet for a season; and so did Samson when his strength was departed from him.

"3. But in a short time Hercules returned to his strength, and slew all the Egyptians.

"Concerning the ritual used in the worship of the Tyrian Hercules, Bochart remarks there were many things in it not practised elsewhere. Let the reader judge from what follows whether they do not seem borrowed from the Levitical Law, or grounded on what the Scripture

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relates of Samson. The total disuse of images, the prohibition of swine in sacrifice, the habit of the priest, the embroidered stole, &c., and naked feet, the strict chastity exacted of him, the fire ever burning on the altar, are all of them precepts which Moses delivered. Why may we not add that the exclusion of women from the temple, and the shaven head of the priests, were intended to brand the treacherous behaviour of Delilah, and to commemorate the loss of Samson's locks? Appian, Arrian, and Diodorus Siculus acknowledge these to have been Phenician rites, and different from any observed among the Greeks; and it is well known that this *singularity* was a principal point intended by the ritual of Moses."

On January 20th, 1855, an extraordinary sarcophagus was discovered at Sidon, with an inscription in Ancient Phœnician.

Land and Book, p. 138. The portion of inscription freely translated runs thus:—

"In the month Bul, in the fourteenth (xiv.) of my reign, King Ashmunazer, the King of the Sidonians, Son of Tatuith, King of the Sidonians, King Ashmunazer, King of the Sidonians, spake, saying I am snatched away before my time, like the flowing of a river, ... The heavenly powers have established me on the throne, and it is we who have built the temples to the gods of the Sidonians in Sidon by the sea; the temple of Baal-Sidon, and the temple of Astarte, the glory of Baal, lord of Kings, who bestowed on us Dor and Joppa, and ample corn-lands which are at the root of Dan. Extending the power which I have founded, they added them to the bounds of the land, establishing them to the Sidonians for ever. . . . . "

The Rev. W. M. Thompson says: "Many of the letters so closely resemble those of our own alphabet, that one can scarcely be mistaken in tracing ours up through the Romaic and the Greek to that of Phœnicia. . . . . Still more interesting is the fact that the characters on this stone are so like the old Hebrew as to establish their close relationship, if not their actual identity. . . . . It further appears that the language of the two peoples, as well as their alphabet, were identical."

When was Sidon so great as to conquer Dor, Joppa, and Dan? Sidon's greatness passed away at the rise of Tyre, 1209 B.C. If, however, our contention is right, there was a former colonisation of an early Hebrew race either before the Exodus or at the separation of the murmurers in the Wilderness from Moses; either or both of these assuming the name of Danai, and coming into Phœnicia with Cadmus and his father Agenor; then we have the key to unlock the mystery. The temple of Agenor was the principal building of both Tyre and Sidon. Danaus is said to be a Phœnician when he lands in Argos and reigns in Greece. Cadmus is also the son of the King of Sidon,

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when he comes into Greece and founds Thebes. These Danites were probably the ruling race amongst the Phœnicians when they founded Sidon and Tyre; hence Tyre would be both "the daughter of Sidon," and also "the daughter of Tarshish," a name associated with Hebrews of the tribe of Benjamin (1 Chron. vii. 10). Some Benjaminites were probably reckoned amongst the Ephraimites who made an inroad upon Gath (comp. 1 Chron. vii. 21-24.; viii. 13.)

Finally, Scripture supports this supposition. Let the unbiassed student carefully read the following:—

(1.) 1 Chron. vii. 20-27. For evidence as to escape of some out of Egypt about midway of the sojourn in Egypt.

(2.) 1 Chron. iv. 21-23. Where it appears some of Judah early possessed dominion in Moab.

(3.) Ezek. xx. 6-8. A contention God had with Israel *when in Egypt*, not otherwise referred to. Was this the cause of quarrel between Egyptus and Danaus, adherents of Joseph and his opponents?

(4.) The scattering from the Wilderness (Ezek. xx. 13-23). Was this when they chose them a captain (Num. xiv. 4; Neh. ix. 17) and separated from the main body (Ps. cvi. 26, 27) *and were scattered in the lands.*

(5.) If so, they are still to be reckoned as under the Covenant. For Moses after the separation speaks to those who were with him (Deut. xxix. 14-16) thus:—"Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, *and also with him that is not here with us this day*: for ye know how we have dwelt in the land of Egypt; and how we came through the nations, which ye passed by."

Notice the change from the first person to the second in the latter clause, embracing ALL ISRAEL far and near.

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The Disputed Origin of the English-Speaking Nations.

(*Continued from page* 126.)

M. DU CHAILLU, in another part of his work, goes on to prove that our fathers were not the savage barbarians that some historians have supposed. The men of the North who settled in Britain, whose might the power of Rome could not destroy, and whose depredations it could not prevent, were not savages; the Romans did not dare attack these men at home with their fleet or

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with their armies. On the contrary, they allowed them to settle in their provinces of Gaul and Britain. No, the people who were then spread over a great part of the present Russia, who overran Germania, who knew the art of writing, who led their conquering hosts to Spain, into the Mediterranean to Italy, Sicily, Greece, the Black Sea, Palestine, Africa, and even crossed the broad Atlantic to America, who were undisputed masters of the sea for more than twelve centuries, were *not barbarians.* The striking fact brought vividly to our mind is, that the people of the North, even before the time when they carried their warfare into Britain, possessed a degree of civilisation which it would be difficult for us to realise, were it not that the antiquities help us in a most remarkable manner, and in many essential points, to corroborate the truth of the old Norse legends. Rome knew nothing of these people till they began to frequent the coasts of her North Sea provinces in the days of Tacitus, and after his time, the Mediterranean. The North was separated from Rome by the swamps and forests of Germania, which were inhabited by a great number of wild and savage tribes. According to the Roman writers, these people were very unlike those of the *North.* They were distinct: —one was comparatively civilised, *the other was not.* (You will notice how M. Chaillu entirely upsets the theory our school histories have so long taught, that the English and the Germans are akin, which they certainly are not). (Bede. Latham). The museums of Copenhagen, Stockholm, and other places show a most wonderful collection of antiquities, which stand unrivalled in Central and Northern Europe for their wealth of weapons and costly objects of gold and silver. Their early swords and other weapons were damascened ever so far back in the Christian era, and go to show this art was practised in the North long before its introduction into Europe by the Crusaders. The remnants of articles of clothing, with graceful patterns interwoven with threads of gold and silver, which have fortunately escaped destruction, show the existence of great skill in weaving. Beautiful vessels of silver and gold also attest the taste and luxury of those early times. The art of writing and gilding is also clearly demonstrated. In some cases, nearly twenty centuries have not been able to tarnish or obliterate the splendour of the gilt jewels of these Northmen. Other objects, such as beautiful specimens of *glass,* with exquisite painted subjects unrivalled for their beauty of pattern even in the museums of Italy and Russia, objects of bronze, &c., make us pause with *astonishment and musingly ask ourselves* from what country could they have come? Also hundreds and thousands of coins, of the 1st, 2nd, 3rd, and 4th centuries of the Christian Era, show the early intercourse the people of the North had with the Eastern as well as the Western section of the Roman Empire.

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M. Chaillu, in another part of his book, reviews our history up to the present date, and says the time is not far distant, if the population of the United States and Canada increase in the same ratio as it has done for the last hundred years, when over three or four hundred millions of its people will speak the English tongue; and he thinks it is no exaggeration to say that, in the course of time, one hundred millions more will be added from Australia, New Zealand, and other Colonies, which to-day form part of the British Empire. In fact, he says, we hesitate to look still further into the future of the English race, for fear of being accused of exaggeration.

Now this statement is remarkable, especially from the lips of M. Chaillu, who, I believe, is a Frenchman.

An English historian (J. R. Green) makes a very similar assertion in his *Short History of the English People*. In referring to the declaration of Independence of America, he says:—

"It mattered little whether England counted for less or more with the nations around her. She was no longer a mere European power, no longer a mere rival of Germany, or Russia, or France. She was from that hour a *Mother of Nations*. In America, she had begotten a great people, and her emigrant ships were still to carry on the movement of the race from which she herself had sprung. Her settlers were to dispute Africa with the Kaffir and the Hottentot, to wrest New Zealand from the Maori, to sow on the shores of Australia the seeds of *great nations*. And to these nations she was to give, not only her blood and her speech, but the freedom which she had won. It is the thought of this which flings its grandeur round the pettiest details of our story in the past. The history of France has little result beyond France itself. German and Italian history has no direct issue outside the bounds of Germany or Italy. But England is only a small part of the outcome of English history. Its greater issues lie, not within the narrow limits of the Mother Island, *but in the destinies of nations yet to be*."

We have seen how our race names, Saxon and Briton, lend their sanction to the idea of our Hebrew origin, and we now find we are connected with them in a more striking manner. The term "mother of nations" supplies another clue among many. This overflow or fulness of nations, as I previously mentioned, was expressly limited to Abraham's descendants; and, as if to exclude any doubt on the subject, his wife, Sarah, is called the "mother of nations," but this was only to evolve through that portion of ancient Israel known as Ephraim, and has nothing whatever to do with the Jews. I shall presently dwell on this vital difference between Israel of the ten tribes and Judah of the two tribes. The former are spoken of in the Scriptures as the "lost sheep," a term never used to describe Gentiles. Our Saviour's primal mission was especially to these people, and in strict subjection to the rule, the *children* must *first* be fed, we shall find that

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broadly apeaking, they which be of the faith, the same are the sons of Abraham.

Dr. Horton said in a recent lecture, "If we only read the Old Testament aright, it would send us from the records of the lives of Moses and David to seek for the signs of God's *presence and working* in our own national history." Now that is quite true, and I take it that Dr. Horton sees a connection between the Israelite history of the past with that of our own people in these days. If the British people be the pioneers of order, justice, and liberty, and the messengers of the New Covenant, this must be so. We must not forget that everything Jehovah has promised He would do, through the agency of the seed of Abraham, must come to pass, because, as I stated before, He is *unchangeable*. We shall not fail to see this if we will bear in mind the means He Himself has chosen to execute His designs. Now, what are those means?

You will remember, shortly after the death of Solomon, ten tribes revolted, and Rehoboam assembled Judah and Benjamin to fight against the house of Israel to bring the kingdom again to Rehoboam. But the Lord said, "Ye shall not fight against your brethren; return every man to his tent, *for this thing is of Me*." All subsequent history is subordinate to this. *It is the pivot of the ages!* The way in which most Christians view God's dealings with Israel is, that after centuries of training, all was abortive; and, as a resource or expedient, Jehovah turned to the alien nations, and offered to them what it is supposed the twelve tribes of Jacob's house had refused to accept. This idea is an utter delusion!

F. G. Heath.

(To be continued).

Assertion versus Argument.

(Continued from page 131.)

THERE is still another text referred to under the letter ™, Acts iv. 11: "This is the stone which was set at nought of you builders, which is become the head of the corner." This was spoken by Peter when he addressed the "rulers of the people, and elders of Israel" (ver. 8), and referred to "Jesus Christ of Nazareth," whom "they had crucified." It was the rulers and elders of Israel—the Jews or people of Judah, as I have shown at the commencement of this article—who had caused the crucifixion of our Lord, and not the people of the House of Israel, who at that time were, and still are,

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separated from the people of Judah. It was they who set Christ at nought and rejected Him.

We next come to the letter *n*: "A stone of stumbling, and a rock of offence." Under this letter, the margin gives Isa. viii. 14; Luke ii. 34; Rom. ix. 33. The passage from Isaiah is as follows:—"And *s* he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." It will scarcely be disputed that the Lord Jesus is "he" who is to "be for a sanctuary," and the little marginal letter *s* in this passage takes us to Ezek. xi. 16; and this is what it says:—"Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Of whom was this promise, that the Lord would be to them as a little sanctuary, when they had passed into "the countries where they shall come," spoken? and who were the people to whom the prophet was to say this? The answers are given in the previous verse 15: "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly [the ten-tribed rejected *kingdom*], are they unto whom the inhabitants of Jerusalem [the people of Judah] have said, Get you far from the Lord: unto us is this land given in possession." It is, therefore, the people of the "house of Israel wholly" to whom the Lord promises "to be a little sanctuary in the countries where they shall come." But the Lord does not make that promise to the people of Jerusalem. Nevertheless, the Lord Jesus is to be a stone of stumbling and rock of offence to both the Houses of Israel. To the Jews until "they shall look upon him whom they [their fathers] have pierced" (Zech. xii. 10; Rom. xi. 25; Micah v. 3). To the other House of Israel, until they "Take with them words, and turn to the Lord," and "say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Or, in other words, until the House of Israel repents and accepts Christ.

Let the reader turn to Hosea ii. 14—23, and he will see there that it is the rejected and divorced House of Israel that is to be allured into the wilderness and spoken comfortably to; and it is they who are to be betrothed unto the Lord for ever "in righteousness, and in judgment, and in lovingkindness, and in mercies," and to whom the Lord will say, "which were not my people, Thou art my people; and they [the people of the House of Israel] shall say, Thou art my God." This Covenant, the New Covenant, is promised by the Lord in Jer. xxxi. 31—37, first to the House of Israel, and later to the House of Judah. It is to be made with them at the time of the First Advent; and, be it carefully remarked, that at the same time that this New

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Covenant is promised, it is also said the seed of Israel "never shall cease from being *a nation* before God for ever" (ver. 36). Luke ii. 34: "Behold, this child [the Lord] is set for the fall and rising again of many in Israel." A confirmation of the prophecy of Isaiah. Lastly, Rom. ix. 33: "As it is written, Behold, I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed." The apostle is here quoting from Isa. xxviii. 16, which is to the same effect as Isa. viii. 14.

We now come to the letter *o*: "Even to them which stumble at the word, being disobedient." The marginal reference here is to 1 Cor. i. 23: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." It was not the wise, the learned, and the rulers who accepted Christ; but the poor, the unlearned, and the despised; and these, who believed on Him, had no reason to be ashamed.

The letter *p*: "Whereunto also they were appointed." The references here are, Ex. ix. 16; Rom. ix. 22; 1 Thess. v. 9; and Jude 4. The first of these applies to Pharaoh, whom God raised up that He might show forth in him His power. Rom. ix. 22: "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction." In the previous verse, the apostle speaks of the potter having power over the clay, "of the same lump to make one vessel unto honour, and another unto dishonour." Observe, these two vessels are wrought out "of the same lump." One of these, the vessel of wrath, is "fitted to destruction"; and the other, the vessel of mercy, "which he had afore prepared unto glory." Now, the first of these vessels is clearly the Jews who stumbled, and they, as a nation, were destroyed and scattered throughout the world. The wrath of God came upon them to the uttermost, as 1 Thess. ii. 15, 16, abundantly testifies. But the other vessel made from *the same lump*, and therefore the other portion of the Hebrew people—the House of Israel—is the one in which He will make known "the riches of His glory," and "which He had afore prepared unto glory." We shall see the truth of this confirmed a little later on. Jude 4 is further proof that it was the Jews who denied "the only Lord God, and our Lord Jesus Christ."

St. Paul clearly demonstrates, in Rom. xi. 7—11, that it is the Jews who stumbled, and he quotes Isa. xxix. 10, Ezek. xii. 2, and Psalm lxix. 22, 23, in proof thereof; for it will be found that all these passages refer to the people of Judah and Jerusalem alone. They stumbled at the teaching of Christ, because they sought not righteousness by faith, "but as it were by the works of the law. For they stumbled at that stumbling stone"; and the Scriptures quoted above

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show and prove that they were "thereunto appointed." But what does Paul say of the vessel of mercy, "appointed unto glory," whom Peter also calls "Elect according to the foreknowledge of God?" "Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (Rom. ix. 24—26). Who, then, are these people—not the elect from the Jews—to whom Paul refers, and who are mentioned in the Scriptures which he quotes? Hosea tells us, as plainly and definitely as language can make it, that they are the people of the House of Israel, and no amount of theological casuistry or sophistry can give any other correct answer. Did Hosea ever say anything of the sort—or any other prophet, for that matter—of the Gentiles who were not of the House of Israel? If so, let the Scriptures be produced, that such an argument may be honestly maintained. If, however, this cannot be done, then let our opponents admit the truth, if they can; which is more than doubtful, for prejudice is a very tight-sticking plaister.

Having dealt with the references which relate to the people who stumbled, and to whom Christ was a rock of offence, we now come to the ninth verse, where Peter describes the so-called "spiritual brotherhood gathered from all nations," who, my opponent says, "formed during this dispensation, is to occupy Israel's forfeited position in relation to testimony for God upon the earth in common with Israel when restored." I must take the little reference letters here again, as was done above, and we shall find that they teach a very different lesson to that deduced by my reverend opponent.

The marginal references opposite *9* are, Deut. x. 15, and i. 2: "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." This was said to Israel (the whole twelve tribes) by Moses when he had returned from the mount with the two tables of stone.

This, however, is not the only testimony to this effect; and, at the risk of appearing tedious, I will produce some more.

"The Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth" (Deut. xiv. 2).

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever" (2 Sam. vii. 23, 24).

"For thy people Israel didst thou make thine own people for ever" (1 Chron. xvii. 22).

"The children of thy servants shall continue, and their seed shall be established before thee" (Ps. cii. 28).

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"For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure" (Ps. cxxxv. 4).

"You only have I known of all the families of the earth" (Amos iii. 2).

Chap i. 2 of Peter's Epistle says, "Elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Are these "elect," whom Peter wrote to as "sojourners of the dispersion," some other elect, or chosen, than those referred to in the foregoing passages? If so, then the Lord has changed His purpose—a thing deprecated by James (James i. 17), and denied by the Lord God Himself: "I, the Lord, change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6). Are they not rather the obedient ones of Israel—in contradistinction to the disobedient and stumbling ones of Judah—who became sanctified by the Spirit, through faith in the "sprinkling of the blood of Jesus Christ"?

But to continue. [r] "A royal priesthood," [s] "an holy nation." The first of these takes us to Exod. xix. 5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Here we observe that the promise that, if the children of Israel became obedient and kept the Lord's covenant, THEY—the obedient and covenant-keeping portion of Israel—should become "a *kingdom* of priests and an holy NATION." And Moses is commanded to speak these words unto the *children of Israel!* Bear this in mind, please, ye denouncers of Anglo-Israelism, as being "responsible for much perversion of the Word of God."

[t] "A peculiar people," the references to which are, Deut. iv. 20; vii. 6; xiv. 2; xxvi. 18, 19; Acts xx. 28; Ephes. i. 14; Titus ii. 14. The margin also gives an alternative rendering to "peculiar people" as "a purchased people." This is a most important point for consideration, because it very materially strengthens our position, as showing that these people of whom Peter speaks, and to whom his epistle is addressed, are and have been re-purchased and re-betrothed, as a nation, by the sacrifice and death of our Lord. He died for the nation of Israel; and not for them alone, but for all men (out of every nation and people and tongue) who individually repent of their sins and acknowledge Him as their Saviour. I say that Christ died to redeem the nation of Israel on the testimony of Zacharias, who, being filled with the Holy Ghost, spake as follows: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." This is clearly a national and not an individual redemption. It has

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no condition attached to it, nor are the people redeemed required to do anything to obtain that redemption. It is an act of pure grace and love on the Lord's part, and the reasons for doing it are plainly set forth by Zacharias, acting under the power and authority of the Holy Spirit. The Jewish nation has not participated in that national redemption, as the apostles clearly prove, and as history for the last eighteen and a half centuries amply confirms. The Gentiles, or heathen, never were God's people, and Zacharias could not have been referring to them. We are, therefore, forced to the only possible conclusion, that the redemption referred to by Zacharias was the redemption of the nation, or kingdom of the House of Israel. This view alone makes harmony of the Scriptures, and explains the references that are over and over again made to that people by the apostles in their epistles.

But as I am dealing with the marginal references, I must continue, lest it should be said that I am afraid to quote them all, and desire to omit some which it might be supposed tell against my argument. All the passages in Deuteronomy refer to Israel, and to no other people.

Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Ephes. i. 14: "Which is the earnest of our inheritance until the redemptlon of the purchased possession, unto the praise of his glory." Titus ii. 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I have taken these three references together, and will proceed to comment upon them as I think they are clearly intended to be understood. The three passages refer to the same body of people, who are the subject of each quotation: "The church of God, which he hath purchased," "the purchased possession," "a peculiar people."

Now, it cannot be disputed that Israel—the obedient portion—have been plainly shown, by the reference passages already quoted, to be the people of whom Peter and Paul were speaking, in the several passages previously dealt with. This being so, then I maintain that the body of people who are the subject of the three passages last quoted must also be the obedient portion of Israel—the redeemed portion of Israel, together with the believing Jews and the believing non-Hebrew Gentiles, who—the latter—have been admitted into the commonwealth of Israel by their faith and acceptance of Christ as their Saviour (see Rom. xi. 17—20). These have all been "called out of darkness into his marvellous light." But the apostle does not stop here, though our critic does; for he finishes his quotation at verse 9, and very carefully avoids extending it to verse 10.

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Anglo-Israelites are accustomed to these tactics, as they have been frequently employed before. Whenever the opponents of our teaching desire to show that the people of Judah represent, as they phrase it, the whole twelve tribes of Israel, since the time of the great division of the people into two kingdoms, they resort to this dishonest practice. They quote 2 Chron. xi. 13—16 only, emphasising especially verse 16, which says: "And after them [the priests and Levites] out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers." From this they argue that these people remained with the kingdom of Judah, and that thereby from that time, and for ever after, the kingdom of Judah represented the whole of the twelve tribes of Israel, and that consequently it did not matter what became of the other kingdom. This argument they could not possibly sustain if they included verse 17 in their quotation, because that verse qualifies the preceding ones, by showing that "they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong THREE YEARS: for THREE YEARS they walked in the way of David and Solomon."

This dishonest mode of handling the subject has been practised by scores of our opponents, from the Rev. John Wilkinson, upwards of twenty years ago, until the present day, as was exposed by Mr. Deutschberger in the October number of THE COVENANT PEOPLE, pp. 138 and 139.

Verse 10 of 1 Peter ii., throws a wonderful light upon all that has gone before in the same chapter, because it tells us who the people are of whom he is speaking—"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." This completes the definition by the apostle of the people unto whom Christ had become "precious," and puts the Scripture stamp upon them.

We find from this quotation from Hosea i. 9, 10, and ii. 23, which we have had already, that it is the people of the House of Israel who are the chosen generation, royal priesthood, holy nation, peculiar people of verse 9, and not a "spiritual brotherhood," as my critic says. We have found the testimony of Paul to be to the same effect in Rom. ix. 24—26. This is the true harmony of Scripture, for every passage the references have taken us to ring out the same note.

It may not be palatable to those who hold to a Gentile Church, and a Gentile parenthetical dispensation, which these people contend for; but it shows that the Lord is ever mindful of His own; that He has not changed; that "the portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: the Lord of hosts is his name" (Jer. x. 16); that "He hath remembered his covenant for ever, the word which he commanded to a

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thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant" (Psalm cv. 8—10); that, in fact, He has not changed, for He cannot change.

But the passages show more than this; they prove that it is the redeemed House of Israel, Ephraim-Israel, God's Firstborn, repentant and obedient, who—together with Christianised Jews and Christianised Gentiles—are, during this dispensation, to be the witnesses to Christ, that He is God. "Therefore Israel and Judah are my witnesses, saith the Lord, that I [Jesus Christ] am God" (Isa. xliii. 12).

The House of Israel as the *holy nation* has taken, during this dispensation, Judah's forfeited position, and not a conglomeration of Gentiles. It is to that *holy nation* the kingdom of God has been given. Holy, not in the sense of being all righteous, but as separated from all other nations, and to whom are to be accomplished "the mercy promised to the fathers, and the holy covenant. The oath which he sware to our father Abraham," as testified by Zacharias.

It will be remembered that my critic said: "In connection with Heb. viii. 6—13, spiritual promises had, by implication, been applied to a nation which, as such, is no more Christian than any other; though, praise God, He has many of His true people in this land."

That my readers may judge whether the foregoing is an honest criticism of what I actually said in my paper, I will repeat here all that I did say in connection with Heb. viii. 6—13. It is as follows:—"Moreover, I say that Israel, instead of being revived nationally in unbelief, must be a great Christian power. They must be under the new covenant referred to in Heb. viii. 6—13. No one will deny that the new covenant has been made. The Lord promised to make that new covenant 'with the house of Israel and with the house of Judah' in Jer. xxxi. 31; and in verse 33 we read: 'But this shall be the the covenant that I will make with the house of Israel'; and in that verse the House of Judah is omitted. What is the inference to be drawn from this? Is it unreasonable to infer that when the new covenant is made, the House of Israel will be the first brought in, and the House of Judah temporarily excluded? If this is not so, and the new covenant being introduced by the death of Christ, the testator, as Heb. viii. plainly teaches, then it would appear that it has been made with the Gentiles who have been brought into that covenant, to whom the promise had never been made; but the people to whom it had been specially promised had been excluded. This is a point that requires the serious consideration of all the members of this Society."

I desire to point out that this is the only reference to Heb. viii. made anywhere in my paper, from which the foregoing is extracted. No suggestion is made, even by implication, that the spiritual promises

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have been applied to any particular nation, and common honesty and truthfulness would admit this.

No effort was made to disprove my main contention that Israel, apart from Judah, during this dispensation, and at the present time, must be a redeemed Christian and powerful nation. As they could not, or would not, attempt to overthrow my arguments, they resorted to the mean and contemptible tactics of reading into my paper that which is *not* in it, even by implication.

A little more, and I shall have done with my clerical critic. He said: "The neglect to harmonise Scripture is a prolific source of error. For instance, comparing Jer. li. 19, 20, with Deut. xxxii., on what principle of reason or of exegesis can we apply the former to Jacob in contrast with Israel?" and he finishes up with the sarcastic remark, "Anglo-Israelism is responsible for much perversion of the Word of God."

Before dealing with the question asked in the foregoing extract, I will ask my readers—and if this contribution of mine should get into the hands of any of those gentlemen who were present when the papers on "The Final Kingdom of the Image of Daniel ii." were read—whether I have failed to harmonise the Scriptures, or wherein I have perverted the portions of the Word of God in connection with 1 Peter ii. 1—9, and the references from the margin in relation thereto? If I have, then I will undertake that an opportunity shall be given to any one desirous of proving my neglect in this respect, in the pages of THE COVENANT PEOPLE. It is somewhat difficult to understand exactly what is meant by asking, On what principle, &c., can we apply the verses in Jer. xli. with Deut. xxxii., the former to Jacob in contrast with Israel?

The understanding that we have of these two passages of Scripture is, that Jacob—the synonym, as I take it to be, of the twelve tribes of Israel, in both Deut. xxxii. 9, and Jer. xli. 19—is the lot (or cord, or measuring line) of the Lord's inheritance; for the bounds of all other people are to be set according to the number of the children of Israel. Jacob—the twelve tribes—are, in the sight of God, the former of all things; that is, they, the children of Jacob, take precedence, in God's council, of all other people; for this is the plain testimony of all the prophets and the Psalms. But Israel, *the kingdom*, as distinguished from Judah, the House of Judah, and from whom the kingdom was rent in Rehoboam's time—thereby becoming the Lord's dominion, as expressed in Psalm cxiv. 2, and which kingdom the prophets all foretell was to grow and expand enormously—is defined by Jeremiah as being the measuring line by which all other peoples' limitations were to be restricted. Jeremiah also goes further than was revealed by Moses, and foretells that with Israel, *the kingdom*, God

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would break in pieces the nations and destroy kingdoms. To my mind, this is a common-sense understanding of these texts. There is nothing inconsistent with the rest of the teaching of the prophets in this explanation. It is too obvious, to even the dullest capacity, that the Lord has not used Judah as "His battle-axe and weapons of war"; nor does His Word anywhere indicate that He will, save at the great day of Armageddon, when, together with Israel, they shall fight against the besiegers of Jerusalem; whereas Israel, through the centuries, in establishing her dominion and expanding her possessions to make room for Ephraim's and Manasseh's multitudes, acts as the "Lord's battle-axe."

The members of the Society, to which I referred at the commencement of this article, may yet find that it is not Anglo-Israelites who pervert Scripture, but that their reading of the Word makes harmony of it, and not discord, as is suggested.

D. A. Onslow.

A Reply to some Objections against our Identity.

(*Continued from page* 140.)

THE endeavour of our opponent, who argues against British-Israel truth in the *Morning Star*, is to persuade us into the belief that the several migrations of "Israelites" from the northern kingdom of Israel into the southern kingdom of Judah constituted the kingdom of Judah, the representative of the twelve tribes. To quote his own words: "Let it be noted that there was no exodus into Israel from Judah. No! it was all the other way, and thus Judah became representative of the whole twelve tribes." That such a statement is a great fallacy, we have shown in our last article. To say that the Israelites who joined the kingdom of Judah brought with them Israel's birthright is the equivalent of saying that Australia is Great Britain; or that, through the migration of about 200,000 Germans into England (not counting the Germans in our colonies), Great Britain has become possessed of Germany's fortunes and destiny. But let us continue to examine the Scripture passages which are produced in support of this fanciful theory, for no amount of ingenious argument can be substituted for the Word of God; and, I am sure, to understand God's own Word is the chiefest aim of every British-Israelite. May the Holy Ghost teach us, and lead us into the path of His truth.

The next evidence produced is 2 Chron. xiii. 19: "And Abijah pursued after Jeroboam, and took cities from him, Bethel with the

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towns thereof, and Teshanah with the towns thereof, and Ephraim with the towns thereof."

Remember, this passage is adduced in support of the above statement of our opponent, viz., that Judah became representative of the whole twelve tribes. We shall prove that it is a broken reed, and an unsuccessful struggle for evidence by a man who opposes because he dislikes. Abijah and Jeroboam had prepared for war. But whilst Abijah was appealing to the religious sentiment of Jeroboam's people, Jeroboam prepared an ambushment, and, by the superiority of his numbers, he expected to make sure of the event. However, it pleased God to smite the Israelites, and to give the victory to Abijah and Judah; and on that day "there fell down slain of Israel five hundred thousand chosen men," the largest slaughter that has ever taken place in one battle. Jeroboam had altogether eight hundred thousand chosen men. These were the best of his people, the very strength of his nation, the representatives of the power of the kingdom of Israel. Five hundred thousand of them were killed, and at least one half of the remaining three hundred thousand taken captives on the spot; and yet, although Judah had such a great and decisive victory, and had gained great superiority over Israel, the kingdom of Israel was not entirely subverted, but only a few cities were taken. It is not necessary to prove that the kingdom of Israel was not subverted by this great victory and slaughter, for the subsequent history of the northern kingdom establishes it beyond the slightest doubt; and, indeed, only a man ignorant of the Scriptures can deny it. That Israel was not entirely overthrown, when all the chances for its complete extermination were in the hands of Abijah and Judah, can only be ascribed to the divine interposition. The remnant was to abide, kept by Jehovah himself, for its future greatness, prosperity, and usefulness. But here we can lend our opponent a new argument against us. As he says that, in consequence of this great victory, Judah became representative of Israel, why not make it appear more probable, and argue that Israel was entirely exterminated; and therefore, henceforth, there was no kingdom of Israel. Five hundred thousand, the best, the chosen, and most valiant men of Israel had been slaughtered; and if Israel had disappeared from the subsequent history of the Hebrew race, which she has not, it would, at any rate, be less incredible to say that, in that great slaughter, she was exterminated, than to say Judah thereby became representative of Israel.

However, what are the actual facts about these cities and towns, concerning which the writer who was to have given the death-blow to the British-Israel belief says: "Judah also, under Abijah, took several cities and towns from Israel and *retained them.*" The fact is that probably all of them were soon afterwards conceded to Jeroboam or

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his successors. With regard to Bethel, we have positive proof for our assertion. It was probably recovered by Baasha (*cf.* 2 Chron. xvi. 1), but Bethel comes once more into prominence in the reign of Jehu, who destroyed the Baal worship throughout the country, and returned to Israel's religion of the calves, as we read, "Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in *Bethel*, and that were in Dan" (2 Kings x. 29). Thus, in the reign of Jehu, Bethel was again in the possession of the kingdom of Israel; and, by the time of Jeroboam II., the great-grandson of Jehu, Bethel became a royal residence, "with a king's house," as it is written: "But prophesy not again any more at Bethel: for it is the king's chapel [sanctuary], and it is the king's court [house]" (Amos vii. 13). *Cf.* also Amos iii. 14; v. 5. Without doubt Bethel became again the property of the kingdom of Israel. The other two towns have never been identified with certainty, even in modern times, and we may conjecture that, together with the several dependent villages or hamlets, they were of no great importance; and therefore, if Bethel, the most important place, was returned to Israel, we cannot be wrong in supposing that the others were also conceded. At any rate, how our opponent, from this passage, comes to the conclusion "that Judah became representative of the whole twelve tribes" is beyond our comprehension. Alas! he is not the only one who strains Scripture to the uttermost to prove his own contentions.

To establish further his extraordinary assertion, our antagonist proceeds to quote two passages that mention the migration of the Israelites who went over to Judah on account of the Temple and the purity of Jehovah's worship. The passages are 2 Chron. xv. 8, 9, and xxx. 25. These we have already answered above, and also in our first article. But—to give it again in one sentence—these Israelites were not the representatives of the kingdom of Israel, but merely so many individuals who preferred the true worship of Jehovah to the idolatry of their own king. We are not told that these Israelites were absorbed in Judah, and so there is no improbability that they or their children might not have returned to their homes in the kingdom of Israel. Moreover, the question is settled by the fact that, after all these migrations, the northern kingdom still remains in existence, and Jehovah continues to regard it as the "House of Israel."

There is yet a third passage given. It is 2 Chron. xxx. 11: "Divers of Asher and Manasseh and Zebulon humbled themselves and came to Jerusalem." When such an evidence is produced to prove the above abnormal statement, viz., "Judah became representative of the whole twelve tribes," one really does not know whether to be amused or annoyed. There is not one word stated about these

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Israelites from these three tribes, which might lead us to conjecture that they had come to settle in Judah. All they did was to accept the invitation of King Hezekiah, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.

Then follow a host of passages to establish the writer's statement, viz., "Hence from this time on we find the kingdom of Judah frequently called 'Israel,' and even 'all Israel.'" Here the opposition of that gentleman rests on a slight misunderstanding of the term "Israel." We have shown the difference in our first article. All the descendants of Jacob are Israelites, and the term is also applied to the house of Judah; but, in a certain sense, it is the special property and the special name of the house of Israel—the ten tribes—for they are never called Jews. The term "Israel" may be used collectively or particularly, but the term "Jews" is never used collectively of all the tribes, but always only of Judah, and those of Israel who have joined their destiny with them. However, it is wrong to assert that the term "all Israel" is used of the kingdom of Judah; it is never used of Judah, or the Jews, when they are entirely separated from all other tribes.

There is, then, no difficulty about the term "Israel" when applied to Judah. We admit that Judah may be called and is called Israel, *e.g.*, "Whereupon the princes of Israel and the king humbled themselves" (2 Chron. xii. 6). But when we come to the term "all Israel," we do not admit that Judah alone is referred to. After Israel rebelled against the house of David, Rehoboam was left with the tribe of Judah only; as it is written: "And it came to pass, when *all Israel* heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, *but the tribe of Judah only*" (1 Kings xii. 20). Surely the term "all Israel," used twice, refers to the ten tribes only. Yet when Rehoboam returned to Jerusalem, he found that the tribe of Benjamin had turned their allegiance to him; and then also the priests and Levites joined the southern kingdom; "and after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem." These Benjamites, Levites, and godly Israelites were the "all Israel" with the kingdom of Judah.

How anyone can quote a passage of Scripture as the following, to show that Judah is frequently called Israel, is really marvellous. "The children of Israel that dwelt in the cities of Judah" (2 Chron. xxxi. 6). It can only be called a bold and bare-faced corruption of Scripture. We say deliberately, bare-faced corruption of Scripture. For what else is an incomplete quotation of the Word of God? To leave out even one word to suit your own purpose, and thereby

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to give the passage a different appearance to what is intended in the Scriptures, can be called nothing else. But let us hear the complete passage: "And concerning the children of Israel *and Judah*, that dwelt in the cities of Judah." The word Judah has been deliberately left out. For what reason? To show the writer's contention that the kingdom of Judah is called Israel. In the quotation as given by the opponent it no doubt supports his case; but when we come to the full quotation as taken from Scripture, it entirely destroys his contentions. Israel and Judah are placed in the passage in opposition to each other. To suppose that Israel means Judah, and Judah means Israel—especially when linked together in one sentence—is to make Scripture meaningless and absurd. Therefore, the true explanation of the passage appears to be that the phrase "the children of Israel" refers to the Benjamites, Levites, and godly Israelites who were living in the kingdom of Judah. The term "Judah" needs no explanation.

To be able properly to distinguish between the two terms "Israel" and "Judah" is, we believe, of the greatest importance if we wish to understand rightly the Word of God. Israel and Judah, after the disruption and the division of the nation into two distinct and separate kingdoms, were never joined together. Separately, and at different times, they were taken into their respective captivities: Israel to Assyria, Judah to Babylon. And they are divided still! However, not for ever. For the Lord will take "the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick." And He will make them "one nation in the land upon the mountains of Israel." It would be very interesting to hear our opponent's explanation of Ezek. xxxvii., in the face of his assertion that "Judah became the representative of the whole twelve tribes."

S. J. Deutschberger.

(To be continued).

ERRATUM.—In THE COVENANT PEOPLE for October, page 139, line 31, read, "And if they would leave the kingdom of *Israel*," instead of "the kingdom of *Judah*."

THE COMING STRUGGLE COME, Mr. Carlyon's newly-issued *Pocket Manual and Coronation Supplement* to the Handbook of *British-Israel Truth*, will prove interesting reading to all who have studied our veteran author's papers in THE COVENANT PEOPLE. There is a world of information in the *Manual*, bearing on the tendency of movements of to-day, which all students of Scripture prophecy will do well to weigh. We only regret that this month our space does not permit us to notice it at greater length. The new *Manual* is published by Messrs. R. Banks & Son (6*d*., Limp Cloth, 8*d*.).

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China-Moab.

MY knowledge of the Chinese is too limited to enter into a controversy with Mr. C. B. Braham on the identity of the Chinese with the Moabites. Nevertheless, I am convinced, despite his reply to my difficulties, &c., in THE COVENANT PEOPLE for August, that such an identity is untenable. I cannot believe that a convex-nosed people like the Semitic Moabites (or Shemitic, as Mr. Braham would prefer to have it) could ever become a concave-nosed people like the Chinese. I do not believe, in short, such a variation from the Shemitic type possible, even in the twenty-five centuries which have elapsed since Moab opposed the return of the Jews from Babylon under Ezra. But, according to Mr. Braham, Chinese characteristics have always been constant. The Chinaman, he says, has never changed; his mode of life has always been the same, and he does not mix with other peoples when living in a foreign land. On the contrary, his taste remains in him; his scent is not changed.

This is quite true of the Chinese, and, being true, we ought to find them, if of Moabite origin, resembling their forbears both mentally and physically. But were the Moabites to be a stationary people? I think not. It is true we read in Jer. xlviii. that Moab had been content in his youth to settle on his lees. But we further read that days were coming when the Moabites would be wanderers (when were the Chinese wanderers?) and, as exiles, ashamed of their idol-worship, even as the House of Israel was ashamed of their idolatry. Yet Mr. Braham tells us the Chinese have never changed, and are still, as they always were, idol-worshippers.

Now, in my opinion, this should not be. If China be latter-day Moab, the Chinese should, as well as Israel, be found a Christian nation. The Moabites ceased to burn incense to Chemosh when destroyed from being a people, *i.e.*, in exile. In the day of judgment they came to know the true God (Ezek. xxv. 11.) I therefore think, notwithstanding Mr. Braham's dissent, that the identity of the Dutch with Moab a far more feasible theory than his own. The Moabites were, I again assert, the blood-allies of the Israelites. The Dutch are said, by a correspondent in the *Westminster Gazette* of June 4th, to be the bone and flesh of the British: "Their blood is our blood; their speech is our speech, modified only by the different influences which have in the nature of things affected the two several branches of the race during a separation of fourteen hundred years." This, continues the *Westminster Gazette* writer (Dean Stubbs), should mean something in the building up of the new Imperial Commonwealth of

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South Africa, that both Burgher and Englishman can equally feel that the essential elements of national character are common to the two peoples, because in the earliest time of which our history has to tell us, the origin of both peoples was one.

This can never be said of the one syllable-speaking Chinese; they have not the slightest blood-alliance with any European nation, let alone British-Israel. Therefore the China-Moab theory is worthless; and with China-Moab may also go Mr. Braham's Japanese-Ammon. The Japanese belong to what is termed the Uralo-Altaic family, which includes the Finns and Hungarians. The Chinese do not form, we are assured,* a part of this group. They, on the contrary, constitute a family quite apart from it, whose language is monosyllabic and rhythmic. If of Ammonite origin, the Japanese should, according to Mr. Braham's theory, be unmistakably the fellow-countrymen of the Chinese, since Moab and Ammon were always on good terms with one another, and so not likely to be separated by any great barrier in their common captivity and wanderings.

Mr. Braham sees a remarkable Moabite identity in the Chinese custom of shaving the head, but this identity is much more applicable to a people known as the Andermans.

Nor, again, is there the faintest trace in the one-syllable language of the Chinese of a Hebrew origin; not that I take language to be a test of race, that idea being an exploded one; but one does expect to see signs of contact, such as we see, for instance, in the British tongue, which is said to contain at least 300 Hebrew roots. Furthermore, Hebrew contact has been seen in an inscription presented to the Royal Asiatic Society, which is affirmed to be powerful evidence in support of the hypothesis that the Phœnician language (this was intimately related to the Hebrew) is the same as Irish—that Irish is a modification of the ancient Phœnician (see *Journal of the R. A. S.*, Vol. IV., 1837).

But who are the Japanese? In a work on the "Religious Systems of the World," we thus read:—

"About the time of the early days of Rome, a highly intellectual race appeared on the arena of Japanese history, and the first few centuries appear to have been fully occupied in reducing the very barbarous Autochenes (aboriginal inhabitants) to something like peaceful order, and teaching the primitive arts. Since then we have had an unbroken descent, unique in history, a long line of rulers, the present being the 123rd in the course of 25 centuries and a half; and Japan is the oldest imperial dynasty existent, chief of the civil and religious life of the empire: and on this the national cultus is founded. Spiritual

* *The Awakening of the East.* By P. Leroy-Beaulieu.

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activity is, therefore, very ancient, and is undoubtedly the development of far earlier teaching.

"Chinese and Indian literature, philosophy, metaphysics, and science were introduced, and are to Japan what Greek and Latin classics are to ourselves. Of the classics, Confucius is the best-known collator and editor."

The above hardly buttresses up Japan's Ammonite identity; it does, however, in a way prop up the hypothesis appearing in a letter in the *Banner of Israel*, Sept. 3rd, and with which supposition I am inclined to agree. I believe the identity of Japan with Sheba and Dedan, the sons of Japhran, as Jokshan is spelt in *Josephus Antiq.* I. xv., is no new idea; but it occurred to me quite independently whilst cogitating over the name Japhran, which, by the omission of two letters, reads Japan. The signing of the Anglo-Japanese Treaty, Jan. 30th, 1902, for the defence of interests common to both Britain and Japan in the Far East, strengthened the hypothesis, and at the same time made it clear that the Japanese will be on the side of British-Israel in her future conflict with Rosh or Russia. Hence the feasibility of Japan's identity with Sheba and Dedan, whose names are so familiar to us in Ezek. xxxviii. 13. This identity for the Japanese renders Mr. Braham's China-Moab theory a snare and a delusion.

E. Reep.

September 11th, 1902.

The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Wednesday, October 1st, 1902, in the Drawing-Room of Exeter Hall, when F. C. Danvers, Esq., was in the Chair. The usual business was transacted.

The first Lecture of the season was given by the Rev. J. Idrisyn Jones, who had come up from Edinburgh for that purpose. There was a very good attendance, although a very important Church Missionary Meeting was held at the same time in the Large Hall. The subject of the Lecture was, "Gentile Believers as Abraham's Children." Mr. Jones, as usual, gave us a very interesting, instructive and enjoyable lecture. Tracing clearly the descent of the different families of Abraham, he pointed out the inestimable privilege and dignity of those who were the children of Abraham literally as well as spiritually. We understand that Mr. Jones will repeat his Lecture at other places, and therefore we must not anticipate any of his arguments. Moreover,

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we hope that he will give us permission to publish his paper in THE COVENANT PEOPLE. A vote of thanks to the lecturer was proposed and seconded, and carried unanimously and with acclamation.

Manchester.—"The Secret of Britain's Greatness" was the theme of four sermons by the General Secretary, preached on Sundays, September 7th and 14th, at St. Edmund's, Alexandra Park, Manchester. We take the following from a report which has been kindly sent us:—

"Mr. Deutschberger combined Christianity and Identity truth in such a charming manner, that no one could complain of not hearing Gospel truth. In the morning of the 14th he stated that the Bible is a Hebrew book from back to back, and Christ, as a Hebrew, came to 'confirm the promises made to the fathers,' literally and spiritually. If God has failed in the least in any of the promises made to Abraham and his seed up to the present time, how can we trust Him with our salvation? Then he gave numerous facts of identification as to God's faithfulness and continuance of His guardianship over Israel as His chosen people and inheritance. His picturing of Christ upon the Cross, and His sufferings as God's own Son, and not man, was most thrilling; and, as if 'by chance,' at that moment the sun, which had been hidden by a cloud, burst forth and filled the church with its glorious brightness. Several of the congregation spoke of this incident after the sermon, and remarked that the preacher had effectively shown forth the true Sonship of Christ as God's own Son in such a manner as to dispel Unitarianism. In the evening the church was crowded, and, thus encouraged, Mr. Deutschberger gave still more powerful identifications of God's truth, and stated that many strange things are said from the pulpits in these days, but he advised all present to search the Scriptures for themselves, to confirm his quotations. He referred to the Education question, and said rich and poor may both be what is termed 'well educated' in secular matters, but what is very essential for all is to have a Scriptural education in the right understanding of Israel and Judah, and the fulfilment of prophecy. He advised all to have a more kindly feeling for the Jews, inasmuch as our Saviour was a Jew.

"Mr. Deutschberger has made numerous friends in Manchester, who will be delighted to hear him again when convenience arises. No more suitable church than St. Edmund's for the occasion could be found in the kingdom. No ritualism or surpliced choir there, but male and female voices uniting in God's service and praise; and on these special occasions they were assisted by numerous Identity believers who know how to sing.

"A few days after Mr. Deutschberger's departure, the church officers of St. Edmund's received the following letter from a Jew who had been present at the services:—

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"'GENTLEMEN,—Having been a visitor at your house of worship for the last two Sundays, I feel that I cannot let the opportunity pass without tendering my thanks for the courtesy extended to me. Although of a different creed to yours, I must say that your service impressed itself favourably on me on account of its simplicity. I can assure you that such courtesy as was shown to me tends to draw Jew and Christians nearer to each other, and to breed a better understanding between them once more. I must thank you for making my visits so agreeable, and I wish you and your congregation kind wishes, and I hope that both Jew and Christian will meet in future with brotherly love which comes with broader views.

"'I am, Gentlemen, yours truly,

"'_____'"

"Some time ago Bishop Moorhouse wrote me, saying, 'The belief that the British are the lost tribes of Israel is utterly baseless, and I consider the time wasted by those who advocate that belief.' I hope the Bishop of Manchester will now reconsider his decision on this point.

"*John Scott.*"

THE SCOTTISH BRITISH-ISRAEL ASSOCIATION.

Glasgow (Western District).—The Winter Syllabus, 1902-1903, has been arranged as follows:—Oct. 21. "The Ten Tribes: Where are they not? and Where are they?" (A reply to the Rev. John Wilkinson, of Mildmay), by R. Scott Moncrieff, Esq., of Edinburgh. Nov. 11. "The Benefits derivable from the Identification of the Lost Ten Tribes," by Rev. John MacKay, Thurso. Dec. 9. "The Beginning and End of the British Empire," by J. G. Taylor, Esq. Jan. 13. "The Glory to follow," by Mr. J. D. Reid. Feb. 10. "Tara: its History, Antiquities, and Mystery" (*with diagrams*), by Rev. Dr. Hanan. Mar. 10. "Our Imperial Destiny," by Rev. Dr. Caie, Forfar. The above are held at the Burgh Hall, Hillhead, at 8 p.m., R. A. Whytlaw, Esq., President, in the Chair. Every Sabbath Evening also, at 6.30, a meeting (D.V.) is held in Room No. 4, Christian Institute. The following Lectures are also arranged:—The Rev. J. Idrisyn Jones, in Burnbank U.F. Church, Wednesday, 12th Nov., 1902, at 8 p.m.: Subject, "Abraham's Children by Faith and by Descent"; Rev. Robert Primrose will preside. Also the Rev. Dr. Hanan, in U.F. College Hall, Wednesday, 11th Feb., 1903, at 8 p.m.: Subject, "Israel's Appointed Place, and the Need of It"; Rev. Dr. Reith will preside. In Edinburgh a series of Addresses are (D.V.) to be delivered by the same lecturers, during the Winter, in the Bible Society's Rooms, St. Andrew's Square. This is the tenth Winter running that the Scottish Association have provided a good programme of lectures.

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The Journal of the British-Israel Association.

עם הברית

THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.)., F.R.G.S.
General Secretary.

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R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

NO. 102, VOL. IX. **PRICE SIXPENCE.** [*All Rights Reserved.*

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No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. BAINBRIDGE, care of Mrs. J. W. CHILD, The Pines, Lakewood, New Jersey.

No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

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A LECTURE will be given in the Drawing Room, Exeter Hall, Strand, W.C., on Thursday, December 4th, 1902, at 7 p.m., by W. WELLER, Esq., on "Gentiles." The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

DECEMBER, 1902.

An Unmistakable "Identity."



LONG ago it was pointed out that one of the most significant of the old Bible promises fulfilled in Britain was that of possession of the gates—of "their *enemies*," or of "those that *hate* them." Now our readers will at once readily perceive that this fact implies that the "enemies" "that hate them" would exist. To find a hated nation, eyed askance by jealous enemies—itself in a position to keep them in check—is to find Israel. This unmistakable identity is vividly recalled by the recent publication of the Hon. George Peel's volume on *The Enemies of England*. Curiously

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enough, the review from which we are going to quote (*Pall Mall Gazette*, Nov. 7th) is headed, "Why are we hated?" so that the review and the author between them give us both of the Scriptural phrases occurring in the old promise of the gates.

Lord Salisbury once referred to "that root of bitterness against England which" he was "wholly unable to explain," and asked, "Does it not indicate some deep-set feeling with which *at a later date* we shall have to reckon?" "We have to reckon with it now," asserts the *Pall Mall* reviewer.

"In 1850," Mr. Peel observes, "'in the golden age of universal peace and goodwill,' when we were 'in honeymoon with Free Trade,' Queen Victoria observed with pain that England was 'generally detested'; and Palmerston and Cavour agreed with her Majesty. From the latter half of the eighteenth century, in fact, this antipathy had been 'a general factor in Europe,' and the purport of Mr. Peel's book is that the feeling had its roots at the very outset of our national history, and that the spreading of the fibres may be followed, century after century, through Power after Power, until the ramifications have extended throughout the Continent. For, to Mr. Peel's mind, racial differences, religious divergence, the manners of British tourists, commercial rivalry, downright jealousy, and laws of nature (of the Dr. Fell type), are alike inadequate to account for the phenomenon, each of these being inappropriate to some particular enemy or some period of our history. For an explanation he has to find some great continuous historical tendency.

"He finds it in this country's persistent and availing opposition to the successive efforts of Power after Power to dominate Europe, 'in imitation, conscious or unconscious, of Rome.' William the Conqueror set the keynote of this policy by refusing fealty to the Pope on behalf of his new realm; and from that time to this the English resistance to the efforts of any Power to assert European supremacy has continued without essential break. In one sense or another the trampling of cardinals' hats under English feet has persisted, and Mr. Peel seems to hint that England's variance with Rome may again become acute, since, in a striking passage, he anticipates the possibility that weariness of the financial burdens entailed by national spirit may finally result in a reaction towards the international Papacy. But the antagonism with the Papacy inevitably passed into antagonism with a new menacing claimant to dominance when the Papacy, at the opening of the Fourteenth Century, succumbed to France; and Mr. Peel proceeds to trace England's perennial struggle against the series of aspirants to overlordship—the Hapsburgs and Spain, the Bourbons, the Revolution merging into Napoleon, and Russia—each stage in the struggle leaving behind it a lasting grudge in this quarter or that against the England that tripped up all.

"Mr. Peel's most interesting chapter, on 'The Enmity of Germany,' —perhaps the 'deep-set feeling' with which 'at a later date' we shall most seriously 'have to reckon'—well illustrates the modern entanglement of the argument. He gives seven historical pre-German-Empire reasons for German bitterness towards us—Bute's treacherous desertion of Frederick the Great, the diplomacy of 1815, the Schleswig-Holstein

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matter, the (to Bismarck) pernicious example of British constitutional freedom, our sympathies in 1866, the Luxemburg affair, and legends as to our Francophil 'meddling' in 1870. But, although Bismarck, for various reasons, including spite against the English section of the German Court, at times fomented such traditional rancour as there was, would these things have accounted for what we have seen of late in the absence of entirely new ambitions and rivalries?

"No single and simple theory will account for Anglophobia, which in such small countries as Belgium and Switzerland, by no means threatened or thwarted and in many ways benefited by us, must be largely due to contagious fashion, and is in nearly all cases now a very complex blend. Mr. Peel's view, however, will undoubtedly account for a considerable element of it, and is probably as comprehensive a view as is attainable short of the broad principle that Great Britain is an island, in and yet not in Europe, and has been accustomed to behave as such."

In striking confirmation of Mr. Peel's anticipations of "The Enmity of Germany," comes the article in the *National Review*, epitomised by our South African correspondent under "Trouble ahead." We also read that article at the time, and it seemed to us to abundantly justify our veteran friend, Mr. Carlyon's, attitude as to the future relationship between Germany and Britain. We noticed briefly his "Coming Struggle Come" last month; we now give some extracts, bearing on this "Trouble ahead" for Britain. Mr. Carlyon says:—

"I appeal to our human instinct of common sense to pronounce the verdict: whether the state of the nations visible at this era warrants or not my conclusions that the coming of our Lord draweth nigh. Knowing the deep-rootedness of judging before hearing a matter, I will adduce yet another and perhaps still stronger witness to the same effect, viz., the Enigma, best known as the problem of 'The Eastern Question.' Why is the settlement of it made such a difficulty? Simply because diplomatists overlook the finger of God in it all; and in consequence, all the Continental Cæsars (and there are still three of them, though the biggest of all has already played his *rôle* and been shunted) are preparing for a desperate struggle, for life or death, at this early stage of the crisis. The two biggest of our surviving Cæsars understand each other and know their game. Our statesmen at home, living in comparatively *calm and quiet* under the fig-tree of Monarchy and not Cæsarism, fail to see what the two big Cæsars see, and what each aims at, viz., mastery over the other, to gain the Holy Land and Jerusalem. Now, by the light of the Bible, whoever, by God's battle-axe (Jer. li. 20), is placed on the throne of David (the tabernacle which has fallen), will administer, as Vice-Roy, the '*Monarchy* of Jesus Christ,' 'the *King of kings*,' and the dominion of this whole world. Of old Cæsars and Popes claimed and fought for Roman supremacy. 'The Iron Crown' of Lombardy invoked a bloody game of battledore and shuttle-cock between Cæsar and Pope throughout 1500 years! One big Cæsar claims he holds by right of conquest that Iron Crown at this day, and has bequeathed

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the heirloom of Roman citizenship to his subjects, that every son of his fatherland may say '*Civis Romanus sum.*' The other big Cæsar also sees his game, and is playing it already on his war chessboard from St. Petersburg to Pekin. I enlarge on this forecast: because it is both the mirror and index of *nearness;* and I cannot refrain from adding the most decisive and sensational of all solutions of the problem now before us, an *Essay* on the vision of a monstrous and vicious three-headed eagle seen by Ezra and interpreted to him by an angel! It reveals the whole career of the Antichrist and his warfare with the Pope, and culminates in Babylon, where the Pope perishes by the sword of the Antichrist; and then the Antichrist himself is slain in *Jerusalem*, and his body cremated in the furnace ordained for him in Tophet (Isa. xix. 33): for the whole body of the eagle shall be burnt (2 Esdras xii. 3). Thus sinks for ever, burnt and dishonoured in Tophet, the corpse of the greatest human villain that ever stands on the earth; and with him is extinguished the devilry of Satan. My readers will like to hear that Antichrist's great rival Cæsar (the Czar) had been already disposed of. He, as great a despot but less a tyrant, had invaded with 'an evil device' the Holy Land, and had been turned back with 'hooks in his jaws.' He, 'Gog, the Prince of Russia and the uttermost parts of the North,' must not be confounded with 'Asshur, the King of the North,' which is the exclusive Biblical title of 'the Assyrian.' As a type of the final Cæsar, he and his Cossack 'hordes' are 'given a place,' and honoured with '*burial* on the mountains of Israel.' Thus he is *prior to*, and as easily distinguished from the Antichrist, as a German Kaiser is from a British Monarch."

The distinction, brought out by Mr. Carlyon, between the Kaiser and the Czar, bears directly upon the question which has been discussed with so much interest in these columns—Is Gog Antichrist? Upon this question we hope to have something to say, by way of summing-up, next month.

Oxonian.

Trouble Ahead.

IN THE COVENANT PEOPLE for December, 1898, under the heading of "The Kaiser's Tour," I ventured to draw attention to the opinion expressed by me some years before, that the "Bond," the Dutch political party in South Africa, owed its origin to an outside influence having its source in Germany; that it was not simply a political union, but a commercial union as well, and that this Bond was possibly the beginning of that mighty combination spoken of in Rev. xiii. 16, 17.

Since those remarks were published, the contest between Briton and Boer for supremacy in South Africa has been fought out, and the

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Briton has come out of it "top boy." But the Bond still exists, at least in Cape Colony, and of it Colonel Crewe, one of the leaders of the South African League, speaking at Fort Beaufort a few days since, is reported to have said that a member of the Bond had written to the President of the Bond, suggesting that both it and the League should terminate their existence, in order that the story of Cape politics might begin afresh, unembarrassed by the agitations and divisions of the past. But the President replied that, under certain sections and clauses of the Bond, members could retire from it, "thus intimating that the Bond organisation was a fixture, whoever came or whatever happened."

As time passes, the combinations to be brought into force "to make away many,"* to "overthrow the saints," and to "kill" all who will not worship the image of the "Beast," are becoming more developed.

In the *National Review* for June, there is an important article by Sir Rowland Blennerhassett, Bart., on "The Pan-Germanic Idea" and the "Pan-Germanic League," which appears to have been formed by those who were swayed by the idea of forming "a great Germanic confederation which would dominate Europe, and become ultimately the supreme power in the world." This League, with kindred associations in Holland and Switzerland, is working for the expansion of Germany. "According to the views of the Pan-Germans, the German Empire must comprise the whole of Austria, with the exception of Galicia and the Bukowina, and must also include Trieste, Austrian Tyrol, German Switzerland, and Holland and Belgium, and even portions of North-eastern France." But the Pan-Germanic idea is farther reaching even than this. Towards the end of his article, Sir Rowland tells his readers that "In the capitals of Europe and elsewhere German diplomatists systematically speak of England in language depreciatory and hostile. According to the German view, the issue between England and Germany is a question of *might*, like that which decided the relative positions of France and Germany in Europe in 1870. Germany, therefore, is now preparing to wage with England a similar war to that she waged with France. The Pan-Germans are its enthusiastic prophets, but every party or political group in the Empire—even the Socialists—are ready and willing to support every proposal to increase the German fleet, no matter how enormous the sacrifice may be. They do not conceal what they intend to do with that fleet when occasion serves: Great Britain is to be overthrown. This was proclaimed many years ago

* I take the word "many," used in Dan. xi. 44, Isa. liii. 11, St. Mark xiv. 24, and other Scriptures, to refer to the multitudinous people of Israel (in which sense it is used in Exodus v. 5), represented in the present day by the British folk and their kin "beyond the seas," including the United States of America.

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by Treitschke. In the year 1884 he wrote: "We have reckoned with France and Austria. The reckoning with England has still to come; it will be the longest and most difficult." He has succeeded in implanting into the hearts of his countrymen a hatred for England equal to his own. *Britannia delenda est* was the motto of Treitschke. He has now passed from this earthly scene, but others of consideration and power preach the same gospel. Men like Herr Albert Schaffle and Delbrück, who was the teacher of the present Kaiser, have more than once told the world in unmistakable language how the next great struggle of the Germans, which is to be fought out at sea, will be "a combat for the annihilation of England."

The thought of a future great German Power, having dominance all over the world, is apparently never absent from the Kaiser's mind. In his speech at Aix la Chapelle on June 19th (my quotation is taken from *Public Opinion* of June 27th), the Emperor said: "Our tongue is passing beyond the seas. Every thought of science is first turned to account by us, to be afterwards adopted by other nations. This is the world-wide *Imperium* after which the German genius strives." There are other portions of this speech which show the goodwill existing between the Pope and the Kaiser, and the desire of his Majesty to see Protestants and Catholics joining together for the promotion of religion in his Empire.

It is important to note, by those who consider that the Final Antichrist will be manifested from the "Daughter of Babylon" revived from the ruins of the ancient mother, that this geographical movement of Pan-Germanism tends in a South-Easterly direction; and that (Sir Rowland Blennerhassett tells us, in the article already quoted) "the full meaning of this concession [the Bagdad railway], and the importance of the circumstance that the ultimate terminus of that railway is to be at a magnificent harbour at the head of the Persian Gulf, is completely realized in Germany."

Now, bearing in mind that the British and American nations represent in these days the House of Israel (the "elect"), and that Germany may represent the "Assyrian," we have in this Pan-Germanic movement a key which helps to unlock the prophecies relating to the future and final struggle for world-supremacy—a struggle which will be terminated by the glory and the terror of the Second Advent. It is probable that at this time Britain and America, and other nations, as suggested in *Russia Japhet* (page 218), will have confederated into one vast empire; that Germany, freed from the overshadowing danger of Russia—already gone to its doom—will have absorbed the surrounding states, and grown into a mighty military, maritime, and commercial power, supported by its leagues and kindred associations in all parts of the world—supported also by

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the Church of Rome and the powerful order of Jesuits, an order founded especially for the purpose of converting the world to the Roman Faith and for maintaining the supreme authority of the Papacy. It is probable that foreign military and naval posts will have been established wherever possible in proximity to British posts and gates. It is probable, too, that these foreign associations will have established branches throughout our Empire (are they not doing it now?), and that when the time is considered ripe, there will be a world-wide military movement ("*wheresoever* the carcase is," Matt. xxiv. 28), combined with a simultaneous and sympathetic movement on the part of these foreign religious, commercial, and political leagues and associations, for the overthrow and deletion of Britain, the Stone Kingdom. This will bring about the final conflict—the "great tribulation," the time of Jacob's prostration (Jer. xxx. 6, 7), a time of deadly strife, and of extreme sorrow and anguish. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. xxiv. 12, 13).

E. Jordan.

Fort Beaufort, Cape Colony, 30th August, 1902.

Dan and his Fellow Hebrews in Greece.

IT is no stretch of the imagination to suppose that a young and prolific nation would double its population every forty years or thereabouts, supposing everything to be going on satisfactorily, and no emigration taking place. The nation of Israel was developing into gigantic proportions when in Egypt—this is the evidence of Exodus i. 9. And notwithstanding the strenuous effort of the Pharaoh to get rid of all the male progeny, the enumeration effected by Moses at the command of Jehovah yielded a total of 603,550 males of twenty years old and upwards capable of going out to war (Num. i. 46). Now we must remember that this total should be trebled at least if we wish to arrive at every individual then in the wilderness belonging to Israel. We must also remember that this number, say 2,000,000, is notwithstanding the great slaughter of the male children which took place in Egypt (Exod. i.). Whether we believe Israel to have sojourned in the land of Ham for 430 years, or for 215, will, however, greatly affect the rate of increase accruing. Seventy souls doubling their numbers every 25 years would mean 70 by 2 raised to the 16th power, which would represent 400 years, and would be upwards of 4,500,000 souls; whereas 70 by 2 raised to the 8th power, representing 200 years,

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would be but 17,920 souls. This increase would be at the rate of the increase which takes place in the British colonies at the present time. Now if, however, we assume the population to double every 40 years, then the numbers should be 70 by 2 raised to the 10th power for 400 years, making 71,680 souls; or 70 by 2 raised to the 5th power would be for 200 years, making but 2,240 souls, leaving out the odd tenths over 400 and 200 years, for simplicity.

We cannot bring ourselves to believe that an insignificant number like 17,920 Hebrews, much less 2,240 Hebrews, would command such influence upon the Egyptians as to cause such a vast number to have followed them out of Egypt, as must have been the case, if Israel's sojourn in Egypt was but 215 years. Nor can we even suppose that the increase of the people was in a ratio less than doubling in 25 or 30 years. The vast majority of exiles must have been Hebrews, and to have arrived at such a number as 2,000,000 would have taken 400 years at the least, allowing for the cruelty Pharaoh exhibited in cutting off the male issues.

The following table will enable the reader to grasp the problem more readily.

Assuming the nation to double its numbers every 25 years, we have:—

After 25 years, $70 \times 2 = 140$ as the maximum.
After 50 years, $70 \times 2^2 = 280$,,
After 400 years, $70 \times 2^{16} = 4,587,520$.
After 430 years, $70 \times 2^{17} = 10,000,000$ at least.

Now the number 2,000,000 odd would have been reached in the 375th year about, and the deficiency in proportionate increase for say 80 years from the birth of Moses, when Pharaoh first put into force his barbarous decree, must be allowed for. That time, say 350 years, had been a time of unchecked multiplication, and had allowed the nation to put forth all its powers: the numbers then would have been 70 by $2^{14} = 1,146,880$. No wonder Pharaoh betrayed such alarm (Exod. i. 9). From which time to the Exodus the increase would naturally, owing to the murder of the innocents, have been considerably reduced. This, it will be seen, is the case; for, instead of over 4,500,000, there are but a few more or less than 2,000,000 who came out of Egypt.

If it is admitted, as before stated, that some Israelites got away about the time of Joseph's death, and also that Pharaoh caused a good number to be slain, we can account somewhat for the disparity in numbers; but if we refuse to admit the former, we are driven to the conclusion that Pharaoh's victims must have been appallingly great.

Let us now investigate this proposition, and see how it works out, taking the genealogy given as our guide (see 1 Chron. vii. 20—27).

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(Gen. xlv. 6, with xli 46) -	Joseph 39 years old.		Israel's household now 70 souls	-	Ephraim is born.
	25 years after.		,, 140 ,,	-	Shuthelah ,,
	50 ,,		,, 280 ,,	-	Bered ,,
Joseph dies 110 years old, 4 years after (Gen. l. 22) -	75 ,,		,, *560 ,,	-	Tahath ,,
	100 ,,		,, 1120 ,,	-	Eladah ,,
	125 ,,		,, 2240 ,,	-	Tahath ,,
	150 ,,		,, 4480 ,,	-	Zabad ,,
	175 ,,		,, 8960 ,,	-	Shuthelah, Ezer, Elead are born.
	200 ,,		,, 17,920 ,,	-	Beriah is born.
Supposing now 2000 to get away	225 ,,		,, †31,840 ,,	-	*Sherah*, Rephah, Resheph are born.
	250 ,,		,, 63,680 ,,	-	Telah is born.
	275 ,,		,, 127,360 ,,	-	Tahan ,,
	300 ,,		,, 254,720 ,,	-	Laadan ,,
Birth of Moses, 330th year. Say 9440 are slain? (Exod. i. 22) in all - - - - - - - - Years of gross oppression Exodus in 430th year (Exod. xii. 40).	325 ,,		,, 509,440 ,,	-	Ammihud ,,
	350 ,,	Rate of increase out of proportion.	,, 1,000,000 ,,	-	Elishama ,,
	375 ,,		to		Nun ,,
	400 ,,				Jehoshua ,,
	425 ,,		,, 2,000,000 ,,	-	Leave Egypt.

* Danaus leaves Egypt and lands in Greece with 50 daughters ? colonists.

† Ephraim's expedition into Philistia, and a colony settle in Palestine. *Sherah* builds Beth-horon the Nether, and the Upper and Uzzen-Sherah (1 Chron. vii., 21, 24).

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It will be seen from the above that the gross number of Israelites should have been really upwards of four millions after 430 years' sojourn, and that considerable leakage must be allowed for, even beyond the 2000 (?) here assumed to have left in the 225th year of their sojourn in Egypt, and the 9440 (?) slain by Pharaoh's merciless decree. (Of course, these numbers are assumed, but we have done so purposely, to show the correctness of the Scriptural narrative in every particular, as we have already implied.) Pharaoh's decree affected only the males. When calculating the decrease of numbers in the proportional increase, this must be allowed for. It will be seen from the table that instead of doubling their numbers in every 25 years, it is assumed, in consequence of Pharaoh's scheme, the Israelites only increased in 75 years what they should have in 25 if left alone.

Let us now suppose for a moment that Israel remained but 215 years in Egypt, as is the popular view at the present day, and what a stupendous miracle must have been wrought by Jehovah in increasing their numbers! or what a very considerable number of Egyptians, or others, this small number must have asserted their influence over! Let us assume that the nation doubled its numbers *every* 20 *years*; and, working this out, we arrive at the following:—

39th year of Joseph's age, Israel	-	-	-	-	70 souls.
59th " " or after	20 years,	70×2	=	140	"
79th " " "	40 "	70×2^2	=	280	"
99th " " "	60 "	70×2^3	=	560	"
119th—9 years after death "	80 "	70×2^4	=	1,120	"
	100 "	70×2^5	=	2,240	"
	120 "	70×2^6	=	4,480	"
	140 "	70×2^7	=	8,960	"
	160 "	70×2^8	=	17,920	"
	180 "	70×2^9	=	35,840	"
	200 "	70×2^{10}	=	71,680	"
	220 "	70×2^{11}	=	143,360	"

the whole number being under 150,000; or, taking 50,000 as the proportion of men over 20 years of age, these 50,000 must have had as a retinue 600,000 (Exod. xii. 37) less 50,000, or 550,000 servants, &c., as the "mixed multitude" who went up with them. Is this at all a probable state of things? Surely not. Then let us be rational, and accept Exod. xii. 40, 41, and 1 Chron. vii. 20—27, as settling the matter.

I know I shall be charged with falsifying the supposed statement of St. Paul (Gal. iii. 17): "And this I say, that the covenant that was confirmed of God in Christ, the law, which was * 430 YEARS after,

* Some one will bring forward the genealogy of Moses, but a very little study of pedigrees will convince us that names are often omitted. Ezra vii. 1—5 is to the point.

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cannot disannul." But the question arises, When was this confirmation? My answer is, Ps. cv. 10, Gen. xlvi, 3, 4, is this confirmation. And who required this confirmation most—Isaac or Jacob? Let the pathetic story of Jacob's bereavement be the answer. Then we see Christ in Jacob's blessing (Gen. xlviii. 16); and surely without Joseph the confirmation was not complete (Heb. xi. 21; Gen. xlix. 26; Deut. xxxiii. 16); for was he not the SEPARATED ONE, נזר Netzer, the type of Christ the Nazarene (Matt. ii. 23)? I know no other passages in the *prophets* (plural) where Jesus is foretold to be called the SEPARATE ONE, the Nazarene.

We have not, however, yet done with our numerical calculations. Let us compare the lists as given in Num. i. and Num. xxvi. The time elapsed between these two enumerations was about 38 years; instead of an increase, we find a decrease. This is traceable to their murmuring and discontented spirit, as well as their rebellion against God. He made their carcases to fall in the wilderness. He sent serpents which slew a great number of them. The earth opened its mouth and swallowed up Dathan and Abiram and all their company. What all this meant may be seen from the fact that the 2,000,000 or so who entered the wilderness were rather less after nearly forty years, whereas they should have been at the least 4,000,000. Thus, about 2,000,000 of Israelites over and above the natural or normal mortality were swept away, even allowing the increase to be at a lower rate. How terrible are God's judgments, and what a fearful thing it is to fall into the hands of the living God! (Exod. xxxiv. 10.)

But what we want to point out and to suggest will be best seen by the following table:—

	(Num. i.)		(Num. xxvi.)		Prop. Increase.
Reuben	46,500	is	43,730	should be	63,700
Simeon	59,300	,,	22,200	,,	80,900
Gad	45,650	,,	40,500	,,	62,200
Judah	74,600	,,	76,500	,,	102,760
Issachar	54,400	,,	64,300	,,	74,370
Zebulon	57,400	,,	60,500	,,	78,270
Ephraim	40,500	,,	32,500	,,	55,250
Manasseh	32,200	,,	52,700	,,	43,850
Benjamin	35,400	,,	45,600	,,	48,560
Dan	62,700	,,	64,400	,,	85,500
Asher	41,500	,,	53,400	,,	56,700
Naphtali	53,400	,,	45,400	,,	72,820
Totals	603,550	,,	601,730	,,	824,880

Now it will be seen, by comparing the first two columns, that there are only three tribes—Manasseh, Benjamin, and Asher—that have a

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substantial increase in these 38 years, but that this increase is very far below a doubling of their numbers, which was the ratio whilst in Egypt, and Manasseh alone comes anywhere near doing well; and yet the period is 38 years, not 25. In Egypt we saw they doubled in 25 years, but here they not only did not double in 38 years, but would probably have continued to decrease. We are inclined to think that this decrease was not entirely owing to death, but to dissatisfaction, a restless spirit, and a determination to choose for themselves another leader (Neh. ix. 17; Num. xiv. 4; Ps. cvi. 26, 27; Ezek. xx. 23), as pointed out in our previous article, by which means they were scattered amongst the nations.

Can we conjecture at all how many of these were "scattered among the nations"? The table we have just drawn up may assist us. We should expect Reuben to have suffered most, from the fact that Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben (Num. xvi. 1), were the chief instigators in the rebellion of Korah; and yet his tribe does not seem to have lost so many, during the 38 years in the wilderness, as did Simeon, Gad, Ephraim, and Naphtali, Simeon losing tremendously. We infer, therefore, from this that it was mainly from these tribes that the discontented faction, who chose them a new leader, was drawn. By a parity of reasoning we infer that the most contented were Manasseh, Benjamin, and Asher. Now if we take these three tribes as affording us a guide to the normal increase, which should have been the same of the whole nation whilst in the wilderness, providing there had been no migration, we have a basis to work upon, in which we might assume the proportional increase of each tribe, and so arrive at what their numbers should have been had none of them broken away. This calculation is worked out in the third column above. The reader may see at a glance that Benjamin and Asher together are the only two tribes whose numbers nearly equal this proportion in the second table, or at the enumeration in Num. xxvi., whereas Manasseh has greatly exceeded the proportionate number. This latter, to our mind, seems to show that our supposition errs not on the exaggerated side, but just the opposite. Our suggestion then is, that at least 220,000 Israelites separated from the main body during their wilderness estate. Where they went we have already seen from other evidences. These, would have got them away in the same manner as, later on, a portion of the tribe of Dan did, as recorded in Judges xviii. They were pioneer settlers, roving under the name of Danai, in consequence, probably, of leaders from Dan being their instigators and the most determined among them, as the Reubenite Dathan, Abiram, and On were in the matter of Korah. These leaders, then, would have assembled to them men from every tribe, especially from Simeon, Ephraim, Naphtali, and Gad, probably

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none from Manasseh. (Is this why Manasseh has allotted to him such a good portion on both sides, when the land is divided, as a reward for his contentedness?) By this means we seek to account for the Scripture narrative, and also for the wonderful western flow of the Semitic race, which we hope to establish later on.

But this beginning of migration did not stop after Israel was settled in their own land. We find Danai coming into Greece about B.C. 1296, or the time when Jabin, King of Canaan, afflicted Israel. Dan "in his ships," and Asher "in his creeks," we may be sure added to the colonisers from Tyre and Sidon, whom we know were Phœnician, but, as we have seen reason to believe, were largely composed of Israelites. Neither Dan, situate over against Tyre, nor Asher, Naphtali, and Zebulun, we may be sure, would put up with very great oppression, if they saw a way to escape, across the sea, into Greece.

Dan we know was no sooner settled in Palestine than he began to unsettle himself; for the 17th and remaining chapters of Judges must not be taken as following in order upon the 16th chapter. The 17th chapter seems to take on the narrative broken off in chapter 3, verse 11, so the Expositor's Bible assumes, and we think rightly; for in chapter xviii. 30, we read that "Jonathan, the son of Gershom, the son of MOSES, he and his sons were priests to the tribe of Dan until the day of the captivity of the land" (R.V.). The word here rendered *land*, Ewald reads "ark," the two words in the original being so similar, that a very slight error in the transcription would account for the mistake. (See also ancient MS. of St. Petersburg, alluded to by Col. Conder in *Bible and the East*). We allude to this, as some of our readers might object that the text implies that Dan must have been located at Laish until the captivity of the ten tribes; but this is evidently not the meaning—the *ark* was taken into captivity by the Philistines (1 Sam. iv. 11; v. 1).

It must also be inferred from 1 Chron. that there remained none of Dan or Zebulun* in Palestine in the days of Jeroboam II., King of Israel, when the genealogy was written (1 Chron. v. 17) which we find enumerated. They must have escaped in the time when God began to cut Israel short—in the days of Jeroboam the son of Nebat, who made Israel to sin (1 Kings xiv. 15)—and throughout that terrible time of anarchy and confusion which succeeded.

Eldad, a Jewish writer of the 14th or 9th centuries, writing to the Spanish Jews, says that "in Jeroboam's time the tribe of Dan, being unwilling to shed their brethren's blood, took a resolution of leaving their country" (*Sailman's Researches in the East*, 1818).

In a lecture delivered to Jewish working-men and their families,

* The mention of Zebulun in 2 Chron. xxx. 10, 18, seems to refer to the country of Zebulun only.

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at the Jews' Infant School, on May 23rd, 1875, the Rev. A. L. Green stated (*Jewish Chronicle*, 28th May, 1875): "Our forefathers in their happiest times, in the golden age of the nation's glory, were indeed the public carriers of their day, travellers for commercial enterprise to all the then known countries far and near. The ships of Solomon rivalled the Phœnician Navy. The ports of Elath and Eziongeber were filled with the ships of Tarshish, which sailed down the Ælanitic Gulf of the Red Sea on to the Indian Ocean, to Ophir, to Sheba, to Arabia Felix, to India, and Ceylon, and through the Pillars of Hercules brought copper from Cyprus and tin from Spain, possibly from Cornwall."

Is it likely that these mariners would have forsaken their calling and deserted their seafaring life, once being accustomed to it? If the home government did not encourage them, or were too much occupied with internal strife, is it likely, when civil commotion was rampant, they would have neglected the far better offer open to them of settling in Greece or elsewhere, or joining the Phœnicians in their enterprise? Anyhow, we have Scriptural evidence that Dan, with Javan (Greece), was trading in the fairs of Tyre (Ezek. xxvii. 19); and later on, even as late as 180 B.C., we have the Danai of Greece, or the people calling themselves Lacedæmonians, the most important of the Argive descendants of the Danai, claiming relationship with the Jews.

It is recorded (in 1 Maccabees xii. and *Josephus' Ant.*, xii. iv. 10) that about 180 B.C. the king of the Lacedæmonians sent the following letter to the Jews in Jerusalem:—

"Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now therefore, since this has come to our knowledge, ye shall do well to write to us of your prosperity."

They gave no clue as to their relationship, but in the letter they call attention to the fact:—"This letter is four square; and the seal is an eagle, with a dragon in his claws." This eagle, with the dragon in his claws, is a symbol of Dan. (According to the *Chaldean and Hebrew Authorities*, see under article "Mazzaroth.")

Now the Jews are stated by Josephus (xiii. v. 8) to have answered thus:—

"We . . . joyfully received the epistle . . . because we were well satisfied about it from the sacred writings," *i.e.*, concerning the kinship that is between us and you, . . . "and when we, upon holy and festival days, offer sacrifices to God, we pray to Him for your preservation and victory."

This must refer to Ezek. xxvii. 19: "Dan with Javan."

We have thus established beyond contradiction the colonisation of

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Greece by Dan and the remnant of Israel, and Dan's followers probably were out of all the tribes, maybe Manasseh and Judah only excepted. At any rate, Greece formed a first halting-place to receive the over-growth of the Hebrew nation, and we cannot believe that such a stretch of sea coast as existed on the west of Palestine can have stood there open to the people, without being made use of by those who were either oppressed, discontented, or even *religiously inclined*, when (see Isa. xxiv. 13—15, with 2 Sam. vii. 10) trouble came, and they recognised that this was not their Rest, especially after the prophecy of Micah ii. 10: "Arise ye and depart; for this is not your rest: because it [*i.e.*, the land] is polluted, it shall destroy you, even with a sore destruction." Now this prophecy was in the days of Jotham (Micah i. 1; comp. 1 Chron. v. 17), when the genealogies were reckoned. Is this a mere coincidence, or is it intentional? Was this why the reckoning was recorded, for our instruction? And may not the career of conquest under Jeroboam II. (2 Kings xiv. 25—27) have given a great opportunity to such people as wished to emigrate, to have done so prior to the coming afflictions (Isa. ix. 1).

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The Disputed Origin of the English-Speaking Nations.

(*Continued from page* 170.)

BUT now let us deal with facts. It is through confusing the distinct and separate histories of the two houses of Israel, that we have lost sight, as it were, of the golden thread of God's providence through His chosen vessels—the lineal descendants of Abraham. Now, from the time of this separation, the ten-tribed portion of Jacob's children are known under the title of House of Israel or "all Israel." In some cases, "House of Israel" may mean the entire twelve tribes; but, if so, the context is always a guide. But, in the case of the term "all Israel," the rule is absolute—it applies only to the ten-tribed kingdom, afterwards frequently spoken of as Ephraim. The importance of this distinction MUST be insisted on, if we are to understand our subject. All Israel is a proper name, and must not be taken in the adjective sense.

At the time of this separation of the kingdoms, a very mysterious exception is seen in the duty assigned to one of the tribes forming part of the ten. Referring to Benjamin, the Lord says:—

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"Behold, I will rend the Kingdom out of the hand of Solomon—but he shall have one tribe—that David, my servant, may have a lamp alway before me in Jerusalem."

So that, for a certain period, the house of Judah comprised, besides itself, the tribes of Levi and Benjamin; but this latter tribe, after effecting the object of a light in Jerusalem, joined the other tribes of Ephraim, some hundreds of years after. So long as this tribe is connected with Judah, you will find "all Israel" is the term used to denote them as distinct from Judah (2 Chron. xxx. 1). 130 years after the ten tribes had gone into exile, Judah with Benjamin is taken to Babylon. After 70 years, a portion of them, and only a portion, return to their land. Despite the fact that ten of the tribes had gone into *exile* 200 *years before*, many Christians profess to see in the partial return of Judah and Benjamin the grand return of the whole twelve tribes! Never was error so absolute as this! Only a remnant of the three tribes came back, and even these were not the most important portion of the people. The Jews have a proverb among them to-day which states "only the chaff returned, the wheat remained behind." Bearing this in mind, how inexact to say that our Saviour came to His own, and His own received Him not! It is more in accord with the facts to say, He came to His own tribe, Judah, and they rejected Him. Those who did receive Him were mainly of the tribe of Benjamin, which tribe was loaned to Judah for the purpose previously referred to; hence it is but natural to find the Apostles and early converts were from that tribe. This ethical side of the subject has been thought very obscure, and the chapters in Romans dealing with it have been considered to be the most difficult in all the Bible. But if viewed in the light of our Hebrew descent, the matter is quite clear. In the earlier part of this essay, I referred to one of Jehovah's characteristics—His unchangeability—and we MUST not overlook that, or we shall fail to properly understand the passage, "The Lord sent a word unto Jacob, and it *hath* lighted upon Israel." How was that fulfilled? Jacob's house, you must remember, consists of two distinct portions—Judah of the two, and Israel of the ten tribes. Hence it is seen that the word sent to Jacob's house lights on that section of it known as Israel. The same confusion existed in St. Paul's time as it does now. The Apostle is very anxious to let his hearers understand that it is *not* as though the word of God has come to nought, because Judah rejected it. And then he gives the reason in the following words:—"For they are not all-Israel which are of Israel. Neither because they (the Jews) are Abraham's seed, are they all children or all-Israel."

And he then gives a very striking illustration as to the potter having a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour.

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The Apostle then supposes his hearers to say, as many do in these days, Then why doth He still find fault, for who has resisted His will? And to further show *how* the word took effect, he says:— "Has God cast away His people? No. Have they stumbled that they might fall (and remain fallen)? No. What then? That which Israel seeketh for he obtained not, but the election hath obtained, and the rest were hardened." That is, the portion of Jacob's house at that time known as Jews, did *not* obtain what they sought for, because they sought it by works of the law, and they were ultimately hardened; but the light-bearing tribe, Benjamin, the remnant according to the election of grace, they obtained it in accordance with the provision made for the time of Christ a thousand years before. In that way, the word "lighted on Israel." Having fulfilled the appointed mission with the kingdom of Judah and in Jerusalem, heaven gave them to be light bearers to the whole world; first, specially to find their own brethren of the house of Israel, and carry them the Gospel, and they would then carry it unto all the earth. Thus the Saviour said, "Go not unto the way of the Gentiles, but go rather to the lost sheep of the house of Israel." From that day to this, that word so sent has been working like leaven, as it was likened, so that now we find all Israel of the ten tribes the lump of clay foreordained to honour, falling into the place assigned to it as the nation which "Keeps the Truth."

Among all the various marks denoting *our* Hebrew origin, none is so pronounced as this "Keeping the Truth." All Israel was to be the means of sending salvation to the ends of the earth. The English-speaking nations are the only people who are messengers to the heathen. There is only one other nation who might be supposed to do this, and that is Germany, and what do we find? That they have translated the Bible into one language, and that is their own; but we have done so into more than 300. But at present we are quite blind to all this. Isaiah says, "Listen, O isles, unto me, and hearken, ye people, from afar. . . . Thou art my servant, O Israel, in whom I will be glorified. I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." "Who is blind but my servant? or deaf, as my messenger that I sent?" "I will bring thy seed from the east, and from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even everyone that is called by my names for I have created him for my glory. . . . Bring forth the blind people that have eyes, and the deaf that have ears." "This people have I formed for myself, they shall show forth my praise."

At the close of our Saviour's ministry, the time has come for

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Benjamin, or the light bearer, to leave Judah, and in the approaching days of tribulation they are enjoined to pray that their flight from Jerusalem be not in the winter, or on the Sabbath day. Jeremiah, 600 years before, said, "O ye children of Benjamin, gather yourselves together to flee out of Jerusalem; for evil appeareth out of the north, and great destruction." The Roman armies came from the north, and the city of Jerusalem was beseiged, as you know, but the Jewish Christians or members of the tribe of Benjamin escaped in a most remarkable manner.

The Jewish historian, Josephus, recounts the circumstances as follows:—

"The Roman General had occupied the outer portions of the city, and had he chosen, could have brought the war to an end. But suddenly, for no apparent reason, he recalled his troops, and, contrary to all expectation, he withdrew from the city."

Eusebius records the fact in his *Historia Ecclesia*. He does not cite any authority, thereby showing he was giving a generally received tradition. He says:—

"The people of the Church in Jerusalem were instructed by a warning given in a revelation to approved men among them, to remove from the city before the war commenced, and to take for their dwelling place a city of Perea, wherein accordingly they who believed in Christ abode."

Now these Benjaminites, we believe, appear in history afterwards as the Normans and their entry into Britain at the Conquest was the last of Israel's tribes to arrive in the Isles of the West.

My chief object is to trace into Britain the *eight* tribes taken into exile. Dan and Simeon did not share in this. They escaped by sea. We cannot stop to trace the fortunes of these tribes, although it is really the most interesting part of the subject, reviving as it does, the memories connected with that beautiful poem of Moore—"The harp that once, in Tara's halls, the soul of music shed."

You must know, Assyria deported the Israelites about 721 B.C. They did not long remain under the Assyrian yoke. Did Jehovah intend them to be lost among the nations? No! The Almighty is very precise regarding His chosen ones. Listen!

"I will make her that was cast far off a strong nation."

"For lo, I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

The Lord also made a distinct promise to David that he would appoint a place for his people Israel, not Judah, and plant them in a place of their own and *move no more*. (2 Sam. vii. 10). The appointed place could not mean Palestine, because the promise was made to

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David *in* Jerusalem, and it referred to *another* place, and at a *future* time. David himself, in connection with the perpetuity of his throne to all generations, admitted such was "for a great while to come." Ezekiel confirms it in a remarkable way; and, in addition, supplies a sign by which Israel in these last days shall be recognised:—

"Son of man, thy brethren, even the men of thy kindred and all the house of Israel wholly are they unto whom the inhabitants of Jerusalem have said—"Get you far from the Lord, unto us is this land given in possession."

"Therefore say: Thus saith the Lord God, Whereas I have removed them far off among the nations . . . . yet I will be to them a sanctuary for a little while in the countries where they are come."

So then, there can be no question of Israel's escape. It is involved in the nature of the case. What evidence is there then as to how and when this happened? Now, it is very remarkable that the precise manner of their escape, and how it was effected, is made clear from the testimony of two totally independent witnesses. The first is found in one of the books of the Apocrypha; and although the claim of Ezra to its authorship is disputed, there are strong reasons for believing that the second book of Esdras is rightly ascribed *to* Ezra, and that it should have a place in the canon of the Old Testament. If this be the case, the historical facts narrated in it are, of course, as authentic as those recorded in the other books of the Scriptures; but if, on the other hand, the book be a late compilation, and falsely ascribed to Ezra, yet even then, the facts narrated in it must still be impartially considered. This being so, there is one such fact, or it may be tradition, to which, as bearing on my subject, I desire to direct your attention. Now listen to the words of Ezra:—

"Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea whom the King of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took counsel among themselves that they would leave the multitude of the heathen and go forth into a further country, that they might keep their 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 then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, viz., of a year and a half. And the same region is called Arsareth. There they dwelt till the *latter* time.

F. G. Heath.

(To be continued).

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The Giving of the Kingdom.

(MATT. XXI. 43; LUKE XII. 32.)

TO every believer in our identity with Israel, the story of the early reception and spread of the Gospel in the British Isles must possess a deep and abiding interest. We purpose to cull some extracts from one or two modern authors illustrative of this very important branch of our subject. Although much has already been written on this head in Identity publications, it is hoped that the following may not be deemed a mere repetition of an oft-told tale. The subject is one which invites, and will repay, fresh inquiry. We first quote from Dr. James A. Wylie's* *History of the Scottish Nation* (1886), as follows:—

THE WESTWARD MARCH OF THE GOSPEL.

"The first footsteps of Christianity are recorded in the Book of Acts, and, following the track of its first missionaries, we are led over the various countries of Asia Minor, across the Ægean, and onward to the two great capitals of Europe—Athens and Rome. But there the History leaves us. We cannot gather from the inspired record that apostolic feet ever touched our remote shores. If we would follow Christianity to Britain, we must seek other guides. Secular historians, engrossed with other matters, have found no time to chronicle the progress of a kingdom, the nature of which they did not understand, and the future greatness of which they could not foresee. Their allusions to Christianity are only incidental, often depreciatory, and at times bitterly hostile. Even Tacitus has no other name to give it than 'a pernicious superstition.' Still, their brief and uncomplimentary references enable us to infer that the Gospel entered our country at an early period; but in what year, or who was its first missionary, or who, of all the Britons, was the first to embrace it and to be baptized in the name of Christ, we have no information. One would like to trace the links in the chain which led to a result, at the moment apparently so trivial, but in its consequences so unspeakably important and grand, as the conversion of our poor country. Who would have thought of enrolling the despised and barbarous Britain in the brilliant procession of cities and kingdoms then crowding to the feet of the 'Crucified'—Athens, Alexandria, Rome, Carthage? Who would have presumed to add the name of our little country to that of those four great trophies of the Cross, much less foreseen that one day it would be accounted the greatest trophy of the five? The Gospel will receive lustre from the philosophy of the Greek; it will derive prestige

* Author of *The History of Protestantism*, &c.

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and help from the arms of the Roman; but what can the painted Briton do for it? But the Gospel came not to borrow aid, but to give it. The philosophy of Greece, no more than the barbarism of Scotland, could help the Gospel till first the Gospel had helped it. But this was a truth not then understood; and so Britain entered the pale of Christian states with hardly a line from any historian of the period to notify the fact or tell posterity when it occurred." . . .

IT PASSES THE LIMITS OF THE ROMAN WORLD.

"But though we know neither the day nor the hour when the Gospel entered Britain, there is a vast amount of proof that it entered early. There is a great concurrence of testimony—scattered allusions in the classical writers, and numerous direct statements in the Christian Fathers—all going to show that, in the course of a few decades after the Crucifixion, the 'great tidings' had reached the extremities of the Roman world, and had passed beyond them. The nations had become, in a sense, of one language, and the world, in a sense, but one country, by the network of roads constructed for the passage of the legions, and which opened easy intercourse and communication from Damascus to Cadiz, and from the Tigris to the Tweed. Along these highways sped the heralds of Christianity, conquering in years nations it had taken Rome centuries to subdue.

"The first indication we have that the Christian day had broken in Britain is of a touching kind. It comes from the prison of Paul, and is contained in the last lines his pen ever traced. Writing to Timothy, the aged apostle, now waiting martyrdom, sends from Rome the salutations of Pudens and Claudia to his former companion and fellow-labourer. Who are these two whose names Paul inscribes in his letter, and lays down his pen for ever? Pudens is the son of a Roman senator, and Claudia is his wife. But of what country was the lady? It cannot be affirmed as an established fact, but there is strong ground for believing that she was a Briton, and the daughter of a British king. The proofs that strongly lead to this conclusion are as follows. *First*, Martial has left us two epigrams, written at Rome at a date coinciding with Paul's last imprisonment, in the first of which he celebrates the marriage of a Roman of rank, named Pudens, with a foreign lady named Claudia. In the latter epigram he tells us that this Claudia was a Briton. So far the information of Martial.

"Next comes Tacitus, who mentions that certain territories in the south of Britain were ceded to King Cogidunus as a reward for his steadfast allegiance to Rome. This occurred while Tiberius Claudius was Emperor. But *third*, in 1723 a marble was dug up at Chichester, with an inscription in which mention was made of a British King, who bore the title of Tiberius Claudius Cogidubnus. In the same inscrip-

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tion occurs the name of Pudens. According to a usage prevalent among the Romans, the daughter of this king would be named Claudia. Here we have a remarkable concatenation. It is made up of very diverse parts, and these parts come from very opposite quarters; yet they all perfectly fit in together, and form a consistent body of proof. . . . These facts shut us up to the conclusion either that there were two couples named Pudens and Claudia living at Rome at the date of Paul's last imprisonment, and that both couples moved in the circle of the Roman aristocracy, or that the Pudens and Claudia of Paul's Epistle to Timothy and the Pudens and Claudia of Martial's epigrams were the same persons. The last alternative appears to us by much the more probable. How interesting to think that we should have at least one British name on the page of the New Testament, and that of a lady who has won the praise of the noblest constancy in Christian friendship. When others forsook the apostle, scared away by the shadow of that doom which was now gathering over him, the daughter of Britain stood his friend to the last, and was neither ashamed of the chain of Paul nor terrified by the wrath of Nero. The incident gave happy augury of what Britain would become when the day now breaking in its sky should have fully opened upon it."

ITS REFLUENT POWER FELT IN ROME.

"The next notice which we meet with of British Christianity is on the page of Tacitus. It is of a like kind with the preceding, and strengthens it. The historian tells us that Pomponia Graecina, a noble lady, the wife of Aulus Plautius, who returned from Britain to receive a triumph at Rome, was accused of having embraced a 'foreign superstition.' This reference can hardly be to anything else than to Christianity. For this is the word which Tacitus usually employs to denote the Christian religion. No other religion would have formed matter of accusation against any one. Every other religion was at that time tolerated at Rome, and the deities of all nations were admitted into the Pantheon, side by side with the gods of the empire. There was but one faith which it was a crime to profess, and but one worship which was stigmatised as superstition, and that was Christianity. This, in all probability, was the 'foreign superstition' of which the noble lady was accused. She had brought it with her from Britain; and if our inference be correct, the Gospel had reached our shores before A.D. 56, while Paul and other of the Apostles were still alive."

PAUL VISITS SPAIN AND BRITAIN.

"There is historic evidence in existence, amounting to a presumption, that the apostle Paul made a journey to Britain and there preached the Gospel. It is true that recent ecclesiastical historians have dis-

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missed this idea as one hardly deserving consideration; but the evidence that satisfied Usher and Stillingfleet is not to be lightly set aside. In the course of his long life and his incessant journeyings, Paul doubtless crossed seas and visited countries which have received no mention in the brief narrative of his missionary travels in the Acts. We trace briefly the chain of testimony, leaving to the reader his own conclusions. The supposition that Britain was one of the unnamed countries to which the apostle's labours extended, takes its rise in Paul's own declared intention to visit Spain. Next comes the testimony of Paul's fellow-labourer, Clemens Romanus. He, of all men, best knew the extent of Paul's travels. Clement says that Paul, in preaching the Gospel, went to the 'utmost bounds of the West.' This, replies Dr. Hales, is a rhetorical expression. But those who regard Paul as the pioneer of the Gospel in Britain contend that 'the utmost bounds of the West' is the usual designation of Britain among the early Christian fathers, and that the 'West' was a general term comprehending Spain, Gaul, and Britain. Theodoret, for example, speaks of the inhabitants of Spain, Gaul, and Britain as dwelling in the utmost bounds of the West. Nicephorus, speaking of the progress of the Gospel, says that it 'has reached the western ocean, and the British Islands have been evangelised.' Other passages are adduced by Stillingfleet to show how common it is to include Britain in the 'utmost bounds of the West,' and that the phrase is not rhetorical but descriptive."

SCOTLAND ILLUMINATED.

"In the second century (A.D. 170), Irenæus speaks of Christianity as having been spread to the utmost bounds of the earth by the apostles and their disciples, and particularly specifies the churches planted in Spain and among the Celtic nations. By the Keltae, Irenaeus had in his eye, most probably, the people of Gaul and Britain. In the end of the second and beginning of the third century (A.D. 193—220), Tertullian commemorates Spain and the places in Britain inaccessible to the Roman arms among the countries conquered by the Gospel. In the fourth century (A.D. 270—340), Eusebius says that some of the apostles 'passed over the ocean to the British Isles.' And Jerome, in the same century (A.D. 329—420), says that the apostle who did so was Paul, who, after his imprisonment, went to Spain, and thence, passing over the ocean, preached the Gospel in the *western parts*. Those who believe that by 'western parts' Jerome meant Britain, found upon the passage in his epistle to Marcella, in which he speaks of 'the Britains [*sic*], who live apart from our world, if they go on pilgrimage, will leave the western parts and seek Jerusalem.'

"In the fifth century (423—460) Theodoret bears his testimony to the fact that Paul, after his release from his first imprisonment at

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Rome, carried out his long meditated purpose of visiting Spain, and thence carried the light of the Gospel to other nations. He states also that Paul brought salvation *to the islands that lie in the ocean.* By 'the islands that lie in the ocean' Chrysostom understands Theodoret to mean the British islands; and so too does Cave, in his *Life of St. Paul.* The ocean was put in contradistinction to the Mediterranean, the sea of the ancients. It is now generally admitted that Paul spent two years (64—66) [query, 58—59] *in Spain* betwixt his two imprisonments at Rome. From Cape Finisterre to the coast of South Wales is no great extent of sea. The apostle was used to longer voyages; and there would be no difficulty in obtaining a passage in one of the many trading vessels employed in that navigation.

"The reader may not be prepared to concur with Usher and Stillingfleet in thinking that these testimonies are conclusive as to Paul's personal ministry in Britain. He may still hold it a doubtful point. But he will admit, we think, that these testimonies establish that it was Paul who planted Christianity in Spain, and that, of all the members of the apostolic college, it was this apostle, eminently, who laid the foundations of the Western Church. There are messages which may be enhanced by the dignity of the messenger. But the Gospel is not capable of being so magnified. It matters not whether it was an apostle, or a deaconess like Phœbe, who first carried it to our island. We must be permitted to say, moreover, that it is not British writers, but early fathers of the Eastern and Western Church, who have claimed, as the first preacher of Christianity in our country, one of apostolic rank." . . .

FURTHER TESTIMONY.

"This early dawn of the Christian day in our country is borne testimony to by numerous historians. Eusebius says that 'the faith of Christ began to be preached in the Roman part of Britain even in the apostles' times.' Gildas, the oldest of British historians, places this in the reign of Nero. Doubtless the disciples of the Gospel were then few in number, and in humble station. We can look for no organised church at that early stage. Those who had received the faith fed upon it in secret, hardly daring to avow it, it may be, amid the troubles of the times, and the ignorance and barbarism of their country; but when the wall of Antonine was built, and the government of the Romans was extended to the Forth, and a comparatively settled order of things was established, there followed, Bede informs us, a corresponding extension of the Gospel, which had another period of revival and growth about a century later under Marcus Aurelius. . . . The wall of Antonine . . . set limits to the empire, but it could not bound the progress of the Gospel. In A.D. 196 we find

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that the day has fairly risen on Scotland. It is Tertullian who so unmistakably announces that the last watch of the long night was past, and that the morning had come. In that year this father published his treatise against the Jews, and in it . . . he adduces it as an undeniable fact that 'those parts of Britain which Cæsar could not conquer have been subdued to Christ.' So, then, we behold the Christian missionary passing the sentinel on the Roman wall—the limit where the legions were compelled to halt—going on his way and penetrating the moors and mountains beyond, and spreading the triumphs of the Cross among the Caledonians of the north. Origen says of his time (A.D. 212), 'The land of Britain has received the religion of Christ.' These averments have the greater weight from the circumstance that they occur, not in rhetorical, but in controversial works, where every fact was sure to be sifted, and if in the least doubtful, was certain to be challenged. We know of no contradiction that ever was given to any of these statements."

PAGAN ROME TRIES TO QUENCH THE LIGHT.

"A century after (A.D. 302) came the persecution under Diocletian, which pushed Christianity outwards beyond its former limits. Of all the terrible tempests that burst upon the early Church, this was the most frightful. It raged with a violence which threatened for a while to leave not one disciple of the Gospel alive, nor a vestige of Christianity upon the face of the earth. Hundreds of thousands of confessors perished by every kind of cruel death; the flourishing churches of Asia and Africa were laid in ruins. The destructive sweep of that tempest was felt in Britain. The previous nine persecutions had not touched our shore, but this, the tenth and greatest, smote it with terrible force. 'By this persecution,' says Gildas, 'the churches were thrown down, and all the books of the Holy Scriptures that could be found were burned in the streets, and the chosen priests of the flock of our Lord, with the innocent sheep, murdered; so that in some parts of the province no footsteps of the Christian religion did appear.'

"Of the Christians, some sought refuge in caves and woods; but many fled beyond the wall of Antonine, where they found among the Picts the safety denied them within the Empire. Their presence gave additional strength to the Christianity of these northern regions. The storm passed; with Constantine came a period of peace, the sanctuaries which had been destroyed were rebuilt; from the blood of the martyrs sprang a numerous army of confessors, and the consequence was that in Britain, as in lands where the blow had fallen with more crushing force, and the ruin was more complete, the Christian Church rose stronger than ever, and filled limits wider than before. We may accept as the tokens of its prosperity the historic

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fact that three of its chief pastors were present in the Council of Arles, A.D. 314. This Council was summoned by Constantine, and the three British pastors who took their seats in it were Eborius, from the city of York; Restitutus, from the city of London; and Adelfius, from the city of Caerleon. The last was accompanied by a deacon. . . . The three British bishops of the Arles Council were, in all probability, the simple shepherds of single flocks, each in his own city. It is observable that they brought with them a deacon, but no presbyter, an omission for which it is not easy to account, save on the supposition that they themselves were presbyters, and that in the British Church of those days the same simple classification obtained as in the Philippian Church, where the only distinction among the clergy was that of 'the bishops and deacons.' We trace the continued existence of the British Church, and her recognition by the sister churches of the empire, in the presence of three British bishops in the subsequent Council of Sardica (A.D. 347). But we fail to trace any increase of influence and wealth on the part of the British pastors, for the three 'bishops' who served in the Council of Sardica were so poor, that they were indebted for their maintenance, during the period of their attendance, to the public exchequer, and had to endure the gibes of their southern brethren, who had already begun to ape the state of grandees of the empire."

PAPAL ROME TRIES TO SUBSTITUTE THE FALSE FOR THE TRUE.

"Certain writers of the legendary school have affirmed that Britain sat in darkness till Rome, compassionating our doleful plight, was pleased to send the light to us, and that it was the monk Augustine, the missionary of Pope Gregory, who, in A.D. 596, first kindled the lamp of the Gospel in our island. . . . The facts we have stated show how little foundation there is for that fond boast. Four hundred years [Dr. Wylie might truly have said 540 or more years] before Augustine set foot on our soil, there had been Christians and a Christian Church in Britain. The fact is attested by a chain of evidence so conclusive as to leave not a shadow of doubt upon the point. . . . The Christian fathers maintained openly in their writings that the light of the Gospel had travelled as far as to Britain, and that from the mountains of the farthest north had come back echoes of the song sung at midnight in the vale of Bethlehem; and not one of the many vigilant and bitter enemies of Christianity dared to contradict them. Founding on the silence of foe, as well as on the testimony of friend, we conclude that there were disciples of the Gospel in Britain certainly by the middle of the second century, and probably before the end of the first."

James Simpson.

(To be continued).

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A Reply to some Objections against our Identity.

(*Continued from page* 183.)

THE ruling idea in Mr. Blackstone's article in the *Morning Star* lies in his endeavour to prove that the term "Israel" is used both for the people of the northern and southern kingdoms, or that "Judah" and "Israel" are both called *Israelites*. Had he first studied the British-Israel position, he would have saved himself all this trouble, for he would have found out that no one denies this. But what we do not admit is his next statement, viz.: "After the Babylonian captivity the name Judah becomes more pronouncedly representative of the twelve tribes." The glaring inconsistency of our opponent, in his struggle to murder the British-Israel truth, would really be amusing if one did not remember the importance of the subject under consideration. Here, then, you have a masterpiece of inconsistency! In his article against us, in the above-stated periodical of August 10th, 1902, Mr. Blackstone labours to prove that *before the captivity* "Judah became representative of the whole twelve tribes." We have shown, in our previous paper, the fallacy and absurdity of such an assertion. But suppose, for a moment, that his statement is true, is it not—to use very mild language—most inconsistent on his part to admit two distinct captivities? The kingdom of Israel, to him, can no longer be of any importance, for Judah was representative of the twelve tribes; and any Israelites in the northern kingdom—whom, according to his theory, he can scarcely admit to the right to call themselves Israelites—could be of no consequence to him, and whatever happened to them would be immaterial to his theory. However, the amusing part comes now. Although, as we have seen, he tries to prove—at any rate, to his own satisfaction—that before the captivity "Judah became representative of the twelve tribes," he still admits, at and after captivity, the existence of the ten-tribed kingdom, and then, after the captivity, labours to show the reunion, under Judah, of the whole twelve tribes. Forgetting what he had tried to prove already, he admits the separate existence of the ten-tribed kingdom at the time of the captivity, and even during the captivity. How he can possibly reconcile his assertion that "Judah became representative of the whole twelve tribes"—that is, before the captivity—when he admits that "the northern, or ten-tribed kingdom, was taken captive by the Assyrians, B.C. 721," and again, "the cities of the Medes *where the ten tribes were settled*," is beyond the conception of logic or consistency. We have nothing to do with "a further commingling of the ten tribes with Judah," nor with "stragglers" who might have joined themselves to the Jews.

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We have all along admitted that there were numbers of the ten-tribed kingdom who went over and threw in their fortunes with the kingdom of Judah. Yet these did not make Judah the representative of the whole twelve tribes, nor did they carry with them the separate history and destiny of the house of Israel.

Moreover, one would have expected that after his second statement, viz., "After the Babylonian captivity the name Judah becomes more pronouncedly representative of the twelve tribes," he would have endeavoured to prove that the *name* "Judah," or "Jews," was the name by which the now happily-united (?) twelve tribes were known. But, on the contrary, he produces a long list of passages to show that they were known as "Israel." "The name Jew," he says, "although used a few times previous, came into general use during the captivity and after the restoration, and, like the term Judah, is representative of the whole twelve tribes"; and yet he does not quote one passage from which one could infer even indirectly that the returned united *twelve tribes* were called by the name Jew.

We again repeat, what we have all along admitted, that numbers from the other tribes have been incorporated with the Jews in the reign of Rehoboam; and no doubt many returned with them from Babylon after the edict of Cyrus, but this does not alter the fact that the "house of Israel," as such, did not return.

It is a fact beyond dispute that many of the Jews did not return in the days of Ezra and Nehemiah, and probably many never returned, yet the "house of Judah," or the "Jews," as a nation, did return out of the Babylonian captivity, and did take possession, and did hold their inheritance till the time of the destruction of Jerusalem and their dispersion by the Romans.

The term "Jews" is freely used in the Book of Esther, but except a few "stragglers who might have remained in and about Media and Assyria," we cannot understand how our antagonists can make out that when the people are called Jews, the whole twelve tribes are included. We are distinctly told that the people in danger of extermination, afterwards saved by Esther and Mordecai, were Jews, and there is not a shadow of evidence that the house of Israel was among them. The reference to the Book of Esther appears to be entirely out of place, and the opponent's intention remains a mystery, even to himself.

The writer, in common with many other opponents of our truth, quotes Ezra vi. 17, in support of his contention. There we read: "And for a sin offering for *all* Israel, twelve he goats, according to the number of the tribes of Israel." There are two passages in the Book of Ezra which we would like to have explained by our adversary. Although he is very profuse in his quotations out of this book, yet

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he leaves these two passages carefully alone. The simple reason is because they are too strong a proof of the fact that Judah and Benjamin, with their Levites and a few Israelites, were the people who returned from the Babylonian captivity, and that the house of Israel did not return. Thus, in chap. iv. 1, we read: "Now when the adversaries of *Judah and Benjamin* heard that the children of the captivity builded the temple unto the Lord God of Israel." Why is there no mention made of any other tribe? Why is there a special reference to Judah and Benjamin? Simply because the tribes of Judah and Benjamin, with the priests and Levites, and probably a few Israelites, which had constituted the kingdom of Judah, formed also the people, called often by their common family name Israel, who had returned from the Babylonian captivity. Or else the passage is meaningless. For did Judah and Benjamin only have adversaries, like the British-Israelites of to-day? Surely if the house of Israel had been amongst them, they would have been distinctly referred to. But Judah and Benjamin only are called "the children of the captivity," or "the sons of the transportation."

The second passage is found in chap. x. 9: "Then all the men of Judah and Benjamin gathered themselves together." Here again no mention is made of any other tribe.

Having thus shown that the people after the captivity consisted of the tribes of Judah and Benjamin with their priests and Levites, the term *all Israel* cannot refer to the actual presence of the whole twelve tribes. When such special sacrifices were offered, whether all the tribes were present or not, they were nevertheless likewise remembered. When Hezekiah began his good reign with such a special sacrifice, and although the ten tribes were not present, they were distinctly remembered; as it is written: "To make an atonement for *all Israel;* for the king commanded that the burnt offering and the sin offering should be made for *all Israel*" (2 Chron. xxix. 24).

The same thing is done by Elijah on Mount Carmel. There was only the ten-tribed kingdom with him, nevertheless he took *twelve stones* for building his altar. "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob" (1 Kings xviii. 31).

The same reference to the twelve tribes took place even after the disruption and division into two separate kingdoms. In respect of the shew-bread, and the writing of their names on the high priests' garments and breastplate, no difference was made after they had ceased to be united under one government. Therefore the term all Israel does not prove the actual presence of all the twelve tribes.

When we come to the New Testament, we shall find special passages which cannot possibly refer to the Jews. To whom did the Lord send His disciples when He told them, "Go rather to the lost

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sheep of the house of Israel." The Jews were not lost at that time, and it could not refer to them, and the Gentiles and Samaritans were not a part of the House of Israel. The expression cannot be understood lost *spiritually*, for then salvation would have been restricted to the House of Israel by Christ Himself. This would be entirely against Christ's purpose in coming into the world. He came to seek and to save that which was lost; and all unregenerated men are lost spiritually. Therefore, such and similar expressions can only refer to the ten tribes, the lost House of Israel, which was now to be recovenanted and reinstalled into its birthright.

Finally, when St. James dedicated his epistle to "the twelve tribes scattered abroad," he must have been looking beyond the Jewish nation to the outcast House of Israel. This can be clearly seen by the prophecy of Caiaphas. We read in John xi. 51: "Being high priest that year, he prophesied that Jesus should die for *that nation*; and not for that nation only, but that he should gather together in one the children of God that were scattered abroad." True, many of the Jews were scattered abroad, but they belonged to *that nation*. The Gentiles or heathen nations were not scattered abroad, neither were they then the "children of God." Moreover, those scattered abroad would be gathered together *into one*. The "scattered children of God," the sojourners of the dispersion of St. Peter, ten out of "the twelve tribes which are scattered abroad" of St. James, are one and the same people—the ten tribes, the lost House of Israel—which was now to develop into a nation and company of nations, and to become the great witness and messenger of God's salvation.

S. J. Deutschberger.

(To be continued).

"A Woman shall Compass a Man."

(JEREMIAH XXXI. 22).

WHILST lately reading Ewald's *Translation and Commentary of the Prophets of the Old Testament*, Vol. 3 (Williams & Norgate, 1878), I found the true meaning of the prophet in a passage that I had always felt to be an enigma. Ewald translates verse 22 thus:—"How long wilt thou withdraw thyself, rebellious daughter? Surely Yahvé [Jehovah] createth a new thing on the earth: a female turning into a male!" Upon which he remarks: "As if it is the case with this portion" (the northern) "of the nation, that in Yahvé's mind its future pardon has been resolved upon, then the virgin Israel, which

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has acquired the name of the *rebellious* daughter (chap. iii. 14, &c.), and has now been long in exile, may confidently look around her for the way of return, and prepare to come back. Why does she withdraw and creep away simply from human fearfulness? It is true a weak woman, such as she is, may easily entertain fear at the thought of such unusual and apparently difficult undertakings; but Yahvé, for his part, creates now new and wonderful powers—a female changing herself into a male; he strengthens the weak as if a woman transformed herself into a man: in such a case, how is there room for fear?"

May I, then, be allowed to paraphrase the passage thus:—"For Jehovah hath created a new manifestation of His power in the earth by transforming you, O virgin of Israel, a weak woman, into a mighty man:"—in conformity with Micah's prophecy, chap. iv. 7: "I will make . . . her that was cast far off a strong nation." The LXX. reads: "For the Lord has created safety for a new plantation; men shall go about in safety"—which seems altogether inadequate.

Dr. Henderson says on the passage: "The Israelites demurred about returning, no doubt from the fear that, however they might obtain liberty to set out, they might be overpowered by the way, or subdued by fresh enemies on their entrance into Palestine. The prophet expostulates with them on account of their indecision; and to remove all apprehension from their minds, he assures them that by the wonderful interposition of Jehovah they should successfully cope with all who might oppose them. Such I consider to be the meaning of the words, simple in themselves, but much contested as to sense: *woman shall encompass man.* How they should ever have been applied to the miraculous conception of our Saviour, it is difficult to imagine . . . the words here contrasted are simply distinctive of the two sexes—the one conveying the idea of weakness, the other that of strength"—and much more.

Lowth, quoted by Thos. Scott, says, "As it is a new thing, and unheard of, that a woman should court a man, so God will bring as strange a thing to pass, that the Jewish nation shall return to God, their Husband. . . . Thus most of the modern Jews, and some Christian expositors, understand the words. . . . A woman, that is, the most feeble, despicable persons, compared elsewhere to women, . . . shall . . . discomfort a mighty warrior." But Scott says: "Several of the ancient Jews expounded the text of the Messias, and most Christian interpreters understand it of the miraculous conception of the Virgin Mary. Taking the words in this sense, they properly import *a new creation*, and such as is the immediate work of God."

Dr. Blayney translates the passage—"For Jehovah is about to create a new thing in the earth, a woman shall put to the rout a strong man"; and, commenting thereon, says: "I cannot, at any

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rate, concur in opinion with those commentators who understand these words to relate to the miraculous conception of the Virgin Mary without the operation of man. They surely cannot, by any construction, be brought to imply such a thing. Admitting that the word תסובב may signify 'shall encompass' . . . and that גבר instead of 'an adult,' or 'strong man,' may also signify 'a male child,' yet the words all together will still import no more than that 'a woman shall conceive or contain a male child.' But the verb סבב signifies 'to turn about,' that is, 'to repulse' or 'put to the rout' an opposing adversary. But to do this implies a prevalency over him. Also, there is a manifest opposition between נקבה 'a woman' one of the feebler sex, and גבר, which signifies not simply a man,' but 'a mighty man, a hero,' or 'warrior.' And therefore 'a woman shall put to the rout or repulse a strong man' may, by a proverbial form of speech, denote 'the weaker shall prevail over the stronger.' Now this, it must be confessed, is, in itself, new and unusual, and contrary to the ordinary course of nature; but then it is ascribed to the interposing power of God, Who is said therein to 'create a new thing,' or, in other words, to work a miracle. By 'women' weak and feeble persons are frequently designed, as see ch. l. 37; li. 30; Isa. xix. 16. Hence the connexion of this sense with the context is easy to be explained."

J. S. Barton.

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Greater Germany.

(A SIGN OF THE TIMES.)

REUTER'S Agency, under date Berlin, November 11th, reports the proceedings at the recent Bavarian Peasants' League Congress at Wurzburg. Herr Memminger, a journalist, made a speech, in which he said the Emperor was the best-hated man in the Empire, and could no longer reckon on the support of the peasantry if he persisted in his Anglophile policy. Finally he exclaimed, "We curse the day that the Emperor landed in England." The *Vossische Zeitung* remarks:—"These demonstrations betray insane fanaticism, the result of years of agitation."

In order to illustrate the nature and the growth of this agitation, we venture to epitomise in some detail Sir Rowland Blennerhasset's lucid article in the June Number of the *National Review*, on "The Pan-Germanic Idea." We only regret that we cannot reproduce the

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accompanying map, which speaks for itself of the ambitions of "Greater Germany." (See also the article, "Trouble Ahead," at page 192 of our present issue.)

"The Pan-Germanic movement," Sir Rowland says, at p. 547, "has not yet received in this country the attention it deserves. Yet it is one of the gravest signs of the times. . . . The idea of uniting under one government all the German-speaking people of the Continent has haunted the imaginations of leading men in Germany for a long time." The outcome of this scheme may be gathered from the writings of Heinrich von Treitschke. This man (p. 549) "made it the task of his life to foster in Germany a passionate hatred for England. He was the first great writer in Germany to urge upon his countrymen to concentrate their efforts on the destruction of British maritime supremacy. He applied, with marvellous skill, the teachings of history to practical politics. He brought to his work an enormous wealth of knowledge, great enthusiasm, and a brilliant style. *No man, not even Bismarck*, has done more to form *the Germany of to-day*."

The Germany of to-day is, of course, Germany under the domination of Prussia. It is to be Prussia at all costs, regardless of the feelings of the other states. Treitschke wrote, in 1870, of the Bavarian army as follows:—"If in Munich they wish to show their ugly blue uniform as an inalienable peculiarity of their race, this surely will cause no difficulty!" Those words were penned a few days after Sedan, while the Bavarians, who contributed so largely to the victory, were still lying in thousands unburied on the field!

In 1892, Sir Rowland Blennerhasset informs us (p. 550), a remarkable little work was published, called *Ein Deutsches Weltreich*. In September, 1894, the Pan-Germanic League was founded. In 1895 it reckoned 7,700 adherents. At the present moment it has nearly two hundred centres actively engaged in propagating its doctrines.

Holland has long been one of the goals of German ambition. Prince Albrecht of Hohenzollern is, it appears, one of the nearest in succession to the Dutch crown. The Dutch are warned of the danger which they run from the supposed desire of Great Britain and the United States to take possession of their colonies! *Switzerland* is being steadily undermined by German influence. The League is actively intriguing in Austria and Hungary. They aim at bringing about an alliance between Germany and Roumania, and so to oust the Magyars and make it easy to unite against the Austrian Crown all the German settlements in Hungary.

But, however active the League may be in these continental neighbour-lands, that is (p. 556) "far from being the measure of its activity. It is remarkable for the consistent *hostility* it displays *to Great Britain*." "It is exceedingly difficult," Sir Rowland continues,

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"for the people of this country, from the circumstance that the German language is not widely known amongst us—at the present moment there is not a single Cabinet Minister who can read it with ease—to understand the *intense animosity* towards England which prevails in Germany, or to follow the plans advocated by persons of position, and seriously discussed by men of light and leading, for *the overthrow of the British Empire.* The various attempts made by our government to lay this spirit of evil have tended to increase the hostility of the Germans towards us." We have acquiesced in their policy in the East. Had we opposed it, Germany could not have obtained the concession for the Bagdad railway. It is fully understood in Germany what a good turn we did them in this particular, but still leading Germans assure us that nothing we can do will ever secure us the friendship of their country.

To thwart the scheme for the destruction of Britain's power, and the substitution of an *Imperium Germanicum*, Sir Rowland Blennerhasset considers we should work out our own great purpose of "Imperial Federation," so closely associated with the memory of Queen Victoria's reign, and now brought into the domain of practical politics by those demonstrations throughout the Empire of fervent and passionate, but steady and regulated, loyalty to the Crown.

THE RECENT Colonial Conference was a gathering momentous for the British Empire. It was a step forward which will never be retraced. "When England faced the South African struggle she entered upon the work of making more history than she knew. . . . Into the thirty months of intense struggle and strong achievement, of united effort, sacrifice, and inspiration, an epoch of empire has been compressed. Almost before we were aware, we found that the British race throughout the world had crossed the dividing line between two eras. Three years have made more difference in the common thought and aspiration of the Empire as a whole than was made in all the three generations before. We feel that the tide of destiny is moving to the flood, and that we may be nearer than we had imagined to one of the opportunities that must be seized or neglected to fateful purpose." (*Daily Telegraph.*)

IN MEMORIAM.—A veteran Israelite has passed away in the person of Mr. E. B. Spence, of Darlington. We always enjoyed our chats and correspondence with him, and desire to tender our warm sympathy to his family in their loss.

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The British-Israel Association.

THE following Lectures of the season 1902–1903, will (D.V.) be delivered at Exeter Hall, Strand, on the First Thursdays of each month:—Dec. 4th. "Gentiles," by W. Weller, Esq. Jan. 1st. "Prophetical References in the Psalms to the End of this Dispensation," by D. A. Onslow, Esq., J.P., A.K.C. Feb. 5th. "Signs of the Times," by H. H. Pain, Esq. March 5th. "Palestine in the Millennial Reign," by Alexander Macphail, Esq. April 2nd. "The Chosen Seed," by Rev. W. F. G. Clatworthy. May 7th. Annual Meeting (Details to be announced). June 4th. Lecture (subject to be announced), by Rev. M. S. Bergmann. Monthly Cards will be issued as formerly, and the Meetings will be advertised, as usual, in THE COVENANT PEOPLE and *Banner of Israel*. Ladies and gentlemen who would like to receive monthly notices are requested to communicate with the General Secretary, Rev. S. J. Deutschberger, B.A., F.R.G.S., 266, Dalston Lane, N.E.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, November 6th, 1902, in the Drawing-Room of Exeter Hall, when D. A. Onslow, Esq., J.P., was in the Chair. The usual business was transacted.

Our usual lecture was held in the Drawing-Room, and we were sorry that we had not engaged the larger Hall for that evening. The room was packed, and a good many had to go away disappointed. No doubt the reputation of the lecturer, and his most interesting and fascinating subject, were the great attractions. When we mention the subject, his name will be guessed at once, for he is the well-known authority in that particular direction. The lecture was entitled "The Royal Descent from David and Aaron (with some evidence in addition to that made public in July)"; the lecturer was the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I. (Oxonian), Vicar of Crown Island, Hull. It was, indeed, a very excellent and most interesting lecture, and the absence of that dogmatising spirit so prevalent amongst lecturers was quite refreshing. Thereby, we do not mean to say that he was not convincing and decided in his statements, for where he was sure of his ground he spoke firmly, leaving no doubts in the hearer's mind; but wherever he had not yet come himself to a definite conclusion, or had not yet collected sufficient evidence, he admitted it freely, and invited the co-operation, for further research, of all interested in the subject. However, we must not enter into details lest we anticipate his paper, which will be published, together with the Royal pedigree, in pamphlet form. The price will be 6*d*., and we advise friends to send in their

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orders at once to R. Banks & Son, Racquet Court, Fleet Street, E.C., or to the General Secretary. A very hearty vote of thanks, carried unanimously and with loud acclamation, was accorded to the lecturer for his very able lecture; and a member of the Council expressed the hope that His Majesty the King will be approached on the subject, so that Mr. Milner may receive a command to lecture before him.

NORTH LONDON BRITISH-ISRAEL ASSOCIATION.—This is the name of the new branch of our Association started by the General Secretary in the North of London. For a long time it was on his mind to start a new branch in the North, but time after time he was disappointed in his attempt to find a home for the new baby. At last, with the kind assistance of Mr. Weller, a suitable home was found, and the new Association has been started on the way towards success. The General Secretary offered, and Mr. Weller kindly accepted, the Hon. Secretaryship of this Association, and we are confident that under his care and guidance the Association will become a power for good in the North of London. The first business meeting was held on Tuesday, October 28th, when Alexander Macphail, Esq., was elected President, H. H. Pain, Esq., Landseer Mackenzie, Esq., and the General Secretary, Rev. S. J. Deutschberger, Vice-Presidents, and several local friends to form the Committee. The management is entirely in the hands of local friends. The first lecture was given on the same evening by H. H. Pain, Esq., entitled "Are We Israel?" illustrated by the Map. The Chair was taken by the General Secretary, and Mr. Pain, as usual, delivered a very instructive and excellent lecture. The next meeting will be held (D.V.) on Tuesday, November 25th, when a lecture on "The Secret of Britain's Greatness" will be given by the Rev. S. J. Deutschberger, B.A., F.R.G.S.

AN IDENTITY *MULTUM IN PARVO.*

THE approach of Christmas, when we look for the annual outpouring of Calendars and Almanacks, reminds us that our good friend, Mrs. Francis Thompson, of Craigs, Dumfries, has once more issued her interesting little *Israel Purse Calendar*, very appropriately entitled "Facts in a Nutshell." These she distributes at the modest rate of 8*d.* a dozen or 1*d.* each, and we would advise our readers to order their supplies forthwith, before the edition becomes exhausted. Besides containing the usual information given by publications of its class, this tiny Calendar (which, by the way, is neatly printed in blue ink) presents to its readers fourteen miniature essays on Identity truths, contributed by the editress and well-known writers on subjects dear to all British-Israelites.

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1902.

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("OXONIAN.")

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No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, January 8th, 1903, at 7 p.m., by D. A. ONSLOW, Esq., J.P., A.K.C., on "Prophetical References in the Psalms to the End of this Dispensation." The chair will be taken by Col. G. W. Deane.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

JANUARY, 1903.

The Hour and the Man.



WHEN Mr. Chamberlain, in the course of his notable journey to Africa, reached Mombasa, he told his compatriots who had assembled to greet him, that "the days were past when the outlying portions of the Empire were matters of no interest to England. The touching of one chord vibrated throughout the Empire." That this Imperial harmony is due in great measure to the genius, energy, and persevering efforts of the speaker to consolidate Great Britain's Empire, British-Israelites will be the first to acknowledge; and readers of THE COVENANT PEOPLE will assuredly join with

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the Prime Minister in the hope and belief that Mr. Chamberlain's mission, and the results of his personal intercourse with the Colonial leaders, both in this country and South Africa, may pave the way for that closer connection between the Colonies and the Mother Country, for which events appear not to be quite ripe at present, but which Mr. Balfour has told us he has good reasons for believing may be in store for the next generation.

The year 1902 has been a memorable one in the annals of British-Israel. The re-establishment of peace after the arduous but successful struggle for supremacy with the Boers, brought many benefits in its train besides the security of the Empire. The war has shown us that the British people remain, as of yore, willing and ready to fight for the Empire, and to submit to inevitable sacrifices to maintain its integrity. The war, again, has made it manifest that our Colonial fellow-subjects are as proud of our Imperial greatness as we are ourselves, and that in times of danger we can trust them to do all that loyalty and patriotism dictates to preserve the Empire from injury. Other events which have occurred in 1902 mark it as an exceptional one—the King's Coronation, and his Majesty's recovery from his dangerous illness; the Chinese Treaty; the popular Japanese Alliance; the visit of the Colonial Premiers to this country, and the Colonial Conference, so deftly and satisfactorily conducted by Mr. Chamberlain, as a result of which, Sir Edmund Barton has told us, we have gone in 1902 some distance beyond the conclusion of the Conference of 1897, although the outcome was not so brilliant or conclusive as many advocates of Imperial Federation had hoped and expected. "To have left something on paper was much," he added, "but that which was not on record was more in this sense—that there had been and would be following from their meeting a quickening of the pulse of the various parts of the Empire, an encouragement to promote a desire for cohesion all the stronger in proportion to the closeness of their communities." On the same subject, Mr. Chamberlain has given it as his opinion that the educational influences of the Conferences were almost as important as the substantial results, since those who took part in them were enabled to interchange, freely and frankly, opinions on all matters of common interest. Said the Colonial Secretary at Grocers' Hall:—

"One thing has struck me more than anything else in connection with these conferences, and that is that those who represent our dominions across the seas—whatever may be their individual differences, or the differences of their respective countries—are all animated as we are, and in at least an equal degree, by a patriotic desire to strengthen the links which bind us together. That is our aspiration—that is the goal to which we are all directing our efforts. There are two main avenues only, I believe, two avenues to reach this

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end. It may be reached through imperial defence or through imperial trade. These are the important subjects of our discussion. I am not so foolish as to suppose that we can attain to our ideals all at once, or with a single step. I am inclined to think that we in this country are more advanced in these respects than is even colonial opinion. It was not always so. There was a time when talk was heard in some quarters about letting the colonies go. But happily all that has passed away."

Imbued with such sentiments, Mr. Chamberlain has gone to South Africa to see for himself the state of the country so terribly disturbed and devastated by the late war, and he will doubtless confer with Lord Milner as to what steps shall be taken to create those conditions under which a liberty-loving community may enjoy prosperity and the benefits which will be conferred by the British Flag. To create a United South Africa as an integral part of the great Empire of British-Israel has long been the aim of Mr. Chamberlain, who has told us that he has been proud to have been associated with Lord Milner and Lord Kitchener in the greatest task that can fall to a modern British statesman, that crowning aspiration which will give us for all time a united Empire, the defence of British interests abroad, and the reorganisation of newly-acquired territory. This mighty Empire, he bids us notice, is compacted of many elements.

"A hundred kingdoms, some of them with a civilisation as ancient as history itself, some of them only just emerging from barbarism—these have combined to make it great; and almost as many forms of government, from the latest democracy of the Anglo-Saxon race down to the carefully-restricted despotism of an African chief—all these seek under one flag the security of life and property, the blessings of even-handed justice. Multifarious as we are—in race, in language, and in religion—we all join in loyalty to one Throne, we all believe in the common interest and the common privilege of empire, of which the Crown is at once the guarantee and the symbol. The first duty of the century on which we have entered is to confirm these loyal sentiments and to substitute in every part of the Empire a broad imperial patriotism for the provincial spirit which tends to separation and disintegration."

These words have the true British-Israelite ring, and we are sure that all readers of THE COVENANT PEOPLE will share the Colonial Secretary's bright hopes for the future of the Empire, and believe with him that as British-Israel's children grow to the full stature of nationhood, they will enter more completely into the glorious privileges of our common heritage and be nothing loth to share the obligations which empire entails.

R. Folkard.

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The Twelve Apostolic Thrones.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelves thrones, judging the twelve tribes of Israel."—Matt. xix. 28.

THIS striking prophecy of our Lord Jesus Christ has awakened but little interest in the Christian Church. How seldom, if ever, is it made a theme of the pulpit; while in some of the commentaries it is found convenient to skip it over, because its meaning is not comprehended. This is not to be regretted, for if it is expounded, it is so mutilated by a process of spiritualizing, that its true import is hidden from view. Is it not, then, the duty of British-Israel writers to rescue such passages from neglect, and from wrong interpretations? John Wesley, in his *New Testament Commentary*, thus explains the parallel passage in Luke xxii. 30:—

"These expressions seem to be primarily applicable to the twelve apostles, and secondarily to all Christ's servants and disciples, whose spiritual powers, honours, and delights are here represented in figurative terms with respect to their advancement both in the kingdom of grace and glory."

So, then, there is nothing more intended for the apostles than all other Christians, whose destiny is alike confined to figurative honours. What would the apostles think of this? In a popular Welsh commentary, Matt. xix. 28 is thus expounded; and which, for the sake of any Welsh readers, we give in the vernacular:—

"Eithr os cyfeiriwn hyn oll at ddydd y Farn, nid deuddeg llwyth Israel yn unig y fernir, ond holl ddynolrwy; ac nid yn cael y bydd i'r Apostolion ar ddeuddeg gorsedd, gymerid y fath ran arbenig yn ngwaith y dydd olaf, ag y dybir oddiyma."

Which, translated into English, may be understood thus:—

"Or, if we apply all this to the Day of Judgment, it is not the twelve tribes only who are to be then judged, but all mankind; and we are not to understand that the apostles on the twelve thrones are to have so supreme a share in the work of the last day as has been inferred from this passage."

Alfred Barnes, the American commentator, commenting on the expression "the twelve tribes of Israel," writes:—

"By this name, Jesus denotes His redeemed people. See James i. 1, where Christians are called the twelve tribes . . . among them, Jesus says, His apostles shall be honoured in the Day of Judgment."

But we must decline to accept such spiritualizing, and, by taking the language of Christ in its natural sense, we shall find that He

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alluded to something different; viz., the enthronement of the apostles as distinct from everyone else. His words allude to

THE APOSTLE'S REWARD

The statement was made by Christ as an answer to Peter's question—"Behold, we have forsaken all and followed Thee; what shall we have therefore?" He tells them that they shall be made princes over the twelve tribes of Israel; and the thrilling words must have nerved them for many a deadly struggle in after days. The universal sentiment of the Christian Church will be, that if ever there were men who deserve to be honoured, it is that little band which underwent such heroic sufferings in their Master's cause. They had to be in the van in that memorable struggle which ended at Gethsemane and Calvary. Their road was steep and thorny; for, if now and then there came the plaudits of the excited multitudes in the presence of beneficent miracles, which brought health to the sick and life to the dead ones, yet they had to encounter the ever-growing insults of Pharisee and priest, the frowns of angry bigots from temple and synagogue, the derision of violent mobs, and the contempt of Roman officials, and, worse than all, the charge of being beside themselves on the part of mistaken friends and relations. Then there were the privations inseparable from companionship with Him who was poorer than the foxes who had holes and the birds which had nests. Their Master was "the Man of sorrows, and acquainted with grief"; and the gloomy depression which weighed upon the Leader must have infected the followers, till they also in their measure became men of sorrows. When He hungered and thirsted, they also shared the pangs. When the fig tree yielded to Him nothing but leaves, it had nothing but leaves for them. They had to partake of His obloquy and hardships, and, finally, to mingle amid the tragic scenes of His bloody sweat, of His Cross and Passion. How it must have rejoiced their Lord when He anticipated their reward.

He knew also that when He should arise as the Conqueror of death, and ascend in triumph into the heavens, that it would be to them but the signal of a new stage of suffering. He foresaw that Satan and his earthly minions, being no longer able to assault Him, would vent their spleen upon His chosen representatives, and that in much tribulation they would have to spend the remnant of their days. Arraigned against them would be hostile Jews and Gentiles—the followers of Moses and of idols—who should drag them one by one to a shameful and cruel death. And He also knew that His apostles would pursue the path of danger and toil without shrinking, labouring on till the end came; saving the perishing souls of men; planting the churches of the new dispensation; scattering from their celestial lamps

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rays of light on the darksome world; and, by leading the way, alluring myriads to brighter worlds. But He felt He could reward them, and He rejoiced to think that they should sit upon twelve thrones judging the twelve tribes of Israel. But such a reward was reserved for them alone. Not even John the Baptist, or Saul of Tarsus—though His faithful martyrs—should be similarly honoured. It is exclusively for those who walked at His side, who drank the cup which He drank, and were baptized with the fiery baptism with which He was baptized. We also may share in the Master's joy, that such men shall be so exalted in the days to come. But the time of their exaltation He likewise reveals, viz.:—

IN THE EARTH'S GOLDEN AGES.

"In the regeneration, when the Son of Man shall sit in the throne of His glory"—then their thrones shall be set up too. What time could be better? It would be worth long waiting for. Had they to be enthroned immediately after Christ had returned to heaven, how different would it have been—with Christianity in its infancy, and the powers of darkness, in all their energy, to harrass and oppose them. But they saw they were to wait for the dawn of a more blessed era—"in the regeneration," He said—that new birthday of the world in everlasting righteousness; the time of the new heavens and earth, which are to supplant the old—the earth of the Fall, the Deluge, the Conflagration; the time of paradise regained, which blooms with sweeter flowers, and rejoices in richer landscapes, and is illumined with brighter sun, and moon, and stars; the time when the Redeemer shall appear in all His unveiled splendour; the time for which many generations of saints have yearned and prayed. "Come forth from thy royal chambers, thou Prince of the kings of the earth: put on the robes of Thy Imperial Majesty, and reign over us." What better, or more magnificent surroundings, to mark the installation of the apostles in their seats of honour? Let us glance at some characteristics of their rule.

(1.) *It shall be in the land of Palestine.* Their thrones shall thus be set up in the earthly department of the Redeemer's kingdom, as distinct from the celestial, although both spheres shall be linked in a sweet unity and fellowship that shall make them as one. It may be that, like their Lord, they shall have thrones in both realms; for while He shall inherit the throne of His father David in Jerusalem, He must also possess His own throne in the "New Jerusalem." But it is certain that the apostles will be as princes on their native soil. What a triumph! the once despised fishermen of Galilee bearing rule over all the land. How their Master will rejoice to see them enthroned where they had been His persecuted companions in the dark and

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stormy days. To Him and to them the Cross must wear the crown. So, then, three grand arrivals are to take place in Palestine: the arrival of the Redeemer, the twelve tribes, the twelve apostles.

The Saviour's advent is often proclaimed in the Scriptures. Ezekiel saw it in a vision, "And behold the glory of the God of Israel came from the way of the East; and his voice was as the noise of many waters; and the earth shined with his glory." The return of the twelve tribes is the burden of many a glowing prophecy. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." That will be a sublimer exodus than that of Egypt. The apostles shall equally return, coming forth from their tombs to assume authority over the respective tribes; they shall awake from the long sleep of the ages; they closed their eyes as martyrs, they shall open them as inheritors of thrones. But they shall bear rule in an enlarged Palestine, for it shall then stretch from "the river of Egypt unto the great river Euphrates"; and in this more expanded area shall larger populations grow, to enhance the dignity and splendour of the apostolic thrones. There will then be in that land three lines of sovereignty co-existing. (1) The reign of the Messiah on the throne of David and of the world. (2) The reign of the sons of David as deputies on their father's throne. (3) The reign of the apostles over all the tribes. Palestine will become a land wonderfully governed, divine and human sceptres exerting their beneficent sway all through it.

(2). *The apostles shall reign in triumph.*—They shall bear rule over righteous peoples; for all of them shall know the Lord, from the least unto the greatest. No rebellions shall arise; for the stiff-necked sons of wickedness shall be no more. There will be no wars to wage; no plans of conquest to execute; over all the land the angel of peace shall spread her wings.

> "No longer hosts encountering hosts,
> Their myriad slain deplore;
> They hang the trumpet in the hall
> And study war no more."

Thus, with a sceptre of love, and not of force, the holy rulers shall govern the tribes, exercising their authority in all that relates to piety, progress, prosperity, and usefulness, and the acquisition of every form of knowledge which shall be appropriate to the hearts and minds of sanctified men on the earth.

(3). *It shall be an immortal reign.*—How clearly is it revealed in the Bible that Israel is the everlasting nation! When death shall be

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swallowed up in victory, they die no more in these earthly climes. It may be that succeeding generations may be translated to the celestial shores; but certainly the kingdom of God's chosen people abides for ever. Gabriel told Mary, concerning her Majestic Son, "He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Like their Master, shall the apostles be—immortal; and like the apostles shall the tribes be—immortal, too. Then all shall be permanent and unchanging; the seal of immortality shall be upon all the land, and the apostolic thrones abide.

Palestine shall thus become the most glorious land of the earth: the land of Davidic-Israel, as distinct from Ephraim and Manasseh-Israel. These latter will rejoice in the glory of the former, and take it as their model in government, worship, law. The fame of the apostolic thrones shall spread through all the world, and men shall think with grateful appreciation of those who hazarded their lives for the Lord Jesus. May these golden ages soon dawn, and may we all partake of their blessedness.

Idrisyn Jones.

The Thirty Pieces of Silver, and the Breaking of the Brotherhood between Judah and Israel.

THE sordid and contemptible transaction, when Judas Iscariot bargained with the chief priests to betray his Lord and Master—with whom he had been on terms of intimate social familiarity for three years—is one of the saddest pages in the sacred history. It has been the subject of universal execration for all time since it occurred, and has always been reckoned as the blackest and foulest treachery on record.

We read in the Scripture that as the Passover drew nigh, the chief priests and scribes conspired together how they might kill Jesus, but they dare not take him publicly, for they feared the people. Then, Satan having entered into Judas Iscariot, he went unto the chief priests and asked them, "What will ye give me, and I will deliver him unto you? And they covenanted with him for *thirty pieces of silver*" (Matt. xxvi. 15). For this paltry sum Judas betrayed his Lord, and lost his own soul. The betrayal took place as arranged with his equally guilty conspirators, the chief priests, who knew perfectly well the character of the perfidy at which they were conniving.

When the chief priests had delivered Jesus to Pontius Pilate, the governor, we read "Then Judas, which had betrayed him, when he

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saw that he was condemned, repented himself, and brought again *the thirty pieces of silver* to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And *he cast down the pieces of silver in the temple*, and departed, and went and hanged himself. And the chief priests took *the silver pieces*, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, *and bought with them the potter's field*, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy [Zechariah] the prophet, saying, And they took *the thirty pieces of silver*, the price of him that was valued, whom they of the children of Israel did value [Judas Iscariot and the chief priests]; and *gave them for the potter's field*, as the Lord appointed me" (Matt. xxvii. 3—10).

When the betrayal of our Lord took place, and the men who were with Judas laid hands on Jesus, Simon Peter drew a sword, and cut off the right ear of the high priest's servant. The Lord having admonished Peter for drawing his sword, and having told him to put it up again, said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? . . . But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. xxvi. 53—56). It seems to me that this is a lesson many of our opponents and traducers might well take to heart. The great stronghold of British-Israel teaching is the literal accomplishment of the Scriptures of the prophets to the very people—and to them only—of whom the predictions were written. We apply the prophecies made concerning Judah to the people of Judah, and seek their fulfilment in and to that people. We also apply the prophecies made concerning the house of Israel to the descendants of that house, and not to the other house. We do not, as do our opponents—or, at any rate, the greater part of them—indiscriminately apply the unfulfilled prophecies to the Jews, who are but one people, but take care to discriminate between the two houses, the two kingdoms, and the two families, and apportion the prophecies as the Scriptures do. I should much like to know whether one of our traducers, of a certain society, would like to have the letters addressed to him delivered by the postman to one of his brethren instead of to himself? The probability is that the Secretary to the Post Office would hear about it, and that a strong remonstrance would be made. Nevertheless, he does not hesitate to misapply the prophecies, instead of properly sorting them.

But to return to my argument. What is this prophecy of Zechariah's that was fulfilled by the action of Judas Iscariot in the

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Temple, and what was to be the result, or the consequences to follow, that prophecy's fulfilment? The apostle Paul tells us: "Let every one of us please his neighbour for his good to edification." I will strive to do this for the neighbours to whom I have referred. I hope I may edify them (in the sense of building them up in the truth), but I fear I shall not please them. But the apostle also says, "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope" (Rom. xv. 2, 4).

I will now go back to see what was "written aforetime" by Jeremy the prophet, which was fulfilled by Judas's action when he cast down the thirty pieces of silver in the Temple. We ought to be able to teach our opponents a very valuable lesson from it, and one that most of them seem to be ignorant of.

The eleventh chapter of Zechariah deals with the destruction of Jerusalem, which followed the crucifixion of our Lord. The prophet took two staves: the one he called Beauty, and the other he called Bands; the first being a type of the Sinaitic covenant, and the other a type of the brotherhood between Israel and Judah, as the Scripture will show. After predicting certain events, the prophet says, "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord" (verses 10, 11).

Prophecy being history written in advance by the unerring power of the Holy Spirit, and in this case in type or metaphor, we have to seek in the history of the people the realisation of the type. We find it recorded by Matthew, when, Jesus having yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom." This rending was the sign of the cutting asunder of the prophet's staff Beauty; in other words, the breaking of the covenant with all the people. The disciples of Jesus—the poor of the flock that waited upon Him—knew that it was the word of the Lord which was fulfilled, as we shall see when dealing with the rest of the prophecy (see also Heb. viii. 13).

To continue: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took *the thirty pieces of silver, and cast them to the potter in the house of the Lord.* Then I cut asunder mine other staff, even Bands [margin, Binders], that I might break the brotherhood between Judah and Israel" (verses 12—14). That "the poor of the flock" knew that it was the word of the Lord that had been accomplished, is proved by the fact that

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Matthew records it as the fulfilment of "that which was spoken by Jeremy the prophet."

The fulfilment was most literal and most exact. The historical record is almost word for word that which was "spoken by Jeremy," written over five hundred years in anticipation of this awful and sordid betrayal. The prophecy had found its literal mate (Isa. xxxiv. 16) in history, when the due time came. The "jots and tittles" were fulfilled, with the most perfect exactness. The bargaining as to the price, the weighing of the silver, the casting down of the silver pieces in the Temple, and the application of the blood money to buy the potter's field! It was all written for our learning, and accomplished, or "done, that the scriptures of the prophets might be fulfilled." Yes! but something more was fulfilled than the mere accomplishment of the history. The consequence of this act of Judas was the breaking "*of the brotherhood between Judah and Israel.*"

Now the prophecy spoken, or written, about B.C. 487, was fulfilled A.D. 33. The staff Bands must therefore have been "cut asunder," and the brotherhood between Judah and Israel broken; or, in other words, it ceased when the prophecy was fulfilled. To dispute this is to challenge the truth of Scripture.

What was the brotherhood existing between Judah and Israel at the time of our Lord's earthly ministry? It could only have been the union between the house of Judah and the house of Israel, in the persons of the tribe of Benjamin, the Binder!

When Ahijah foretold to Jeroboam the Lord's purpose of severing Israel from Judah, he said to him: "Thus saith the Lord God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) . . . Howbeit I will not take the whole kingdom out of his hand. . . . But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem" (1 Kings xi. 31—36). Ahijah's prophecy was accomplished about five years after it was uttered. In the account given of the rebellion of the house of Joseph, under the leadership of Jeroboam (while Rehoboam was at Shechem), we find that he was made "king over all Israel: there was none that followed the house of David, but the tribe of Judah only." Rehoboam, however, having returned to Jerusalem, "assembled all the house of Judah, with the tribe of Benjamin," to fight against the house of Israel, to bring the kingdom again to Rehoboam. The Lord, however, would not permit this to be done, but sent the prophet Shemaiah to tell them

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to "return every man to his house; for this thing is from me" (1 Kings xii. 20—24). The foregoing shows us that the brotherhood between Israel and Judah was continued by allowing the tribe of Benjamin to return to their allegiance to Rehoboam, this being the one tribe from *the kingdom* which the house of Judah was to have, "that David my servant may have a light alway before me in Jerusalem." Thus we see the tribe of Benjamin was the link, or Binder, which maintained the brotherhood or union between the two houses.

The act of Judas Iscariot wrought the severance of that union, and the brotherhood which had continued up till that time was cut asunder. The link, or Binder, was freed, and as Jerusalem was under sentence of destruction, the city no longer needed the light which up to that time had always been there before God.

Whatever the relationship between the two houses of Israel and Judah was, up to the time of our Lord's betrayal, it is manifest—beyond dispute—that that relationship was brought to an end by the wicked act of Judas. To argue, therefore, as our opponents do, that Judah (the Jews) now represent the whole twelve tribes of Israel, is to deny the integrity of Scripture, and to fly in the face of the statements made by the Apostles as to the fulfilment of Zechariah's prediction. For if the brotherhood between Israel and Judah was cut asunder at the time of our Lord's crucifixion, to say that either the Jews represent all the tribes of Israel, or that Judah and Israel are not now in separation, is to work confusion in the efforts to understand the teaching of the prophets. St. Matthew's declaration that the prophecy of Zechariah xi. 12, 13, was fulfilled, is one of the strongest possible arguments British-Israelite supporters can bring forward to prove that Israel and Judah are still in complete separation as houses.

If the brotherhood between Israel and Judah has been completely severed, how can it be said that they are all mixed together, and that the Jews represent the whole of Israel? or that the prophecies, utterly divergent as many of them are in character and meaning, all apply to the Jews?

Douglas A. Onslow.

The Colonies of the Danai and Phœnicians.

I.—Western Shoots.

IN the *Student's Manual of Ancient History* (W. C. Taylor, LL.D., 1845), we read at page 214:—

"From the middle of the sixteenth to the middle of the fourteenth century B.C., several colonies from Egypt, Phœnicia, and Phrygia

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settled in different parts of Greece,* bringing with them the improvements of arts and sciences. . . . A Phœnician colony under Cadmus settled in Bœotia; he was the first who introduced the use of letters into Greece. . . . The Phœnicians were at that period the undisputed masters of the Ægean. . . . One of these colonies is said to have been led by Danaus."

Page 85 of the same says:—"The Phœnician colonies proceeded from east to west along the coasts of the Mediterranean, occupying the principal islands. Cyprus, called in Scripture Kittim or Chittim, from its capital, Citium, was not only a colony, but a province of the Tyrians. . . . From Cyprus they extended their settlements to Crete and some of the islands of the Archipelago. Thence they proceeded to Africa, Sicily, and Sardinia. . . . The Spanish peninsula (called in Scripture Tarshish,† from the city Tartessus) was the country with which the Tyrians had the most lucrative trade; and the colonies they established there soon became independent states. . . . Colonies were also planted beyond the Straits of Gibraltar, or, as they were called by the ancients, the Pillars of Hercules. Trade was extended to the BRITISH ISLANDS and the coasts of the North Sea. . . . The Phœnicians . . . after David had conquered their commercial rivals the Edomites . . . paid great attention to their southern trade, and seem to have become close allies of the Egyptians."

Page 91: "From Spain the Phœnicians entered the Atlantic Ocean, and proceeded south of the British islands, where they procured the tin of Cornwall. . . . It is wonderful to reflect on the commercial enterprise of a people whose ships were to be seen in the harbours of Britain and Ceylon."

Page 458: "The Damnonii inhabited what may perhaps be called the western peninsula, formed by the counties of Devonshire and Cornwall."

It may not be out of place to digress a moment, and ask, Whence come the names found in Cornwall? Such as MARA-ZION (the bitterness of Zion), MOUNT ST. MICHAEL, and PERAN-ZABULO. There is no denying these to be Hebrew. Whence came they? Or whence came the obsolete Cornish words and phrases, attributed by the Rev. Dr. Margoliouth to the Hebrew colonies in Cornwall? (See *Hebrew Christian Witness*, Jan., 1877, pp. 63—78). This same author, under the title, "Whence the appellation Kymry" (H. C. W., Oct., 1877), asserts that not only Kymry, but also Gael, are both purely of Hebrew origin;

* Greece never bore that name till centuries after. "The origin of the name Grecia is obscure. Aristotle first names the Græci as a tribe in or near the small district of Hellas. . . . A plausible conjecture is, that the Romans, becoming acquainted with these Græci, gave the name to the whole country."—*Ancient History* (Philip Smith).

† This is but conjecture; there is no proof, any more than that Tarsus is the ancient Tarshish.—L.G.A.R.

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also stating that Taliesin, the prince of British bards of the sixth century of our era, wrote in Hebrew, "My lore has been declared in Hebrew, in the Hebraic tongue" (*Davies' Mythology and Rites of British Druids*, p. 573). He winds up an interesting lecture with a quotation from a friend's letter: "When the high priest with the Urim and Thummim stands up, perhaps we may all be pronounced Israelites"! and adds, "I consider this . . . contains an important truth of no mean significance."

With this object in view, we must resume our enquiries.

Let us now, remembering the intimacy of Dan with the Phœnicians, try and show that where the latter came, the former were also to be found. As a serpent leaves his trail, so has Dan left his mark in ethnology and ethnography.

Commencing with Dan in Palestine and Dan over against Tyre, we have also the Jor-dan river, anciently called Ior-dan. Coming into Greece, we have An-dan-ia, Api-dan-us, Eri-dan in Attica, Athe-don in Bœotia, Make-don, Caly-don, Myg-don-ia, Dan-thelete. At the source of the *Hebrus*, E-don-es, Dan-ube; and close by, Dar-dan-ia and the *Tyrus;* Dan-astris (now Dneister), Dan-apris (now Dneiper), and the Don; all around the Cimmerian Sea (now Black Sea); and to the south-east of that sea we have the Thermo-don. Coming into Italy, which was formerly known as Grecia Major, we have the Eri-dan, now the Po; near to its source, the Rho-dan, now the Rhone. Cispa-*dan*, Transpa-*dan*, and Daunia, further south. Here we first come across the kingdom of the Bretanni (now Bruttium), the southern extremity of which was Herculis *Prom.* We might have brought *Brito* with us from the mouth of the Danube, Brito-Lagœ, where also is Peuce, the original of Pict. This latter Peuce, Peuceni, Pictones, Poitiers, follows the Danite; as also, to the north of Europe, the Baltic now was then the Co-dan gulf. Here we have also an island, Peuce, and Dan-tzic, Dan-nemora, Dan-nemark, which in the first century was called Brittia, and its people Brittones; then Swedan, whence the Scan*din*avian ancestry of the British, the Northmen.

We now cross the North Sea to the Humber, in England, where we have the Don and Don-caster; then, in the South-west, Dan-nonia; thence we cross to Ireland, where we find very many places with the prefix Dan, Don, or Dun: Dun-dalk, Dun-drum, Dun-gannon, Don-egal, E-dan, Dun-aff, and Don-agahadee, which last transliterated into Hebrew means Dan my witness. Coming over into Scotland, *i.e.*, from ancient Scotia to modern Scotia, we have, Cale-don-ia, Dum-fries, Dum-barton, Dun-dee, Aber-deen (mouth of the Don), and the Don, besides many others, the *n* becoming *m* before a labial. We remember also that the north of Ireland was the headquarters of the Tuatha-de-Danaans. Before leaving this etymological argument, we

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might refer to Spain, where we have the river Iberus, the promontory Dainiun, also Ill-iberis, Gad-es, the modern Cadiz, also *Eburo-britium*. Liguria is another name which follows the race. But of this anon, for we wish first to travel East.

DANAI AT HOME.

So we will return into Greece. It serves well that history represents the Danai as from Egypt. Jethro's daughter says of Moses, "an Egyptian delivered us." Apion, an Egyptian priest of the first century B.C., calls the Israelites renegade Egyptians. *Strabo*, who lived between 40 B.C. and 20 A.D., says (xvi. 11, 34, 35): "The Egyptians were the ancestors of the present Jews."*

The Danai are mentioned by *Homer*, *Pindar*, *Euripides*, *Strabo*, and others. *Herodotus* says: "The Phœnicians and Syrians of Palestine practised circumcision, but the Phœnicians, who are connected with Greece, have left off the custom." By the "Syrians of Palestine" in his day he meant, of course, the Jews. But the fact is noticeable that Herodotus connects the Phœnicians and the Syrians of Palestine together at a time when they both used circumcision as a rite. According to *Euripides* and *Strabo* (V. ii. 4), "Danaus, having arrived in Argos, made a law that those who had borne the name of Pelasgoitæ (throughout Greece) should be called Danai." Compare this with Dan's asserting disposition as recorded in Judges xviii. 19, 25, 27, 29. We also learn from *Strabo* (VIII. vi. 5) that the whole of the "Peloponnesus is called Argos," and Homer "calls the whole of Greece Argos, for he calls all Argives, as he calls them Danai and Achæans."

Argos was the head of all Greece, the first city of the Danai, it stood with two others, Mycene and Tiryus, the latter of which, standing as it does close to the city of the Danai, might derive its name from Tyre. There is another instance of the kind: the Danaster (Dneister) is sometimes called the Tyras (*Her.* IV. 51; *Strabo* VII. i. 1), and the people living there are called Tyritæ. This we should expect from the intimacy of Dan with Tyre, as already seen. Argos, by the Greeks, is said to have been the birthplace of Hercules, but *Herodotus* found an older temple to Hercules in Tyre (*Herod., Beloe's Edit.*, p. 83), as old as the city itself. This indicates that the builders of this temple and the builders or founders of Tyre were the same people. These we take to be Sidonian Danites (C.P., p. 163).

Colonel Gawler, our pioneer in Danaite research, and to whom we are much indebted and owe a great deal for having dared to unravel Grecian mythology, has drawn our attention to the derivation of the

* Speaking of Moses, "a prophet worthy of a throne," Strabo says, "such were . . . in former times there was Xamolsis, a Pythagorean who was accounted a god among the Getæ." Is not this "that Moses," which formerly led this people out of Egypt?—L. G. A. R.

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words ARGOS and HERCULES. Argoz is from a Hebrew word *ragoz*, "a portable chest," symbolical of trade or commerce (so Argosy, a merchant ship). Hercules, or Heracles, from *rakal*, to trade, so *Heracleem* would come to mean traders. Those who went forth from Argos to Troy are called by *Homer* Danai. After the siege of Troy these same people became known as the Heraclidæ, or *the descendants of Hercules*. It would appear that after ten years absence from their homes in Argos, or the Peloponnesus, their wives and children, not knowing what had become of them, formed new connections, and the present husbands refused to allow the ancient patriarchs to return to their possessions, thus causing the Danai, or Argives, to find homes in Thessaly rather than fight with their own children. Some years after this they made a re-conquest of Argos,—history calls this "*the return of the Heraclidæ*." From these come the Lacedæmonians, whose capital was Sparta. The date given by *Clinton*, *Fasti Hellenici*, for the siege of Troy is 1183 B.C.; the return of the Heraclidæ was 1104 B.C. The landing of Danaus in Greece is stated by the chronologers as 300 years before the Trojan War. "Danaus and his descendants were engrafted on the Pelasgi," the Pelasgi having settled in Argos nine or ten generations before the coming of the Danai, "for it is certain that they owned nine kings before him" (*Authentic Records*, Part II.). Since the language of the Pelasgi and the Danai was the same, it is sensible to argue that the Pelasgians and Danai were probably descended from the same stock. In fact, in *Æschylus' Suppliants* the Danai claim to be of the same race as the Pelasgi, and the conversation is carried on without any medium or interpreter.

If then we accept the version that the Pelasgi settled in Argos nine or ten generations before the Danai came, we arrive at Peleg, the son of Eber the Hebrew. It is remarkable that Peleg is called in the margin Phalec (Gen. xi. 16), and the Danai call the Pelasgian king "Son of Palaecthon" (*The Suppliants*). This is not the only remarkable coincidence, for we find also the son of Peleg is called Reu, margin *Ragau*, from whence we might imply that Argos was derived, assuming the digamma to be hard, *i.e.*, *Rag*, not Reu. In the original the vowel does not exist, so we have -rg- and can prefix and affix the phonetic initial, and so arrive at *Argos*.

If, now, our calculation, and what we have accepted as historical, be right, the tenth generation from Peleg—when the earth was divided (Gen. x. 25), *i.e.*, at the separation from Babel, which brought Peleg into Greece—would be arrived at thus:—Peleg comes to Greece, calls it Argos, after his son Ragau; the next in descent is Serug; then Nahor, Terah, Abram, Isaac, Jacob, Dan; and the second in descent from Dan would bring us to the tenth generation, or about the time of the death of Joseph, which is near enough as a matter of traditional

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evidence. Thus we establish an affinity of race between Danai and Pelasgian, which accounts for their oneness of speech and their constant companionship throughout all their peregrinations. There are those who assimilate the name Pelasgian with πελαγος the sea. May not the Greek πελαγος be derived from the Hebrew *Peleg*, to divide, the sea being thus a division between land and land, and mariners became thus generally known as Pelasgians, as there is no doubt the Danai were often called, The *chief sea* that these traders first carried on their commerce in would naturally, therefore, be called Archi-pelago.

II. Eastern Colonies.

The colonisation of Thessaly, Macedonia, Thrace, and the opposite side of the Cimmerian Sea, must have taken place at a very early date. It was about B.C. 1280 (?) when Jason's expedition sailed in the good ship Argo with the flower of Thessaly from Iolchis, for the eastern extremity of the Euxine, and landed at Colchia. *Herodotus* implies that Colchia was inhabited by black men who had been soldiers in the army of the famous Sesostris. If this Sesostris was Thothmes III., who led an expedition against the Hittites? these inhabitants of Colchia, being black may have given the greater force to the expression, "Cimmerian darkness." This term was used by those who came into the regions inhabited by these black troops, and seemed a fitting description for such an ungenial locality.

Whence the name Cimmeria? is a proposition which has puzzled most ethnologists—at any rate, all who have given it a thought. M. Larcher, in his translation of Herodotus, says that there were two incursions of Cimmerians, the first when there were no Greek cities in Asia Minor. Herodotus, therefore, relates to the second. Κιμερος means "a mist or darkness," and *Cimmerius*, the Latin equivalent, is applied to anything dark or black. "The soil of their country is said to have been *black*" (Beloe's *Herod.*). Might we suggest that when the Argive or Danite colony came over from Thessaly into Colchia they may have called these Egyptians by the name Κιμερια, Cimmeria.

The word occurs in the Hebrew Bible, כמר to be black, kindled. כמרים is rendered *Chemarims*, idolatrous priests, priests. The name may have been, in the first instance, given to the Danites, who ran off with the young Levite from the house of Micah, and set up an opposition worship to that of Israel in their newly-founded city of Dan. The name would cling to them if this were the case. We have to account for the name, and for its attachment to these regions, viz., to the north and east of the Black Sea, *i.e.*, the Cimmerian Sea, and also to the Danite colony. To this region, then, Jason and his mariners came, and obtained the golden fleece through the crafty device of the Colchian king's daughter, Medea. The Kymry of Wales are admitted to have

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come from Thessaly, whence also Jason's expedition started, going east. Thessalus is a mythical son of Heracles, and the Thessalians were Heraclidæ. *Strabo* (IX. v. 23) tells us "Thessaly was colonised by Phœnicians." He tells us that it was Argive (V. ii. 4); hence we come round again to the Danai.

Mr. Gladstone (*Juv. Mundi*, p. 70) classifies the three appellatives of the Greeks thus :—

1. Danaoi, the soldiery, the people in warfare.
2. The Argeioi, the masses, the people engaged in tillage.
3. The Achaioi, the chiefs or aristocracy, the people regarded through the governing classes.

This gives a fighting characteristic to the Danaoi, accounting for the name being so much used of the Greeks in Homer, as before noticed (C.P., p. 167). These, then, became known as Heraclidæ, and again as Dorians, from Dor (?), the original home of Dan. Jason (or by some Jasion (?) had a brother Dardania, thus accounting for another of the names of warriors present at the siege of Troy—Dardanus is said to have founded Troy. This will help the student in reading the ancient history of Greece.

These Argonauts penetrated inland from Colchis through Armenia (called after Armenus, a Thessalian, *Strabo*, XI. xiv. 12—14, who accompanied Jason into Colchis). They advanced as far as the Caspian sea, and traversed Iberia, Albania, a great part of Armenia and Media, as the Jasoneia and other monuments testify (*Strabo*, XI. iv. 8).) The Median helmet is said to have been *serpent-crested*. This is surely another symbol of their Danite origin. *Herodotus* (VII. 62) says :—"In ancient times the Medes were universally called Arii,* but when Medea of Colchis went over to these Arii from Athens [*i.e.*, after Jason had escaped with Media from Colchis to Argos, with her, and again returned, L. G. A. R.] they changed their name; this is what they say of themselves" (see also *Strabo* XI. xiii. 10). Scripture leads us to suppose that the descendants of these Israelites formed part of the army of the Median hosts when they overthrew Babylon. Isaiah (xiii. 3) speaks of "my sanctified ones" (Israel), and then, "I will stir up the Medes against them" (Babylon), 17. Thus we find that the INFINITE MIND was already preparing Israel, His battle-axe, 500 years before the event took place, for the punishment of Babylon (Jer. li. 19—21, 24, 28). "The Breaker of the Nations"—surely the Stone Kingdom which should arise in the days of these kings or kingdoms: Babylon, Persia, Greece, and Rome (Dan. ii. 44).

Sir Isaac Newton (*Chron. Anc. Hist.*, p. 283), and most other writers on the subject, take Halah and Habor (2 Kings xviii. 11) to

* This is the original of Arian, applied to the Celtic and Teutonic nations, since they came from Media.

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be Colchis and Iberia. *Allatius* supposes the Israelites who were placed on the Chaborras also peopled the countries of Iberia and Colchis, and he adduces the authority of *Constantine Porphyrogenetes* in support of the Israelitish origin of the inhabitants of Iberia. Certainly the word *Iberia* is of Hebrew origin. But this, of course, was nearly 500 years after the first colonisation of Colchis and Armenia by the Danite. So Dan was "a serpent in the way," "biting the horse-heels" of the king of Colchis, so that the reigning power gave way to the supremacy of Dan in order to prepare the way for the escape of the ten tribes from captivity in after years.

To the north of the region we are contemplating we have the Tanais river (? *Dan*ais), the Tanaitæ (? *Dan*aitæ), and the *Tyr*ambæ; also the country of the Scythians' hordes contiguous thereto, north and east of the Caspian; and Sarmatia, the home of the Goth, to the west and north. To the south we have the Thermo-*don*, also Armenia and Media, whilst south of Armenia we come across Myg*don*ia, and the Myg*don*ius river. This latter name is attached also to a place in Mace-*don*-ia on the Eche*dorus*, the home of the parent stock (now Thessalonica) when on their way from Argos to the East.

It may assist us to know that the colonists who embarked in the Argo (or the Argonauts) have been also known as Tyn-daridæ. Tirynthe is a place in Lacedæmonia which gave the name of Tirynthius to Hercules (Note to Beloe's *Herodotus*, VI. 77). The Dorians are descendants of the Danae (*Her.* VI. 53). So that, remembering our contention that the Hercules of Tyre is the Samson of Dan, we construct the following etymological table:—

Tyrins—danai	=	Mynæ.
Tyritæ—dorian	=	Mycenæ.
Troy—dardanus	=	Tyndaridæ.
Tyre—Dan	=	Phœnician.

In Thessaly we have Tyrins and Dardania. These Tyndaridæ and Greeks (Danai and Æolians), as Pelasgians, were at the siege of Troy. But others have proved before that Æolians and Ionians were of Pelasgic or Argive, that is, Danite origin.

The Cimmerians existed before the incursion mentioned by *Herodotus* (I. vi.), as they are mentioned by Homer in the *Odyssey* (Bk. XI.). Their first incursion into Asia Minor may have been between 900 and 800 B.C., or even before; and they came from the region of the Euxine or Black Sea, to the North and West. It is not to be supposed that all the Cimmerians were Israelites, or Danites. but from what we gather, the Cimmerian, and also the Scythian nations, were inferior nationalities, greatly composed of wandering exiles from the Hebrew race. Some of these nationalities it may be well here to mention:—The Arimaspians, אֹרֶם־אסף, "exalted assem-

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bly." The Isse-dones, perhaps of *Isse*-char and *Dan*. The Arimaspians had temples named *Char*is or *Char*isia, in the top of which was preserved a perpetual fire. The Scythians; the Massa-Getæ; the Getæ, or the Goths.

We may well conclude that when the ten tribes were taken into the cities of the Medes, they would have amalgamated with their long-exiled brethen to the north, and thus escaped to the north-west, and also to the north-east, round the Caspian. This has been well worked out by a number of Identity writers (*Granger*, "*Luknon and Phoster*," "*Oxonian*," &c.).

Let us bring to a close this already lengthy article, by uniting the two great bodies of Israelites together, in the locality where we know them to have come by different routes. Our position is not, at present, to deal with the great Saxon race, which has been already so well identified with the Khumri of the monuments. We will finish up with the Danites, before taking leave of them in the east.

When Cyrus made his expedition against the Massa-getæ, he split up the Danite hordes, some going north again, retracing their steps into Europe, the others going south into India.

The following is the translation of an Hebraic inscription upon the walls of a rock temple in Kanari, 20 miles north of Bombay. (From the preface of Moore's *Saxons of East and West*).

"Lo! the worship of Saka is the fruit of my lip. His garden, which Cyrus laid low, was glowing red; behold it is blackened. His people being roused would have their rights, for they were cast down at the parting of Dan, who, being delivered, was perfectly free. . . . As to Dan, his unloosing was destruction, oppression, and strife. He stoutly turned away, he departed twice. The pre-determined thought is a hand prepared: yet Gotha* that watched for the presence of Dan, afforded concealment to the exile."

Here we have Saka, Dan, and Goth, the three forming the union between Cimmerians of the earlier days, through Saka (the Khumri of the time of the captivity), and the Goth of the more recent.

We have only now to connect the Saka with the Khumri, the Cimmerians with the Cymry, and both with the Scythians, to complete this article. Speaking of the Cimmerians, *Sir Henry Rawlinson* says, *Herodotus* seems to be confirmed in his evidence as to the home of the Cimmerians from the testimony derived from *Homer* and *Æschylus*, as also *Callinus* and *Aristotle*. *Herodotus* mentions the "Cimmerian Bosphorus," a "Cimmerian ferry," some "Cimmerian forts," a tract of country called "Cimmeria." *Hecatæus* speaks of a town called "Cimmeris." *Strabo* has a "Mons Cimmericus" in Taurica, a "Vicus Cimmericus" on the Asiatic side of the Straits of Kertch, and an old town of "Cimmericum." *Rawlinson* thus thinks the Cimmerian nation

* Gotha, *i.e.*, the opposite or north coast of the Black Sea, called Gothland.

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to have been to the north and west, and also to the south of the Black Sea, in Asia Minor. Then he is of opinion that the Greek colonists of the various towns planted upon the northern coasts of the Black Sea, could not fail to form an acquaintance with the inhabitants of those parts. He brings them down into Armenia and Central Persia, where they meet a race known nearly by the same name, and existing there at that same time; "a race whom we may probably connect with the Cimmerians of our author" (*i.e.*, Herodotus). "It is also very remarkable that in the Achæmenian inscriptions, the Sacan or Scythic population, which was widely spread over the Persian Empire, receives in the Babylonian transcripts the name of Gimiri, which looks as if this were the Semitic equivalent for the Arian name of Saka or Scyths. . . . It will be interesting to trace the history and migration of a people which has an antiquity of above twenty-five hundred years, and has spread from the steppes of the Ukraine to the mountains of Wales."

It is no less remarkable that these Gimiri were in time joined to the Khumri of the Nimroud Obelisk. These Khumri are identified by the late Dr. Hincks as Israelites taken into captivity by the Assyrians. Gimiri may originally have been the ethnic equivalent of the descendants of Gomer, but this would only add strength to our argument, for Israel of the Ten Tribes was to take to wife Gomer (Hos. i. 3), and thus become "swallowed up amongst the Gentiles" (Hos. viii. 8). But this union would change the name from Gimiri into Khumri, for K cannot change into G; so Cimmerian becomes lost in Kymry. The Cimmerians of the east are therefore henceforth known as the Kymry of the West.

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A Reply to some Objections against our Identity.

(*Continued from page* 218.)

THE next point which is referred to by Mr. Blackstone in his voluminous essay against British-Israel identity is a very interesting one, but as he so grossly misinterprets Balaam's prophecy, we propose to deal with it rather fully.

Our opponent says:—"Great Britain and the United States cannot be the ten tribes because they, as the greatest nation of the world, join with other nations in international conferences and compacts, thus mingling and being reckoned with other nations. But of Israel it was emphatically prophesied, 'Lo, the people shall dwell

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alone; they shall not be reckoned amongst the nations' (Num. xxiii. 9)." Let us consider in what way God's people were to dwell alone and not to be mingled amongst the nations.

If we take the Jews as an example, we shall find that their peculiar separation from other nations is due to their religion, laws, and character; the two latter are based on the former. The prophecy of Balaam undoubtedly referred to the whole people. Beholding the encampment of all the tribes of Israel, separated from other people, Balaam spoke in a language suited, not only to the situation in which the people were then, but to every age in which Israel was to play a part in the history of the world. Everyone does admit that this most extraordinary prophecy has now been accomplished for above three thousand years in the case of the Jews. After the final captivity of the ten tribes, the Jews, or the two tribes, were kept a distinct people through the Babylonian captivity, and right to the time of our Lord and the destruction of Jerusalem. Since the destruction of Jerusalem they have been scattered through many countries, yet—by their peculiar way of living, even among other nations, which was made a reproach to them—they still "dwell alone and are not reckoned amongst the nations." All this can be accounted for by their peculiar laws, which their religion imposes upon them. These laws forbid them to intermarry with other nations, to keep themselves separate on the matter of food, and order them to adhere strictly to the *distinctive* worship of God. Let a Jew give up his religion and those distinctive ceremonial laws, he will be lost at once to the Jewish people, and he will be reckoned amongst the nations. This is not a mere statement, that cannot be proved by facts, for the writer of this article can give names of several families now living in London whose parents or grand-parents have been Jews, but who are now reckoned members of the English nation. In some cases the family name has been changed, and as the Jewish features have also disappeared, scarcely a trace is left of their Jewish ancestors. Thus the character of the Jew was formed by his religion and religious laws, and, to a very great degree, by the unfair and awful persecution and suffering which he had to bear for his fidelity to his God, and through which he earned for himself the hatred and dislike of all other nations.

Moreover, the Jews, since the destruction of Jerusalem, have never dwelt alone as *a nation*, for then they ceased to be a nation. Since that time they have only been a distinct *race*, scattered amongst all the nations of the world. And even as such strangers and aliens they always longed to mingle with other nations in their commerce, social and political life. They were forced to live in ghettos and clans by the people amongst whom they dwelt, because of the hatred and suspicion they bore them, and, in countries where they enjoyed

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greater liberty, in consequence of their desire to keep the ceremonial laws and the ordinances concerning their food.

Before the time of their dispersion amongst all nations, dwelling yet in their own land as a nation, they were kept separate, not only by their religion, peculiar laws and constitution, but more so by their national hopes and aspirations. But since that time, the fact that they did not mingle amongst the nations can be accounted for by their strict adherence to their religion and its constitution, and to the common hope—always so prominent in days of their terrible persecution and suffering—that God will send a Deliverer to gather them out of all nations and settle them once more in the land of their fathers, and make them again a nation.

Therefore, since the time that they were scattered, this text cannot be entirely applied to them, for although they were not reckoned amongst the nations, yet they did not dwell alone *nationally*, but were more or less forced by their enemies, and by the obligations to their ritual, into their separate existence.

If this text cannot now be applied wholly to the Jews, or the two tribes, we certainly for once agree with our opponent, that, wherever the ten tribes are, the condition under which they exist must be in accordance with this prophecy of Balaam. One cannot come to any other conclusion after reading this prophecy. The people not to be reckoned amongst the nations must be Israelites, and they must dwell alone as a nation and not be scattered amongst all nations. The seed of Israel was never to cease from being a *nation*, as it is written: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. xxxi. 35, 36). And as the Jews ceased to be a nation at their dispersion, the house of Israel, the ten tribes, must now as a nation "dwell alone and not be reckoned amongst the nations."

We claim that Great Britain is the house of Israel, and there can be no doubt that the first part of the above text can be entirely applied to it. Even Mr. Blackstone seems to think so, for he does not raise this point. They do dwell alone in the "islands of the west," the "islands of the sea." The children of Britannia who left those islands and formed colonies abroad, have also preserved their separate existence by dwelling in places of their own.

There are two remarkable facts concerning the Anglo-Saxon nation:—

1. Wherever they go, and notwithstanding our opponent's above statement, they never mix, or are reckoned amongst other nations.

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They may be in the very smallest minority, as on the Continent, yet they do preserve into generations their Anglo-Saxon distinction. This cannot be said of other nations. Let us take as an example the United States. Peoples of almost all nations have emigrated to the New World, and yet what do we find? The Anglo-Saxon nation is the only one that has kept up its national characteristics. The Germans and French, in the second or third generation, are proud to call themselves Yankees—a term which denotes a part of the Anglo-Saxon family—and do lose, with a very few exceptions, every trace of their own national distinctions. Let those nations not be continually fed by fresh emigrants, they will in a few generations lose entirely their national characteristics.

2. Wherever the Anglo-Saxon nation settles, it always has and does prove itself the predominant force. It is never itself incorporated into any other nation, but it swallows up every other nation that come in its way. We have already proved the case by the United States. The ruling and predominant nation there is the Anglo-Saxon, and all other nations are slowly incorporated into her. Had Mr. Kruger and the Boers—aye, had the world—realised this inevitable and Divinely-ordained fact, the three-year war with all its bloodshed and suffering might have been prevented. Britannia must rule, for she is divinely-appointed "Israel," to govern the nations in righteousness, and to give unto them liberty, prosperity, peace, and salvation.

Moreover, Israel was to dwell in a place of their own, as we read in 2 Sam. vi. 10: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." The British inhabit islands which are peculiarly their own, geographically as well as politically. The British Isles originally were joined to the Continent, but they were cut off, by the sea making inroads from the north, "as a stone without hands." Again, politically and socially—notwithstanding Mr. Blackstone's assertion that they "join with other nations in international conferences and compacts, thus mingling and being reckoned with other nations"—they remain a separate and peculiar people. It is rather amusing to find anyone trying to prove that because Britain joins in conferences and compacts, she does not dwell alone, neither is reckoned amongst the nations. If we push this kind of logic to its legitimate conclusion, remembering that all other nations join in conferences and compacts, we shall arrive at an absurdity; conferences and compacts do not cause a nation to cease to dwell alone, or to be mingled with other nations. And if the literal Israel was to develop into a great nation, and to become a blessing to all other nations, how could she possibly accomplish her work, except by coming in contact with those nations.

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Great Britain being Israel, she truly dwells alone geographically, nationally, politically, and socially. The exclusiveness of Englishmen is well known all over the world, and, with the exception of the Jewish nation, there is no other nation on the face of the earth whose peculiarity has become so notorious, and we may say, almost proverbial.

Finally, she is also alone in her religion and its observance. Where is there another Established Church with its confession, creeds, and prayers so closely based upon the covenant relationships which God bequeathed unto Abraham? Where is there another nation so anxious for the pure teaching of the Gospel of Grace? Where is there another nation so determined to obey the Lord's command to go into all the world, and preach the Gospel unto every nation? Where is there another nation so zealously and fervently spreading the pure word of God? Where is there another nation, excepting the Jews, so peculiar and Scriptural in its observance of the Sabbath? Britain is unique in that respect, and she truly dwells alone, and is not reckoned amongst the nations.

All praise, glory, and honour be unto Thee, O Lord, our Covenant God and Saviour.

S. J. Deutschberger.

(To be continued).

The Giving of the Kingdom.

(Continued from page 214.)

FIRST MISSIONARIES MAY HAVE COME FROM PALESTINE DIRECT.

DR. WYLIE proceeds to enquire as to the route or medium by which the Gospel reached our shores. We need not quote him *in extenso*, but he suggests three channels, by all of which, apart from direct missionary agency, the light may have been borne hither. These are (1) In ships trading between the Levant and Britain; (2) By the legions which came (A.D. 43) to conquer our country for Cæsar; and (3) at a later date, Britain may have been evangelised by her own sons returning from the East after serving in the Roman levies.

It is manifest that there are probabilities in favour of all three suggestions; while, in addition, it seems natural to suppose that the great persecution which began with the martyrdom of Stephen, A.D. 34, may have driven many Christians to leave Palestine by ship at that early date, and seek an asylum beyond the sea; and that some of these refugees may have come all the way to Britain or Ireland,

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carrying with them the story of the Cross. The fact that Britain lay then beyond the bounds of the Roman Empire may itself have induced some to fly thither, for what reliance could be placed on the clemency of Rome to what appeared to her as only a pestilent superstition? The point is unimportant: the Light came, and came early, and probably by all the routes indicated, one after the other.

AND TO IRELAND AS WELL AS BRITAIN.

This is how Gildas puts it in his history, as interpreted by Bishop Stillingfleet:—"In the meantime" (*i.e.*, during, or before, the rising under Boadicea) "Christ the true sun afforded His rays—that is, the knowledge of His precepts—to these isles . . . For we certainly know that in the latter end of the reign of Tiberius, that Sun appeared to the whole world with His glorious beams, in which time His religion was propagated without any impediment against the will of the Roman senate, death being threatened by that prince to all that should inform against the soldiers of Christ." Gildas is no historian; he is disappointingly meagre in his information, and his language is inflated and obscure; but what little he does report, professedly from certain knowledge, is of considerable value. Note, first, the expression "these isles." Does not this include Ireland as sharing in this early propagation of the Gospel? Then "*ultimâ Tiberii*" or "*summâ Tiberii*" makes this propagation (at least throughout the whole Roman Empire) take place as early as A.D. 36 or 35, and apparently by the direct encouragement or permission of the emperor.

ANOTHER WITNESS.

The Ancient British and Irish Churches, by Dr. William Cathcart, of Philadelphia (1894), is an excellent and, in the main, trustworthy sketch of our early Christian history, from which we purpose giving some extracts, following up those from Dr. Wylie. In his preface he says:—

"The inhabitants of England, Ireland, and Scotland, before the invasion of the Anglo-Saxons in the fifth century, had common Celtic ancestors. There is no more interesting or less known portion of ecclesiastical history than that of the ancient religious communities of Great Britain and Ireland. Not one of these powerful churches was founded by Rome, or rendered any allegiance to the supreme pontiff for centuries after its establishment.

"The Britons were evangelised before the end of the fourth century. Their scanty religious history inspires admiration for their heroism under Imperial Roman and heathen Anglo-Saxon persecutions, and deep regret that so few of their ancient records were spared. St. Patrick, Ninian, and Kentigern, the apostles of great numbers of

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converts, were Britons. Helena, the mother of Constantine the Great, was a native of Britain. No people in Christian history ever showed greater fidelity to their Bible principles, when sacerdotal enemies of the Gospel tried to drive them from the truth.

"St. Patrick's career as a slave, as a prince of preachers, as a missionary, who by Divine help overcame the fierce idolatry of a whole nation, and by his unselfish love captured their hearts and those of their descendants for fourteen hundred and fifty years, is without an exact parallel in all the biographies of missionary heroes. His Christian life is full of fascination. . . .

"The volume which we now send forth contains careful translations of Patrick's extant literary efforts, and an account of every known and important transaction of his life. It also furnishes sketches of the labours of Ninian and Kentigern in Scotland, and of the life and labours of Columba, the apostle of the Northern Picts of Caledonia, probably the greatest Irishman who ever served the Saviour.

"It relates the wonderful story of the Hibernian mission from Iona to the pagan Anglo-Saxons, presided over by Aidan, Finan, and Colman, which, by the grace of God, resulted in the conversion of at least two-thirds of that people, whose descendants to-day own so much of the wealth, commerce, territory, power, and missionary enterprise of the world. Augustine, the Italian Archbishop of Canterbury, and his fellow monks, were little more than pioneers in the conversion of the Anglo-Saxons. This glorious Hibernian success rests upon evidence as strong as that which makes it certain that William the Conqueror gained the victory over Harold at the battle of Hastings.

"It presents historical testimony showing that the ancient Britons, Picts, and Hibernians were not Roman Catholics. It treats of the marriage of the British and Irish clergy, and of their great monastic institutions, which were established as missionary societies, theological seminaries, Bible copying and distributing organisations, as parsonages for great numbers of home missionaries, and as universities, Divinely favoured in imparting a learned education to semi-barbarous Anglo-Saxons, and to unenlightened youths from every quarter of Europe.

"It describes a number of the leading doctrines and observances of the ancient British and Irish Churches, based upon their early commentaries or other writings, which show a remarkable agreement with the creeds and practices of the Evangelical Christians of our day, but especially with those of the Baptists. [Dr. Cathcart is a Baptist.]

"The story is one of the greatest interest, and entirely controverts the claims of the Roman hierarchy respecting these ancient Christians and the foundations they established." *

* This useful book, which should be in the hands of all Protestants, is supplied by the Baptist Tract and Book Society, London. Price 4s.

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DRUIDISM ROOTED OUT, THAT THE GOSPEL MIGHT BE PLANTED.

Dr. Cathcart, after relating the overthrow of Druidism in Mona by Suetonius Paulinus, A.D. 61, accepts, with Dr. Wylie, the introduction of Christianity into Britain about that time, as recorded by Gildas, but is not satisfied that any of the apostles, or their companions, ever preached here, though admitting that Stillingfleet comes very near proving that Paul's labours did actually extend thus far. He rejects the story of King Lucius as a fabrication in the interests of Rome, looking to the complete silence of Gildas thereon, and also, much earlier, of Eusebius, who, as the special friend of Constantine, had exceptional opportunities of obtaining such details for his great work.

As to this, we may cite Dr. Edwin Guest's opinion that Lucius (Lleurwg Lleufer Mawr) was probably son and successor of Cogidubnus, king at Regnum and legate of Augustus, and was converted by Timotheus, son of Pudens and Claudia, and brother of the sainted virgins, Pudentiana and Praxedes, to whom two of the oldest churches in Rome were dedicated. He says that Pomponia Græcina may have brought Claudia (daughter of Cogidubnus) a child from Britain in 47, and in 68 she sends greeting from Paul's prison to Timothy, being in company with Pudens, her husband then or later. Dr. Guest also says that Evaristus (A.D. 100—109), and not Eleutherius, was the Bishop of Rome to whom Lucius wrote (*Origines Celticæ*). Apart from this opinion of the learned Master of Gonville and Caius College, the dedications to and memorials of King Lucius of Britain preserved at Curia (Chur or Coire) in Rhaetia seem to confirm the British tradition that after his conversion he left his kingdom and country and went as a missionary to the continent, where he died—suffering martyrdom, according to Notkerus Balbulus, after converting all Rhaetia and part of Bavaria. Notkerus also says that Lucius was baptized by Timothy, brother of Novatus, both of whom were sons of that Pudens, a Roman senator, who is supposed to have married Claudia Rufina, the Briton. [This Notker, a monk of the Irish school of St. Gall, died A.D. 912.]

HELENA, CONSTANTINE, ALBAN, PATRICK, NINIAN.

In support of the early conversion of Britain, Dr. Cathcart quotes from many of the Christian fathers already cited by Dr. Wylie. He claims that Constantine, who freed the Christians from persecution, was born in Britain of a British mother, was there made Cæsar, and immediately granted to Christians the free exercise of their religion (A.D. 306). Regarding the progress of the Gospel in Britain about this time, he quotes as follows from Spottiswood:—"But that which furthered not a little the propagation of the Gospel in these parts [the

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country of the Picts] was the persecution raised by Diocletian, which at that time was hot in the South parts of Britain [all Roman Britain to the Firths of Forth and Clyde]. This brought many Christians, both teachers and professors, into this kingdom [of Scotland or Pictland]."

Patrick, or Succat, the apostle of Ireland, born near Dumbarton, of Christian parents, A.D. 372 or 373, is proof of the existence of an organised church on the North side of the Clyde before A.D. 350; for both his father, Calpurnius, and his grandfather, Potitus, held office in the church there, the former as a deacon and the latter as a presbyter. This was long before Ninian had established his mission in Galloway, and essayed to labour among the Picts south of the Grampians. These latter had apostatised from the faith; for, besides the opinion of Spottiswood just quoted, Tertullian's testimony shows that as early as A.D. 200 the Gospel had made conquest of peoples north of the Forth. Patrick's letter to Coroticus, too, may indicate an apostasy existing before Ninian's time, and which his labours had but partially healed; for that letter, Dr. Whitley Stokes says, must have been written before A.D. 428, when the Franks crossed the Rhine and settled in Gaul, at which date Ninian was still labouring among the southern Picts.

BRITISH PILGRIMS IN THE HOLY LAND.

Before the end of the fourth century (*circa* 390) many British and other Christians were to be met with in Palestine as pilgrims to the holy places, and Jerome, then resident near Bethlehem, specially commends their—as we would deem it, somewhat mistaken—zeal. It would appear that Helena, the mother of Constantine, was the first who gave the signal for these religious journeys (Mosheim, XII. Edition, ed. note, p. 143).

BRITISH AND IRISH TEACHERS BORN IN THIRD AND FOURTH CENTURIES.

The fourth century gave birth, in Britain and Ireland, to many distinguished Christian teachers, as Patrick, Ninian, Pelagius, Coelestius, and others. Even early in the preceding century Britain had sent forth at least one of her sons to be a bishop in Gaul—Mellon, of Cardiola, Bishop of Rouen, A.D. 256—314, whose tomb is still shown in the ancient crypt of St. Gervais in that city. The heretical opinions of Pelagius and Coelestius, pernicious and contrary to the doctrines of the Gospel as they were, arose in part as a protest against professions of faith in those whose lives were manifestly impure. This, at least, may be said for Pelagius, that even his greatest enemy, Augustine of Hippo, affectionately esteemed him for his upright character and the purity of his life. In learning, though not in doctrinal controversy, Pelagius was Augustine's superior. It is not certain whether he was

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born in Britain or in Ireland; his companion, Coelestius, was an Irishman, and in his youth (about A.D. 390) wrote treatises on Scriptural doctrine, from Gaul to his parents in Ireland, who must therefore have been acquainted with letters. Coelestius left Ireland before 380, and hence at that early date a Christian Church and Christian schools must have existed there. As illustrating the learning of Pelagius, it may be mentioned that when accused at Jerusalem by Orosius, a Spanish presbyter, he addressed the Council in their own vernacular Greek, which Orosius was unable to do.

When the Pelagian heresy spread in Britain, early in the fifth century, the Church there never thought of appealing to Rome for help, but sent to their brethren in Gaul, with whom they had always been on terms of amity, who at once responded by sending Germanus or Garmon, of Auxerre, and Lupus or Bleddian, of Troyes, to recover by their preaching those who had been led astray.

How soon the Churches of Britain and Ireland developed an intensely evangelistic and missionary character, beyond all others since the days of the apostles, we shall endeavour to illustrate in a future paper.

James Simpson.

(*To be continued*).

The Disputed Origin of the English-Speaking Nations.

(*Continued from page* 207.)

HERE, then, is a distinct assertion of Israel's escape from that country whither the king of Assyria had carried them, which was the country of the Medes. They journeyed for a period of a year-and-a-half. The solution seems to be this. Fifteen hundred miles in a straight line from the ancient capital of Media brings us to the north of Moldavia. Here is still the river Sereth, and there remains to this day a place named Ar-sereth, *i.e.*, the city or hill of Sereth. At some time before the close of the eighth century the Medes revolted from the Assyrians, and it is very reasonable to suppose that in the confusion ensuing, the Israelites then took the opportunity to escape. The approximate date of this movement was about 655 B.C. Now, it is possible that some may object to this view on the ground, as previously mentioned, that the Book of Esdras is not included in the sacred canon. In reply, I may be allowed to remind objectors that several other books have little, if any, better claim to be so included. It is well known that the Book of Revelation was only embodied by the merest chance, and it is equally a matter of knowledge that

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Daniel and other books are assailed as to their authorship, contents, and other matters. But supposing I can show that this escape of the ten tribes is confirmed by a witness from profane history? Well, that is the fact. And this second independent witness is none other than the Greek geographer, Herodotus. This remarkable searcher after facts (and we may with full assurance rely on his evidence) has given a very prominent place in his great work to a nation known as the Scüths, to whom he constantly appends, in a most striking manner, the name of Nomads—or Wanderers. The name Scüth (usually spelt Scyth) is in all probability formed from the Hebrew word meaning "booths" or "tents," and applied to wanderers of the Hebrew race. The very name, therefore, of Scüth, or Scythian, may be regarded as indicating the origin of the nation which bore it. But there is, further, the remarkable fact that the district from whence Herodotus derives the Scüths is the district where the ten tribes were settled; and the account given by him of the Scüthic migration from Asia to Europe is identical with Ezra's account of the migration of the ten tribes from Media to Ar-sereth. The account given by Herodotus, which he says was common both to Greeks and barbarians, was that the Scüths, in consequence of being hard pressed in war by the Massagetai, crossed the river Araxes and came to the Kimmerian land. The Kimmerian land of Herodotus included the modern Crimea and part of Southern Russia. The Araxes river is the Aras of Armenia. The point where the Israelites passed through the Euphrates according to Ezra, and their passage of the Araxes according to Herodotus, is only fifty miles apart. Now, if these movements refer to one and the same people, then there should exist some sign along the line of route. And this is actually the case. Fifty miles after the passage of the Araxes mentioned by Herodotus would bring the advancing host to the pass in the mountain chain separating Erzeram from Kars, the very route the Russian and Turkish armies alternately advanced and retreated in the war of 1876. Just at this point a river rises and flows into the Black Sea. In one map its name is given as Israel-Su. Does not this fact speak volumes, and shew with certainty the path of the exiled and wandering nation? Farther on, in the Crimea, other signs are apparent. For instance, the Karaites of that region possess existing documents to prove that they are lineally descended from the ten tribes deported to Assyria by King Sargon in B.C. 721. And it is a striking historical fact that about a century ago, during the reign of the Empress Catherine, a communication was made by these Karaites to the Russian Government, in which they declared that their ancestors had taken no part in the crucifixion of Christ! Further, an ancient cemetery of the Crimea has been discovered, which, in a singular manner, confirms the migration from Media recorded by

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Esdras and Herodotus. It is on a high promontory near Sebastopol, and bears the significant title, "Israel's fortress," the entrance to which bears the suggestive name, "the Valley of Jehoshaphat."

With the arrival of the Israelites or Scüths at Arsareth, we forge the missing link of our ancestry. There can be no mistake about it. "In mathematics," says a recent writer, "it is impossible for two equal figures to occupy the same space." So also in history, it is impossible that two precisely similar movements should start from the same point, arrive at the same destination, proceed along a common route at precisely the same epoch. Two different authors may describe them under different names, *but they must be one and the same.* The Scythian movement recorded by Herodotus is thus identical with the Israelitish migration of Esdras.

Now, as I said before, the name *Scythian* bears unmistakable evidence of Israelitish origin. Scoth or Scüth, in Hebrew, means "tents." They lived in Scoth or booths. So Scothi would be a real Hebrew word to denote people so dwelling; that is, nomadic wanderers.

"We need, then," says a recent writer, "have no doubt that in the picture which Herodotus gives of the wandering Scothians, we have lost Israel described by an eye-witness 270 years after their exile."

Their own story of their origin agrees with the foregoing remarks. The Scüthi stated that from the invasion of Darius in the year 508 B.C., back to the time of their first national leader and king, was a period of 1000 years; just that, and no more. This brings us to 1500 B.C., the very epoch of the exodus of Israel under their first king and leader, Moses. The southern section of the Scothic race nearest to Greece—the Getai—believed in a future life; believed there was no other God but their own, and at death they departed to join the hero of their nation, by name Zal-Moxis—a name scarcely altered from two good Hebrew words, Sar-Moses; *i.e.*, Moses the Prince.

Then, as to their power, no single nation, either in Europe or Asia, could match the Scüths. They were attacked by Darius; but he retired, defeated. A successor of Alexander the Great also essayed to invade their country. He also was defeated and made prisoner. The Scüths were thus victorious over Macedon. In the years 70 and 86 A.D., the Daki, still members of the same original Scüthic race, repulsed the onslaughts of Imperial Rome. The spirit of our Viking ancestors was also in our Scüthic fathers, as it is in every Briton of to-day. The recorded customs and manners undoubtedly connect them with Israel and with Britain. To begin with, they had an extreme hatred of all foreign customs. Their worship was the worship of a Supreme and an Unseen Being. They dwelt in booths like the Israelites. Their manner of sacrificing is connected, by Professor Rawlinson, with the Israelite custom referred to by Ezekiel. They

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made no use of swine, and indeed never reared them at all. Such had been Israel's life; such also was the life of the Scythians.

Now, I am going to mention something which is most remarkable in connection with the subject. Epiphanius says: "The laws, customs, and manners of the Scythians were received by the other nations as the standards of policy, civility, and polite learning." I shall refer to this again presently.

It is intensely interesting to find that these Scüths are not only the connecting link between ourselves and the Hebrews, but also between us and the millions of India. It is beyond doubt that a portion of Abraham's seed went eastward.

F. G. Heath.

(To be continued).

The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, December 4th, 1902, in the Drawing-room of Exeter Hall, when F. C. Danvers, Esq., was in the chair. The usual business was transacted.

On the same day, in the evening, our monthly meeting was held in the Parlour. A goodly number assembled to hear a lecture on "Gentiles," by Mr. W. Weller. The lecturer read a very good paper, and his arguments were sound and convincing. We quite agree with him in asserting that the House of Israel, revealed in the Old Testament as having a separate existence from the House of Judah, must also of necessity be found in the New Testament, as it was through our Lord Jesus Christ, who came to "confirm the promises made unto the fathers," that the house of Israel was re-covenanted and re-admitted to its birthright blessings. We were glad to see that Mr. Weller did not try to find the House of Israel in almost every passage in the New Testament, as we are afraid a few of our friends do, for there are sufficient passages to establish our Identity, even in the New Testament. Moreover, we must remember that the New Testament goes a step further than the Old. The New Testament embraces the whole world; for Christ came first to confirm the promises to Israel and Judah, but He also came to bring salvation, through His death on the cross, to all the world; and consequently, there will be passages in the New Testament which refer to that "common salvation" only. After several questions had been asked, and answered by Mr. Weller,

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a hearty vote of thanks was accorded to the lecturer for his excellent paper. Mr. Weller's paper will be published in THE COVENANT PEOPLE.

N.B.—We wish to draw the attention of our friends to the change of day in our usual monthly lecture at Exeter Hall, in January *only*. It will not take place on the first Thursday of the month; for this being January 1st, and coming so close after Christmas, would not be convenient for many; but it will be held on the second Thursday, January 8th, 1903. See advertisement on cover.

We take this opportunity to wish all our members and friends a happy and prosperous New Year. Let us all do our best in the cause of the truth we love, and let us endeavour, by fervent prayer and increased support, to strengthen the hands of the Council of the British-Israel Association.

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North London British-Israel Association.—A lecture on "The Secret of Britain's Greatness" was delivered by the General Secretary, the Rev. S. J. Deutschberger, at the Wortley Hall, Seven Sisters' Road, on Tuesday, November 25th, 1902. The chair was taken by the President, Alexander Macphail, Esq. The lecturer was well received by a large audience, composed chiefly of those who hear him every Sunday, and who had come a long way to consider the claims of British-Israel Identity. The audience accorded hearty thanks to Mr. Deutschberger for his lecture, and with the Benediction a very happy meeting was brought to a close. Mr. Deutschberger hopes that the friends who had come from a distance to hear a lecture on the Identity for the first time, will take up the study of this great truth.

***

Camberwell, Peckham, and Dulwich British-Israel Association.—Some fifty members and friends of this branch Association assembled at the Bethel Mission Hall, Peckham Road, S.E., on Wednesday Evening, 10th December, 1902, to hear Mr. H. H. Pain give a lecture entitled "The Destiny of our Race; or, Politics and Prophecy." Mr. F. J. Lepingwell very ably occupied the chair, prefacing his introduction of the lecturer by asserting his avowed belief in British-Israel truth—which permeated the Holy Scriptures from cover to cover—and quoting several *Cui bono* aspects. Mr. Pain dealt with his subject in his usual thoughtful and forcible manner; his knowledge of the question in the light of current events being most interesting—proving to us all that he is indeed a "Master in Israel." Questions were invited and asked, and a hearty vote of thanks accorded to Mr. Pain. This branch has sustained a severe loss by

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the recent removal of Mr. and Mrs. Bell from the district to Kent. We shall always remember their kindness in so often placing Modena House at our disposal, and the keen interest they evinced in the cause. The writer especially deplores the severance with a true brother and sister in Christ and in Israel, and our prayers are that God may bless them, and use them in their new sphere to His honour, praise, and glory.—*Henry G. Locke, Hon. Sec.*

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Bath Anglo-Israel Association.—Under the auspices of this Association, the Rev. S. J. Deutschberger, the General Secretary of the British-Israel Association, delivered a very able paper on "Zionism and the Signs of the Times," at the Jubilee Hall, Broad Street, on Friday, November 28th. Colonel the Rev. V. F. Rowe presided, and he was supported on the platform by the lecturer and the Rev. Wemyss-Whittaker. The chairman having introduced Mr. Deutschberger with a few appropriate remarks, the lecturer said almost everybody believed in the Second Coming of Christ. The question was asked, Were there any signs by which they could watch for His coming in glory? He held there were signs. They fell into a mistake when they tried to determine the very hour of Christ's coming, but there were signs by which they could tell the nearness of the time, and Zionism was one of those signs. That Russia was working to the East was a sign of the coming of Christ. Israel, or the lost tribes, must, before His coming, be in possession of their birthright inheritance, and they must possess the gates of their enemies. He believed that Delagoa Bay, the key to South Africa, would in a short time become British property. The English fleet comprised the ships that would take the lost tribes to the Promised Land. The fact that the Gospel was being preached to every nation was the greatest sign that the Lord was coming before long. Britain, the House of Israel, was taking possession of the Promised Land, and the day was soon coming when, together with the Jews, they will go back to take up their inheritance, and be united for evermore under one King. A well-attended evening meeting was also held at the Jubilee Hall. The Rev. S. J. Deutschberger took as his subject, "The House of Israel in the New Testament," and, in the course of a capital address, he said that the House of Israel in the Old Testament was distinct from the House of Judah, and the latter was still leading a separate existence. The Old and the New Testaments were one revelation, and the House of Israel being found in the former must of necessity be found in the latter. The New Covenant of the New Testament extended beyond the Hebrew people to the whole world. He also pointed out that the existence of the House of Israel was required

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in the Third Dispensation, which was yet to come. At the conclusion, Mr. Deutschberger was heartily thanked for his lectures.—*Bath Daily News.*

* * *

Bristol.—A lecture on "Israel in the New Testament" was delivered to a well-attended evening meeting at the Victoria Hall, Clifton, by the Rev. S. J. Deutschberger. The chair was ably occupied by Dr. Prowse. At the conclusion of the lecture a vote of thanks was accorded to Mr. Deutschberger with unanimity. The lecturer enjoyed the kind hospitality of E. W. Bird, Esq. (Philo-Israel), the Editor of the *Banner of Israel.*

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In Memoriam.—Rev. JOHN SOWERBY, the Editor's uncle and second father. Entered into rest at Bozen, Tyrol, December 8th, 1902. Always an interested reader and student of British-Israel truth.

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1903.

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The Journal of the British-Israel Association.

עם הברית

THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.)., F.R.G.S.
General Secretary.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

No. 104, VOL. IX. **PRICE SIXPENCE.** [*All Rights Reserved.*

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No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. BAINBRIDGE, care of Mrs. J. W. CHILD, The Pines, Lakewood, New Jersey.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

FEBRUARY, 1903.

Gog and Antichrist:

THE SAME OR NOT THE SAME?

THE discussion of this point was commenced in THE COVENANT PEOPLE for December, 1901 (Vol. VIII., p. 257), with an introductory statement, in the course of which the following "conundrum" was propounded, which, as far as we can remember, has not been dealt with by any of the advocates of the identity of Gog and Antichrist.

"In Daniel 11 (which describes the wars of the kings of the North and South), *if* King of the North be Russia, and King of the South be Britain, *who is* the 'Prince of the Covenant' (verse 22)?"

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This question (with what follows in that place) we leave to the consideration of our readers.

Dr. Aldersmith, as quoted at p. 284 of the same volume, is led to believe (by identifying Gomer with Germany *and* France) that Gog and Antichrist "have dominion over the same territory at the same time"; but at the same time he thinks it possible that "there may be *two divisions* of the combined hosts in the last drama," and *two overthrows*, geographically distinct. He also maintains that the conversion of Judah is connected in Prophecy both with Antichrist and with Gog.

Mr. H. H. Pain (p. 319) brings forward the testimony of Mr. Ferrar Fenton (the translator of the Bible into literal English), to the effect that, in Ezekiel 38, 16, 17, the literal rendering of the opening words is, "Are you the one" or "are you him," implying that he is not.

The Rev. F. Aston follows, at p. 358 (a quotation from a paper contributed by him to *The Messenger*), with a detailed identification of the "Gomer" of Ezekiel with "the whole Teutonic races, including, in probability, also France." Should this identification be finally demonstrated, it would go a long way towards removing the obstacles in the way of identifying Gog and Antichrist.

The Rev. P. Carlyon (p. 390, *et seq.*) gives us a good paper, in which, *inter alia*, he writes: "All we know of Gog we learn from Ezekiel, who brings him from the uttermost parts (thighs) of the north, and thence we learn his birthplace and nationality, and agree it is Russia. Afterwards, Ezekiel locates him in Lebanon, and there *stops* and buries him honourably in one spot at Hamongog." He then deals with the "two surviving heads" of the Great Eagle of Esdras as follows:—"The two heads are the Pope and the German Kaiser, who have striven 1000 years for the possession of the Roman crown of Antichristian empire. They each have won and held it in turn; each has asserted his *lawful right* to be an Antichrist. Ezra gives us the *denouement* of this long dual struggle, and it is simply that Rome and Popery culminate in Babylon, where the Pope perishes by the sword of the Kaiser, and shortly after, in *one and the same epoch*, Cæsarism and its sole surviving Kaiser culminate and perish in Jerusalem.

At p. 101 of our current volume (September, 1902), Mr. Douglas Onslow takes up the cudgels in advocacy of the identity of Gog and Antichrist. He maintains the identity of the earthquakes referred to in Haggai 2, 6, 7, and Ezekiel 38, 18, 19. "The circumstances attending the destruction of both are identical. They are both to be destroyed by mutual slaughter, by hailstones, and fire from heaven. A terrible and destructive earthquake happens on both occasions. . . . On both occasions the fowls of the air and the beasts of the field are summoned" to the banquet. Dr. Thomas's *Elpis Israel*, from which

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Mr. Onslow quotes at length, says that *Gog's empire* "will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's image. Assyria proper, Persia, Asia Minor, France, Spain, Portugal, Sardinia, Naples, Lombardy, Bavaria, Hungary, and Greece—countries all included in the catalogue given by Ezekiel."

Our readers will do well to read over carefully again Mr. Onslow's, Mr. Carlyon's, and the previous contributions to the discussion.

Our own view is stated at some length in the last chapter of *Russia Japhet*. We cannot feel that anything put forward in the course of this discussion has shaken that view. *Geographically*, the extent of the two empires—that of Gog and that of Antichrist—seems to us to be radically different. The only suggestion tending to identify their areas is that which makes *Gomer* synonymous with all Germany and France. *Historically* that identification does not seem the right one—those *two* "Great Powers" have been and will be (one would think) in perpetual conflict.

This is how I was led to put the case in writing *Russia Japhet*:—

DISTINCTIONS BETWEEN GOG AND ANTICHRIST.

"I. As the Pope, 'forerunner of Antichrist,' has set forth his claims to the Divine prerogatives of Absolution and Infallibility in what was once the Christian Church of Rome, so the Antichrist of the Last Great Tribulation will 'magnify himself above every god' (Daniel xi. 36), and, 'as God, sit in the Temple of God' (II. Thess. ii. 4)—that Temple which the closing chapters of Ezeki-el's prophecy indicate as the centre of restored and manifested Israel's national worship. But Israel's manifestation ensues on the overthrow of Gôg, and the building of the Temple is one of the first acts of Israel restored at that time to the Holy Land. Therefore, the Gôg, whose fall precedes the building of the Temple, cannot be the Antichrist whose presence and worship profanes that Holy Place.

II. Just as the Jesuits seek to enforce the sovereignty of Papal Rome upon all nations, so the last great persecuting emperor will (Rev. xviii. 19, compared with xvi. 4) be generalissimo of the armies of the Kings of the whole world, whom he will marshal against Israel. The area over which Antichrist will thus be paramount will be infinitely more extended than the doubtless enormous but still limited stretch of territory occupied by the subjects and involuntary confederates of Gôg. Those nations are all specified. With the exception of the two isolated allies in Africa ('Cush and Phut') the Hordes of Gôg are all drawn from one continuous area in Asia and the Asiatic parts of Europe. St. Petersburgh, Moscow, Odessa, Tiflis, Teheran—Tobolsk, Yakutsk, Kaskgar, Bokhara, Samaracand,—are the principal cities of the huge confederacy whose equipment is detailed in Ezeki-el xxxviii., xxxix. Paris, Berlin, Vienna, Lisbon, Madrid, Rome, Baghdad, Alexandria, Yedo, and Peking are the central points of the still vaster and world-wide movement whose conspiracy will be crushed with its instigators at the Coming of the Lord. The Empire

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of Gôg is the Empire of all the Russias. Antichrist will be Lord-paramount of the world.

III. The Doom of Gôg and his host, and the Destruction of Antichrist, are enacted in totally different scenes. The Prince of Rôsh is to have no place in the land of Israel, but a place of graves. Antichrist, for the short sharp term of three years and a half, is to hold that land in subjection. The scene of the burial of Gôg, and his vanquished host, is plainly stated to be the Valley of Cœle-Syria, between Lebanon and Anti-Lebanon, on the northern boundary of the northern tribe. The last great persecutor of the Saints will penetrate far to the south, set up his camp by Shiloh before the very gate of the restored Temple, will capture and ransack the Holy City, and when at length the remnant of her children rise in arms for one last attempt to cast off the hated yoke (so at least it seems from a comparison of Dan. xi. with Zech. xiv. and other passages), Antichrist will gather his forces for her final subjugation. In Isa. x. 28—32 his last march upon Jerusalem, as the 'Assyrian,' is predicted in such detail, that it can be traced step by step upon the map. That march was never made by Sennacherib the 'Assyrian' of old. In that day Jehovah of Hosts shall 'lop down' the 'haughty,' even as at Nob on the northern side of the crest of Olivet, he 'shakes his hand against the Hill of Jerusalem.' Jerusalem is *Ar-magedon*, which name in Hebrew means the 'noble,' 'glorious,' or 'holy city'—even as it is called by Turk and Arab at this day, *El Khuds*. And at that supreme moment, when its final and complete desolation is attempted, Israel's own God, their Jehovah of old, in the glorious human nature with which He ascended from Olivet into the Heavens, shall in like manner from the Heavens descend on Olivet, to destroy the destroyer by His Coming.

After Russia's overthrow, therefore, there will be an era of some duration, in which a redistribution of the nations will have taken place, with a view to the accomplishment of the final catastrophe of this Dispensation."

WHAT LIES BEFORE US.

My forecast of what *will be* was expressed in the following terms:—

"In the first place, then, *after Russia's overthrow*, it cannot but be that Russia's rival, Britain (whose history and destiny are so palpably those of the Lost Israel of the Prophets), will hold her head high among the nations, the envied of all beholders. Not one of the Ten Kingdoms—for, in the days when Heathen Rome held empire, only one third of the British realm was for a season at all under Roman sway—and to Rome Papal, the 'Holy Rome' of mediæval and later centuries, what more stalwart and persistent antagonist has been raised up than Britain? Russia's doom and Israel's manifestation will bring this power into a prominence which none will at first venture to gainsay. And what she chooses, she will do. Great as the Empire of Britain is to-day, vastly greater will it be in that great to-morrow. Kindred peoples of the Continent, as Norway, Sweden, Denmark, Holland, will surely join the great British federation. Africa, eastward of the Nile, from Port Said to Mombasa, will be then definitely, and with no promise of evacuation, British. Arabia, Syria, Palestine, Asia Minor, and Constantinople will have been first safe-guarded and then

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occupied by Britain, who thus will dominate all Southern Asia from the Bosphorus to the Straits separating Further India from the Australian archipelago. South Africa, Australasia, will be great federated nations of the common Empire, which across the Pacific will comprise within its limits all the English-speaking districts of America, with Mexico and the South American States bound to them by treaty. Such will be the Empire of Israel at the commencement of the new era.

The rest of the world will be partitioned between the Ten Kingdoms of Daniel's vision. Of some of these we may be certain even now. Germany, France, Italy, Spain, Hungary, Greece—these will scarcely disappear from the stage of the nations in the near future. Poland would naturally reappear the moment the Russian tyranny should be removed. Roumania, Servia, Bulgaria have successively emerged from the fast waning dominion of the Ottomans, and are taking their place among the Kingdoms. Add a populous Asiatic Empire, headed by China or Japan (whichever of those two rivals win the ultimate predominance), and a group of Ten powers is the result. And such is the result which modern military movements seem plainly to forecast; for the smaller states, now safeguarded by treaties, will scarcely emerge from the next conflict of the European nations with their liberty unimpaired. After Russia's overthrow, Ten is the number which, to the ordinary political observer, would seem to be the likely number of the greater and smaller Powers.

Who, then, will fall heir to the Dominions of the Czars?

At the time of the End, the military details of which period are described beforehand in Daniel xi., on either side of God's covenant realm two contending powers will range themselves, the Kings respectively of North and South. In another prophesy two are named with Israel—namely Egypt and Assyria, from which it may be gathered that the Northern and Southern Empires will be respective restorations of the ancient sovereignties of Nineveh and Memphis. It has been suggested that France is Egypt—its dominant elements lineally representing the Egyptians of the ancient world. Just as Britain safeguards Palestine, so France has a sentimental interest in the land of the Nile; is continually (through Algiers, Tunis, and soon, perhaps, Tripoli) gravitating towards Alexandria; and will not improbably in the end be solaced, for loss of joint direction with Britain of the Khedive's policy, by receiving all Egypt on the western side of the Nile; absorbing at the same time Belgium and Belgium's titular sovereignty of the Congo State in the very heart of Africa. Thus France would be 'King of the South.' But if France be Egypt, then most certainly will Germany be Assyria. And Germany, possessed already of a strong footing in the German-speaking provinces of Baltic Russia, and with settlements of Germans even now at intervals distributed through all the southern provinces of Russia in the direction of Assyria of old—this Germany would naturally, in the day when Russia disappeared from the political horizon, succeed to the main part of the vast territory once the Czar's, advancing southward of the Caucasus along the line of the Euphrates (thus including the original Assyria) and getting a foothold on the Persian Gulf. So the great military power of the present will be the great military power of the End."

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We will only add that the two views should each have careful consideration—Gog Antichrist, and, Gog *not* Antichrist. On details of the future there is ever a veil resting, which is little by little lifted as events develop.

Oxonian.

Below the Surface.

"And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."—ISAIAH xxv. 7.

IT might seem that the statements made in this verse are but a poetic balancing of sentences; but a more close examination will show that there is a far deeper meaning.

In the first sentence we have the words "covering" (*lot*), and "people" (*am*).

In the second sentence the words "vail" (*massekah*), and "nation" (*goi*).

The word *lot* is used only in this place, except where it occurs as a proper name. Its more exact meaning is a veil in the sense of that which conceals or disguises.

The word *massekah* is used by Isaiah only, and but three times in different significations. Its more exact meaning is the metal covering which hides the wood of which images are made, or a garment to hide the rags of poverty.

The word *am* is found in contrast with *goi*, or its plural, in the chronicle of Balaam. "Lo, the people [*am*] shall dwell alone, and shall not be reckoned amongst the nations [*goi*]."

Thus, a fair rendering of the text would be: "And he [the Lord of Hosts] will swallow up in this mountain the disguise covered over all the people [Israel], and the veil that is spread over all the nations [Gentiles]."

Lowth on Isaiah, and other authorities, use the definite article, the people, the nations.

The *Speaker's Commentary* endeavours to explain or spiritualize these words, as referring to sin and death, thus:—"The whole world is overlaid with a covering which hides away its original destiny—the covering of mortality superinduced by those wiles of the tempter which prevailed against man."

But a literal reference to Israel is manifest in the context, verse 8: "The rebuke of his people shall he take away from off all the earth"; and in chap. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and

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in Jerusalem, and before his ancients gloriously"; and the destruction, removal, or swallowing up of the covering, and of the veil, is to take place "in this mountain," *i.e.*, in mount Zion; also named in chap. ii. 2, as "the mountain of the LORD's house," to which all nations shall flow, and from which the word of the Lord shall go forth. When that time comes, the events then enacted will remove the disguise and the veil, take away the rebuke of Israel, and dry up tears also.

This exposition will be strengthened if it is seen that the disguise of Israel is a rebuke to her, and that her rebuke is the cause of the veil that darkens the Gentiles.

It is a disgrace to Israel that she is not known as God's firstborn nation, and that the nations do not learn of God through His revelation of Himself in, and to, and through her.

The two families exist; but Judah is a bye-word, and Israel is not known. Although re-covenanted, her position is not recognised by herself, and therefore not by others. A veritable disguise has caused Ephraim-Israel to be a type of death—to be lost, forgotten, unknown. Her manifestation will be as a resurrection (see Ezek. xxxvii. 10); then tears and sorrow will be removed in the gladness and rejoicing of her manifestation.

It was through Israel that the nations were to learn of God; and until she is undisguised, they cannot know of, or appreciate, the evidence of His over-rule, power, character, and existence.

But when she is no longer unknown, then the God of Israel, to whom her existence is the witness, will be known all the world over, and the fact of the redemption of the nation will witness to the work of the Redeemer. Then the covering that hides the nakedness and the rags of the religious speculation and practices of the nations will be removed; their death of error will be swallowed up in victory. And what will be true of the nations will be a type of the joy of the now hidden dead, and of the redeemed individual souls who are to hear the call to the resurrection life.

At present—as foretold in words which are not redundant, but whose inspiration is verified by the fact—Israel, God's people, is veiled and disguised, and the nations are therefore necessarily covered and unable to perceive God's revelation of Himself, and they speculate as to His existence and rule, just as if He never had made Himself known.

In what way is this state of things to be set right. Can we aid, and how can we aid, in the removing the disguise and reproach from Israel? Some will say, wait for the events by which the full manifestation will be brought about. But as Simeon, and Anna, and a few others, looked for the redemption of Israel before the light came, and thus prepared men's minds for it; so now it is necessary that as many

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as possible should be able to read the signs of the times, and to know the foretold purpose of God, Who has always used men to make others understand the meaning of His acts.

It is, I think, evident that no sudden event will remove the disguise from Israel, or the hiding of the light from the nations; for God has been gradually manifesting Israel, and will continue to do so. Every effort to make this known is an effort to remove the veils.

We can aid by drawing attention to the providential leading that has evolved the nation and company of nations, and is giving to them the boundaries of the land promised to Abraham and his seed; viz., the Nile to-day; the Euphrates soon. We can aid by witnessing to that which we know, and by not being ashamed to do so. The disguise that hitherto, in the good providence of God, has hidden Israel from herself and from the nations, has been removed from many by a closer study of the Bible records, and by the perception that the Messiah has raised up the tribes of Israel whom He has redeemed. The Covenant People has its place in the economy of God, which no other people can fill; and this knowledge, which has come gradually during the past half century, is the pledge of the complete fulfilment, when the mountain of the Lord's house is again in the hands of Israel.

Denis Hanan.

Dan in the Isles of the West.

WE have already shown Dan in Greece, in Thessaly, in Colchis, and the regions around the Black Sea. We have noticed to the east of Colchis the districts of Iberia and Albania. We have seen reason to connect the Danite rovers as associated with the Medes, into whose cities the Israelites of the ten tribes were exported. Here, after their sojourn for a time, when the Massagetæ were overthrown by Cyrus, some went to the north with the Saxons of the west, others travelled south into India, and became the Saxons of the East. (*Dr. Moore*, C. P. 244.)

Before pursuing our subject westward, we must say a few words further upon these Grecian or Danite colonies. "Grecian" is a misnomer, for at the time we are speaking of, the word had not yet attached to the fatherland. We come across the name, however, in Homer. Probably it arose when the *twelve tribes* were governed by the Prytanes?* *Herodotus* (v. 71) mentions: "The Prytanes of Naucrari

* Prytaneum is a town in Attica mentioned in *Pausanias'* "Description of Greece," (Bk. I., ch. xx.). We surely have here the original of Bruttium in Italy, Bretanni, and Britain.

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who then governed Athens," to which *Beloe*, in his translation, adds this note :—

"The magistrates of Athens were composed of the Archons, the Areopagites, and the senate of five hundred. When the people of Athens consisted only of *four tribes*,* one hundred were elected by lot from each tribe; when afterwards they were divided into *ten*,* fifty were chosen from each tribe; these were the Prytanes, and they governed the city by turns. Each body of fifty, according to Solon's establishment (some centuries later), ruled for the space of thirty-five days, not all at once, but in regular divisions of their body for a certain limited time. . . . To the *ten tribes** of Clisthenes, *two** more were afterwards added; these *twelve** were divided into Δημοι, or boroughs, who anciently were called Naucrari. . . . Each Athenian borough had anciently its own little senate. Thus the Prytanes of the Naucrari were a select number, presiding in each of these senates."

Speaking of the Phocians, descendants of these Ionians of Attica, *Strabo* (IX. III. 15) says :—"a messenger arrived to inform the Prytaneis of the capture of Elateia."

It is not a little remarkable that in the first instance only *four tribes* exist amongst this people, then after a time there are *ten tribes* and finally *twelve*. This number *twelve* seems to hang to this people in Greece, in Ionia and Æolia in Asia Minor; it follows them into Etruria, and it is found also in Britain. Again, these names follow the race: Prytanes, Prytaneum, Prydain, Brittium, Bretanni, Brito, Britium, Brittia, Brittani, Bretagne (or Brittany), Britain; and are found in Greece, in Asia Minor, in South of Italy, in Thrace, in Spain, in Denmark, in North-west Europe, in France, and finally in Britain; the P and the B being interchangeable.

The Ionians and Æolians originally came from Greece, where *Herodotus* says they inhabited that part of the Peloponnesus called Achaia. The Ionians, Æolians, and Milesians were intimately related. The two former had each a confederacy of twelve cities, they erected a sacred edifice called the Panionum, to which these twelve cities resorted, and no other. The Milesians were a portion of the same people, Miletus being a city of the Ionians toward the south.

It may be perfectly true, as has been argued by *Raoul-Rochette* (tom. III., p. 83), and by Mr. Grote (Vol. III., pt. II., ch. xiii.), that the Ionian colonisation of Asia Minor, instead of being the result of a single great impulse, was the consequence of a long series of distinct and isolated efforts on the part of many different states; and yet there may be the connection which Herodotus indicates between the twelve cities of Achaia and the twelve states of Asiatic Ionians. The sacred

* The italics are ours, the ordinary type being in the quotation.

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number of the Ionians may have been twelve, and no other number may have been thought to constitute a perfect Amphictyony. In the same way the Etruscans of Italy (whether they moved northwards or southwards) formed their later confederacy of the same number of cities as their earlier (comp. *Livy*, v. 33, and *Rawlinson's* Herodotus, *note*).

The passage in Herodotus states: "It appears to me that the Ionians divided themselves into twelve states, and were unwilling to connect themselves with more, simply because in the Peloponnesus they were so circumstanced, as the Achæans are at present, by whom the Ionians were expelled." He argues also that the Dorians had the same custom.

"This temple" of the Ionians in Asia Minor "was in the territories of Priene, to which place he who presides at the sacrifices was obliged to belong, its inhabitants giving out that they came from Helice (*Herodotus*, I., pp. 46, 47, and note, Beloe's Edit.). The temple was erected on a mount called Mycale. This mount was also called *Samsun Dagh*, and Priene received the name of *Samsun*. (See *Strabo*, Bohn's Edition.) At this place a solemn sacrifice of a bull took place (see also *Homer's* Iliad, xx.). We know that the Ionians were amongst the earliest navigators, particularly the Phocæans and Milesians. The former are expressly called the discoverers of Adria, Iberia, Tuscany, and Tartessus" (Wood on Homer) quoted by *Beloe* in *Herodotus* (Note, p. 1). Phocæa was a city of Ionia" (Her. I. CLXII.)

"The Phocæans were the first to make long voyages. The Adriatic and the Tyrrhene Sea, Iberia, and Tartessus were first of all explored by them." (Her. I. CLXIII.) The Iberia of Herodotus is the Spanish Peninsula. Tartessus as a colony was founded very early.

Rawlinson thinks Tarsus, Tartessus, and Tarshish are variants of the same word. Bochart informs us that Gades and Carteia, to the south-west of Spain, were anciently called Tartessus, and thinks the former was built by the Tarshish of Scripture. Why not? Ezek. xxvii. 19. "Dan with Javan." Gen. x. 4. Tarshish of 1 Chron. vii. 10.* Phœnicians with whom we have seen the Hebrew mariners. We can then understand the name *Gad*-es, given to the city which they built, and the name *Eburo-Britium* which is further to the north. Gades was at the mouth of the Bœtis, another name which brings us back to Greece, the province from which the Ionians emanated—Bœotia.

If the Phocæans, remembering who they were, were the first to make long voyages, secular history being our guide, the ships of Solomon were apparently the first, according to sacred history. "For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish bringing gold and silver, ivory

* C. P. 163, note 164; note 167, first par.

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and apes and peacocks" (1 Kings x. 22; 2 Chron. ix. 21). May we not ask where the tin came from which must have been used in the Temple at Jerusalem? Some tell us from the north coast of Spain, others from the British Islands, others from Britain overland to Marseilles. This no doubt was later on. If this latter be the truth, may not this fact have given the name, "the navy of Tarshish," to the ships of Israel?

In *Crania Britannica*, pp. 44—58, "Historical Ethnology of Britain," the subject is well thrashed out, of an Iberian and Phœnician settlement in very early times in the south-west of Britain and Ireland. Bochart in the seventeenth century derives the word Britain from the Chaldee or Hebrew *Baratanac*, "the land of tin." *Barat* (Chaldee) and *anac* (Hebrew). Dr. Hincks finds the word *anna* in the enumeration of metals in an Assyrian inscription. But we prefer the argument used by *Mr. Joseph Ritson*, in his "Memoir of the Celts" (1827). He traces the name through Gaul into Italy, to Calabria, formerly occupied by the Bruttii, called by the Greeks *βρεττιον*, and their country *βρεττια* and *βρεττανια* (p. 41, note). But of this we hope to speak in another article.

If then these British Islands were known in the days of Solomon (and for our part we see no reason to doubt it, in the face of such passages of Scripture as we find in 2 Sam. vii. 10; and Isa. xxiv. 13—15; xxiii. 6, 10, 11, 14), we can understand why the ships of Tarshish took three years on their journey. But if, on the other hand, Tartessus in Spain was the Tarshish of Scripture, we fail to see the need for such a length of time. The procuring of tin was a matter of great importance, and probably took some time in that day.

It is not a little remarkable that "three years" is the time *Herodotus* (IV. XLII.) gives the Phœnicians, of a later date, to circumnavigate Africa, starting from the Red Sea. Keeping the sun always on their right hand (which, though he could not understand, is a fact in going round Africa only), they sailed round the continent, entering the Mediterranean by the "Straits of Hercules." Solomon's ships, no doubt, performed the same voyage from Elath in the Red Sea to South Africa (?) for gold (the present Rhodesia), and round the Cape to Tarshish, or Britain, then back through the Mediterranean to Tyre or Acre (?) Herodotus shows us how these merchant venturers used to employ their time on the passage, landing for a considerable time at several places of interest.

No one can read *Villaneuva's* "Phœnician Ireland," without seeing the connection of Hebrews with the Phœnicians. Villaneuva brings the Tuatha de Danaan or Danans into Ireland *circ.* 1200 B.C. Also the Milesians through Spain, a name derived from a Hebrew word *Span* or *Sapan*, a rabbit (*Villaneuva*).

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Before tracing these people from Greece into Italy, we wish to refer our readers to *Archdeacon Williams'* Essays, and corroborations thereupon from others, with which we must close this article. In the first part of an essay, entitled

"CONNECTION BETWEEN HELLAS AND BRITAIN,"

he speaks of the Phoceans—one of the Ionian States—forcing their way in war-galleys to Tartessus and Southern Spain. *Hecatæus of Miletus*, a man of great learning, wrote many works in the earlier part of the sixth century B.C., and the inference is that this *Hecatæus* must have gathered his information from the Phoceans.

Then follows the famous quotation from one of Hecatæus' works, quoted by *Diodorus Siculus*, who flourished a short time after our Saviour's birth. It is in the second book of his mythological work:—

"Now, Hecatæus and some other authors of ancient mythology say, that in the regions over against 'Celtica,' there is in the ocean an island, not smaller than Sicily; that this island is situated below the constellation of the Bears, and that it is inhabited by men called Hyperboreans, because they are placed beyond the blast of Boreas. They add, that the land, being fertile and producing everything necessary, and enjoying a fine temperature, bears two crops in the year. Now, they mythologically state that Latona was born there, and that, on that account, Apollo is honoured by them above all other gods; that among them there are some men priests, as it were, of Apollo, and that consequently he is daily and continuously hymned by them with lyric songs, and exceedingly honoured; that there is also in the island both a consecrated precinct of great magnificence, and a temple of corresponding beauty, adorned with numerous dedicated gifts, and in shape spherical; that there is also a city sacred to the god, and that the majority of its inhabitants are harpers, and that these, continuously harping in the temple, sing lyrically hymns to the god, and greatly magnify his deeds. They also state that the Hyperboreans have a peculiar dialect, and are very kindly disposed to the Hellenes, and especially to the Athenians and Delians, and that they have inherited their friendly feeling from ancient times. They also say that some of the Hellenes have passed over to the Hyperboreans, and have left there precious dedicated gifts, bearing Hellenic inscriptions; that in the same manner Abaris, in a former age, had passed into Hellas, and renewed with the Delians the bond of friendship and consanguinity."

"They also say that a family called Boreada, descendants of Boreas, are the kings of this city and superintendents of the temple, and regularly succeed each other by birthright."

If, then, the Phoceans described all this to Hecatæus, remem-

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bering that they traded with the south part of Spain, what better description of Britain could they have given?

Reference is made to these Hyperboreans beyond the pillars of Hercules, and to the extreme north, in *Pindar* (Olym. III., and Pythian, Ode. X.), in which last it is Danae's sons, with Athene, who visit these Hyperborean islanders.

We have before called attention to the fact of a peculiar system of worship attaching to these same people right through in what was called a Panionum. Here in Britain the worship is attributed "as it were to Apollo"; but it seems to be to one God that is so honoured; and the mystical number twelve we also found attaches to all. This is the case even in Britain.

In the "*Religions of Britain*," *Charles Hulbert* (1825) gives a description of the temples in Britain. "In the article of magnitude and number of stones, there is a great variety; some circles being only twelve feet in diameter, and formed only of twelve stones." . . . "The dress of the Druids was white, and that of the Druid in his habit of ceremonial judgment was very grand. On his head he wore a golden tiara, and his neck was encircled by a breast-plate of judgment."

"The premier Bard stood in the centre, by the side of a large stone. This circle was denominated Cylch Gwyngrair, or the Circle of Federation; and the middle stone, Mena Llog, or the Stone of the Covenant."

"Upon the stone altars before which these priests officiated, occasionally blazed a large fire, the sacred emblem of that true God who once manifested His presence by a bush, and a pillar of fire; whose tremendous voice once issued out of the midst of the fire; who prescribed a perpetual fire to be kept on the altar of burnt offerings in Jerusalem."

"Quintius, the brother of Marcus Tullius Cicero, the celebrated consul, senator, orator, and philosopher of Rome, accompanied Julius Cæsar in a military capacity in his first and second expedition into Britain; and having resided some time in the island, and occasionally intermixed with the natives, he was far more competent than the latter, whose abode was very short, and departure precipitate, to obtain a more accurate knowledge of the customs, manners, sentiments, and opinions, by which the inhabitants were then distinguished. Cæsar's report, defective as it is, and in some respects ridiculous, was grounded upon hearsay evidence alone. Quintius, in the confidential despatches he transmitted to his brother, . . . describes with great minuteness the celebration of a religious ceremony of which he was an eye witness. This document, as curious as it is authentic, . . . hath been translated into English thus":—

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FROM QUINTIUS TO M. T. CICERO.

"The temples of the Britons are raised and constructed in a circular form, with obelisks of stone, over which are imposts, all of huge dimensions, untouched by the chisel, a peace-offering to Geranius, or Apollo, the Sun. The huge stones, of which they are composed, lay scattered by the hand of nature on the plain. These, with myriads of labourers, the High Priest caused to be rolled up on the inclined planes of solid earth, which had been formed by the excavation of trenches, until they had attained a height equal to their own altitude; these pits being dug, they were launched from the terrace, and sunk so as to stand perpendicularly, at due and equal distances in the circle, and over these were placed others horizontally. After having completed one circle, they formed another, which is concentric, at some distance, and towards the extremity of the area of the inner circle they placed a huge stone for the performance of religious rites.

"When the sun enters into Cancer is the great festival of the God; and on all high mountains and eminences of the country they light fires at the approach of that day, and make their wives, their children, and their cattle to pass through the fire, or to present themselves before the fire, in honour of the deity. Deep and profound is the silence of the multitude during this ceremony, until the appearance of the Sun above the horizon, when, with loud and continued exclamations and songs of joy, they hail the utmost exaltation of that luminary, as the supreme triumph of the symbol of the God of their adoration.

"The charge of staining their consecrated places with human blood, and of offering upon the Altar of 'Cor-Gawr,' or Stonehenge, human victims, hath no real foundation in fact;—an accusation as wicked as it was unjust.

"So near is the resemblance between the Druidical Religion of Britain and the Patriarchal Religion of the Hebrews, that we hesitate not to pronounce their origin the same." . . . . "Next to the Jewish, in purity, we consider the ancient Religion of Britain."

We have especially drawn attention to these collateral evidences, bearing upon the religion of our ancestors, because we think they together add great force to the prophecy of Isaiah xxiv., that when destruction came upon Palestine, we must not suppose that God left Himself without a witness, for—"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vinetage is done; they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea [or WEST]; wherefore glorify the Lord in the fires [or by the URIM] the name of the Lord God of Israel in the Isles of the sea [or WEST]. From the uttermost parts of the earth have we heard songs, even glory to the righteous."

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Let any candid enquirer ask himself where this occurred but in the British islands, and if independent testimony concentrates so as to give us such a people singing and worshipping God in these islands at that time, are we to refuse this evidence? Who can say how pure this worship was, or was not? The heathen narrators would not distinguish. But we find only one God and no image here. Symbols are used, the Sun and fire. What else could we look for in a degenerate people? Bad may be the best to our Christian senses, but it was accepted of God, and what can we say? Or shall we decide Isaiah to have been an enthusiast, and all these authors, Pindar, Hesiod, Homer, Pherenicus the Heracliote, Hecatœus of Miletus, Hecatœus of Abdera, Herodotus, Quintius Cicero, and a host of others, inventors, fabricators, and dreamers? There can be no smoke without some little fire. We prefer to establish the Word of God, not to fritter away its precious revelations by spiritualization, at any rate when a literal interpretation is so ready to hand.

THE LAST EVIDENCES TO THIS POINT.

There is an ancient stone at Newton, in Wigtonshire, North Britain, which bears an inscription, supposed by Dr. Moore to be ancient Hebrew.

The literal translation, line by line, reads thus:—

In the tomb
With the dead (*is*) Aittie—
The light of the darkness of a perverted people.
Who shall be consecrated pure priest
To God? Like the vessel
Of prayer my glory covered me.

The Newton Stone, "Ancient Pillar Stones of Scotland." *Moore.*

Crania Britannica, p. 80, ch. v.

"The Gold Torc has scarcely ever been found in Britain with sepulchral remains; it was, perhaps, too valuable to be deposited with the dead. It has, however, been frequently found under other circumstances associated with bronze weapons and other objects clearly of the British period. Armlets and other ornaments of gold, almost equally costly with the torc, have not unfrequently been found in barrows. Some of these seem altogether to correspond with the golden pectorals or breast-plates said by Diodorus to have been worn by the Gauls. Plates of gold have been found of an oblong, lozenge, or circular shape, often curiously ornamented, and perforated at the edges, which are turned back and wrapped over a thin piece of wood. One of large dimensions discovered on the breast of a skeleton, in a barrow near Stonehenge, bears much general resemblance to what

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must have been the form of the breast-plate of the Jewish High-Priest.* May we conjecture these ornaments to have belonged to, and been distinctive of, the Druids?"

We here leave our reader to decide for himself whether these are mere conjectures, unsupported by evidence? And if not, let us do our best to unravel still further these Divine mysteries, enveloping God's ancient people, Israel.

L. G. A. Roberts.

Lillington Rectory, Sherborne.

* This is a nearly square, lozenge-shaped plate, measuring seven by six inches. It is ornamented with indented lines, forming a series of lozenges one within the other, the central lozenge being divided into nine equal spaces of the same form, whilst the interval between the two outer is filled with zig-zag lines. There is a perforation in the two corners of the plate, by means of which it might have been attached to the dress, or suspended from the shoulders. With this were several other gold ornaments, also a dagger and spear-head, both of large size, a javelin head, and a fine celt, all of bronze; likewise a curiously shaped polished stone perforated, with a wooden handle, and resembling a mallet. Had this been a sacrificial instrument; and was this barrow the burial-place of a chief Druid of Stonehenge? (*Hoare*, "Ancient Wilts," Vol. I., p. 202). Another was found in a barrow at Upton Lovell. (*Ibid.*, Vol. I., p. 98; see also Vol. I., p. 44, plates 2, 10, 26, 27). Another oblong plate of gold (similar to above) was found in a tumulus at Cressingham, in Norfolk. (*Norfolk Archæology*, Vol. III., p. 1). Also two in Ireland.

DAN AND HIS FELLOW HEBREWS IN GREECE.

THE writer of the interesting article bearing the above title in the December, 1902, number of THE COVENANT PEOPLE, attributes the diminished population of the tribes of Simeon, Ephraim, Naphtali, and Gad, in the census of Num. xxvi., as compared with that of Num. i., to the fact that many out of these four tribes accompanied the Danites as pioneer settlers in Greece. This may very likely have been the case, and may account for the diminutions in number of the tribes of Ephraim, Naphtali, and Gad, ranging, as they do, from 5000 to 8000; but I venture to think that some additional reason must be sought for the extraordinary shrinkage of the tribe of *Simeon*; viz., from 59,300 to 22,300, or almost two-thirds of the whole body.

In Num. xxv., we read of the sin of the Israelites in partaking of the worship of Baal Peor, as a punishment for which God sent a plague upon them, in which 24,000 died. We are not told that any one tribe was more guilty than the rest in this matter of Baal Peor; but we *are* told that the name of a certain Israelite, who was slain on that occasion by Phineas, was Zimri, the son of Salve, a prince of the chief house among the *Simeonites*. Shortly after this, the census of Num. xxvi. is taken, when the tribe of Simeon is found to be reduced from 59,300 to 22,300! May it not be that, in the recent plague, the tribe to which Zimri belonged was the tribe upon which the chief fury of the scourge fell, as having been that which had contained the chief transgressors in the idolatry? Moreover, it is singular that, when Moses pronounces his parting blessing upon the tribes (Deut. xxxiii.), the tribe of Simeon alone is passed over in silence. (See Blunt's *Scriptural Coincidences*, Part I., s. 25.)

Christopher Smyth.

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The Giving of the Kingdom.

(*Continued from page* 254.)

THE life and labours of Patrick, the Apostle of Ireland, form one of the most instructive and important narratives in the whole range of Christian biography or history. We have here no imposing and pretentious volume, filled with details of the strifes and rivalries of contending ecclesiastics, arrogating to themselves lordship over the Churches, or the wranglings of mutually destructive heresies, equally opposed to each other and to the truth. In such accounts we look in vain for the history of the Church of Christ. If we would trace the course of living Christianity, from the fourth century onward, we must turn our backs upon "Church History" altogether—the history of heresies and schisms, of Councils and Popes, of the unscriptural pretensions of worldly scheming ecclesiastics, and the equally unscriptural rites of a baptized Paganism—and betake ourselves to a Church practically unknown to history, but containing within itself the seed which was in time, and in no very long time, to spread itself with fertilising power over the so-called Christian lands of Europe, and into many still pagan, but more hopeful, lands beside.

The narrative of Patrick's life is of the scantiest; it consists largely of Patrick's own brief writings; for the extant "Lives," not excepting the very earliest, are to a large extent untrustworthy, and to some extent evidently fabulous. But scanty though the materials are, they are sufficient to afford us a picture in outline of one of the most devoted and unselfish servants of God of whom any record exists. Instead of a proud ecclesiastic going forth in the pomp and prestige of a legate from papal Rome, we see a humble but courageous believer, filled with ardent love to God and to perishing sinners, leaving home and kindred, sacrificing rank and worldly prospects, and braving the reproaches and opposition of undiscerning Christians and elders of the church, in order that he might obey the call of God—the only call he ever had—to devote life and possessions to the salvation of that country in which he had spent six years of bitter slavery and suffering. This is a life worthy of our study and imitation—a life which could not but be fruitful in lasting results; which *was* fruitful, both immediately in the heart-conversion or salvation of thousands upon thousands of the inhabitants of Ireland, and secondarily, long after Patrick's death, in the raising up of a vast army of teachers and preachers, pure and holy in their lives as Patrick himself, and animated by the same unselfish ardour for the salvation of others.

For we cannot doubt that to Patrick's labours, and prayers, and

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tears, and the influence of his holy devoted life, must chiefly, under God, be ascribed that astonishing outburst of evangelical fervour in Ireland, which, from A.D. 500 onward, not only covered that land with seminaries of sacred and secular learning, but sent forth her alumni by hundreds and thousands into nearly every country of Europe, equipped with sanctified learning, to become apostles and teachers to those nations. Save in the case of the Apostles of our Lord themselves, history cannot show any like results to these, flowing initially from the life of one humble believer, unknown, we may say, to the world in his own day, unknown to that which called itself the Catholic Church, whose historians ignored him. (Even Bede, the Northumbrian, good man though he was, never mentions the man to the fruits of whose labours he very probably owed his own conversion).

It is quite certain, and in due time the truth will be made unanswerably clear, that, from the fifth century (if not earlier) till the present day, the main fountain of evangelical truth in the world has had its rise within the British Isles, and from among the so-called Celtic peoples firstly and chiefly (later and in a minor degree from among the Anglo-Saxons, but never in so pure a form, nor ever without depending mainly on the Celtic impulse and inspiration, as is the case to-day). The truth of this statement, so far as regards Europe, in the sixth, seventh, and eighth centuries, has been fully acknowledged and shown forth by the eminent German historian, Professor J. H. A. Ebrard, of Erlangen University; and further study will confirm his conclusions, and extend their range, we are persuaded, over all the Christian ages. It is not too much to say that hitherto Christian history has been too often written, either directly in the interests of Papal Rome, or with a blind, if unwilling, deference to her preposterous claims to be crowned the Head of Christendom, the custodian and authoritative promulgator of Christian doctrine, and the general enlightener of the world, even in secular knowledge. It is surely time that Christians, and first and foremost British and American Christians, were awaking out of their sleep, and looking at history for themselves, and not through the eyes of biased historians, or of *smart* essayists and critics, who seem to be most in their element when vilifying the men who have saved the world from the crushing tyranny of Rome, or flattering the arch-priests of that desolating power. What is all the boasted education of the day worth if it does not teach a man to think for himself, and discriminate between truth and specious falsehood?

We believe, then, that Patrick was a leading instrument in God's hands in the *second* evangelisation of these favoured isles, which had received their first illumination in the days of the Apostles, and from Apostles themselves and some of the first disciples of our Lord. The leading facts of his life are:—That he was born near Dumbarton, on

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the north side of the estuary of the Clyde, in A.D. 372 or 373 (Dr. Cathcart thinks about A.D. 360; but Tighernach gives a much earlier date—A.D. 341; see Fragments translated by Prof. Whitley Stokes in *Revue Celtique*, 1896). That his father was a Roman citizen and decurio. (Patrick sold the nobility to which he was born, in order that he might use the proceeds for the benefit of captives in Ireland; and this must have occurred previous to 410, when the Romans withdrew from Britain.) That his father was a deacon, and his grandfather a presbyter in the local Christian Church. Therefore an organised Christian Church existed north of the Clyde before A.D. 350 (half a century before Ninian settled at Candida Casa), and probably nearly two centuries earlier. That he was captured about A.D. 388, when hardly sixteen years old, and carried with many *thousands** of others to Ireland, where they were sold as slaves. That he was bought by Milchu, King of North Dalaradia (in Antrim), and made to herd cattle, in hunger and nakedness, for six years. That, in his distress, by the operation of the Holy Spirit, God became known to him as his Saviour through Christ. That, by, revelation, he made his escape to to the West of Ireland, and thence by ship (to Gaul?), and returned home to Britain. That the Spirit called him to preach in Ireland, and that after long hesitation, and the opposition of both friends and enemies, he left home and parents, and betook himself with certain companions to Ireland, when about thirty-two years of age (A.D. 405).† That he had consequently been at least twenty-six years labouring in Ireland *before* Palladius was sent thither by Pope Cœlestius. That consequently Patrick had no Roman commission, and indeed never saw Rome, but remained in Ireland all the rest of his life. That by his personal labours thousands of Irish were converted, and the power

* It is absurd to speak of this foray as a piratical raid. Evidently it was a carefully organised invasion on a very large scale; it was made in 388, and was doubtless directed by the monarch Niall of the Nine Hostages, if not under his personal command. "Many thousands" of captives would require many hundreds of large boats to transport them to Ireland, and only a part of the fleet would be used for this purpose. In coming from Ireland so numerous a flotilla would necessarily become scattered, to collect on arrival at an appointed rendezvous—perhaps in the Kyles of Bute or Lamlash Bay (Brodick)—where they could lie concealed almost within striking distance of their quarry. The descent on Banavon would be made in the darkness of night, otherwise the Roman look-outs on Dumbarton Rock would have given the alarm in good time to collect a strong force to repel it. Apparently the captives had no warning of an enemy's approach, and could make no resistance. Again, the foray was most likely made at the opening of spring (according to custom), and was only part of a general attack at different points on the coast of Britain, concerted along with an invasion of Scots and Picts from the north. Such forays by Irish kings had been of frequent occurrence for three centuries previously, and, coming from the north of Ireland, the Clyde estuary seems to have been the favourite, as it was the natural and most promising, point of attack.

† Patrick, in his Confession, plainly states that he had lived among his converts in Ireland *from his youth;* and, in another place, that he would gladly have visited the saints in Gaul, but dared not disobey Christ, who commanded him to come and be with them (the Irish) for the rest of his life. Those who are anxious to give him a Roman commission make him go to Ireland in 432, when *sixty* years of age!

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and prestige of Druidism completely broken—though it lingered in existence for a time. That he suffered many dangers, persecutions, and privations, but lived to see the triumph of the Gospel over great part of Ireland, and himself enshrined in the hearts of his converts. That his Confession and Letter to Coroticus (a British prince) are genuine writings from his own hand, and are not only the oldest native writings we possess, but amongst the most instructive and touching. That while they are full of Scripture language and doctrine, they contain not a hint of the existence of the Church or Popes of Rome, nor of any one of the distinctive and destructive doctrines of that apostasy, but are as evangelically Protestant as are those of Wycliffe or Knox.* That there is no hint in any of his writings that he exercised, or believed in, any *priestly* functions, or that a bishop, with him, was anything more than the pastor of a flock. That with him conversion was being born of God and to God, and was not effected or affected by any rite. That the conversion of Ireland owed nothing to the Pope, save an attempt (unsuccessful) to appropriate and destroy the labours of her real evangelisers. That Patrick laboured at least sixty years in Ireland, and died and was buried there (at Downpatrick). That his real name, Succat, is Gaelic, as is also the name of the village, Banavon or Bunavon, near which he was captured. And, finally, that he was one of the greatest, most devoted, and most successful missionaries of any age; and that the influence of his work can be traced onward through successive centuries even down to the Reformation. This will appear more clearly from some extracts which we hope to give from Dr. Wylie's book already referred to, dealing with the Celtic evangelisation of Western Europe. With Patrick, the planting of the Gospel in Britain (the Giving of the Kingdom) may be said to have been completed, so far as the major or "Celtic" portion of Israel is concerned.

James Simpson.

* A Protestant is one who *witnesses forth the truth*; not one who *merely* opposes Romish or other error. A perusal of Patrick's writings will abundantly prove his title to the name (*pace* Rev. Geo. T. Stokes, D.D., and others). He was free from Romish error of his day, and held all the doctrines of evangelical Protestantism. He never appealed to or referred to any authority in spiritual matters, but to Holy Scripture.

MR. CHAMBERLAIN IN AFRICA.—"Moses in Egypt," says *The Outlook*, has impressed the imagination and the memory of mankind, but in the future development of the British Empire "Chamberlain in Africa" should count for something. Whatever his epitaph, he will be remembered as the British statesman who drew Ariel's girdle round the world indubitably closer. Some of his utterances are prophetic: thus he declared that what he had seen of East Africa convinced him that the British were the dominant colonising race, "destined by fate to make to blossom the waste places of the earth."

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The Disputed Origin of the English-Speaking Nations.

(*Continued from page* 257.)

IN 1861, a book was published, entitled *The Lost Tribes, the Saxons of the East and West, with new Views of Buddhism, and Translations of Rock Records in India.* The author, Dr. George Moore, proves beyond doubt the migration eastwards into the interior of Asia of a body of Israelites, which not only left its mark on the history of Asia for many centuries, but has permanently influenced the religious thought of millions throughout that continent. It has always been a mystery to many minds why a little island in the Atlantic should have the control of so many millions of heathen. But all this mystery vanishes if it can be shown that it was to Abraham's descendants that this heritage should be given. And if (as I hope to show) we are God's heritage, then the statement in Psalm ii., "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," falls into its proper place and position, and we should expect to find the mighty nation or nations which were to come from Abraham accompanied by a vast heathen empire. Although the *main* body of the Israelites were foreordained to be the pioneers of civilisation and custodians of the new covenant in Christ, a small section of them had a very different *rôle*. The prophet Amos says of this latter class, "They shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." In the history of India we hear of the Sakai (Saxons), as we do in the history of our own land. Now the religion of these Sakai, the Sakhs of India, history proves to be Buddhism. And the rock inscriptions left in India and Turkestan by the early founders of Buddhism prove to be Hebrew. The Hebrew root, Buddh, means "alone." Budii means the "separated people," and occurs as a tribal name both in ancient Media, and in connection with the Scüths in Europe. "They shall seek for the word of the Lord and shall not find it;" such was the decree of Jehovah, and it is conspicuously fulfilled in the Buddhist religion. The rock inscriptions of early Buddhism are one great wail of desolation, of ruin ever present, and all hope gone. The founder of Buddhism was a prince of the Sakan or Scüthic race, himself bearing the name of Sakya. The religion which he left, as the result of forty years' labour, was very different to the Buddhism of to-day. He established a system second only to the Christian system, the history of which it much resembles. The doctrine he preached was truly wonderful. It was none other than the promise first delivered to the

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mother of the human race—of the seed of the woman who should come in the fulness of time to crush the serpent's head. He foretold the future coming of the Lord of the world, who, destroying the serpent, should bring peace, and who should spring from the Sakyan race. "In Isaac shall thy seed be called." It is very interesting to trace, as Dr. Moore does, the survival of these Sakai (Saxons), through the dark ages, to the ruling Afghans of the present day. Their sovereigns had, as early as the tenth century, been from time immemorial *Hebrews*. But, apart from this historical link, there is ample evidence as to the Hebrew origin of certain sections of the present occupants of Central Asia on either side of the Hindu-Kush. They personally resemble the Hebrew family. The Afghan Pathans have always called themselves Beni-Israel, still all the while expressing the strongest contempt for the Jews! Their tribal names are such as Joseph, Isaac, &c. The same with places and persons; Hebrew names abound. Their language, known as Pushtu, is said to contain more Hebrew roots than any other. It is not only in districts outside our Indian Empire that these Beni-Israel are found. They occur in different parts of Hindustan itself. They can even be traced in further India, on the borders of Burmah and Siam. Israel in Britain, and Israel in India, separated by many centuries, but now, in these latter times, brought by the guiding hand of Jehovah in close connection once more. What a sequel! Is it not wonderful? Dr. Moore, though so certain in tracing Israel in India, was not so sure as to Israel in Britain, though he was within almost a hair's breadth of doing so, but seemed to be kept back from seeing it. That his mind often dwelt on it is perfectly clear from the words I now quote:—

"The influence of the Saxons, who in olden time took possession of a great part of India, was certainly no less marked than that of the Saxons who emigrated westward. So that, if it can be shown that the Saxons had any connections with the descendants of Isaac, or were in their origin of the same race, then it follows that we ought to find indications of their dominance, through their opinions, in the East as well as in the West, but more especially in India. And if we Englishmen are only a branch of the same stock that at an early period revolutionised India, and still maintain the influence of their religious ideas throughout the East, how wonderful and interesting is the providential position of England at present in respect to our Eastern Dominion. If we could but clearly demonstrate our unbroken descent as Englishmen from the House of Isaac . . . could we but find the broken link in the chain. . . . But the link is broken, the connection between the Sakai and the House of Israel has not been found."

These words were written forty years ago. It has been my privilege to-night to demonstrate that that link has now been found; and if you will bear with me a little longer, I will endeavour to show the historical evolution of this miracle of the ages.

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We have seen that our ancestors came from the regions near the Black Sea. I have traced the captive Israelites to that region where they were under their nomadic title of Scythians. If I can show that St. Paul confirmed the account given by Herodotus and Epiphanius as to the status of these people among the surrounding nations, conviction as to their identity with Israel will be vastly strengthened. That I venture to think can be done. The evidence of the Apostle, inferentially, certainly bears witness to the Hebrew extraction of the Scüths.

That these Scythians had attained a high state of refinement is no fiction. I think we are apt to very much over-rate the ancient Greeks and Romans; indeed, to be exact, we should place the Scüthians first. Rev. Isaac Taylor, in his *Origin of the Aryans*, says the primitive civilisation of the Italians and Hellenes was not so high as that of the Scythians; he goes on to say that it is evident, even so late as the Homeric poems, that the Greek princes lived in dirt and squalor. Muck-heaps were in the palace of Priam, and in the doorway of the palace of Ulysses. In the hall of the latter, hides and feet of oxen, and the offal of beasts recently slaughtered for the feast, lay upon the floor.

Now, what does St. Paul say of the Scüths? (Col. iii. 11). You will notice in this passage he is arguing that in Christ earthly distinctions are of no avail. From a human standpoint, men may be as wide as the poles asunder, but in Christ, there can be neither Greek or Jew, Barbarian, Scythian, bondman, freeman. The point obviously is one of comparison. We can understand that the individuality of the Greek or Jew, as also of the bondman and freeman, is lost in the new man endowed by Christ. But in what manner is the Scythian distinct from the barbarian, for the Persians called all barbarians, or wandering peoples, by the former name? The explanation seems to be this: Paul was undoubtedly referring to opposite types of peoples—first, there is the Jew and Greek—civilised Gentile, civilised seed of Abraham; next, nomadic Gentile, nomadic seed of Abraham—for, although these nomads were tent-dwellers, both alike, yet one section of them (the Scüths proper, or Israelites) were as far removed from the other class (the nomadic or barbaric Gentiles) as the bondman from the freeman. So that, in this very striking comparison, St. Paul gives us (in the light of my earlier remarks as to their status) a momentary glimpse of our Scuthic ancestors, Israel's tribes of the dispersion.

I want you to bear in mind at this point, that the Scüths proper, those distinguished by Herodotus as "very learned," and by Strabo as a "righteous race," were composed of eight tribes. Professor Rawlinson confirms this number. Now, Dan and Simeon having escaped by sea, eight tribes of Israel had been originally carried

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captive, and eight tribes of Saxons, or Scüths, entered Britain. I have not the time to detail the various migrations of these roving people from their home in Scythia, which they retained "till the latter time," described by Esdras, excepting to remark that the most important movement was that of Odin or Woden. One of the earliest traditions of the Saxons, accepted not only by their own chroniclers, but by several modern historians, makes Odin a Scüthic leader of an enormous multitude of Scüths, from the banks of the Dnieper, into western Germany, from whence in due time they arrived in these islands.

I have now occasion to refer to one of those defects which one finds so often now in our earlier histories of England. I am told the Americans take great exception to such inaccurate histories as those of Hume and others of his class. They say, they want facts, not fiction. These words were repeated to me in a large publishing house in London only a few weeks ago. It is in connection with the arrival of these Saxon tribes into Britain that one phase of inaccuracy is so marked. I refer to what is commonly, but erroneously, known as the Heptarchy. It is true that seven kingdoms *did* exist, but that is only part of the truth. Several authorities speak of the Octarchy, or collection of eight kingdoms. Sharon Turner, the Saxon historian, says:—

"Eight Anglo-Saxon governments were established in the island. This state of Britain has been improperly described as the Saxon heptarchy. When all the kingdoms were settled, they formed an octarchy. . . . As the Anglo-Saxons warred with each other, sometimes one state was for a time absorbed by another; sometimes, after an interval, it emerged again. If that term ought to be used, which expresses the complete establishment of the Anglo-Saxons, it should be octarchy; if not, then the denomination must vary as the tide of conquest fluctuated. . . . Octarchy is the appellation that best suits the historical truth! This fact is the natural sequel of the eight tribes of Scüthia and the eight exiled tribes of Israel."

The theory or fact of our Hebraic descent is not only reasonable in itself, but is literally the key-note of a right and sensible understanding of the Scriptures. Without its aid, we are driven at times to ignoble shifts to explain dubious and obscure passages; and in many instances are forced to adapt the prophetic word in such a way as to court the smile of the sceptic and the sneer of the infidel. *With* its aid, how different is the result! for by it we are enabled to understand *why* it is that the early churches of Asia have ceased to exist, for the reason that the people to whom first the word of life was sent had left that region and moved forward to their appointed home in the isles of the West, where that word followed, and abides with them, as it was foreordained to do. It also clears up that much vexed question

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of election, which in these days has no personal application whatever, for we may *all* drink of the water of life freely! It supples the reason why, alone among all the tribes of Israel, Dan was *not* sealed with the 144,000. It gives a fuller and more comprehensive meaning to that extraordinary vision of Daniel of the stone kingdom; for that typical stone, of which Christ and His nation are the anti-types, *is with us to this day;* for, as stated by the patriarch Jacob, Ephraim's house was to be the *custodian* of that stone until Shiloh came; and, indeed, the theory in countless ways harmonizes the Word, so that "he who runs may read." If any of my hearers would know the truth of this great question—the mere asking of which comes like a new revelation in an age when men say, "Where is the promise of His coming; for, since the fathers fell asleep, all things continue as they were from the beginning?"—I would recommend that you be not ashamed to do as the Bereans did when Paul told them of the Messiah's coming. They searched the Scriptures daily to see *if these things were so.* Do you then the same with your eyes open, and with your mind freed from the fetters of traditional comments and annotations, and I doubt not you will shortly realise the satisfying glories attaching to this great Apocalypse of the "Israel of God" in Britain.

F. G. Heath.

A Reply to some Objections against our Identity.

(*Continued from page* 249.)

WE will now consider the third reason given by our opponent in the *Morning Star* against accepting the truth of our Identity. We will give his own words, lest he should complain of being treated unfairly. This is indeed more than the *Morning Star* would do for us! However, we will apply Christ's principle, and return good for evil. This is what he says:—"The Anglo-Saxons are immensely rich, and are enjoying great political power and prosperity far away from the land which God gave to Abraham and his seed. But God spoke by Moses that Israel, His people, while in captivity in the land of their enemies, should have 'faintness,' 'no power to stand before their enemies,' 'pine away in their iniquity' in their 'enemies' lands' (Lev. xxvi. 33—39). They should be 'cursed,' an 'astonishment, a proverb, and a byword amongst all nations,' 'FEW in number'; and among these nations they should find 'no ease,' &c. (Deut. xxviii. 15—67).

If we were not discussing such a serious subject, we could really be amused at the impertinent way our antagonist uses Scripture to serve his own purpose and to prove his own contentions. He only

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quotes as much as he wants, and although, two verses following in the same chapter, we find an entirely changed attitude of Jehovah to His people, he quietly ignores it as if it did not belong to the same subject. This kind of procedure is due either to a total ignorance and inability to understand Scripture, or a downright unfairness—we forbear to use a stronger word.

Firstly, the whole chapter (Lev. xxvi.) is based upon the Mosaic covenant, the key-note of which is so forcibly expressed in Deut. xi. 13, 14, 15: "It shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season. . . . Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and *then* the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, . . . and lest ye perish quickly from off the good land which the Lord giveth you." The same promise of blessing and curse, on conditions of obedience and disobedience, we find in our chapter. In verse 3, we read: "If ye walk in my statutes and keep my commandments, and do them; then I will give you rain in due season," &c. The condition of the blessings rested upon the keeping of the commandments of God; but the consequences of neglecting God's commandments were as inevitable as the blessings; for it is written in verse 14: "But if ye will not hearken unto me, and will not do all these commandments, . . . I will also do this unto you . . ." Then comes the punishment. These were promises to all the people in case they were obedient, and must be understood with a special reference to their national covenant on Mount Sinai. As long as they would maintain a national regard to the sanctuary of God and its worship, the Sabbaths, and the rest of the commandments, and would not turn to idols, Jehovah promised to reserve for them different temporal mercies and religious advantages, and ensure their national prosperity. Moreover, this covenant chiefly concerned itself with the land of promise—Palestine, and did not prevent God blessing His people under other conditions.

Secondly, our opponent forgets that, although the curse follows disobedience, God turns His mercy again to His people if they return. If he had only read a little further, and not stopped at verse 39, he would have prevented his mistake; for in verse 40, we read: "If they shall confess their iniquity, and the iniquity of their fathers, . . . then will I remember my covenant," &c. Notice, God is always more ready to bless than to punish. And if the people repent, two distinct blessings are promised: firstly, His covenant, and secondly, the land. "Then will I remember my covenant with Jacob, and also my covenant

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with Isaac, and also my covenant with Abraham will I remember: and I will remember the land" (verse 42). For, let it be well considered, "the covenant which was confirmed before of God in Christ," with Abraham and his seed, "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. iii. 17). The covenant of Moses was a *conditional* covenant, and depended entirely upon the people keeping the condition attached to it; but the "covenant of their ancestors" was an *unconditional* covenant, and it rested entirely on Jehovah's promise. And even if the Mosaic covenant would hold out no hope, there was still the Abrahamic covenant, which was an everlasting covenant, and which the law of Moses could not disannul. In the Mosaic covenant the blessing was joined to the obedience of the people; but the promises of Abraham's covenant were secure in Jehovah's faithfulness and mercy, and His everlasting union with Abraham and his seed; for He would turn the hearts of His people unto Himself, and would cause them to enter into their inheritance.

Thus, as it is not said that the Lord would remember His covenant ratified with Israel at Mount Sinai, but the covenant made with their progenitors, the patriarchs Abraham, Isaac, and Jacob, long before the Sinai covenant, the restoration of Israel must be—according to the promises in this chapter—in fulfilment of the Abrahamic covenant. When all the people—Israel and Judah—have repented of their iniquity and turned unto the Lord their God, Jehovah will again restore to them their own land.

We have shown in our previous articles that the descendants of the patriarchs, or the sons of Jacob, were divided into two great parts—the House of Israel and the House of Judah. We have also shown that separately they have been carried into captivity, first Israel, then Judah; and that the House of Judah returned to its own land till the coming of the Messiah, while the House of Israel, or the ten tribes, never returned to their own land, as a collective body. Therefore, if they separately repent of their iniquity, God will remember his covenant to them. The House of Israel has repented, and God has re-installed them into their covenant or birthright blessing, while the House of Judah still refuses to turn unto Him, and continues to be an astonishment, a proverb, and a by-word among all nations." It is when they have both repented that they will enter into the everlasting possession of the land.

If Abraham's covenant only carries blessings which are closely connected with the land, and gives no promise of possession to the people outside the land, then our antagonist is correct in saying "that the Anglo-Saxons are immensely rich, and are enjoying great political power and prosperity *far away from the land* which God gave to Abra-

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ham and his seed." But he is not right, for God, through Abraham, promised to his seed, the House of Israel, greatness, wealth, political power, and prosperity, *far away from the land* which is the property of both houses, Israel and Judah, and which will be occupied by them for an everlasting possession when Judah will have also acknowledged the Lord Jesus Christ, who came to "confirm the promises made unto the fathers."

The blessings of Abraham's covenant could not be enjoyed by his seed before the coming of Christ, who came to confirm them; and as since Christ's time the land of Palestine is unoccupied, and the promises were to be fulfilled in the Christian Dispensation, the House of Israel, which has returned to Jehovah through Christ, must be in possession of them outside Palestine. Moreover, it was promised that they should occupy the "Isles of the West," "Isles of the Sea," which were to be to them a place of their own, that they may "dwell in a place of their own." They were to become a "great and mighty nation," "a nation and company of nations," "possess the gates of their enemies," be the "chief of nations," they were to be immensely rich and possess the "ships of Tarshish," and finally, "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north" (outside Palestine), "to the land that I have given for an inheritance unto your fathers." (Cf. Gen. xii. 2; xviii. 18; xxii. 17; xxxv. 11; Jer. xxxi. 7; 2 Sam. vii. 10; Isa. xi. 11; Deut. xv. 6; Isa. lx. 9; Jer. iii. 18).

The other reference, to Deut. xxviii. 15—67, which the opponent gives to discredit the Identity, is explained by the same argument which we have used for Lev. xxvi. Again, we read in this chapter, in ver. 15: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God . . . that all these curses shall come upon thee, and overtake thee." There was a time when the House of Israel had ceased to be God's people, and He was not their God, and when they were called "Lo-Ammi." But Israel has returned unto the Lord, and He healed their backslidings and loved them freely. Judah, alas! is still "destroyed for lack of knowledge;" and, walking in darkness and unbelief, they continue to be "an astonishment, a proverb, and a by-word among all nations."

In the same way the expression "Few in number" is to be understood; "and ye shall be left few in number, whereas ye were as the stars of heaven for multitude" (ver. 62). And the reason is given in the concluding portion of the same verse, "because thou wouldest not obey the voice of the Lord our God." The House of Israel has obeyed the voice of the Lord, and consequently has become as the dust of the earth and the stars of heaven for multitude. Moreover, that this text specially refers to the House of Judah, is evident by its reference to

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those who were to suffer after the Roman siege, which is alluded to in ver. 49: "The Lord shall bring a nation against her from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, . . . and thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters." This was literally fulfilled in the Roman siege, and while the house of Israel was exiled from the Holy Land. Nevertheless, Jehovah waits for Judah's return to bless and to multiply, and to re-unite with Israel.

S. J. Deutschberger.

(To be continued).

The Parable of the Ten Virgins.

(MATTHEW XXV.)

WATCHFULNESS is ever needful both for nations and individuals. Many times, and often, does Jesus our Lord impress this truth upon us; and an instance of the loss, and incalculable misery and woe, which Judah reaped by his neglect of this duty, and the Divine sorrow of our Blessed Redeemer when He forecasted the doom of the Holy City, "because she knew not the time of her visitation," is given us in Luke xix. 41—44.

To ourselves, both individually and nationally, the duty is ever becoming of greater importance as time goes on, and the constantly accelerating speed of its wheels becomes so manifestly discernible.

Signs are abundantly to hand that, as a nation, the Lord is again *visiting* us, in the manifold blessings of increase and extension in all directions, and the abundance of the blessings which He is showering upon us in other ways.

Surely then the trumpet call to us in these days is "*to consider*" and well weigh these matters, and to lift up our hearts to the Lord to show unto us all that He would have us know of His gracious purpose towards us; that in nothing may we fall short, but that earnestly striving to realize His will towards us, and the purpose for which He is doing all this, we may bring forth abundant fruit in His service, and not incur that Divine displeasure which fell upon Judah because he knew none of these things!

At any cost it should appeal to those of us who, calling ourselves Christians, claim thereby as our right and privilege to be in the forefront of those who stand up for God, and are at all times not only ready but most truly zealous to vindicate His faithfulness and truth,

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to battle and bear witness for their Lord. This should verily and in deed be the watchword for all Christians. This is the spirit the Lord would have abundantly present in His soldiers—this, the energy which animated God's servants of old: the Elijahs, the Davids, the Daniels, the Apostles; yea, all the cloud of holy witnesses in every age. It is a sad sign of decadence when the tongue ceases to give forth utterances of thankfulness and praise for mercies bestowed, for deliverances vouchsafed. To this high vocation are we called, both nationally and as individual Christians; for if, as is abundantly clear, we are in the enjoyment of Israel's blessings, as foretold by prophets of old (blind testimony to which is unsparingly given), it follows that we must in return be prepared to let the witnessing function be also in due proportion and adequately in evidence thereof, otherwise where shall we stand in the judgment which is already pronounced: "Unto whomsoever much is given, of him shall be much required" (Luke xii. 48). Let us study the parable of *The Ten Virgins*.

This parable commences with the adverb of time "*Then*," which leaves no doubt as to the picture being a portrayal of events at that time still future. It was spoken by the Lord immediately before the parable of The Talents, which we may take as a continuation of the previous one. Note the word "*for*," which introduces the latter parable. The time but a brief space before His sufferings and death. We notice that there is no attempt on the part of the apostles to seek for its exposition, and no word falls from the Divine lips to explain its mystic significance. It was evidently to remain among the things which were sealed up until the "time of the end." Ten virgins form the subject of the parable. Ten is the number of the kingdom. Five are wise, five are foolish. Daniel speaks of the *wise* as *shining* (Dan. xii. 3), also of the wise as possessing understanding (Dan. xii. 10). Wisdom and folly are portrayed in the parable by the oil-bearing ones and the oil-lacking ones. The oil-bearing virgins go in to the marriage; the oil-lacking ones are outside the shut door. What a striking similarity exists here in the punishment meted out to the unjust steward, and the unprofitable servant, and the five foolish virgins. Can we fail to see that in all the instances it is a just punishment for lack of duty.

The House of Judah (unjust steward) is cast out for his unfaithful service to his Lord; the foolish virgins and the unprofitable servant share a like fate, for lack of the witnessing grace (oil) and for wasted opportunities; in the case of the foolish virgins, the failure to illumine the darkness which they had had it in their power to have done. In the case of Judah, however, the outcasting affected the whole nation as a nation, whereas in the latter instance, foreshadowed by the parable of the ten virgins, part only comes under the chastisement.

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The function of witnessing for the Lord must be the eternal vocation of Israel, not only as an united people but also in their present divided state. "*The Two Olive Trees*" must ever be pouring the oil out of themselves (Zech. iv. 12—14). God's witnesses must never fail in this, or unmeasurable woe must follow in punishment for its neglect.

For thirty-three years the God Man—the Lord Jesus Christ—walked up and down in the midst of His people; the Light shining in darkness, the darkness comprehending it not; and that which should have been of abounding wealth to the nation was unto it but an occasion of further falling from grace (Psalm lxix. 23, Prayer-book Version).

For an equal period of time a cry has been ringing in our ears, which has for its *watchword* the faithfulness and truth of Jehovah to His sworn word of promise to His people, and a call to prepare the way for Him in the great day of His appearing the second time among His people, by the testimouy of lost ten-tribed Israel, as manifested in the Anglo-Saxon race throughout the world.

Neglect, and determined and open opposition, has been the treatment meted out to those who have been the active witnesses to this last day work of God; and this neglect of the cry and its raisers has come in large measure from the same class of men as they were of who scorned, put to shame, and slew the Lord of Glory, namely, the so-called "*wise and prudent*" ones, to whom so many are accustomed to look for aid and guidance, and whose word, to say the least, counts so much by way of settlement in matters open to doubt.

Nor are these alone to be held guilty in this matter. Christians of all denominations, high or low in the scale, learned or unlearned, have no excuse in these days for ignorance of the Word of God—the lamp to our feet and the light to our path—and they can no more escape condemnation for their ignorance upon this profoundly important matter of Israel's manifestation, than could the Jews or House of Judah act the part of the despisers and rejectors of their King in the days of His humility, the murderers of the Prophet like unto Moses, even the Messenger of the Covenant.

The punishment meted out to them for this is the casting into "the outer darkness," where they are to-day weeping and wailing and gnashing their teeth.

The punishmet which may be hanging over our heads, who in these days are acting the part of the foolish virgins, by failing to act up to the abundant opportunities which the knowledge of the Identity puts within our power of witnessing for God, the faithful and true, may verily be that of exclusion from the participation in that glory which will undoubtedly be shared by His faithful ones, of whom He says: "Them that honour me I will honour."

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Those who fail, from whatever excuse or plea, to lay up this witnessing function among their other treasures, to them there will fall out the shut door, and the blank and fearful disappointment, as set forth in the parable!

Shall we not then be wise to see to it that, for the better witnessing to the truth of God, we miss not the opportunity now open to us of looking more earnestly into the matter of Israel's manifestation, as set forth in God's Word? Let us not, as did Judah, refuse the light. Let us rather be ready, in an honest and good heart, to receive the Word in its pure and plain significance, and above all pray that the light and understanding, which cometh from God alone, may be ever with us, to guide us into all truth; that so our light may shine that men may see, and glorify our Father which is in heaven.

Let us do as the Lord Himself commanded after He had spoken the parable—Watch!!

We note the words "*Go ye*," with which the Divine charge commences, both in the case of the preaching of the Gospel, and also again to His waiting Israel to go out to meet their Lord.

O Lord our God, may it be our blessed portion to be among the number of those who shall shine forth as the sun in Thy kingdom, for Jesus' sake. Amen.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last" (Luke xiii. 28—30).

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 15—17).

J. J. Snow.

Walthamstow.

JEWS WITH PIG-TAILS.—The *New York Tribune* announces the discovery of a colony of Jews in China—Jews who wear pig-tails, bear Chinese names, and speak the Chinese language exclusively. They trace back to about A.D. 319, when they settled on the Yellow River. At one time these Jews were a power in the land. Their city grew until it numbered 5000 Jews alone, and they became so wealthy, that they were able to make monetary advances to the Emperor, who built them a synagogue! To-day their temple is a mass of ruins.

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The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, January 8th, 1903, in the Drawing-room of Exeter Hall, when D. A. Onslow, Esq., was in the chair. The usual business was transacted.

Our usual monthly meeting was held in the evening, in the Parlour. Notwithstanding the unfavourable weather, a goodly number had come to hear the lecture on "Prophetical References in the Psalms to the End of this Dispensation." Mr. Onslow, the lecturer, in a very excellent and convincing lecture, traced the special references in the Psalms to the House of Israel. We were pleased to see that he did not try to find a reference in every Psalm, for, as he very ably proved, there are plenty of passages—without any forcing of Scripture—where unmistakably Israel is the subject of the Psalmist. Again, we were delighted that the lecturer did not fall into the general mistake of supposing that a passage of Scripture may not have two distinct references. There are many passages, as Mr. Onslow admitted, that must be applied both to Israel and to the greater Son of God, the Lord Jesus Christ. However, we must not anticipate, as Mr. Onslow's lecture will be published in THE COVENANT PEOPLE of March, and it will be also issued in pamphlet form. The chair was ably occupied by Col. Deane, whom we were delighted to see amongst us. The Colonel told us of his endeavour to introduce our subject into the columns of the *Morning Star* and *Things to Come*, the Journal of the Trinitarian Bible Society. We were not surprised to hear that the editors of both papers refused their columns for the discussion of our subject; it is their usual way of combating British-Israel truth. A very hearty vote of thanks, carried unanimously and with acclamation, was accorded to Mr. Onslow for his very interesting paper, and to Col. Deane for so kindly presiding at the meeting. Col. Deane also promised—if possible—to take the chair at our Annual Meeting on May 7th.

N.B.—We are obliged again to change the date of our monthly meeting in Exeter Hall from Thursday, February 5th, to Thursday, February 12th. The usual day is the first Thursday of the month, but in February *only* it will be the second Thursday. See advertisement on cover.

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Notes and Queries.

HOW TO FILL THE CHURCHES.

To the Editor of The Covenant People.

Dear Sir,—There is a discussion going on in the *Morning Leader* as to why the churches are empty. Numbers of "*reasons*" are given, or rather, "opinions," but I don't think any of them have quite hit the right nail on the head. To the general run of clergy the Bible is a sealed book. They cannot prove to their congregations the existence of a covenant-keeping God, by pointing out to them *Israel* under a new name in the enjoyment of blessings promised to Abraham. They are blind, and the world in general is losing its belief in a Personal God, from the want of proof that He really exists and has kept His oaths, and that history is at present fulfilling ancient prophecies. In one of the letters they are advising the cutting down of both Old and New Testaments. Perhaps you can open the eyes of the readers of the *Morning Leader* as to the *real* reason why the churches are empty. I don't believe any church is empty where British-Israel truth is preached.

M. Ross Scott.

January 10th, 1903.

THE MORIANS' LAND.

To the Editor of The Covenant People.

Sir,—Can any of the readers of The Covenant People explain the origin of the phrase "The Morians' Land" in the Prayer-Book version of Psalm lxviii. and lxxxvii. It has been suggested that it was derived from the Roman "Mauritania," but this is doubtful. A more likely source is the Italian "Moro," a Moor. The Moors are the people referred to, and in the loose nomenclature of the time they were spoken of as representing Cush or the Ethiopians. How the word Ethiopia, which stands for the Hebrew Cush in the Greek, Latin, and English versions of the Bible, got transformed in the Prayer-Book to Morians' Land, is an interesting point. In Luther's Bible (1535) the name of Cush is consistently translated in the Psalms and other books by the word Morenland, and the Dutch Bibles adopt the same rendering, softening the "d" to "t." An issue of the Book of Common Prayer as early as 1625 has the word Morians' Land, while Sternhold, and John Hopkins, Editor of the Psalms (1709), put it in plain English, "the Moors also stretch out their hands," in

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Psalm lxviii. But in Psalm lxxxvii. it is Ethiopia. A French Bible (1598) has Ethiopiæ; yet a metrical version of the Psalms, published at Lausanne in 1825, reads "Les Maures;" while a non-metrical version of the Psalms in 1782, "And Africa homage bring." The German "Moren" looks like first cousin to our "Morian," and if Luther's version preceded the Prayer-Book in its present form, the composers of the latter would probably derive the word from this source. If this be so, the venue of enquiry becomes changed. How did Luther get hold of a word so different from that found in the Psalm and the Vulgate? Did the Italian word "Moro," for "Moor," become familiar at Court and in learned societies of Europe through Italian literature and the presence of the Pope's legates? It would be interesting if someone learned in these matters would, in THE COVENANT PEOPLE, dispel the general ignorance prevalent in regard to the use of this phrase.

Sarah Sharp (Communicated by a Friend).

December, 1902.

ISAIAH XIX. 25.

* The Septuagint Version reads: "Blessed be My people that is in Egypt and that is among the Assyrians, and Israel Mine inheritance" (Isaiah xix. 25).

TO THE EDITOR OF THE COVENANT PEOPLE.

SIR,—The above footnote appeared in the *Banner of Israel*. By its insertion there, without any comment of the Editor, I suppose it may be accepted as true. If so, then Isaiah xix. 25 is no longer a subject-matter for ingenious attempts to explain why Egypt should be named "My people," and Assyria "The work of Mine hands." This verse has not infrequently caused me trouble in argument, and moreover has been, over and over again, mentioned in Identity publications of the last twenty years without (to my knowledge) any mention of Septuagint rendering. In that very same number of the *Banner* the theory is put forward (disregarding footnote) that Isaiah xix. 25 means a future blessing for a literal Abyssinia! Here is the paragraph:—

"Yes, we may contemplate the future of Assyria with watchful eyes, for the future it is that will see the dawn of that day in which the Lord of Hosts shall bless, saying, 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'"

(*General*) *W. Beresford, V.P., B.I.A.*

76, Jermyn Street, London, S.W.

P.S.—I have for years been afraid to use Isaiah xix. 25 in argument *re* "Inheritance," for at once the opponent rides off triumphantly on the back of "Egypt My people," as proof of Gentile supremacy. "Mine inheritance" then at once proves claim for *Spiritual Israel!*

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"BRITISH-ISRAEL BIBLE NOTES," BY J. B.*

"To believe the Bible literally."—If only people would do that, it would be a new book to them! This is J. B.'s object in the volume before us, to which the Rev. P. Carlyon contributes a preface. British-Israel truth possesses a perennial interest. Never a year passes without some new book being brought out inculcating it, and these "Notes"—dated the current year—are not only the most recent, but, both in arrangement and in matter, of the greatest service. "A safe book of reference," says Mr. Carlyon in the preface, and his verdict may be relied on; for in spite of the weight of years upon him he is a constant student of Holy Writ and this blessed British-Israel truth. J. B. is like the householder in Scripture, bringing out treasures from her storehouse. Many of the "Notes" are as pithy as this sentence in her Introduction: "According to the *Jewish Chronicle*, 'The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them.'" The "Notes" begin with Genesis i., and end with Revelation xxii.—488 pages in all. Plenty here for those to whom the subject is familiar, *and* those to whom it is new,—a book to have on your drawing-room table on visiting days.

The New Testament portion is introduced with a second preface. The New Testament "would not be complete without Israel." The "Jews" being Judah, "If their number to-day reaches 12,000,000, *how many millions* must Israel reckon? in the proportion of ten to two or one." This a good bit—Isaiah liv. (p. 205). Thou shalt break forth, &c. (verse 3), cf. Gen. xxviii. 14; Deut. xxxiii. 17; "Both passages prove that the partitioning and peopling of the world rest not with the house of Judah, but with the house of Joseph; not with the Jews scattered or gathered, but with the Lost Tribes; and the most ardent anticipations of the prophets have been and are being realized in the so-called Anglo-Saxons." But there are plenty of "good bits," and our readers will want to have the volume, not to have it creamed. For ourselves, we shall keep it by us for reference.

* 3*s.* 6*d.* Banks, 1903.

THE BENEFICENCE AND JUSTICE OF BRITAIN'S SWAY.—Britain need have no fears that her "straightforward, honest, open-hearted policy," as a distinguished foreigner has described it, will in any way result in lowering her head among the nations, whatever appearance of temporary loss or disadvantage may be her lot. We must humbly confess to many grave faults and shortcomings, but the foundations of our power are laid upon honesty of purpose, justice, and freedom; and it is through an unswerving adherence to these same principles of action that our great Empire will be enabled to reach even greater heights of power and usefulness in the coming time.—*Daily Express.*

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The Journal of the British-Israel Association.

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THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

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("OXONIAN.")

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, March 5th, 1903, at 7 p.m., by ALEXANDER MAC PHAIL, Esq., on "Palestine in the Millennial Reign." The chair will be taken by D. A. Onslow, Esq., J.P.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

MARCH, 1903.

From David to David.

(NOTES ON THE ROYAL PEDIGREE).



THE interest displayed, not only at home, but also in the Colonies and America, in the paper published in our Coronation Number on "The Royal House of Britain," has led the Council to arrange for its re-issue in pamphlet form with the Tabular Pedigree. The whole has been carefully revised, and, although reduced within the limits of a sixteen-page pamphlet, several new paragraphs have been added, while the Pedigree itself has been enriched by an additional column of names. The latter takes King Lear (husband of Penardim, sister of that Beli who was the son of Anna, Cousin of the Virgin Mary)—ancestor through the Tudor princes of King Edward VII.—right back to Brutus and Aeneas, and (if Professor Totten be correct) to Judah.

As the possible descent of our Royal Family *from Judah* (*independently* of that from David) suggests itself also in respect of (1) the marriage of Eochaidh the Heremon with the Princess Tephi, (2) the Trojan ancestry of Roger the Saracen and of Charlemagne,

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(3) the Judiths of the Odinic genealogies, it is worth our while considering what may be said in favour of Professor Totten's view.

We cannot afford space to quote at length from the "Our Race" Studies, which, however, many of our readers possess. But we will refer to the pages in which Professor Totten's idea is set forth. These are:—Study No. 4 (Sept., 1891), p. 163, "Biblical Archæology"; p. 165, "The Riddle Solved"; p. 176, "An Unexpected Ally"; p. 179, "Jupiter"—and what follows. Study No. 5 (Jan., 1892), p. 83, "The Pharaohs that Knew Joseph"; p. 117, "Chalcol and Darda"; p. 160 to 163, "The Genealogies Harmonized." Compare with these Mr. Leyland Feilden's "The Word, the World, the Branch," pp. 149, 248. Mr. Feilden and Professor Totten both take *Jupiter* to be a deification of *Judah*, and the latter further maintains that *Darda*, named in Scripture as the great-great-grandson of Judah, is identical with the *Dardanus* of profane history. Let us consider these two suggested identifications. First, Was Jupiter Judah? Bishop Cumberland, in his "Sanchoniatho" (London, 1720), tells us, at pp. 134-5, that the old Phœnician historian names the son of Cronos *Jeoud*, Bochart identifying the former with Abraham and the latter with Isaac, because of some story about the sacrifice of Jeoud by his father. But another old writer, Porphyry, makes Cronos *Israel*! Now Israel was the father of Judah. The great Hebraist Ewald, at pp. 464-6 of the first volume of his monumental "Geschichte des Volkes Israel," discusses at length the identification of Judah with the Jeûd of Sanchoniatho, the son of Cronos. (Here note that in Hebrew Judah is יהודה, Jeûda!) The Cronos of the Greeks is the Saturn of Latin mythology. *His son* was Zeus or Jupiter, and he is always represented as *one of the twelve* so-called "greater deities." The early connection between the Twelve Tribes of Israel and the cities of Phœnicia would readily account for the glorification in the Levant of the founders of their commonwealth, especially when we reflect that among the pioneers of Phœnician enterprise there must have been Hebrews.

Turning to Grote's "History of Greece" (Vol. I. p. 277, 8), we get the following genealogy in connection with the "Legend of Troy":—

Zeus, *i.e.*, Jupiter.
Dardanus.
Erichthonius.
Tros.

Ilus.	Assaracus.
Laomedon.	Capys.
Priam.	Anchises.
Hector.	Aeneas.

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Substitute Judah for Jupiter, as with all reason, in the light of the evidence of Sanchoniatho and Ewald, we may, and let Dardanus be Darda, we at once get Totten's genealogies, and also the connection between Judah and the Guelphs and Wettins, through Roger and Charlemagne; and at the same time link the Virgin Mary's cousin Anna's son-in-law, King Lear, with Judah too. Truly, one never knows what rests in the womb of history, ready to be brought forth. The perpetual Sceptre of Judah, specially indeed assigned to the Dynasty of David, was yet the privilege of the Tribe as a tribe, and, to find lines of descent from Judah independently, converging in these Isles with those from David, confirms the hypothesis of the Davidic origin of our Royal House.

The lines from David himself are numerous. These may be summarized as follows:—

1. By Henry VII. and Constantine, Prince David is the 109th from his great namesake.
2. By Henry VII. and Cadwallader, 102nd.
3. By Princess Nesta and Constantine, 109th.
4. By Princess Nesta and Cadwallader, 102nd.
5. By Fleance (Nesta's husband) and Kenneth MacAlpin, 91st.
6. By Marjory Bruce and Kenneth MacAlpin, 94th.
7. By Henry VII. and Edward III., 94th.
8. By Elizabeth (Henry's Wife) and Edward III., 94th or 96th.
9. By the Elector of Hanover and the Empress Maud, 93rd.

The greatest number of generations in the above is 109, the least is 91. Striking the mean, exactly 100 generations bring us

FROM DAVID TO DAVID.

* * *

Postcript, February 12th, 1903. This morning's post brings us a very interesting and valuable paper of notes from the Rev. A. B. Grimaldi. An unfortunate series of circumstances prevented us getting into touch with him before. With reference to his own genealogy of Queen Victoria from David, he informs us that it was first published in *The Nation's Glory Leader*, Vol. V., No. 147 (November, 1877). He adds: "I wrote a corrected and enlarged edition of my Royal Davidic descent, and it was printed in *Britain's Inheritance*, 6th Ed. (Liverpool, folio, 1886). This is the only edition of my Genealogy that I recognise as authentic."

Yesterday we were, for the first time, able to verify Mr. Shirley Smith's line of names from Hector Boethius. Like the *Annales Cambriae*, this *Chronicle* is published by authority of H.M. Treasury. Boethius expressly states that he found his information "in the writings of earlier annalists."

The whole subject is a life-long study.

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Prophetical References in the Psalms to the End of this Dispensation.

I HAVE long observed, in my studies of the prophets, that the bulk of the unfulfilled prophecies deal with the period just antecedent to the Second Advent. The prophecies concerning Israel and Judah are vastly more numerous than those relating to the rest of the peoples of the world. Notably is this the case in the Psalms. I think it will be generally admitted—at any rate, by Anglo-Israelites—that from the time of the destruction of Jerusalem by the Romans, and the dispersion of the House of Judah, until a comparatively recent period—say within the last 300 years—there is little to be found in prophecy that we can bring to bear upon the history of that period, which we can say fulfils certain definite prophecies. It would appear that, as Judah was in a condition of practically historical stagnation, and Israel was but slowly and arduously re-gathering her scattered fragments, after the time of her "wandering through the nations," there would be but little of interest to record, and consequently little of interest to foretell, except in a general and somewhat vague manner. Israel's wanderings; their being sifted among the nations, as "corn is sifted in a sieve"; their re-gathering as a nation again in the "Isles of the West"; the renewal there "of their strength"; their renouncement of idolatry in those "Isles of the West"; and their subsequent immense expansion and filling up of the "waste and desolate places of the world"; are all foretold by the prophets, and we find now have been and are being fulfilled in the Anglo-Saxon race alone. These prophecies are, as I say, more or less general, and will bring us historically up to about the date of Queen Elizabeth and the time of the Reformation, or the period—so far as the House of Israel is concerned—of the fulfilment of the prophetical command, "Come out of her, my people, that ye be not partakers of her plagues." I am firmly convinced that the casting off of the trammels of Rome by our nation was the fulfilment of that command. Any one really conversant with the great prophetical promises made to Abraham, Isaac, and Jacob, and more especially the birthright blessings bestowed upon Ephraim and Manasseh, will know perfectly well that they could have but very partial fulfilment before the Advent of Christ—"the promised seed"—as Israel's Messiah. But as Christ came "to confirm the promises made to the fathers," and His death and resurrection brought in the New Covenant promised to the "House of Israel" during this dispensation—for prophecy is clear that Judah would not come in to that blessed Covenant, through lack of faith in Christ—it is equally evident that the blessings con-

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nected with those promises must, at Christ's death, have come into operation. They could not have been relegated to a still distant future after the Lord's resurrection—the Gentiles having been admitted to that Covenant, and Israel still excluded—otherwise the Lord would not have fulfilled His Word to those to whom He had made the promise. Against this teaching it is our bounden duty, on every occasion, most emphatically to protest. Moreover, it must be remembered that "the children must first be fed"—not the rebellious children of Judah, but the faithful children of the House of Israel. It is their tribes that Christ came to raise up, and to bring again to God. What does St. Paul say?—"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; . . . Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles [*i.e.*, nations outside of Israel, and hitherto not in Covenant relationship to God] *should be fellow heirs, and of the same body, and partakers of his promise in Christ* by the Gospel" (Eph. iii. 1—6). What St. Paul says here is distinct enough. The Gentiles (non-Hebrews) are to be *fellow heirs* with Israel. This is a very different thing to their being, as a member of the Prophecy Investigation Society has said, "a spiritual brotherhood, gathered from all nations, and formed during this dispensation, which is to occupy Israel's forfeited position in relation to testimony for God upon the earth in common with Israel when restored." The meaning of which is, that we are in what these men are pleased to call "a parenthetical dispensation," during which the Gentiles are brought into the New Covenant of grace, and Israel is discarded. That is to say, that instead of the Gentiles being, as St. Paul teaches in his epistle to the Ephesians, "fellow heirs" with Israel, they are to take Israel's place for upwards of 1900 years! That this is the truth of God, I most emphatically deny, and I say further that this teaching not only dishonours the Lord, but it contradicts the utterances of the prophets inspired by the Holy Spirit, and makes confusion of the promises made "to the fathers," which the Lord Jesus Christ came to confirm. A nice sort of confirmation of promises made to the sons of Jacob, to hand them over for all these centuries to others than those to whom they were originally given! The idea is monstrous. That the faithful Gentiles should participate in, and share, the blessings with faithful Israel, is in accordance with the teaching of St. Paul and in harmony with everything that the prophets have foretold.

I dwell strongly upon this point because it is one of the utmost importance to stand to. Israel has not forfeited her position, for the

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Covenant with Abraham is an everlasting and an ever-enduring one to Abraham's lineal seed through Isaac and Jacob. The blessings promised under that Covenant cannot by any possibility be transferred, even for a time, to others to whom they were never promised, but they are to be enjoyed in union with the original people to whom they had been made.

It is amazing the confusion which the modern teaching of the theological schools has wrought in men's minds. A letter has appeared in the *Banner of Israel* of December 31st, 1902, headed "The Latter Days," written by a gentleman who says that he has "been tempted to study Identity literature." This writer further says, "I am quite ready to allow the Scriptural distinction between the two Houses up to time of end of the seventy years' Jewish captivity, but after that date I submit historical statements appear to cease, and prophetical ones seem to me to be just as applicable to a church as to literal people on whose ruins that church was founded." Now, I think that the well-read students of Identity literature—not those who have only "been tempted to study" it—will agree with me that this exhibits a confused state of mind in the person writing it. The writer signs himself "Lux"—Light! It would have been a deal more appropriate had he used the word "Tenebræ"—Darkness—for his *nom-de-plume*. Try and fancy what it means that the Church has been founded on the ruins of the literal people to whom the promises were made, and the early prophecies applied! Could anything more confusing be imagined in connection with God's Covenant with Abraham and Israel? We shall see presently what the Psalmist's views are upon this point.

I lately had sent me a copy of the *Morning Star*, dated October, 1902, and I find therein a letter bearing the signature of Col. G. W. Deane. This letter gives "Some Scriptural Reasons" for casting doubts on Mr. W. E. Blackstone's objections to our faith, and very powerful reasons they are to any one possessing a clear head and an open, unbiassed mind. But the following is extracted from the editorial foot-note to this letter:—

"Our own conviction is, that both Houses of Israel have been set aside from national standing, and from the blessings promised to Abraham and David *until* their Messiah's return. It is not contended that Israel has been *lost in* Judah [but this is precisely what is contended by a very large portion of our opponents], only that during the Church period they cannot be distinguished. At the close of this time God will bring them out of their graves; and even now we may see the beginning of this in numbers of so-called Jews (not of Judah) in China, India, Abyssinia, and among the Arab tribes.

"As to precedence, Jehovah says that He will 'save the tents of Judah first' (Zech. xii. 7).

"Also He says, concerning the House of *Joseph* and the men of *Ephraim*, that 'He will sow them among the peoples; also that they

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shall remember him in far countries and turn again, and that he will bring them again from Egypt, and out of Assyria into the land of Gilead and Lebanon' (Zech. x. 9, 10).

"All this is to be in the latter days, for to these the whole of Zechariah's prophecy points. In these deliverances, too, the order is, Judah, then Joseph (chap. x. 6).—ED."

Now, I contend that the foregoing is another flagrant instance of mental confusion on the subject of the relationship between Judah and Israel, and their respective destinies during what the Editor is pleased to call, and which the theologians endorse, the "Church period." Scripture calls it the "latter days," and also the "times of the Gentiles," but nowhere is it possible to find any such phrase, or anything that justifies the phrase, "Church period" in the written Word.

The Editor of the *Morning Star* assumes that Israel and Judah have been set aside nationally until the Lord Jesus's return, and that consequently the blessings and promises to Abraham and David await their fulfilment until that event occurs. It is against this unscriptural view that British-Israelism contends.

The scintillations of the *Morning Star* are not going to teach us much as to the meanings of the prophetical forecasts.

How that Editor can reconcile his conviction "that both Houses of Israel have been set aside from national standing, and from the blessings promised to Abraham and David, until their Messiah's return," with what Jeremiah says in xxxi. 18—21, xxxi. 31—37, and xxxiii. 17—26, also 2 Sam. vii. 10—18, and Ps. lxxxix., is for him to explain, for it is altogether beyond me.

The study of the Psalms presents many difficulties to those who only read them as reflecting, in very many cases, the personal feelings and experiences of the writer. That there are many passages, and even entire Psalms, which deal with the personal feelings of the writer is clear, but I am also strongly persuaded that the personal pronoun often covers, and is meant to imply, the people of Israel, and I hope to be able to substantiate this as I proceed. Again, we find the word "soul" in constant use throughout the Psalms. That the word in the original so translated is not always the same, is, I believe, the case; and the context will prove that it cannot always have the same meaning. Soul sometimes evidently means "life," and at other times it is only used in the personal or individual sense. This word may also have other meanings, but to confine it to the one meaning which ordinarily attaches to it, as one of the three elements of our human nature, viz., "body, *soul*, and spirit," will cause us to misunderstand the intention of the writer. There is one other word used throughout the Psalms which it may be as well to explain, and this is "heathen."

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I take it to mean all people who are not of the chosen seed of Abraham, Isaac, and Jacob, or, in other words, those who are not under covenant with God. "Heathen" evidently also applies to "nations" other than the elect nation of Israel.

The very first Psalm is prophetical. (Let me here at once explain that I am but giving my own belief, and that I do not desire to dogmatise, but rather to show how I read and understand these Psalms). It gives the contrasted conditions of the godly and ungodly man. That this may be taken nationally as well as individually appears to me from verses 3, referring to the godly—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper"—and 4 and 5 to the ungodly—"The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Verse 3 suggests to us at once what Balaam foretells of Israel under blessing in the "latter days" (see Num. xxiv. 4—9). Verses 4 and 5 take us to Dan. ii. 35, Matt. vii. 20—23, and Matt. xxv. 41—46, with other cognate passages.

Psalm ii. is clearly prophetical of the "latter days," and manifestly points to the time of the great confederation of the "nations" against Israel. It is but a vain thing that the nations imagine. They fondly believe that they are going to crush Israel, for it says they take counsel together against the Lord (Christ) and against His anointed (Israel). That "his anointed" means Israel is, I think, obvious, for the next verse says, "Let us break their bands asunder, and cast away their cords from us." The limits of the "nations" are defined by the necessities of Israel (see Deut. xxxii. 8, 9). The "nations" object to being hemmed in, and confined to their own areas, and think to break the bands which Israel sets around them. We see this in progress to-day in the case of France, Germany, Holland, and other continental nations, but notably in the case of Russia, who will eventually (as many believe) lead them all in their combined contest at Armageddon. Verses 6—9 foretell the Lord's return to Zion, confirming Zech. xiv. and other similar prophecies. Verse 8 foretells the ultimate possession by Israel, under Christ, of the heathen's lands and the dominion of the whole earth, confirming Dan. vii. 14, 18 and 27. The Lord "shall speak unto them in his wrath, and vex them in his sore displeasure." If we go to Ezek. xxxviii. 18, 19, we find the same thing predicted, and again in Rev. xvi. 19. This Psalm ends with "Blessed are all they that put their trust in him." If we turn to 1 Pet. ii. 7—10, we find who the people are unto whom the Lord Jesus is precious, and who as a consequence are blessed. I have lately shown, in "Assertion Argument," that these people are of the House of Israel. This is

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again confirmed in the last verse of Psalm iii.—"Salvation belongeth unto the Lord: thy blessing is upon thy people."

"Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee" (Christ). If we take these verses, 8—10 of Psalm v., and treat them as referring to David's personal enemies, I think we shall make a great mistake; but if we look upon them as bearing prophetically upon the future dealings of God with Israel's enemies, we get a wider conception of the writer's meaning, and I believe also the true one. The seventh Psalm, read from verse 6 to the end, carries the same idea. It evidently refers not to David's then living enemies, but to the enemies of his people, when the Lord in His anger will bring "the wickedness of the wicked to an end" and "establish the just" (ver. 9), which I understand to mean the establishment of Israel, justified by Christ, and after their enemies have been destroyed by the Lord in His fierce anger.

The same prophetical thought is to be found in Psalm ix., throughout its whole length. The Psalmist is manifestly looking ahead to the time of the end of this dispensation, and the inauguration of the millenial period, where he says, "Sing praises to the Lord which dwelleth in Zion" (11)—Christ does not dwell in Zion until after this dispensation closes.

In Psalm x. the Psalmist complains throughout of "the wicked," and prays to God for their destruction. Who are "the wicked" to whom the writer refers? He thus speaks of them in verse 6: "He [the wicked] hath said in his heart, I shall not be moved: for I shall never be in adversity." In Rev. xviii. 7, we find a corresponding passage, which, referring to Babylon the Great, reads as follows:—"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." We have also an analogous passage in Isaiah xlvii. 7, 8, and which also treats of the destruction of Babylon, for it says: "And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore, hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children."

There are very many thoughtful people who consider that the Babylon of Isa. xlvii. and Rev. xviii. pourtrays the modern Church of

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Rome, and I am one of them; and I have before said that I consider that the command to God's people to come out of Babylon was fulfilled at the time of the Reformation. Now, "the wicked" of Psalm x., and the Babylon of Isaiah and Revelation—all of whom are to be destroyed for their wickedness—are, I believe, identical, and all refer to the City that calls itself Eternal; that believes it will not only lose no children, but aims at universal spiritual, and even temporal, dominion. I do not limit "the wicked" to the people represented by Babylon alone, by any means.

The next Psalm I desire to deal with is the eighteenth. To me it is full of prophecy, but it says at the head of the Psalm the following:—"A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said," and then follows the Psalm. Now, primarily, it may be a song of praise and thanksgiving by David to God for his deliverance from the hand of Saul; but it most assuredly is a great deal more, and prophetically anticipates the Lord's coming from heaven to deliver Israel from his strong enemy. The Psalm clearly refers to the time of Israel's great tribulation, which we know as "Jacob's trouble." Let me quote a little from the Psalm itself:—

"In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice: hailstones and coals of fire. Yea he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me" (verses 6—19).

Can it be said that any of the wonders described in the glowing language of the Psalmist took place when the Lord delivered David from Saul? We have no record of it in the Bible. But it is evident that the Psalmist is referring to some vastly greater deliverance, and

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under very different circumstances to those attending the rescue of David from the consequences of Saul's malignity. Rather is the wonderful language of the Psalmist a poetical and majestic description of the salvation of Israel and Judah, by the Lord's personal appearance and intervention, from their enemies—those that hate them—who would be too strong for them but for such intervention. This deliverance takes place at the battle of Armageddon, in the great and terrible day of the Lord. Read what Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Zechariah, and Revelation say of the occurrences associated with that terrible time of trouble for Israel, and display of God's fury and anger against their and His enemies. It is all marvellously and beautifully epitomised in the glowing poetry of the Psalmist. He touches with exquisite delicacy and accuracy upon all the salient features of that great event. If the reader compares the predictions of the prophets relating to this great event, he will be astonished to find how perfectly it is all foretold in this Psalm. But the whole Psalm must be read, and not only the verses I have quoted.

Psalm xx. has the following headlines:—"The Church blesseth the king in his exploits. Her confidence in God's succour." Read the Psalm, and see if there is anything in it about the Church.* In the sixth verse the Psalmist says: "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand." And in verses 8 and 9 we read: "They are brought down and fallen: but we are risen and stand upright. Save Lord: let the king hear us when we call." If the reader will compare this with the eighteenth Psalm, it will be seen that the teaching is identical in both, and it is prophetical of the deliverance of "His anointed," who, in this sixth verse, are Israel, the same as in Psalm ii. The Lord's "anointed" in the Psalms refers either to Christ or His people Israel, and the context alone determines which is meant.

* It has been suggested to me that "The Church" of the headlines (A.V.) means Israel, and that consequently the author, or authors, of these headlines really meant the Israel of the Scriptures, and it is cited that "The Church is Israel." In proof of this I have been referred to Heb. ii. 12, which reads, "in the midst of the church" (A.V.), while in the R.V. it is rendered "congregation," or in the margin, "church." Heb. ii. 12 is a quotation from Psalm xxii. 22, where the word "congregation" is used, unquestionably indicating Israel. From this it is contended that the Church is Israel. Of this I have no doubt, but "The Church," as understood by all modern theologians, and as taught in almost all our pulpits, is the "Body of faithful believers taken out from amongst all peoples, nations and kindreds," during this particular Christian dispensation. Modern theologians will not admit the identity of Israel with "The Church," as understood by them. My contention is that the Psalms, and all the prophets, refer to the literal Israel, the lineal descendants of Jacob's twelve sons. Further, I contend that it is the nation of Israel, God's nation of Isaiah li. 4, that is referred to entirely throughout the Old Testament, and there is not a reference anywhere to any church or congregation, apart from Israel, in the Old Testament. If, therefore, "The Church," as understood nowadays, is a new and distinct organisation, and apart from lineally descended Israel, it is not mentioned in the Old Testament, nor referred to therein, but must be a new creation since the Lord's coming in the flesh. It is against this view I take my stand.

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Psalm xxii. is prophetical from beginning to end. Down to the end of the 22nd verse it relates entirely to the Lord Jesus at His first coming; and observe, in that last verse it is written: "I will declare thy name unto my brethren: in the midst of the great congregation will I praise thee." Christ declared His Father's name to His brethren, and in the midst of the congregation of Israel He praised Him. The next verse is addressed specifically to Israel: "Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him: and fear him all ye seed of Isael." This is not suggestive of a parenthetical Gentile dispensation. From verse 27 to the end is prophetical of the end of this dispensation, and the Millennium.

There are some keen-sighted people who see in the Psalms wonderful allusions to the Church. Now these allusions are certainly not expressed, and if they are there at all, they are only by implication. But let me point out that the references to Israel are definite and explicit, and I infinitely prefer that which is manifest and plain in the Word, to that which is supposed to be hidden, or implied. I will give one instance, though there are many throughout the Psalms. In the last three verses of Psalm xxviii. it is thus written:—

"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiced; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever."

It is obvious that "his anointed" here is Israel!—His people and his inheritance.

Psalms xlvi., xlvii., and xlviii. are clearly prophetical, and treat of the end of this dispensation. If they are read in the light of the explanations I have already given of the previous Psalms, I think this will be admitted. Notably is this the case with the first of these three.

Psalm l. is a very remarkable one, and is prophetic of the judgment of Israel in great contrast to that of the wicked,

"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. [What a pity it is that this seems to be forgotten by our present-day spiritual guides.] I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. . . . Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

Now observe the contrast with the wicked.

"But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. . . . Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

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Let me not be misunderstood. Repentance and amendment of life are as needful for the people of Israel as for the Gentile world; for I do not forget what is written by Paul to the Romans, chap. ii.: "For there is no respect of persons with God." But the Psalmist distinctly foretells in this fiftieth Psalm the repentance of Israel, and that *they* SHALL *glorify* God; while St. Paul tells us what shall happen to the wicked at Christ's appearing—

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

In connection with this Psalm l., it is most important to observe that, at the time of Israel's deliverance, the Lord says to the wicked, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Israel's deliverance takes place when the great final contest between them and the combined Powers occurs. It is after this deliverance they glorify God. But it is at this same time that the words quoted above are spoken against "the wicked,' their enemies. These wicked are plainly Pseudo-Christians, apostates from the true Faith, in fact. They have been claiming to declare the Lord's statutes, and taking His covenant in their mouth. But the Lord repudiates them, and denies their claims, and tells them that they—these false Christians—hate His instruction, and cast His words away from them. Who are these that this Psalm so refers to? Are there no so-called Christians who now claim to declare the Lord's statutes, and take His covenant in their mouth, and yet refuse His instruction, and cast His Word away from them? Is there no church that claims infallibility for its own teaching, and has burned and destroyed the Bible; and refused permission to its followers to read it? They hate to be instructed out of God's Word, though they claim to take Christ's Covenant—the New Covenant promised to and made with the House of Israel, at Christ's first coming—in their mouth. Surely these are the people referred to by the Lord, when closing His Sermon on the Mount. He said—

"Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. vii. 20—23).

Is it not obvious that these people are claiming to be followers of

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Christ, and therefore pass in the world as Christians? If this denunciation does not refer to people claiming to be Christians, how could they say that they had done all these works in Christ's name? But the Lord rejects them; tells them He never knew them, and calls them workers of iniquity! These are the people who forget God, who obey not the Gospel of Jesus Christ—the Gospel of the Kingdom of God, and not the so-called Gospel of the Church—and therefore they are refused admission into that kingdom, and are driven away from the face of the Lord. And yet there are people anxious for the unity of Christendom—the union of the false with the true! It is as well that the Holy Scriptures should be more carefully studied. If this were done, we should not have members of the true Faith desiring to be allied with those pseudo-Christians who have, in days gone by, slaughtered millions of the true and faithful followers of Christ, through many centuries, since His preaching of the Gospel of the Kingdom of God.

Psalm lxxii. is called "A Psalm for Solomon," but it is clearly something more than this, for it refers to the Lord, and the establishment of His rule and kingdom upon earth. The last four verses of the Psalm clearly show this:—

"His name shall endure for ever: his name shall continue as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended."

I now come to the famous 89th Psalm, with which all British-Israelites are familiar.

The first four verses relate to God's faithfulness to Israel to all generations; or, as the margin renders it, "to generation and generation," indicating unmistakably that the covenant made with David, God's chosen, should not only be established for ever, but be without intermission, or even temporary cessation. David's seed and throne were to be established for ever, and built up to all generations. The whole Psalm, down to the 38th verse, is one grand song of praise to God, and prophecy of the establishment and growth of David's kingdom, and the steady continuance of his throne "as the days of heaven," to be occupied in perpetuity by one of his lineal descendants. The Psalm, in its prophetical aspect, is a confirmation by the Psalmist, under the direct inspiration of the Holy Spirit, of God's promise to David, recorded in 2 Sam. vii. Moreover, it is amplified here, and—if possible—made more emphatic in the language than that contained in the original promise. It has been so often employed in connection with the promise contained in 2 Sam. vii., in the writings of British-Israel exponents, that I need not further dwell upon it.

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Psalm xcii., verses 7 to 12, inclusive, is prophetical of the latter days, at their termination and just prior to the millennial reign of Christ.

I desire to draw special attention to verse 14 of Psalm xciv., which says: "For the Lord will not cast off his people, neither will he forsake his inheritance." Compare this with what I have quoted from the Editor's comment in the *Morning Star*—"that both Houses of Israel and Judah have been set aside from national standing and from the blessings . . . until their Messiah's return." One or other is wrong, and I prefer the inspired utterance.

The first nine verses of Psalm xcvii. are distinctly prophetical of the end of this dispensation.

So also is the whole of Psalm xcviii.

Psalm cii. foretells the restoration of God's favour to Zion—it commences at ver. 12, to the end of the Psalm.

Verses 3—6 of Psalm cx. are clearly prophetic, and refer to the time of God's vengeance upon His enemies, and His day of wrathful judgment upon those that forget His name.

The chief characteristics of the remaining Psalms are admonitions and encouragements to Israel to fear the Lord and trust Him, and and that He will preserve them and keep them safe. It is not possible in a limited paper such as this to illustrate all the instances which are to be found in this connection, but I have selected a few, to show that, in the Psalmist's view, Israel is never forgotten of God.

Psalm cxxiv.—"If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us. . . . Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped." The wise man who prepared the headlines to this Psalm wrote, "The Church blesseth God for a miraculous deliverance."!! Is it not wonderful how they find the Church everywhere? But the Psalmist says this emphatically of ISRAEL. It is a forecast of the Lord's intervention to save Israel when, in the still future, "men"—the nations—shall combine and rise up against *the nation* of Israel, and evidently refers to the same time as Psalm ii.

Psalms cxxv. and cxxvi. are plainly but a continuation of cxxiv. The headlines of the latter are really very funny. The first is, "The Church celebrating her incredible return out of captivity." This is applied to verse 1, which, in the Psalm, reads as follows:—"When the Lord turned again the captivity of Zion, we were like them that dream," &c. This requires no comment; but when was "The Church"—of modern understanding—ever in captivity?

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Psalm cxliv. again contains prophetic references to the time of Israel's trouble and great deliverance by the Lord, and the last verses contain a forecast of Israel's blessedness after that deliverance.

The last five Psalms all commence with exhortation to worship the Lord. "Praise ye the Lord" is the opening phrase of each one, and each Psalm gets more and more ecstatic in its phraseology of adoration. These Psalms not only commence with "Praise ye the Lord," but they end with the same exhortation. It is Israel that is to praise the Lord for His great mercies to them; for *their* restoration to *their* Land, and from *their* captivity—or banishment from that Land—of many centuries. For the abundant blessings which they will receive when so restored, and for the return of the Lord's favour to them. The exhortation is to all things, and all creatures that have breath, to Praise the Lord!

The Psalmist tells us who the saints of God are. "He also exalteth the horn [that is, the power] of his people, the praise of all his saints; even of the children of Israel, a people near unto him."

One more extract, and it is a most remarkable one, and I shall have finished with the Psalms. It is from Psalm cxlix. After exhorting Israel to praise the Lord, in the first five verses, the sixth verse continues: "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." The comment of the *headliner* upon this is, "The prophet exhorteth to praise God for his love to the Church, and for that power which he hath given to the Church." Can absurdity go further than this? Israel is exhorted to praise God, because He has given power to the Church "to execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written," &c.; for it must not be forgotten that the Church of England nowhere admits that "The Church" is Israel. Now, may I be allowed to ask this simple question: To what church is going to be given this power? Is it the Church of Rome, or the Greek Church, or the Church of England? Is it going to be the Baptist Church, or the Methodists' or the Congregationalists' Church? Israel alone is "God's battle ax and weapons of war." They are to be, under Christ, the instruments of God's vengeance upon the apostate and pseudo-Christian nations, that have forgotten God, departed from His truth, and taken to either a total denial of Him, or to spiritual whoredom—the thing that God hates!

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I believe I have shown that the Psalms teem with prophetical allusions to the crowning days of this dispensation, of the "latter days." Moreover, the Psalms deal with Israel's and Judah's pardon and exaltation. They indicate that it is they, under the leadership of their great King, the Lord God of Israel, who will execute God's vengeance on the apostate and unbelieving nations of the world, who are Israel's as well as Christ's enemies.

Douglas A. Onslow.

* * *

The foregoing is the substance of an address delivered at Exeter Hall to the members of the British-Israel Association, on January 8th, 1903. After the lecture there was a very interesting discussion on the somewhat novel views put forward in the address. Many questions were asked by the members present, and answered by the lecturer. Mr. Charles Bowthorpe said: "I would like to direct attention to the remarkable character of the Second Psalm. I fully agree with what the lecturer has said, but the extensive range of his subject forbad dwelling minutely upon any single Psalm. If we read this second Psalm quietly, we may see that the Psalmist records the words of the Holy Spirit from the first to the fifth verse. In the sixth verse God the Almighty Father speaks, and from the 7th to the 9th verse our blessed Saviour declares the decree, not one jot or tittle of which has failed. Then, from the tenth verse to the end, the Holy Spirit speaks, giving such advice and commands as alone can possibly lead us to happiness. Thus the doctrine of the Trinity, and the Divinity of our Lord, are embedded and taught in the Old Testament Scriptures as well as in the New. Furthermore, this magnificent divine drama thus, in twelve short verses, covers the history and conduct of the heathen, and also of The People, in their vain endeavour to have their own way, not God's way, even down to this present time and throughout the future." Mr. Bowthorpe further said: "We cannot over-estimate the importance of such lectures as we have been listening to this evening, counteracting as they do the faithless indifference towards the Scriptures now so prevalent; for they prove that the holy Scriptures are not merely curious old writings, dealing with ancient history, but that they are inspired living records, not only of what has been, but of our own times, and of things that shall yet be, thus arresting our attention and interest, and increasing our faith, without which, we are assured, it is impossible to please God."

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Cambridge Wrong.

LEAFLET 13, January, 1903, of the "Central Society of Sacred Study" would appear to have the authorisation of the Annual Conference and Committee Meeting which were held in the Church House, Westminster, on Thursday, October 2nd, 1902, at which was a good gathering of diocesan representatives and wardens. The syllabus of subjects and books suggested for study during 1903 was discussed and adopted. The Secretary appears to be the Rev. A. L. Brown, Selwyn College, Cambridge.

I know absolutely nothing of this important body of divines, with the pleasingly alliterative title, beyond what is to be gathered from Leaflet 13; but the said leaflet contains certain questions and answers, one of which, emanating from such a source, touches us nearly. I do not know if these (so-called) "answers" (which are becoming increasingly numerous) unpleasantly affect the minds of any of our British-Israel friends, but I can truly say they have no such effect upon mine. On the contrary, I am genuinely pleased that such societies can no longer slur our subject over with silent contempt, whilst the very decrepit character of the "answers" more than ever impresses me with the impregnable truth of our teaching.

Here, then, is the question:—

"Q. How to answer a supporter of the theory that the lost Ten Tribes are the British nation?"

And here is the answer, the sections of which I will take in order:—

"A. (1) There is no proof that the Ten Tribes were bodily carried off to Assyria and the cities of the Medes. Sargon's boast is that he carried off 27,280 of the inhabitants (Schrader, *Keilnischriften* ed. 2, p. 272)."

The reference, it may be noted, is to something unpronounceable "made in Germany," but *not* to the Bible, since the Bible might, and does, in fact, contradict our critic. The order of argument employed is the *argumentum ad* "red-herren"-*em*, *or* a depth of ignorance is revealed quite appalling in our spiritual guides. Sargon was not the only conqueror. There *is* good and sufficient proof of the completeness of the captivity of the House of "All Israel." They were carried away during military expeditions undertaken by Tiglath-Pileser, Shalmaneser, and Sargon, from say B.C. 740 till B.C. 721 (2 Kings xv. 29; xvii. 6). And much earlier than this there are incidental hints at leakage of population from other causes (Judges v. 17, xxi. 9). Josephus says that, in his time, they were still beyond Euphrates, in countless numbers, and that there were but two tribes in Asia (the limitation of this term is, of course, understood), whilst Esdras bears

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similar testimony. But maybe (though we do not expect that sort of thing to issue from the Church House, Westminster) our critic will only accept what is cut in "cuneiform," thereby repudiating the Divine authority of Scripture, upon which, however, our teaching is based. If he will not grant our premise, we cannot argue with him, and do not wish to.

"(2) It is clear, on the contrary, that the author of the Books of Chronicles believed that the Ten Tribes were well represented in the land after the fall of Samaria (2 Chron. xxx. 1—11, 18)."

"*After*"! The marginal reference date given in the A.V. is B.C. 726, five years *before* the final deportation of Samaria; so this argument also falls to the ground. In this connection, why should the definite statement of 2 Kings xvii. 23, be ignored? Opponents, in their anxiety to disprove the truth of our teaching, imagine, and seem to have an insatiable appetite for, inconsistencies in Scripture. But we rest on the authenticity, or—the same thing—the congruity of Scripture. Could they by such arts upset our theorem, as part, they would equally upset Christianity, the whole; but this obvious deduction does not occur to them.

"(3) There is no reason for connecting the term 'isles' with the British Isles. The term is used of any lands (whether islands or not) which were approached from Palestine by sea."

It is acknowledged in our writings that the Hebrew term for "islands" means also "coastlands," but that does not affect our contention. And there *is* reason for connecting the term with the British Islands. The islands (or coastlands) in question were to be "afar off" (Jer. xxxi. 10). They were to be situated in the North and West, which is as near as the Hebrew can go to the composite word North-west (Jer. iii. 12, xxiii. 8; Isa. xxiv. 15, lix. 19). If, on a map of Europe, we take a line due North-west from Jerusalem, it passes through Great Britain, and the country is "afar off," as far off as can be, unless our critic insists on Greenland. The Græcian Archipelago cannot be intended, for that is comparatively near. Besides, "the isles of the sea" is precisely the term employed by a Hebrew at the present day to indicate this happy refuge of the foreigner.

"(4) The descendants of the Ten Tribes in our Lord's time were the Samaritans and Galileans. They are being 'lost' by general extinction and absorption."

The author of this answer surely, after all, is a friend in disguise, since, did he desire to strengthen the British-Israel position by reducing another view to absurdity, he could hardly have achieved a more conspicuous success! He flatly contradicts the Bible narrative as to the ethnological composition of the later Samaritans (2 Kings 24th and following verses). Josephus and other ancient—and most modern—

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authorities are against him. Smith's "Bib. Dic." is against him, arguing, under heading "Samaria," in an exhaustive way, that there was not a trace of Hebrew blood in them. And, not least of all these, our Lord Himself is against him. "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). (For who the "lost sheep" were, see Isa. liii. 6, 8; Jer. l. 6, 17). "And into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). Seeking, therefore, the "lost sheep" (lost tribes), our Saviour did not send His agents to the Samaritans, because they were not to be found there.

The composition of the Galileans is not so clear. Probably the population consisted of a large portion of Benjamin commingled with non-Hebrew Gentiles, perhaps also sporadic members of some of the other tribes, as was the case with the "Dispersion" amongst the Greeks; but that the rest of the tribes were there, *qua* tribes, is a bold suggestion, for which our critic is probably the only authority.

The last paragraph of (4) shows his utter failure to understand the true meaning of the word "lost." Scripture makes it clear that the original sense was the same as when we speak of a "lost" sinner, "dead in trespasses and sins," and is equivalent to "dead," *ergo national* death to the House of All Israel (Hosea xiii. 1, 14). As with the individual, so with the nation, a resurrection to spiritual life was necessary (Hosea i. 10; Rom. ix. 26); hence Christ's declared mission to the "lost sheep." But later, when Rome spread her veil of secrecy over the world, and ignorance ensued, the tribes became "lost" in our critic's sense—lost to sight and knowledge. Yet to British-Israelites they are *found*, in every sense. The words "extinction" and "absorption" hardly seem, in this connection, to be conceived on Scriptural lines (Jer. xxxi. 36, 37).

Yet, is it thinkable that this body with the sibilant name—a body presumably of learned divines—can possibly be as wrong as their exponent has made them appear? It were better for our clergy to study forms and ceremonies, crucifix and confessions, candles and church millinery less, and the Word of God more. Then would they understand that Scripture is systematic, not a heterogeneous mass of mutually destructive verses; and theology a true science with a nomenclature and terminology pregnant with unvarying meaning, so should they be able to grasp the points of a logical and God-honouring argument such as ours, to their infinite profit, and presently to the expansion of their congregations. The Central Society of Sacred Study seems to seek to solve conundrums. Let me ask one. What could Isaiah (with apology to the "Higher Critics") have meant when he wrote: "These are the shepherds that cannot understand"? (Isa. lvi. 10—11).

Landseer MacKenzie.

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Gentiles.

(Notes of a lecture delivered before the British-Israel Association at Exeter Hall.)

BY itself, the word "Gentiles" simply means "nations," but the ordinary use of the word is as a common designation for any or all nations except the Jews, and this might be taken as a sufficient definition were it not for the prevalent error of using the term "Jews" as a name for all Israelites.

But perhaps we shall better grasp the Biblical use of the word if we read a short extract from the Preface to the Revised Version of the Old Testament, and another from Cruden's Concordance.

From Preface to Revised Version of the Old Testament:—

"The Hebrew word *Goyim*, "nations," which is applied to the nations of Canaan dispossessed by the Hebrews, and then also to the surrounding *nations among whom the people of Israel were dispersed*, acquired in later times a moral significance, which is represented in the Authorised Version by the rendering 'heathen' or 'Gentiles.'"

From Cruden's Concordance:—

"The *Hebrews* call the *Gentiles* by the general name of Goiim, which signifies the nations that have not received the faith or law of God. *All who are not Jews, and circumcised, are comprised under the word Goiim.*"

From these two statements it is clear that if an Israelite withdrew, or was removed, from the Mosaic Law—the great *sign* of which was circumcision—he at once became, in *Bible language*, a "Gentile."

It will be my endeavour this evening to show that, in the Bible, just as the term "*Israel*" may have a threefold application, being in one place indicative of Jacob, or any or all of his descendants, in another indicating members of the Ten-tribed House of Israel only, and in a third indicating members of the House of Judah alone; so the word "*Gentile*" may have a threefold application: first, to people who never were under the law of Moses; second, to people who, having at one time been under that law, had left it or been removed from it; and third, to both these classes; that is to say, to all, without discrimination, who, at the time of speaking, were not under the law. And just as, if in any place of Scripture, we would know the correct application of the name "Israel," we must be guided by the context, *so*, if, in any Scripture, we would know whom to understand by the term "Gentiles," we must carefully study the context. Now there is nothing extraordinary in this. It is just what we do in our ordinary reading, and, in fact, in our daily conversation. Yet it is strange how some minds are ready enough to believe that, in the Bible, "Israel" may be meant as a name for Gentiles, if within the

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Christian covenant, but become very irate indeed if it is suggested that literal Israelites (even if outside the Mosaic covenant) may be intended by the word "Gentiles."

If it were desired merely to prove that there is now a nation known as "Gentiles," who were once under the law of Moses, and therefore literal Israelites, one verse alone would suffice, viz., Jer. xxxi. 36. "If those ordinances [sun, moon, and stars] depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." For the Jews not being a nation, and the surface of the earth having been so completely explored as to make it absolutely certain that there is no nation to be found observing the law of Moses, it follows that the nation of Israel spoken of in this prophecy must be one of the so-called "Gentile" nations.

To us, who know of the division of the twelve tribes into the two Houses—Israel and Judah—and of their still continuing separation, it will be equally evident that, as the House of Judah is not now a nation, the nation required by this prophecy must be of the House of Israel; and so we are fully justified in saying the House of Israel has become a "Gentile" people. This is a simple matter, which the opponents of British-Israel truth find it so difficult to understand. They turn to the commentators, and get no light on it. Yet it can be shown to be fully in accordance with both the Old and New Testament Scriptures. Moreover, we may see that the "Gentilisation" of the House of Israel was an essential part of God's plan for the fulfilment of His promises to the fathers, and for the salvation of the world. For, let us reverently trace, as far as prophecy and facts will aid us, what was the purpose of the Omniscient in dividing His people Israel into two kingdoms and assigning such a different *role* to each during these "latter days."

Firstly, we must remember that God had promised unconditionally to Abraham that in him and in his seed—"the multitudinous seed as well as in the *One Seed*, Christ—should all the kindreds and families of the earth be blessed, a promise which subsequent prophecies justify us in saying included not only the descent of The Christ, but also the evangelizing function. This promise had been passed on through Isaac, to Jacob's descendants.

Secondly, we may reasonably conclude that, if the twelve tribes had remained one nation, and in the land until Christ came, one of two things must have happened: either Jesus the Son of Mary would have been accepted or He would have been rejected. Had He been accepted as the Messiah, He would not have been put to death, and so no atonement for sin would have been made. On the other hand, had the twelve tribes as a body rejected Him and put Him to death, the whole seed of Israel must have been cast off, and under curse and disabilities as the

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Jews are now. In that case the seed of Abraham would have been disqualified for the evangelising function, and the mission of Christ would have been a failure for the want of preachers, or God must have selected some other people for this work, which would have falsified His own statement regarding His own character: "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed."

Thirdly, taking human nature as we find it, we may imagine what would most probably have happened had the House of Israel retained all through the ages of her exile the knowledge of her origin and destiny. Would not this knowledge have begotton in her a spiritual pride such as dominated the Jews in the time of our Lord and His apostles, thus weakening her efforts and influence among other races? Would not Israel's knowledge of her origin and destiny have immensely reduced the evidential value of the fulfilment of the prophecies? For then the sceptics would have alleged, with some reason, that she had been working all along the centuries to acquire the promises and fulfil the prophecies, and that therefore the fulfilments were not wholly attributable to Divine Providence.

When we contemplate these dealings of God with the seed of Jacob, are we not ready to exclaim with St. Paul: "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? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever."

Pardon me, my friends, if I have here somewhat turned aside from the direct line and argument of my lecture. But when I got so far in the preparation of this paper, I felt an irresistible constraint to write down the words I have just quoted.

Let us return to the subject in hand. The separation of the House of Israel from that of Judah we know was God's doing. "This thing is done of me" He told the prophet Shemaiah to say to Rehoboam. I will now endeavour to show from the prophets that the *Gentilising* of the House of Israel was also God's doing.

In Gen. xlviii. 18, 19, we read that Jacob foretold that Ephraim would become "*a multitude*," or, as the margin states, "*a fulness of nations*," and as the Hebrew word here rendered *nations* is *goyim*, which, according to our definitions, means *Gentiles*, it follows that Jacob's prediction was that Ephraim would become *a fulness of Gentiles*. It is well to note here that this phrase, "*fulness of Gentiles*," is only to be found in one other place in the Bible, viz., in Rom. xi. 25, a text we will consider later on. Gen. xlviii. 16, tells us Jacob handed down his own name, as well as those of his fathers Abraham and Isaac, to the

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two sons of Joseph; and Isa. vii. 1—8, will show that in later times *Ephraim* and *House of Israel* became synonymous terms. So that the fortunes of Ephraim and the House of Israel would seem to be largely identical.

Another intimation of the then future Gentilisation of Israel is to be found in Deut. iv. 25—31. In this place Moses foretells that after the people shall have been long in the land, they will lapse into idolatry, and on account thereof be *utterly destroyed from off the land* and be *scattered among the nations* (*goyim*), where they will serve idols, *but will turn to the Lord in the latter days*. Seeing that these words were addressed by Moses to the whole twelve tribes, it may be asked, Why do you only apply them to the ten? We answer, because the separation of the ten tribes from the two was *from God*, and the subsequent history of the ten tribes exactly agrees with this prophecy, while that of the two does not. For the former, on account of idolatry, *were utterly destroyed from off the land* (2 Kings xvii. 18) and *scattered among the nations* (Hosea ix. 17); whereas the latter, although sent into captivity for idolatry, were not utterly destroyed from off the land (2 Kings xxiv. 14), nor scattered among the nations, but returned from one nation, Babylon, to their land and to the worship of the true God *more than five hundred years before the commencement of the "latter days,"* and *have not fallen into idolatry since.*

Let me read a few more predictions relating to our subject. Hosea i. 4, 6, 9:—

"And the Lord said unto him, Call his name Jezreel: for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the House of Israel" (ver. 4).

"And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the House of Israel; but I will utterly take them away" (ver. 6).

"Then said God, Call his name Lo-ammi; for ye are not my people, and I will not be your God" (ver. 9).

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, the manner of Beersheba liveth: even they shall fall and never rise up again" (Amos viii. 11—14).

These predictions all refer, not to Judah, but to the House of Israel, and forecast a period when this House would be thrust out of the Mosaic Covenant, cease to be known as the Lord's people, and be

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deprived even of the Word of God. When, therefore, these prophecies should be fulfilled, what would distinguish this people (the House of Israel) from the rest of the nations (Gentiles), seeing, moreover, they were idolaters, having been cast out for this very sin?

In 2 Kings xvii. 18, just read, we learn how complete was the casting out of Israel from the land.

But although the House of Ephraim-Israel had broken and—according to the prophecies and history—been wholly cast out from the Mosaic Covenant (which was a covenant of works and conditions), they did not cease to be the lineal seed of Abraham, nor could God forget His unconditional "covenant with their fathers which He sware unto them" (Deut. iv. 31).

Therefore, seeing that Christ came, not only to be "for salvation to the end of the earth," but first to "raise up the tribes of Israel" by "redeeming them that had been under the law" of works, to "confirm the promises" made to Abraham, "not in circumcision but in uncircumcision," and thus to establish the "New Covenant of faith with the House of Israel," shall we be surprised to find members of this outcast House addressed or spoken of as "Gentiles"? Or, let us put the question in another way: Is it not most reasonable, in face of all we learn from the Old Testament as to what must have been the condition of the ten-tribed House in the days of our Lord and His apostles, to find these Israelites called "Gentiles"? Also, seeing that the New Covenant was first for the House of Israel, we should be quite prepared to find the New Covenant Scriptures chiefly addressed to members of this House, Gentiles though they might be called.

The fact is, that unless we allow the term "Gentiles" in certain places in the New Testament to be a designation of literal Israelites—not Jews—we must adopt a method of interpretation which renders the Scriptures inharmonious, and dishonours God; for we must adopt the *theory* (I say advisedly the *theory*, for it is not the truth) of a "*spiritual Israel*," which renders "the gifts and callings of God," so far as Abraham is concerned, of none effect, although He made them on oath.

W. Weller.

(To be continued).

THE ASPIRATIONS OF GERMANISM.—The Kaiser's Court-Preacher, in the course of an official sermon to the Protestant members of the Reichstag, recently made the following claim: "We are entering," he told the Deputies, "upon an epoch in the world's history, an era of world conquest. All energies must now be exerted that Germanism shall victoriously permeate the entire world."

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A Reply to some Objections against our Identity.

(*Continued from page* 289.)

WE will now consider the most favoured objection against British-Israel truth, which is also hurled against us by our opponent in the *Morning Star*. He gives it as his fourth reason against accepting our belief, and says:—"Hosea the prophet pronounces the inspired malediction, 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days' (Hosea iii. 4, 5); and this was evidently to continue until they shall return . . . in the latter days. Surely, then, the Anglo-Saxons, a mighty nation under kings and princes, cannot be scattered Israel without a king and without a prince."

We have purposely quoted the whole of verses 4 and 5, although only a part of it is given by Mr. Blackstone, for we believe God's words are of greater value than men's words; and our misunderstanding of Scripture is generally due to a one-sided use of the divine message.

At the very outset we have to point out to our friend—for, although he is our antagonist, we do not like to think that he is our enemy, and our faith is strong enough to anticipate the time when we shall see him lifting high the banner of British-Israel truth—that he is making two great mistakes, which cause him to take up the position he holds.

Firstly,—the interpretation of these two verses rests upon the term "children of Israel" or "Israel." As we have shown in previous articles, the term "Israel" in the Old Testament sometimes refers to the ten tribes, sometimes to the two tribes, and sometimes to the whole twelve tribes. All the descendants of the patriarch Jacob, whose name God changed into "Israel," are called "children of Israel," or "Israelites"—either collectively or separately. After the disruption, and the division into two kingdoms—"Israel" and "Judah"—the Jews are also called Israelites, but the Israelites are never called Jews. Therefore, the first point is, when we meet the term "children of Israel" or "Israel," to decide to which part of the two Houses—or whether to both—it refers.

Secondly,—the word "*return*," upon which such stress is laid, does not mean "return" *to the land*, but simply turn to God. The Hebrew root שוב is the same for both words, "return" or "turn," but the special signification is determined by prefixes or prepositions.

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The place *to* which the turning is made is denoted by ל, אל or אחרי, but the text in the original is plain, and carries no such distinction—namely, אחר ישבו בני ישראל, "Afterwards shall the children of Israel return," or "turn." "Return [or turn] from their evil ways, to the righteousness of their God." The *Speaker's Commentary*, Vol. II., p. 428, says: "It is implied that during those 'many days' they would be in a posture of mind foreign to their proper character as God's people. 'Return' or 'turn,' for in Hebrew the words are one, very often denotes the relinquishment of a wrong course."

The importance of these two points will be realised as we proceed with the exposition of the passage. On the first one we shall base the interpretation which we believe to be the correct one, and on the second we will rest another which is quite admissible, and which is held by some British-Israelites. But either interpretation will prove Mr. Blackstone's conclusion—that the Anglo-Saxon cannot be Israel—to be erroneous.

In the first two chapters of the Book of Hosea the "House of Israel" was "divorced," "cast out," and there are several strong reasons which support the exposition that the term "Israel" here refers to "Judah," or the "Jews."

(1.) Notice,—It is said of this woman here: "Thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee." How can this refer to "Israel," *the divorced wife*, who was repudiated and cast out in the previous two chapters, and of whom God said, "She is not my wife, neither am I her husband" (ch. ii. 2). This view is also supported in chapter iv. 15, where it is written: "Though thou, *Israel*, play the harlot, yet let not *Judah* offend." Again, the same idea is found in Jer. iii. 16: "Backsliding Israel hath played the harlot"; and finally, in Isa. liv. 1, we read: "More are the children of the desolate [divorced] than the children of the married wife." Judah was also treacherous, but did not lose her marriage bond.

(2.) In ver. 4, we are told that Israel shall be without *an image*, a statue or pillar, or idol; but concerning Ephraim-Israel it is said: "Ephraim is joined to idols, let him alone" (ch. iv. 17). As Israel was cast out, cut off from God's covenant, and left to worship idols, these verses cannot be applied to the divorced ten tribes, but must refer to Judah. The *Speaker's Commentary* (Vol. VI., p. 428) makes the following comment, which supports our view, on ver. 4:—"It is a very remarkable peculiarity of the prediction in this verse that, while it describes Israel as having neither sacrifice nor oracle, it describes her also abstaining from image worship, and even from those forms of heretical and heathenish divinations which are known to have been in use among them for a thousand years."

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(3.) The very nature of the prediction points to Judah, and not to Israel. After the disruption and division into two kingdoms, the godly Israelite of the northern "kingdom of Israel" had to go up to Jerusalem to offer his sacrifice. The Temple, with the priests and sacrifices, was in Jerusalem in the kingdom of Judah, and the kingdom of Israel, as such, had no Temple or sacrifices of its own. The great sin of Jeroboam was the setting up of the two calves of gold in Bethel and Dan, and the institution of a false order of priests. Therefore the threat to remain without a sacrifice, and thus also without the Temple, would have been of no great consequence to the House of Israel, as at that time they were already without both, and we may again conclude that this prophecy must be applied to Judah.

(4.) Again, that they were to remain without an *ephod*, and without *teraphim*, is a support of our application of this passage to Judah and not to Israel. The *ephod* was a sacred vestment originally appropriated to the High Priest, and the loss of this ephod is threatened in this chapter. Attached to the ephod of the High Priest was the breastplate with the "Urim and Thummim," whereby God made known His will unto the High Priest. The High Priest with this ephod was in Judah and not in Israel. And as Ephraim-Israel was to be joined to idols, the loss of "teraphim," images connected with magical rites, cannot refer to them, but to Judah, who, ever since the Babylonian captivity, have kept themselves blameless from idols and teraphim.

(5.) This interpretation of Hosea iii. is supported by Jewish commentators. *Rabbi Kimchi* observes, on this verse:—"These are the days of the captivity in which we (*the Jews*) now are at this day; we have *no king nor prince* out of Israel; for we are in the power of the nations, and of their kings and princes; and have no *sacrifice* for God, nor image for idols; no ephod for God that declares future things by Urim and Thummim; and no teraphim for idols which show things to come, according to the mind of those that believe in them."

Therefore, as we believe, that this chapter refers to the House of Judah, or the Jews, it cannot support our opponent's objection to British-Israel truth, and it does not upset the fact that "the Anglo-Saxons, a mighty nation under kings and princes," are the scattered and lost House of Israel, gathered and re-covenanted in the *latter days*; and this prophecy will receive its final and complete fulfilment when the Jews will turn to the great Son of David, the Messiah, and "shall fear the Lord and His goodness in the later days."

There is, as we said above, a second view of the expression "Children of Israel." It is held by some of our friends, and it is advocated against us by our opponent. Suppose we admit it to be

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a correct one, we shall show that it does not destroy the British-Israel position. Those who hold this view claim that the "Children of Israel" refers to the "House of Israel," although they do not deny that the first three verses of this third chapter refer to Judah. If this is the true exposition of this prediction, then the description of the "House of Israel" in which they are to abide for many days, may be summed up in the words of ch. i., v. 9: "Then said God, Call his name *Lo-ammi:* for ye are not my people and I will not be your God." As a punishment for their idolatry and wickedness, the Lord intended to deprive them of their privileges, exclude them from his covenant relationships for many days, and to debase and reduce them to the state of a Gentile or heathen nation; yet they would still subsist as a distinct people, and at length be anew betrothed to Him, and reinstated in his favour, and the full enjoyment of the privileges of their birthright blessings. It should be observed, that it is not said that "David their King" shall come unto them, but that they shall turn to "David their King." Jewish expositors are agreed in interpreting this prophecy as Messianic. The *Targum*: "They shall be obedient unto the Messiah, the son of David their King." *Aben Erra*: "Their King"—it is their Messiah. The Messiah, the Lord Jesus Christ, came to the Jews, but they turned away from Him, and so the Kingdom was taken from them and given to a nation bringing forth the fruits thereof: the "House of Israel," that has repented and turned unto Him, "who came to confirm the promises made unto the fathers," in the "latter days," or the Christian dispensation. The curse was to depart as soon as the people would turn from their evil ways unto Him who would again be their God, and they will once more be called His people. Thus we see, that even if this view is the true solution, our opponent is greatly mistaken in saying that "the Anglo-Saxons, a mighty nation under kings and princes," cannot be the "House of Israel," of whom the same prophet says in ch. xiv.: "O Israel, *return* unto the Lord thy God; for thou hast fallen by thine iniquity . . . I will heal their backsliding, I will love them freely . . . I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon . . . . Ephraim shall say, What have I to do any more with idols? . . . . I am like a green fir tree. From me is thy fruit found."

There is yet a third view concerning the term "Children of Israel," which also supports the British-Israel truth. According to it, the expression "Children of Israel," refers to the whole twelve Tribes. First to the "House of Israel," who already *turned* to Jehovah, and also to the "House of Judah," who will turn to "David their King," the Messiah, at the time of the second advent; for which

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purpose they are evidently preserved and kept a separate people until they are joined with the "House of Israel" and made one nation under one King.

S. J. Deutschberger.

(*To be continued*).

Anglo-Israel Distribution Fund.

ANNUAL REPORT, 1902.

ANOTHER year's record of the Anglo-Israel Distribution Fund is due to be rendered, and now we thank God that, through the past twelve months, He has prospered in various ways our work and provided many fresh hands to receive the literature which the Fund could supply, also many willing hearts to accept the additional truths that our Heavenly Father is permitting Israel to draw out of His revealed Word.

The support given to the Fund, by friends old and new, has been generous as in former years. This we acknowledge once again with unfeigned pleasure and gratitude, rejoicing in the power thus given to send far and wide the good news which the literature distributed affords. Gifts of literature from writers and others have also been thankfully received and acknowledged in the monthly reports of the Fund. These have been a saving in the cost of literature, and, though they help in the majority of cases to swell the heavy item of Postage, it is a very pleasant way of increasing that charge; but a still greater pleasure has been experienced when a donation towards the expense of postage has been very kindly sent at the same time.

While referring to the matter of Postage, it may be observed that there is bound to be an increase under that head in proportion to the augmentation of the number of Sowers, yet without an exact correspondence of an income rising to the occasion and of extra literature in consequence being purchased: this because it means a division of the amount of seed to be sent out; for it costs less to send in large packets than the same amount of seed divided into those of smaller size, but more numerous. But, as a rule, this breaking up may be taken to indicate that the work is more widespread. The list of places sent to, which appears below, will serve to accentuate the foregoing statement. The number of Sowers upon our books at the close of 1902 was 340. This stands well in comparison with the number of agents employed by some of the large, well-supported British Missionary Societies.

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Most heartily and gratefully we thank the Editor of the *Banner of Israel* for the space granted for our monthly reports. Cordial thanks, also, we offer the Editor of THE COVENANT PEOPLE, for space for accounts of the Fund's progress, not always made full use of. This failure is very greatly regretted by the Hon. Sec., for possibly the Fund suffers through its operations not being more often presented for the attention and interest of the readers; but it will be taken as a kindness if it be allowed as not a failure from neglect, but from actual want of time to prepare more reports. Assistance in drawing up reports is not easy to obtain, but it will be extremely welcome when it may come.

It has been most satisfactory that not once during 1902 have the distributors of the Fund felt it necessary to cut down, for want of money, the number of journals issued weekly and monthly. The Fund has been carefully husbanded, so that the amount of each has risen. We have all through the year received, as formerly, one dozen of the *Banner of Israel* weekly—a gift from the publishers, Messrs. R. Banks and Son—and from the British Israel Association the help given of a very low rate charged for THE COVENANT PEOPLE and other publications from the Association. For all these gifts, we warmly thank our benefactors.

The amount of literature purchased has been as under :—

The Banner of Israel, weekly edition - -	18,287
,, monthly edition - -	285
THE COVENANT PEOPLE - - - -	2932
Books - - - - - - -	1932
Pamphlets - - - - - -	5316
Booklets - - - - - - -	926
Leaflets - - - - - - -	15,699
Almanacks and Calendars - - -	2195

The above, with the new publications given to the Fund, and many back numbers of the journals, have been made up as follows :—

The Banner of Israel, alone - -	7608 packets.
THE COVENANT PEOPLE, alone -	997 ,,
General literature, with COVENANT PEOPLE frequently, and *Banners* at times - - - - -	2159 ,,

The distribution of literature has been to the following places, and to missions :—

ENGLAND: Acton, Aldershot, Alford, Alvaston, Anerley, Ashburton, Bacup, Balham, Barnsley, Barrow-in-Furness, Barugh Green, Basingstoke, Batley, Bedale, Bere Alston, Beverley, Bexhill, Bexley, Bidford, Bigbury, Birkenhead, Birstall, Birmingham, Bournemouth,

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Bradford, Brighton, Bridport, Bristol, Bromley, Bure-St.-Mary, Carlisle, Cambridge, Canterbury, Catford, Chatham, Cheetham, Chelmsford, Cheltenham, Chester, Chesterfield, Chippenham, Corfe, Cowplain, Crawley Down, Crayford, Crewton, Crewe, Derby, Dereham, Devonport, Dorchester, Douglas (Isle of Man), Dover, Dovercourt, Dunster, Durham, Eastbourne, East Chorleton, Eltham, Enfield, Falmouth, Gravesend, Hadleigh, Halifax, Harpenden, Harpurhey, Harwich, Hastings, Haverthwaite, Heaton-Chapel, Hendra, Henwick, Hull, Ivy Hatch, Kingsbridge, Kirk-Braddon, Knipton, Larkbeare, Leeds, Leicester, Lewisham, Littleham, Liverpool, London (30 districts), Loose, Lowestoft, Luccumbe, Ludlow, Maidstone, Mananan, Marshall's Cross, Moreton-in-Marsh, Nanquidan, Normanton, North Perrott, Norton Woodseats, Nottingham, Norwood, Old Charlton, Oxford, Pendeen, Poole, Portsea, Portsmouth, Quemerford, Ramsgate, Redbourne, Rettendon, Richmond, Rodwell, Rotherfield, Rotherhithe, Salisbury, St. Austell, St. Leonard's, Scarborough, Seacombe, Seaford, Sheffield, Shepherd's Bush, Shorncliffe, Southampton, Southbank, South Benfleet, South Danby, Southminster, Southport, Sowerby Bridge, Spital, Springhead, Stratford-St.-Mary, Streatham, Sunderland, Sutton-in-Ashfield, Sutton-on-Hull, Tempsford, Tottenham, Tuffley, Tunbridge Wells, Twickenham, Uffculme, Upper Parkstone, Walthamstow, Wandsworth, Wantage, Waterlooville, Watford, Wellingboro', West Cowes, West Bergholt, Willingale Doe, Willesden Green, Wimbledon, Winchester, Wolverhampton, Woolwich, York. WALES: Aberystwith, Bangor, Maesteg, Merthyr Tydvil, Pembroke Dock, Pennarth, Penmaenmawr, Talachddn, Talybont-on-Usk. SCOTLAND: Dumfries, Edinburgh, Glasgow, Hamilton, Moffat, Selkirk, Slateford, Spean Bridge, Stirling. IRELAND: Athlone, Ballyragget, Belfast, Dublin, Freshford, Tipperary.

FRANCE: Dunkirk, Paris. BELGIUM: Antwerp, Bruges. GERMANY: Ludwigslust. AUSTRIA: Trieste. HUNGARY: Fiume. RUSSIA: Reval. ITALY: Venice. ALGIERS. MADEIRA. MALTA: Floriana, Valletta. ST. HELENA (For British Troops and Boer Prisoners). PALESTINE: Jerusalem. BRITISH CENTRAL AFRICA: Blantyre, Fort Jameson, Kota Kota. SOUTH AFRICA: Beaconsfield, Burghersdorp, Cape Town, Cato Manor, Deelfontein, De Aar Junction, Douglas, Durban, East London, Elandsfontein, Fort Beaufort, Germiston, Grahamstown, Handerton, Hanover Road, Harrismith, Johannesburg, Kenilworth, Kimberly, Klerksdorp, Ladysmith, Mafeking, Middleburg, Modderfontein, Oo Keep, Port Elizabeth, Port Nolloth, Pretoria, Rolfontein, Umzimkulu, Umzinto, Vryberg, Weenan, Wynberg. INDIA: Bangalore, Benares, Chatrapur, Mian Mir, Mooltan, Mussoorie, Quetta, Sangor, Trimulgherry, Umballa, Vizagapatam, Whitefield. CEYLON: Colombo, Camp for Boer Prisoners. BURMAH:

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Maymyo, Rangoon. CHINA: Tientsin (for British Troops), Wei-Hai-Wei (Field Hospital). JAPAN: Agabee, Ushigomi. NEW SOUTH WALES: Coolamon, Cunningar, Dubbo, South Kurrajong, Sydney, Wagga Wagga, West Maitland, Whitton. VICTORIA: Bendigo, Broughton, Carrum, Melbourne, Richmond, Prahran, South Yarra. WEST AUSTRALIA: Perth. SOUTH AUSTRALIA: Adelaide, Minlaton. QUEENSLAND: Brisbane. TASMANIA: Hampden, Hobart, Launceston, Moonah, Wynyard, Zeehan. NEW ZEALAND, Athenree, Auckland, Avondale, Canterbury, Dalkeith, Dunedin, Howick, Invercargill, Kaikorai, Kakanui, Kensington, Kumara, Manaia, Masterton, Milton, Napier, Newstead, North E. Valley, Oamaru, Ophir, Opoho, Opunaki, Orapuki, Otakia, Patutahi, Pahiatua, Pembroke, Puerua, Rangiora, Ravensbourne, Roslyn, Roxburgh, Te Aroha, Thames, Waimate, Waihi, Waitate, Waikola, Wellington, West Taieri, Whangarei. HAWAIIAN ISLANDS: Honolulu, Makaweli. ARGENTINE REPUBLIC: Tierra-del-Fuego. WEST INDIES (British Guiana): Georgetown. JAMAICA: Kingston, Newcastle. BARBADOES: Bridgetown, Collymore Rock. GRENADA. BERMUDA. IRELAND ISLAND. UNITED STATES: Aberdeen, Aiken, Albion, Anacostia, Ashton, Baltimore, Beltsville, Blacksburg, Blackville, Charleston, Chicago, Cripple Creek, Denver, Detroit, El Paso, Forestville, Hastings, Los Angelos, Naples, Newark, Pacific Grove, Philadelphia, Port Huron, Rhode Island, Rochester, Sedro-Wooley, Stellacombe, Waco, Washington, Zanesville. CANADA: Ben Miller, Burlington, Carnduff, Cartwright, Edmonton, Foxwarren, Gravenhurst, Hamilton, Killarney, Lumsden, Markdale, Mather, Portage-du-Fort, Powasson, Prince Albert, Rapid City, Spring Ridge, Strathroy, Theodora, Toronto, White Horse (Yukon Territory), Woodstock. NEW BRUNSWICK: Greenwich, Richibucto, Rothsay, St. John, St. Martin. NOVA SCOTIA: Halifax, Lunenberg, Yarmouth. LABRADOR: Cartwright. NEWFOUNDLAND: Bay St. George, Bay of Islands, Carbonear, Harbour Grace, Lewis Port, St. John's, White Bay.

Mission to Deep-Sea Fishermen, Missions to Seamen, St. Andrew's Church Mission, Thames Church Mission.

To all our friends, contributors, fellow-workers, and Sowers, the distributors of the Fund offer heartfelt thanks for the aid they have given. There have been many good results, as letters during the year that has gone have proved, but all that has been accomplished cannot possibly be shown. It is for us to sow the seed in faith and hope, as diligently and judiciously as may be possible, and then wait patiently, sure that in our heavenly Father's own time the effect of all work that has been good in His sight will come to the surface, though it may not be for us to see it. We may also trust that it will have been blessed and made fruitful by the Holy Spirit, and will have conduced to the salvation of souls, by our special pleading for the literal truth

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of the Bible; thus for ever may it redound to the praise and glory of God and the ever blessed Redeemer of Israel.

E. M. RUSH, *Hon. Secretary.*

Watford, February 7th, 1903.

STATEMENT OF ACCOUNTS FROM JANUARY TO DECEMBER, 1902.

	£	s.	d.		£	s.	d.
Balance in hand - - -	67	19	6	Books, Pamphlets, &c. - -	69	16	10
Receipts - - - -	255	13	7	*The Banner of Israel* - -	60	16	9
				The Covenant People and other Publications of the British-Israel Association - -	25	16	2
				Postage and Carriage of Literature - - - - -	65	3	10
				Honorarium to Packing Clerk -	47	4	3
				Purse Calendars - - -	3	13	10
				Cheque Books & Draft Stamps	0	4	8
				Binding Books - - -	1	12	0
				Balance in hand - - -	49	4	9
	£323	13	1		£323	13	1

M. A. FITZPATRICK, *Hon. Treasurer.*

Examined and found correct, 4th February, 1903.—PERCY H. PAGE.

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The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, February 12th, 1903, in the Drawing Room of Exeter Hall, when D. A. Onslow, Esq., was in the chair. The usual business was transacted.

On the same day, in the evening, our monthly meeting was held in the Drawing Room. The room was crowded, and everyone regretted that it had been impossible to get a larger room. However, if our friends will promise to attend the monthly meetings regularly and in such good numbers, we trust that we shall be able to engage the Small Hall, which holds about 500 people. The lecturer of the evening was the well-known advocate of our cause, and member of the Council, Mr. Herbert H. Pain; and he did not disappoint the large audience,

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for he gave us a very interesting and excellent lecture on the "Signs of the Times." The title of the lecture itself is pregnant of possibilities and new revelations concerning British-Israel truth; and the good attendance at the lecture proved that British-Israelites, together with all students of prophecy, are watching and waiting for the signs of our Lord's coming. The lecturer, using the experience of his private position, treated us to some political and financial opinions regarding British-Israel in the world. It is impossible, in such a short review of a lecture, to give an extensive report, and all we can do is to summarise the chief points. The lecture traced (1) Britannia's footsteps in her colonising, and thus becoming the fulness of the nations; (2) referred to the growing friendship between Britain and America, Ephraim and Manasseh. (3) Spoke of the unrest amongst the Jews, the Zionist movement, and of Judah walking to Israel. (4) Emphasised Britain's progress in Africa, and especially in Egypt, pointed out the utility of the Cape-to-Cairo Railway, and spoke of the nearness of the time when British-Israel will be in possession of the promised land from the Nile to the Euphrates. (5) He reminded us to watch Russia's advance towards the East viâ Persia and Turkey, and, lately, Macedonia; and he finished by exhorting us to expect the great union of all Israel which shall take place through the outpouring of the Holy Spirit. Mr. MacKenzie proposed a vote of thanks to the lecturer, and expressed his gratification with the admirable lecture to which we had listened. Mr. Weller seconded the vote of thanks: and Mr. Bergmann, the Chairman, who is the hon. translator of the Yiddish Bible, said that he also had great pleasure in according hearty thanks to the lecturer, especially as he did not forget the poor persecuted brethren of Judah who are coming to Britain (which, with the exception of America, is the only country that will receive them) for protection and shelter. He reminded us that it is our chief duty to extend to them brotherly sympathy, give to them the living Word, preach to them the Gospel, and to take them back to the land of our fathers. The vote of thanks was carried unanimously and with acclamation. The General Secretary proposed, and Mr. Pain seconded, and hearty thanks were also given to the Chairman, the Rev. M. S. Bergmann.

* * *

Camberwell, Peckham, and Dulwich British-Israel Association.—The Rev. S. J. Deutschberger, B.A., F.R.G.S., General Secretary of the Metropolitan British-Israel Association, visited South London on the 28th January last, and lectured on "The Literal and the Spiritual Seed of Abraham and their Inheritance" to an audience of some thirty to forty members and friends, at the Bethel Mission Hall, Peckham Road. Mr. Deutschberger was listened to throughout with rapt attention, and his lucid exposition of the "spiritual blessings to

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all believers," as distinct from the "material blessings promised to, and fulfilled in, the literal, lineal, and multitudinous seed of Abraham —the British Race"—gave us the impression that his arguments were thoroughly sound, forceful, and, to those who understand our truth at all, *unanswerable*. Several questions were, however, asked and replied to, and on the motion of Mr. F. G. Lepingwell—who, in the absence of Mr. H. H. Pain, made an excellent chairman—a very cordial vote of thanks was conveyed to Mr. Deutschberger for his admirable lecture.—*Henry G. Locke, Hon. Sec.*

***

Bournemouth.—The Annual General Meeting of the British-Israel Association of Bournemouth was held on Tuesday, January 27, at the Royal Bath Hotel (by kind favour of Mr. and Mrs. Merton Russell Cotes, who also entertained the Association to tea), but owing to the state of the weather, the attendance was not large. Dr. Bacot, Hon. Treasurer, presented the balance sheet. For the first time in the five years' history of the Association, we have a balance of a few shillings on the wrong side of the account; but owing to the recent act of affiliation with the parent Association, our past financial year has included fifteen months. Proportional work has, however, been done, five lectures having been given in place of four. We have maintained, but not increased, our membership during this time. The officers and committee for the current year were then elected, after which, Mr. Landseer MacKenzie, Vice-President, gave a short address, dealing with the many Providential signs which had marked the course of the War in South Africa, now so happily finished, and with the past glorious year—a red-letter year in the history of Israel—which had seen the extension and building up of our Empire, and God's manifest care of the Heir of David and of His Ancient People. Mr. MacKenzie's answer to an adverse leaflet, which was put into his hand, will be found in substance in another part of our issue.

***

Glasgow.—Dr. Hanan has conducted a very successful ten days' campaign in Scotland. We hope to have a report of his meetings next month.

***

Hull.—By the kind permission of Mr. and Mrs. Fooks, a drawing-room meeting was held at 11, Dover Street, at which the parish clergy were well represented. The Editor gave a conversational exposition of the Royal Descent from David, which was followed with great interest. Both Israel and Judah were represented at the meeting.

***

Brighton.—Mr. Marchant's report for 1902 has reached us, and describes good work well done. We hope to give details next month.

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1903.

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A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

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("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.), F.R.G.S.
General Secretary.

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No. 105, VOL. IX. **PRICE SIXPENCE.** [*All Rights Reserved.*

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, April 2nd, 1903, at 7 p.m., by Rev. W. F. G. CLATWORTHY, on "The Chosen Seed," The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

THE ANNUAL MEETINGS will be held (D.V.), on THURSDAY, MAY 7TH, at Exeter Hall, Strand. The Business Meeting will be held at 2 p.m.; the Public Meetings at 3 p.m. and 7 p.m. There will be a Conversazione, with tea and coffee, between the afternoon and evening meetings. Further particulars, Chairmen, and Speakers will be announced next month. It is hoped that friends will take special notice of that day, and will come, bring their friends, and help us to make these meetings a great success.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

APRIL, 1903.

Our Royal House.

(The Theory of its Davidic Origin.)



WHILE the new edition of our Coronation paper on the Royal House is still fresh, it seems best to make public any fresh matter that comes to hand, as well as any criticisms, favourable or otherwise. The latter we have been waiting for till now (eight months), and, as now, so at all times, shall be glad to consider any adverse points which may be raised, with the help of the immense mass of notes we have accumulated, and which, in the nature of the case, could not be included in any published statement less in compass than a volume. A point is raised in a letter which we print under "Notes and Queries." This we deal with at

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once, as follows:—The Authority for the statement (§ 12) that *a* "Saladin the Nazarene" was a descendant of David and ancestor of Roger the Saracen, was not ourselves, nor was it the "Society journal published in 1897," as may be seen by consulting the section of the paper in question, but *The Jewish Missionary Intelligence* of April, 1901. Having so many hundred names in our head, when we came to mention the Crusades, the Saladin of the Crusades crept in by mistake. All that needs correction is the short sentence in the middle of § 10, ending with "vide *infra*." We shall gladly take the first opportunity of getting into touch with the Editor of *The Jewish Missionary Intelligence*, and consult him as to his authorities. The reported Davidic descent of Roger of Este, the hero of Ariosto's poem, being published twice, once in the "Society journal," and then in the Jewish missionary organ, justifies its being included amongst corroborations of an argument based upon the evidence placed on record in § 6.

The Rev. A. B. Grimaldi, M.A., author of the Davidic Genealogy of Queen Victoria, published in various editions since 1877, has been good enough to go carefully over the "Royal House of Britain," and to write down any points which have occurred to him. These we proceed to give, with notes of our own where necessary. Mr. Grimaldi writes:—

"The subject is one of very great interest, and I don't think it is yet thoroughly thrashed out. The more that is *printed* on the subject, the more likely are we to arrive ultimately at a complete solution.

"I think the pamphlet is thoroughly well got up, and the general plan and execution very suitable to the subject, and such as is likely to be as attractive to the general reader as such a subject can be; and useful to the student.

"The Genealogical Tables are exceptionally valuable and adapted to be very helpful to the investigator. The large one [Tabular Pedigree] is distinctly valuable as an additional aid to the former researches on this intricate subject. It certainly produces fresh genealogical links in the royal chain; and by compressing the various lines of descent into one large tabular view, the eye and mind are both assisted in entering accurately into the subject.

"The frontal table [Heraldic Chart, issued with the Coronation Number of THE COVENANT PEOPLE, but not given with the present reprint in pamphlet form of 'The Royal House.'—ED.] is extremely curious and original, and sure to attract attention. I had for some time come to the conclusion that Armorial Bearings took their rise from the Twelve Zodiacal Signs bestowed by Jacob respectively on his Twelve Sons, and by them handed down to the Twelve Tribes. Subsequently I found that the same view was held by Gwillim, in his 'Heraldry,' the standard book on the science" (1629, p. 239).

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Authorities [p. 21, Coronation Number; p. 2 of cover, pamphlet] "My 'Royal Descent' was first published in the *Nation's Glory Leader*, Vol. V., No. 147, Wed. Nov. 21st, 1877, pp. 181—185. A corrected and enlarged edition was printed in *Britain's Inheritance* (J. D. Almond, Liverpool, July, 1886, folio). This is the only edition of my Genealogy that I recognise as authentic.

"In reference to my Genealogy, I was glad to find it confirmed and mentioned with approval by a learned professional Irish genealogist. It is in 'Irish Pedigrees, or the Origin and Stem of the Irish Nation,' by John O'Hart, Q.U.I., Dublin, 1878. (2 vols.) At p. 7 of the second series he says: 'And it is satisfactory to me to have to record that the Queen's Irish lineal descent, as I trace it down from Heremon, son of Milesius of Spain, is the same as that compiled by the Rev. A. B. Grimaldi, M.A.' This is a valuable work, praised by Sir Bernard Burke.

"In 'Authorities' you do not mention a pamphlet by L. S. C. [We had not seen or heard of this, but now have.—ED.] It gives 101 generations from Victoria to Milesius, tracing through Margaret, Mother of James V. Tephi is traced up to Abraham.

"I see you call the *Almanach de Gotha* a compendium 'of all the Royal House.' Should it not be Houses? ["Royal House" implies that all the Royal families of Europe together form the House of David. Time will show.—ED.]

"I have found Lavoisne's *Historical Atlas*, 1812, a useful book. Probably valuable information would be got from those Irish Chronicles which have never yet been translated."

Windsor Library [Referred to in list of acknowledgments, p. 22, Coronation Number]. "I understood that there was in the Royal Library at Windsor a very finely executed and valuable MS. Genealogy of the British Royal Family, tracing it up to David. It was also said, in print, that when some nobleman (Qy., Lord Shaftesbury) ventured to notice to her late Majesty that some had traced her ancestry to David, she smiled and ordered this Genealogy to be brought, and shewed to the surprised nobleman that she not only knew of the idea, but already had it entered in her own Genealogy. [The chief Librarian, Mr. Holmes, knew nothing of any such genealogy. There *is* in the Royal Library a great and finely-executed MS. Genealogy, rolled in a case, tracing the Royal House to Brutus of Troy, and through him to Adam! We hope to have particulars of this shortly. The story about Queen Victoria and her knowledge of the descent of her House from David is so persistent that one is tempted to think there must have been something to justify it; but any genealogical tree of the kind in her possession must have been kept in her own apartments.—ED.]

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Tephi. Tara [§ 2]. "Dr. Goodchild published in 1897 a long poem, 'The Book of Tephi,' describing the history of Tephi from her leaving Palestine to her death. As it is professedly based on Irish accounts, it is worth consulting, and is a very able performance. Through the courtesy of Mr. Landseer Mackenzie, we are now perusing a copy of this work.—ED.] I enclose a tracing of the great Irish Hebraic Cryptogramic Hieroglyph of Tephi, Jewish Queen of Ireland, from 'The Light of the West,' by Dr. Goodchild."

Welsh Line [§ 6]. "This is certainly a valuable discovery, forming an independent line by which the descent may be traced. It is so valuable in this view, that it would be well if it was set out by itself as a *single line*, with all the dates, &c., that could be procured, to help in explaining and sustaining it. It incidentally assists the Glastonbury tradition. But if Joseph was the brother of Heli, it makes him some 80 years old when he came to Avalon, rather aged to travel to Ultima Thule." [Joseph was the younger brother of Heli. Suppose Heli was 25 when Mary was born, and Joseph 15 at that date—from the birth of Mary to the arrival of Joseph at Glastonbury need not be more than 55 years, Mary being evidently quite young when Jesus was born. Joseph can well have been 70 years old or under, and Anna 35, at the date of their coming.]

"One good point in the Anna line is its breaking the absurd Roman fiction of Peter being Rome's first bishop, instead of Linus. Rome purposely broke the connection between the Saxon and Norman dynasty, or Edward I. would have been II.; just as Rome broke the ecclesiastical connection between the primitive British Church and the later development, the object being to root out the aboriginal independence."

Avalon [§ 6]. "In reference to this, there is a very curious but cryptic legend about a colony of Hebrews at Avalon, who came from Ireland *circ.* B.C. 500, and built the isle called the Salmon, between the station and Glastonbury. Their secret teaching was the ultimate world-ruling by David's line, &c. To this very place and island of Salmon came Joseph, and, if he were the Davidic ancestor of Edward VII., the connection is very mysterious and singular. I wrote articles on it in *Bible Light*, June and Michaelmas, 1899. All corroborate each other. I have corresponded with Dr. Goodchild on the subject of this Avalon Hebraic colony. He is probably its greatest authority. His small work, *The Light of the West*, enters into it. On the cover is a Hebraic cryptogram, a rubbing of which I enclose. It is full of esoteric reference to Tephi as a Jewess. It would be worth reproducing. In a private collection of antiquities at Camberwell, the owner showed me a terra-cotta emblem, found in Britain. From the mystic emblems found on it, I think it may have belonged to the Avalon colony."

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Descent from Aaron [§ 7]. "This, at first sight startling, is still possible. It agrees also with the curious constitutional fact that the Sovereign is *de jure* Canon of Llandaff. Also with the less known fact that the mystic *Cidaris* (consisting of a circle with ribbon) has been heraldically attached to the British Royal Crown, the Cidaris being not only worn by Aaron, but ordered for his special use only. Also it agrees with the still more recondite mystery of the derivatives of the Aaronic Urim and Thummim appearing around the Royal British Crown to this day. See Zornlin, 'Urim and Thummim.' If these are undesigned coincidences, at least they are very extraordinary ones. This latter crown adornment also coincides with your remark as to the *Armilla*. [See full account of the Armilla next month.—Ed.] Thus the British Sovereign has his descent from Aaron, and is mystically invested with the Aaronic Pectoral and the Aaronic Urim and Thummim."

Great Ancestors [§ 8]. "In reference to these, I have a curious Pedigree, tracing the King up to Cyrus the Great, Israel's deliverer. I am the more interested in this as I take Cyrus, 'the Lord's Anointed,' to have been a Hebrew."

The Trojans [§ 12]. "These were certainly Greeks by race, and both Hebraic. The great Bentley wrote a MS. treatise to show that the Iliad was a perversion of the Hebrew wars in the time of the Judges. It was in the British Museum, but lost, or, as some said, destroyed by his friends to prevent his great name being disgraced by such an absurdity. Another learned divine wrote to show that Solomon wrote the Iliad."

David's descendants [§ 13]. "This is analogous to the fact that some of David's descendants were brought before one of the Roman Emperors. All shews that such existed, and were even known. Thus it indirectly suggests the possibility and probability of our Sovereigns also being Davidically descended."

The Judiths [§ 15]. "These are striking, and the more entered the better. They parallel the Davids in the male members, which might also with advantage be brought together."

Prince David [§ 18]. "It seems this prince has seven names, the Hebrew number of perfection."

Mr. Grimaldi has also kindly sent us a bibliography of books, papers, and leaflets on the Davidic descent of our Royal House, which we shall be glad to let our readers have the benefit of. It is a source of great satisfaction to us that we have got into touch with one who has done so much to substantiate this theory.

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Dan in the Isles of the West.

(*Continued from page* 276.)

II. Westward Ho.

IN our last article it may not have been clearly understood by some of our readers that the paragraph from Archdeacon Williams' *Essays* came originally from the pen of Hecatæus, who wrote about 560 B.C., and therefore is descriptive of the people then inhabiting the British Islands, or may be carried back even some centuries before, since the Hellenes are represented as having, in a *former age*, carried dedicated gifts to the Hyperboreans.

Now, the prophecy in 2 Sam. vii. 10 was uttered in about 1040 B.C., and that of the prophet Isaiah, xxiv. 13—15, about 712 B.C. About the same time Isaiah uttered those remarkable words: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof" (xlii. 10). Isaiah seems to have had in his mind his former utterance: "From the uttermost parts of the earth have we heard songs, even glory to the righteous" (xxiv. 13—16); and yet the substance of xlii. 1—9 refers more particularly to Gospel times. Now, we are not assuming that the Israel who escaped were by any means pure in their system of worship, although there is considerable evidence to prove they were unlike the nations on the continent of Europe, even after seven centuries had passed.

Diodorus Siculus, with Cæsar's *Commentaries* before him, yet says of the inhabitants of the South-West of Britain:—"Those who inhabit that part of Britain which is adjacent to the promontory called Belerium are exceedingly hospitable. They are moreover, owing to their intercourse with foreign merchants, civilised in their habits." He elsewhere says that "foreigners were impressed with their truthfulness, integrity, and peacefulness"; and yet again: "They have not the craft and subtilty of other nations, but are a fair conditioned people, of a plain and upright dealing."

Again,—can those be reckoned as idolators among whom there were found no idols? Whatever errors may have gradually crept into the worship of the Britons, there are good grounds for believing that the Druids were a wise, thoughtful, and religious race.

The learned Selden has this remarkable passage: "Although you may truly say with Origen that before our Saviour's time Britain acknowledged not one true God, *yet it came as near to what they should have done, or rather nearer*, than most of others . . . yet it appears that *the Druid's invocation was to one* all-healing, all-saving power."

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According to Origen, in his *Homily*, IV., *on Ezekiel*, the Druids allowed no images or visible form of the Godhead to be represented. We know classic authors do not bear this out, but it is remarkable that no images or idols have ever been discovered in British barrows or cists which can be reckoned as having existed prior to Roman times. They were, however, worshippers of the host of heaven. Hercules, of Tyre, was their titular deity, and Astarte claimed some devotion; as we find an altar at Corbridge, in Northumberland, inscribed in Greek characters, ΗΡΑΚΛΕΙ ΤΥΡΙΗ, another, to Astarte of the Sidonians, ACTAPTHC. These are evidently pre-Roman. Hercules was probably the same as the Sun or Baal, Astarte as the Moon. Both these take us back to Palestine, Tyre, and Sidon.

Cæsar, although he does say so many things against the British, which, as *Asinius Pollio*, his contemporary, warns us we must receive *cum grano salis*—tells us that belief in the immortality of the soul was the groundwork of all their virtue; it took from them the fear of death, and inspired them with motives of courage. He tells us also that it was a tenet of theirs that "whosoever shed man's blood, by man should his blood be shed," almost in Scriptural language: "quod pro vita hominis, nisi hominis vita reddatur, non posse aliter Deorum immortalium numen placari." He also tells us that those who were offered in sacrifice were those who were taken in the commission of some crime, theft, or robbery, or some other grievous delinquency ("in furto, aut in latrocinio, aut aliquâ noxâ comprehensi"); so that these sacrifices (if sacrifices they were) partook as much of a penal as a religious character.* What would a stranger to mediæval Christianity say to the wholesale martyrdoms of the Sixteenth Century? Were our ancestors in the time of Cæsar any worse barbarians than those of Queen Mary's days?—or was our religion to be branded as having no virtue in it at all because Mary was then in power? Let us be reasonable, and give justice where it is due.

Druidism, if we are to believe the Triads, was a noble and highly intellectual culture. It seems, however, to have been very much corrupted in Gaul. The Gauls used to send their sons into Britain for education, and Pliny seems disposed to think that the Persians learnt many of their wonderful ceremonies from the British.

Festus Avienus, a writer of the fourth century, who furnishes an account of the Voyage of Himilco, a Carthaginian, undertaken in the fourth century B.C., says the British were "a numerous and powerful race, endowed with spirit, very dexterous, all busy with the cares of trade." *Diodorus Siculus* says the British in their wars "used chariots, as the ancient Greek heroes are reported to have done in the Trojan war; were simple in their manners, and far removed from the cunning

* I am indebted to Canon Lysons for the last two of these ideas.

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and wickedness of men of the present day."* This is a contemporary of Cæsar's.

In *Dr. Stukeley's* Work on Stonehenge, he says:—"My intent is to promote as much as I am able the knowledge and practice of ancient and true religion; to revive in the minds of the learned the spirit of Christianity, nearly as old as the creation . . . . . I shall now show, likewise, that our predecessors, the Druids of Britain, though left in the extremest West to the improvement of their own thoughts, yet advanced their inquiries under all disadvantages, to such heights as should make us moderns to wink in the sunshine of learning and religion."

Apropos to the character of the people inhabiting these islands, and as teaching the effect of a purer religion existing at one time in Scotland than elsewhere (and, we also take this as referring to the whole of Britain), I cull from "Unrecorded Ages" on "The Sculptured Stones," Burton's "History of Scotland," 1897. Vol. I. p. 142:—"One negative feature in this great mass of miscellaneous sculpture deserves to be noticed. There is nothing throughout suggestive of indecorum or sexualism—nothing of the character of those too suggestive representations which are so rife in classic art, and also, in another shape, in the decorations which the artists of the middle ages brought into the very sanctuaries of the churches. It deserves to be commemorated, that in the hundreds of specimens of native sculpture of this class recently brought to light, there is no single instance of indecency, while in the scanty remains of Roman art within the same area it would be easy to point out several."

So much for the morals of our ancestors. A degrading religion would lead them to sensuality, and *vice versâ*.

From Greece into Italy.

We have hitherto traced the Phœnician-Danite from Greece into Britain, both by sea and, in the case of "The Connection between Hellas and Britain," overland. It is supposed that no one of our readers doubts the overland connection between the Cymry as known to have existed to the North and West of the Black (or Cimmerian) Sea in the 6th century B.C. and the Cymry of Wales. All ethnologists admit this, as also the fact that the Celt and the Saxon came from the same locality. Here, at the mouth of the Danube, we have all the names of the parent stock shown us on old maps. The Pict (the island of Peuci), the Briton and the Ligure, both together in Brito-Lagæ, the Saxon, Albion in Albania, Caledonia in Caledon. Here then was a grand rendezvous, and from here as well as from Greece we wish now to connect the same people, not by the overland direct

* "The Pedigree of the English People." *Nicholas.* 5th Edit., 1878.

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North Western route,but by bringing them into Italy as Umbri, Tuscan, Tyrrhenian, Etruscan. With reference to the latter, it may be news to some to assert that we have evidence of their existence in Scandinavia. How they came there by land or by sea matters not, but that they were there, and were among the Scandinavian ancestry of the people we know as the Northmen, who later on became known as Anglo-Saxon, is clearly proved in *Du Chaillu's* "The Viking Age," by the similiarity of the character on many of the Runic Stones in Sweden, Norway, and Jutland. Like the Etruscan, the characters are to be read according to the age in which they were written; the earlier Runes and Etruscan being from right to left, and the later from left, to right. Let any one compare the Runic characters in "Viking Age" Vol. I. pp. 157-191, with the Etruscan, given in *Mrs. Hamilton Gray's* "Sepulchres of Etruria," pp. 180-188, and then note the similiarity of these characters to those on a Celtiberian bowl found in Spain (given in Pl. xv. of *Waddilove's* "Lamp in the Wilderness," where may also be seen the Celtic Alphabet, as given in Davies' Celtic Researches, p. 272), and he must acknowledge that this same people existed at one time in Italy, in Spain, in Scandinavia, and finally in Britain. The Etruscan Alphabet is given in "Sepulchres of Etruria," p. 524.

From *Mrs. Hamilton Gray's* "History of Etruria" we gather that the Etruscans landed in Italy between 1250 and 1187 B.C., whether from Lydia, in Asia Minor, or Greece, is a disputed point; that Tyrsenus is called a Son of Hercules; that their language is a branch of the Phœnician, and that they had originally come from Egypt, where they are said "to have mingled with the seed of Israel."

The Umbri were in Italy, to the North, whilst the Etruscans were in the West. The Umbrians extended from the Alps and Apennines, as far South as Picenum, Peucetia (notice the Pict). They had possession of more than 300 towns when the Etruscans conquered them. The Umbri retained their national divinities. and without images. Their coins are Etruscan, and their characters (or letters), as shown on the Eugubian tables, are also Etruscan.

Now we come back to our friends the Pelasgi, who, when conquered by Danaus in Greece, came into Italy. We are informed that the Hebrews used the Phœnician alphabet, and that Danaus introduced that alphabet into Greece, whence the tradition of the Cadmean alphabet. Of this people, we are told they had no images, and only One Supreme God, whose name, from reverential feeling, they never pronounced. (This, however, although recorded, our author doubts as too spiritually-minded for such a people.) These Pelasgi now came into Italy, and, having helped the Umbrians at first against the Etruscans, were finally overcome by the latter.

We next come to the description of the *twelve* dynasties of Etruria,

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twelve ruling cities, capitals of the dynasties, each one of which has a name derivable from Hebrew. "We may be told that the examples given are Eastern, no doubt; but that they are Hebrew, and not Phœnician. St. Augustine, however, tells us that the Punic, or Phœnic, or Phœnician language spoken in his day, when it was still a living tongue, was very like the Hebrew." These twelve chief cities are mentioned alike by *Dionysius*, *Livy*, *Virgil*, *Servius*, and *Plutarch*. All twelve were the residence of princes, and seats of government. "We do not believe that the states at any time consisted of fewer than twelve, for that seems to have been the fundamental and sacred number." "We have examples of this in the Swiss Cantons and the United States of America amongst the moderns, and in the tribes of Israel and the College of the Apostles amongst the ancients." These *twelve* cities seem to have been placed under *four* bands. The story of the twelve rods of the lictors, and the fable of the man who broke each separate rod, is very like the story of Aaron's rod.

The Etruscans, whilst in Italy, seem to have arrived at at a high state of civilization. "The grand distinction between the Etruscans and every other ancient people is the noble public character which is stamped upon all their works, and this Niebuhr himself acknowledges. Everything was for utility—the utility and benefit of all: the poor as much as the rich, the plebeian as much as the noble. The common religion, the common improvements, the common security, the common wealth, and we had almost said the common comfort. This is the stamp, the distinctive mark of all their remains; and they bear in character such a vastness, such a solidity, such a grandeur, and such a skill, that it has been, till within very late years, too incredible and too stupendous for the minds of scholars or travellers to fathom."

The Etruscan nobility and peerage has no counterpart on the continent of Europe or elsewhere until we come to the British Islands. It is, however, in Scotland we find the greatest similarity, as amongst the Highland clans.

"The first and original Hercules was the strong and valiant prince who founded Tyre. . . . This man had a temple built to his memory, and altars erected to his name, but without any graven image. . . . The Etruscans were the first people of Hercules that ever set foot in Italy; they spread his name across the country . . . and we believe through them the name 'Heraclea' was given to Italy in general."

Pliny says that all the Padus land, without any exception, as far North as the Alps, was Umbrian; and Livy, that it is all Tuscan (*i.e.*, Etruscan). Niebuhr thinks that the Veneti were also Etruscans.

"The dialects spoken by the Greek tribes who settled in Italy were the Dorian and the Eolian, the only two now found upon the

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Etruscan vases, mingled with words of Tuscan, because the two people spoke each other's language and dwelt in each other's cities wherever they were borderers. . . . The oldest Tuscan language is like the Hebrew." We also read of colonies from Colchis and Asia Minor settling in Sicily.

"We have now proved the Rasena (Etruscans) to have been an Asiatic or a Ludin colony, and we think that they prove themselves to have passed, like the Jews, a long sojourning in Egypt, and to have come from Egypt or Lybia, into Europe."

"It is almost equally interesting to remark the strong brotherly likeness between the Etruscans and the Hebrews. . . . The resemblance between the two people is so strong, arising from an identity of circumstances in many respects, that the Jews, when they became acquainted with the Etruscans, believed them to be the children of Esau, the brother of Jacob, and called them a race from Edom."

Then follows a long list of similarities between the Hebrews and the Etruscans, some of which are—their weights and measures, their coins, their established rules for wages, usury, and debt; their system of land-measuring and agriculture, their division of the people into classes, and the distinction, in matters of government, between dominant Hebrews and plebeian Canaanites, which was ever kept in view and ever carried out into practice. We find also a civil division of the people into households, and a military division of them into tens and fifties, hundreds and thousands. We find amongst the Hebrews the Assyrian law of female inheritance . . . the custom of counting a man for a family, and, in numbering the people, of reckoning the warriors only; the poll-tax, tithes, the keeping of pedigrees, &c., &c. "Do not despise the day of small things." "I see men as trees walking." So far Mrs. Hamilton Gray.

In a little work by *Robert Ellis*, B.D., entitled "Contributions to the Ethnography of Italy and Greece," our author prefers to go back as far as Armenia, Albania (he might have said Iberia) for the original of the Etruscan, connecting it with Armenus the Thessalian, who accompanied Jason in his expedition to Colchis. His conclusion is this:—"From this it might be inferred that there was once a great family of nations—the Thracian, which extended from Armenia to Italy and Rhœtia, in the same manner as there was once another great family, the Celtic, which extended from Italy to the British Isles," p. 69.

Thrace, or the Mouths of the Danube, is the European rendezvous of the Cymric race. Whether from Argos, Greece, or from their Asiatic peregrinations, they seem always to have centred here before taking their further Westward course.

Archdeacon Williams connects the Cumri of these islands with

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the Umbri of North Italy, and quotes many authorities to show that the Tuscan (Lydian Tyrsenians) settled among the Umbri, that Umbria included Picenum, that the Ligurians, a nation confessedly Celtic, seemed to have shared the country with them. The Ligurians were themselves Ambrones or Ombro-nes. "The English reader should know that the Cumrian name for England to this day is Loiger or Liguria." The Loire Inferieure, Province of France, and the modern river Loire take their names from the Ancient Ligure or Loiger. Here again in this vicinity we have Picenum reproduced in Poictiers, Pictones, Pictavium, and at the mouth of the Loiger or Liger (Loire) we have the Veneti, and the *Veneticæ Insulæ* off the coast. Williams proves the Umbrian race was cognate in blood and language with our own Cumrians. He brings forward the evidence of *Cornelius Bocchus*, who, according to *Solinus*, "completely proved that the Umbri are an offset of the ancient Gauls." *Servius*, *Virgil's* learned commentator, writes: "*M. Antonius* states that undoubtedly the Umbrians were the offspring of the ancient Gauls." *Isodorus*, in his "Origines," says: "The Umbrians are a nation of Italy, but the offspring of the ancient Gauls." The ancient Gauls are then shown to be the Gallic Veneti, and these connected again with the Veneti of Italy; these are again said to be of Trojan descent, and referred to the Ενετοι* of Asia Minor as the founders of their name and race. (*Comp. Strabo*, v. 1, 4, xii. 3, 8), *Cornelius Nepos* would have us believe that the Veneti of Italy were descended from the Heneti in Paphlagonia. *Pliny*, Bk. vi. 2. Cisalpine Galatæ and Heneti are here together. Cispadana is inhabited by the Ligurian and the Keltic nations; Transpadana by the Kelts and Heneti. These Kelts are the same as the Transalpine Kelts, Galatæ and Kelts being the same stock. The Etruscans had a very powerful navy; they were accustomed to long voyages, and they traded amongst the Gauls and became assimilated with them, and were great miners. As Rome rose in power about B.C. 500, we begin to lose sight of the Etruscans, whose home, principally to the West of Italy, was exposed to constant attack, but we should remember that the whole coast of Umbria on the North East was open to the Etrurian fleets. It is here we have the settlements of the people known as the Veneti (Venedi, Venodotes?) These extended their name from the extreme south, Picenum and Peucetia of Umbria to Peuce in the *Sinus Venedicus* in the north, *i.e.*, from the Adriatic to the Baltic, or from Cispa*dan* to the Co-*dan* Gulf. For Strabo's account of the Tyrrheni, Etrusci, Tusci a colony from Lydia, descendants of Hercules, see Bk. v., c. 2, § 2—10.

The Etruscans being defeated by sea, and forced out of their homes by the growing power of Rome, migrated to the south, mixing

* It is to be noted that we here, in old maps, come across E-*pict*-etus for the first time.

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with the Bruttii and other Grecian colonists, many of whom had come into Italy from the days of the siege of Troy. Here we have Heraclea, a name which follows the race from Tyre into Thrace and Asia Minor, into Italy, Spain and Britain.

We will close this article by an extract from *Joseph Ritson's* "Memoir of the Celts," p. 41, note. "According to Bede, this island had, at first, no inhabitants but Britons, from whom it received its name. There was, in fact, a more ancient settlement of Britanni in a different part of Gaul (to Armorica), in the neighbourhood, that is, of Estaple, Montreuil, Hesdin, and Ponthieu, between the Somme and the Cauche, in modern Picardy, Artois and Boulonnois, who are much more likely to have given their name to the inhabitants of Britain. They are mentioned by *Pliny* (Bk. iv. c. 17) as well perhaps as by an earlier Greek author, *Dionysius Periegetes* (v. 284), and though unnoticed by Cæsar, are not on that account to be concluded as adventurers from Britain after his time . . . . . It may be observed, however, that besides these Britanni of Gaul, the Bruttii, a people of Italy in modern Calabria were in like manner called by the Greeks Βρεττιον, and their country Βρεττια and Βρεττανια (see Salmasiuses Exercitationes on Solinus, p. 196, 227).

"Paul Warnfrid (or Paulus Diaconus) mentions the death of one Sindualdus, King of the *Bretoni* or *Britanni*, a nation of Italy, who was hanged by Narses, the imperial chartulary. (*De gestis Langobardurum* L. ii. c. 3)."

In Bohn's edition of *Pliny* (Bk. iv. c. 17), referred to by Ritson, may be seen this note. Speaking of the islands:—

"Britain was spoken of by some of the Greek writers as superior to all other islands in the world. Dionysius, in his Periegesis, says, 'that no other islands whatsoever can claim equality with those of Britain.'"

Pliny's own words are: "Britannia, so celebrated in the records of Greece."

L. G. A. Roberts.

Lillington Rectory.

THE CHURCH AND THE JEWS.—The Hull *Daily Mail* reported a sermon by the Rev. A. C. Laybourn, in behalf of the Society for Spreading Christianity amongst the Jews. In this he said that the Jews were to be the missionaries of the world. Mr. R. Wilson writes to the *Mail* to correct this, pointing out that Judah's stewardship was taken away and given to "*a nation* bringing forth the fruits thereof." According to the Old Testament, it was "Israel" who would "blossom and bud, and fill the face of the world with fruit."

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Israel Blossoms and Buds, and Fills the Face of the World with Fruit.

THE extracts which we have been privileged to present under the title of "The Giving of the Kingdom" would be very far from complete, and would do great injustice to the character of the early Celtic church, of Ireland particularly, if we failed, before leaving the subject, to attempt a delineation in outline of the remarkable work of evangelisation and education begun, and for centuries carried on throughout many countries of western Europe, by successive missionary bands from her schools of sacred and secular learning. We shall do so by extracts from Dr. Wylie,* whose testimony, drawn from most reliable sources, will appear the more striking, as he, equally with the authors upon whom he relies, is a *blind* witness, unconscious that he has been drawing the portrait of expatriated but partly regathered Israel, in the first stage of her revived spiritual strength.

THE CULDEES THE LIGHT-BEARERS: ROME A PRETENDER.

Dr. Wylie writes as follows:—

"It may startle the reader to be told that it is to this little pioneer band of northmen, the Scots to wit, that the modern world owes its evangelical Christianity. This may appear a too bold assertion, and one for which it is impossible to find authority or countenance in history. Let the reader, however, withhold his surprise till he has examined the trains of proof we have to lay before him. . . . . .

BLINDNESS OF HISTORIANS.

"The honour of preserving Christianity, and transmitting it to modern times, is commonly awarded to Rome. She herself claims to have performed this great office to the nations of Europe. The claim has been so often advanced, and so generally concurred in, that now it passes as true, and is held a fact that admits neither of challenge nor of denial. *It is nevertheless a vulgar fallacy.* The history of all the ages since the era of the Gothic invasion refuses to endorse this claim, and assigns the honour to another and far humbler society. An error of so long standing, and which has come to be so generally entertained, can be met only by the clear, full, and continuous testimony of history; and this we shall produce as, stage by stage, and century by century, we unfold the transactions of churches and nations. But it may not be amiss to glance generally at the subject here.

* History of the Scottish Nation (1886).

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IRELAND THE EVANGELISER OF WESTERN EUROPE.

"What do we see taking place as soon as the Gothic tempests have come to an end, and something like settled order has again been established in Europe? From the [first year of the] sixth century onward pilgrim bands of pious and earnest preachers are seen traversing the various countries. In the midst of perils, of poverty, and of toil, these scholars and divines—for they have been taught letters and studied Scripture at the feet of renowned teachers—have come forth to enlighten races which have been baptized but not instructed, which have bowed before the chair of the Pontiff, but have not bowed before the Cross of the Saviour. We behold them prosecuting their mission on the plains of France, among the woods of Germany, and in the cities of Italy. Scarce is there tribe or locality in the vast space extending betwixt the Apennines and the shores of Iceland which these indefatigable missionaries do not visit, and where they do not succeed in gaining disciples for the Christian faith. As one generation of these preachers dies off, another rises to take its place and carry on its work; and thus the evangelical light is kept burning throughout these ages, which were not so dark as we sometimes believe them to have been, and as they certainly would have been but for the exertions of these pious men.

ROME THE DESTROYER.

"The monkish chroniclers have done their best to bury the memory of these simple evangelists by disguising, or perverting, or wholly expunging their record; but we trace their footsteps by the very attempts of their enemies to obliterate them, as also by the edicts of popes to suppress their missions; and especially do we see their traces in the literary and theological writings they left behind them in the various countries they visited, and which modern research has drawn forth from the darkness of the museums and convents to which they had been consigned, and where for ages they had slumbered. We have a further monument of the labours of the great missionary host in the training institutions which they planted in France and Germany and the north of Italy, and which existed for centuries as nurseries of missionaries and schools of evangelical light, but which eventually fell as evangelical posts, and were seized and made the foundation of Roman institutions.

"*Who* sent forth these missionaries? From what school or church did they come? Was it Rome who commissioned those evangelists to teach the ignorant and savage tribes she had received within her fold, and on whose persons she had sprinkled her baptismal water, but whose hearts she had not purified by communicating to them a knowledge of the truth? No! these preachers had never visited the

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'threshold of the apostles.' Rome disowned them. They had come from the missionary schools of Iona and Ireland. They were Scotsmen from Ireland and Scotland—the two countries which were at that time the common seat of the Scottish nation.

HEART CONVERSION THE AIM OF THE CULDEES.

"These northern evangelists soon find coadjutors. As they pass on through the countries of Europe, they kindle in the hearts of others the same missionary fire that burns so strongly in their own. Little parties of natives, whose souls their words have stirred, gather round them and take part with them in their work. We see them opening schools on the Rhine, in the forests of France, and south as far as the Alps; gathering the native youth into them, and having instructed them in divine things, they send them forth to instruct their countrymen. It was thus that the rill of living water from Iona, as it flowed onward, widened into a river, and at last expanded into a flood, which refreshed the thirsty lands over which it diffused its waters.

THEY PAVE THE WAY FOR A GREAT REVIVAL:

"*These missionaries from the Scottish shores had not a little to do, we cannot doubt, with that remarkable awakening which the eleventh and twelfth centuries witnessed in the south of France, and which drew whole populations to the Evangelical faith.* Along the foot of the Alps sounded forth the same Gospel which had been preached on the shores of the Lake of Galilee in the first century; and the provinces of Languedoc and Dauphiné became vocal with the lays of the troubadours, who published, in their rich and melodious language, the evangelical tenets. Next came the sermons of the Barbes; and lastly, there appeared in the field a yet more potential instrumentality, which at once quickened and consolidated the movement. This was the translation of the New Testament into the Romance language, believed to be the earliest vernacular version of modern times. The printing press was not then in existence; and copies of the Romance New Testament could be produced not otherwise than by the skill of slow and laborious scribes; but a speedier and wider diffusion was given the truths of the inspired volume by the travelling troubadours, who recited them in song in the towns and villages of southern France. Barons, provinces, and cities joined in the movement, and it seemed, as if, in obedience to the summons sent forth from Iona, the Reformation was to break out, and the world to be spared three centuries of spiritual oppression and darkness.

WHICH IS QUENCHED IN BLOOD BY PAPAL ROME:

"But the morning, which it was believed had already opened, was suddenly turned into the 'shadow of death.' The most astute of all

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the mitred chiefs who have ruled the world from the Vatican now stood up. With Innocent III. came the Crusades. Armies of soldiers and inquisitors poured down from the Alps to extinguish a movement which menaced the kingdom of Rome with ruin. The smiling provinces of Languedoc and Dauphiné were converted into deserts. The Crusaders, armed with sword and torch, reddened the earth with blood, and darkened the sky with the smoke of burning towns. But this terrible blow did not extirpate the evangelical movement. In countries more remote from the seat of the Papal power, the missionary still dared to go forth, sowing the good seed; and here and there, in convents, or in forests, or in the shady lanes and nooks of city, individual souls or little companies, enlightened from above, fed in secret on the heavenly bread, and quenched their thirst with living water.

BUT AGAIN BREAKS OUT IN ENGLAND AND HERALDS THE REFORMATION.

"So did matters continue till the days of Wycliffe. Wycliffe and the Lollards took up the work of the Elders of Iona. After Wycliffe came John Huss, and after Huss came Luther, and with the rising of Luther the darkness had fulfilled its period. Before expiring at the stake, Huss had foretold that a 'hundred years must revolve,' and then a great voice would be heard, and to that voice the nations would give ear. The words of the martyr did not fall to the ground. The century passed on amid the thunders of the Hussite victories. And now the number of its years is complete, and the skies of Europe are seen to brighten, not this time with an evanescent and transitory gleam which after awakening the hopes of men, is to fade away into the night, but with a light that is to wax and grow till it shall have attained the splendour of the perfect day.

"Such are the historic links that connect the first missionary band that is seen to issue from Iona in the Seventh Century, with the great army of evangelists and teachers, with Luther at their head, which makes its appearance in the Sixteenth Century.

"What share has Rome in this work? . . . . . Where is the splendour Rome sheds on the world? We do not mean the splendour of power, of wealth, of authority; . . . but where is the splendour of knowledge, of piety, of truth, of holiness? . . . . We see her building superb cathedrals, setting up episcopal thrones, loading her clergy with wealth and titles; but what effort does she make to instruct and Christianise the ignorant and superstitious nations of the north, who had now come to occupy southern Europe, and whom she had received within her pale? . . . . They have been led to the baptismal font and entered on the church rolls, but other Christianisation they have not received from Rome."

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ROME NO PATRON OF LEARNING OR ARTS.

Dr. Wylie goes on to demolish the claim made by and for Rome as having been the preserver and patron of secular learning and the arts during the dark ages. We wish, however, to confine ourselves to the missionary work of the Culdees on the Continent, and would beg attention to the following particulars which he gives a little further on in his History.

FOOTSTEPS OF THE CULDEES. FRIDOLT THE PIONEER.

"The first Culdee to set foot on the great European mission field was Fridolt. He arrived in France in the first year of the sixth century (A.D. 501). He was of the School of Patrick, and came from Ireland. He is said to have been of noble birth, for none were so eager to serve in the missionary ranks as the Scottish princes of Hibernia. Accompanied by twelve companions, Fridolt made his way to Poitiers, and there, on the banks of the Clain, where Hilary had flourished a century before, but where he was now forgotten, and where, ten centuries afterwards, Calvin planted the first of the Reformed churches of France, did he establish a monastery or school of evangelical theology. This was just four years after Clovis and his soldiers had assembled in the Cathedral of Reims to have the baptismal waters sprinkled upon them, *and retire from the church as pagan in heart as when they had entered it.* At Poitiers was the beginning of the Celtic Evangelisation on the Continent, and its first fruits were the conversion of numbers of the western Goths from Arianism.

HIS WONDERFUL LABOURS.

"After a period of most successful labour, Fridolt, leaving his monastery at Poitiers in the care of two of his companions, repaired to the court of Clovis, to solicit permission to open a mission among the pagan populations of the eastern and south-eastern parts of France. The monarch gave his consent and the Culdee missionary proceeded first to Lorraine and next to Alsace, establishing centres of evangelisation in both of these fruitful and well-populated provinces. His next move was to Strasburg. Here the great roads of France and Germany intersect, drawing hither at all times a vast concourse of people; and here Fridolt established another centre of the 'good news,' judging that the gospel would travel quickly along the highways that radiated in all directions from this point. Turning southward, and ascending the Rhine towards its sources, he planted a monastery in the high-lying canton of Glarus, another in Choire (Chur), which shelters so sweetly at the foot of the Splugen, and a third at Säckingen, an island in the Rhine, a little way above Basle. Before resting from his labours, Fridolt had kindled along this great valley, then as now

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the high-road of nations, a line of beacon lights, which extended from the Grisons Alps to well-nigh the shores of the German Sea.

DISIBOD FOLLOWS, AND EXTENDS THE WORK.

"Forty years afterwards (about A.D. 540), we see another little band of Culdees arriving in the valley of the Rhine, and throwing themselves into this great effort of the Celtic church to Christianise the Continent. In that year Disibod, with twelve companions, arrived from Ireland. He struck the Rhine at the confluence of the Glan and the Nahe, near Bingen, and there he erected a monastery or college on a neighbouring hill, which in memory of the event still bears the name of Disibodenberg. Beginning his evangelisation at the point where Fridolt had ended his, and operating down the stream towards its efflux into the ocean, Disibod completed the Christianisation of the Rhine valley so far as regarded the planting of mission posts and the preparation of a staff of workers. Thus, in fifty years from the commencement of this great movement, we see a line of evangelical beacons kindled along the valley of the Clain in France, and throughout the valley of the Rhine, from its rise in the Alps of the Grisons onward to the sands of the German Sea. Native assistants came to the help of the original Irish and Scottish evangelists. French and German youths were received into the Culdee colleges, trained and sent forth to evangelise among their countrymen. Many of the names that meet us in the records of the movement are German and French; nor from anything that appears were these recruits from without lacking in genuine Culdee ardour and zeal. This work was done in times no ways peaceful or happy. The storm of the northern invasion was not yet spent. The skies of Europe were still black with gathering and bursting clouds. The tempests of war were sweeping to and fro in the valley of the Rhine—a region that was seldom exempt from battle when the sword happened to be unsheathed. When the Culdee went forth on his missionary tour, he knew not if he should ever return, for every step was amid perils. . . . Nevertheless the Culdees went forward proclaiming the tidings of salvation. . . .

COLUMBANUS REINFORCES IT MIGHTILY.

"Another half century passes, and now the stream of Celtic evangelisation sets in in full flood. The great Culdee figure at this epoch is Columbanus, or as he is sometimes styled, Columba the younger. He towers above all who had been before him, and he has no successor of equal stature in the work of evangelisation. About the time that the first Columba was being borne to his grave in Iona, the second Columba was stepping upon the mission field of the Continent. He was a man signally cut out for his age and his work. His education had been carefully attended to in the schools of his native land.

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He had studied in the monastery of Bangor, under the best masters, among whom were Silenes and Comgal, who had taught him grammar, rhetoric, mathematics, and all the sciences of the age. A Scot of Ireland, he left his native land A.D. 595 (or 589; but according to Miss M. Stokes, in 573), being now thirty years of age, and crossed to France with twelve companions. He was gifted with a natural eloquence, carefully cultivated. He was a ripe theologian. He was of noble and courageous spirit, and, like Columba the elder, he had a person that would have graced a court and delighted the eye of a monarch. He relinquished without a sigh all the openings his own country offered him of rising to distinction, to dignity, and to emolument. His devotion to the work of the mission was entire and perfect. To dispel the heathenism which had settled down with the new nations on Europe, and to withstand the ceremonialism which was supplanting Christianity at Rome, was the grand passion of his soul. Compared with the supreme aim of giving a *free gospel* to Europe, all things were held by Columbanus to be loss. . . .

THE TIMES WERE OMINOUS.

"Columbanus stood up at an epoch of marked historic impress. It was big with a most portentous future . . . It was the year 595 (see above). For two years more . . . was Columba to occupy his seat at the head of Iona, and then he should descend into the grave. While this light was seen to set in the north, a star of lurid portent was beheld mounting into the skies of the south. Eleven years were to run their course, and Phocas (A.D. 606) was to place Boniface on the episcopal throne of Christendom. . . .

FRESH SUCCESSES.

In 595, as we have said, Columbanus, with twelve companions, crossed to France, taking Britain in his way. The same motive that made Columba visit Brude at his royal palace at Inverness, led Columbanus and his companions to present themselves at the French court soon after their arrival in the country. . . . Clovis . . . was now in his grave, and his throne was filled by Childebert II. . . . Struck with the noble bearing and intellectual power of Columbanus, Childebert would have attached him permanently to his court. . . . But Columbanus had not come to Gaul to serve in courts. . . . He declined the Royal invitation, saying that so far from coveting the wealth of others, he and his associates had, for the sake of the Gospel, renounced their own. Turning his back on the court, he set out, staff in hand, to the Vosges. . . . After twelve years of labour, passed amid the greatest privations and perils, triumph came to Columbanus, or rather to the Gospel. Thor fell and Christ was invocated. . . . Columbanus planted in the Vosges three monasteries or colleges,

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Anegray, Luxovium (Luxeuil), and Fontaines. These schools rose into great fame. Many of the youths, converted by the preaching of Columbanus, were trained in them as preachers, and were sent forth throughout the region on the service of the mission. Nobles and men of rank sent their sons to be educated in the schools of Columbanus, and princes, following his example, founded similar institutions in their dominions, and the light of Christian learning spread on all sides. . .

"The monasteries, which were the first to be founded, became the parents of a numerous progeny. . . . The region adjoining the Vosges, and the plains of North-Eastern France, then styled Austrasia, began to be dotted with these Establishments."

James Simpson.

(To be continued).

Gentiles.

(*Continued from page* 321.)

JUST here, let me state plainly that which I think I have already implied, that I do not maintain that the term "Gentiles" in the New Testament *always* stands for Israelites. I state this because a recent writer on British-Israel truth has asserted that some other writers claim that this is the case. I can only say that I do not know any writer who makes such a claim. It would be as reasonable as to claim that in every case the term "Israel" is applicable to the Ten Tribes only. This recent writer, however, falls into the opposite error, and refuses to allow that the term "Gentiles" ever means Israelites, an error which, in a long chapter devoted to the subject, lands him in some considerable difficulties, so that at length he has to make assertions which, if true, would upset the whole case of, and necessity for, the identification of the British with Israel; which assertions also were promptly seized upon by an adverse reviewer and taken as proof that the British-Israel theory had "no case."

However, I will say no more about this author's writing now, but will proceed to show some cases in the New Testament where "Gentiles" must be understood to mean Israelites.

Rom. xi. 25, 26. In these verses St. Paul says: "Blindness *in part* hath befallen Israel [the Jews, the House of Judah] until *the fulness of the Gentiles* be come in, and *so* [in this manner] shall *all* Israel be saved. No argument seems necessary to show that the *fulness of Gentiles* here spoken of must be the other part of Israel; how, other-

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wise, would *their* "coming in" effect the saving of *all* Israel? But every doubt must be removed when we remember that these are the very words of Jacob's prediction regarding Ephraim in Gen. xlviii. 19 (marginal reading).

St. Paul tells the Ephesians (chap. ii. 11, 12) that they have been "Gentiles in the flesh," called uncircumcision, and "*aliens from the commonwealth of Israel*," but in chap. i. 1, he addresses his epistle "to the saints which are at Ephesus, *and to* the faithful in Christ Jesus," and in verse 3 speaks of them and himself ("us") as having been chosen by God before the foundation of the world. Comparing this last expression with Rom. xi. 1, 2, where the same writer says the Israelites were the people whom God foreknew, and with Amos iii. 1, 2, where God Himself says the *only* people whom He had known were the whole family which He brought up out of Egypt, we are driven to the conclusion that St. Paul knew the Ephesian believers were Israelites, notwithstanding that they had been "Gentiles in the flesh." Unless the apostle understood this, it is difficult to say whom he addresses as "saints," for he is careful to distinguish between them and "the faithful in Christ Jesus." But if by "saints" he meant Israelites, the term is in strict accord with the Old Testament, for in those Scriptures the Hebrew people, and no other, are spoken of as "saints" (Ps. cxlviii. 14). For these reasons, we have no hesitation in asserting that the Ephesians whom Paul addressed were recognised by him as Gentilised Israelites.

St. Paul, in his Epistle to the Galatians (chap. iii. 23; iv. 9), speaks of those whom he addresses as a people who had been under "the law," and therefore, *Israelites;* while in chap. iv. 8, he speaks of them as having been, just prior to their conversion, idolaters, and so *not Jews*. Thus the apostle Paul clearly indicates that the Galatian Christians belonged to the outcast House of Israel. This is supported by the fact that St. Peter addressed his epistle (1 Pet. i. 1, R.V.) to "the elect who are sojourners of the dispersion in Pontus, *Galatia*, Cappadocia," &c., by whom he must have meant members of the House of Israel, because he so pointedly applies to them prophecies which were originally uttered concerning that people exclusively (compare Hos. i. 9, 10; Isa. vii. 8; 1 Pet. ii. 9, 10). Thus there is ample evidence that the Galatian Christians belonged to the House of Israel. In Gal. ii. 11—21, St. Paul gives an account of a disputation he had with St. Peter regarding the application of "the law" to the Gentiles; and in this dispute, according to his own showing, he included the case of the Galatians with that of the Gentiles. Are we not, therefore, fully justified in maintaining that the Galatian Christians were acknowledged by St. Paul to be Gentiles of the House of Israel, Gentilised Israelites? There is a verse in this epistle which is often

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overlooked, but surely it has an important bearing upon our subject. I refer to chap. iv. ver. 6: "*And because ye are sons*, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." By this, as cause precedes consequence, we must understand that these Galatians were in some peculiar sense "sons of God" before their conversion to Christ; and that, because of that sonship, God gave them the Spirit to believe on Him. Surely, therefore, it will now be admitted that in the New Testament there are cases of a people, although called "Gentiles," being literally, and known by the inspired writers to be, Israelites.

My next endeavour will be to show what bearing all this has upon the passages in these epistles, which are so much relied upon, but, as I think, misapprehended, by our "spiritualising" opponents.

But first I want to ask, Should not a letter be interpreted with full regard to the circumstances of both the writer and the addressee, as well as to the purpose for which it may have been written? Let me try to give a homely illustration of what I mean. Say, I am away from home, and I write a letter to my children collectively, telling them I intend returning home by a certain train on a future date which I specify, and adding these words, "I hope you will all be very good, so that your mother will let you all come to the station to meet me, and, remember, to each of those who meet me there I intend to give a new watch." Now suppose my children made copies of my letter, and showed it to their schoolfellows, and some of those schoolfellows managed to meet me on my arrival at the station, do you think I should be bound to give each one of *them* a watch, simply because I had written the words "to each of those who meet me"? Should I not justly plead that my offer was limited to those to whom my letter was originally addressed, notwithstanding that I had used words which, apart from the context, were capable of a much more extended application?

Now, I think it will be conceded that all the known circumstances of the writer and of the addressee must be taken into account when interpreting any expression used in a letter. With this principle in our minds, and remembering that the Galatians and Ephesians addressed by St. Paul were literal Israelites, let us read from these epistles some passages which are much quoted by the "opposition" as proof that all "the promises made to the fathers" are now open to any people who will believe in Jesus Christ."

Gal. iii. 7 (R.V.) "Know [Marg., Ye perceive] that they which be of faith, the same are sons of Abraham." It will readily appear that these words of St. Paul cannot be taken to imply that persons of any race, if "of faith," could claim the promises made to Abraham's race, if we remember that the writer was addressing the flesh and blood

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descendants of Abraham, and that the promises made to Abraham's seed were made upon the oath of the Almighty (Gen. xxii., 16; Heb. vi. 13) and confirmed by Christ "*for the truth of God*" (Rom. xv. 8). Let us now read the following:—Gal. iii. 13, 14, 16, 17, 26, 28, 29; iv. 5—7, 27, 28; vi. 16; Eph. i. 4, 7; ii. 1, 11—20. You will observe that in all these passages, while much is made of the calling of these Gentiles (who, as we have already seen must have been Israelites), there is no suggestion of the casting off of, or the substitution of another people for, Abraham's literal seed; and that, therefore, there is no warrant in these passages for saying that the promises made to the fathers, Abraham, Isaac, and Jacob, are now thrown open to all the world, without distinction of race. How, indeed, could there be any such casting off, or substitution, in the face of God's own declarations, or consistently with His faithfulness? I will quote three passages which declare there can be no casting off of the whole of Israel's seed until all God's promises to that race have been fulfilled to the same people.

Gen. xxviii. 15. God to Jacob—"I will not leave thee, until I have done that which I have spoken to thee of." We know from history that up to St. Paul's time God had not fulfilled the promises made to Jacob in this chapter.

Jer. xxxi. 37. "Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Although Science has advanced much since St. Paul's day, I do not think any man has yet "measured the heaven above or searched out the foundation of the earth beneath." Therefore God has not *yet* "cast off all the seed [both houses] of Israel." Mark the words, "for all that they have done," in connection with our next quotation.

Mal. iii. 6. "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." Here we see that the sons of Jacob, in spite of "all that they have done," could not be consumed because God is unchangeable and bound not to leave Jacob until He has done that which He promised him. Moreover, if the Scriptures just quoted as the words of Jehovah are to be relied upon, it is obvious the time has not yet arrived for a non-Israelite "*Gentile Dispensation*;" but, if the word *Gentiles* in the New Testament is never to be allowed to denote literal descendants of Jacob, it must be admitted the Epistles contradict the Old Testament Scriptures by declaring that the promises given on the Divine Oath to one race only, and not having been fulfilled to that race, may now be claimed by any other peoples—or, rather, by individuals of any race. This latter alternative cannot, of course, be entertained for one moment. Those persons who hold

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that non-Abrahamic peoples can inherit the Abrahamic promises must be prepared to produce instances where such has been, or is, the case; and I challenge them to point out any people who at any time since the coming of Christ have possessed the blessings of Abraham. No such people can be named except the British, whose Israelitish origin can be fairly demonstrated from secular history. It requires but little consideration to arrive at the conclusion that no one person can acquire the things promised to Abraham. How is the individual to become possessed of the Holy Land? How is every faithful individual to become a "great nation?" Can every faithful Christian hope to have a progeny as numerous as the stars or the sand of the sea?

But some say, The Church, not individuals, of course, is now the possessor of the Abrahamic promises; and they endeavour to support this view by adding that St. Paul addressed his epistles to churches, or local branches of "the Church." Again I ask, Can any facts be produced to show that the Church, or any branch of it, has inherited any tangible part of the promises made to the fathers? I know of none. The promises were made to a race, not to a church, and, as God is faithful, they must be fulfilled to that race; indeed, we may go farther and say, if the promises be not so fulfilled, the fulfilments cannot be adduced as evidence of the faithfulness of God or of the Divine inspiration of His prophets.

I hope I have now shown sufficient grounds for asserting that, in order to harmonise the Old Testament Scriptures with the New, and both of these with the undeniable facts of history, we must understand the term *Gentiles*, in some places, to denote Israelites of the Ten Tribes.

Here, perhaps, some may wish to ask, What, then, is the position of non-Israelites? Have they no part in Abraham or in Christ? I do not think it necessary to deal at any length with these questions, the subject having been most ably treated only two months since by our much-esteemed friend, the Rev. J. Idrisyn Jones; but I will ask my questioners to remember that the promises made to Abraham, Isaac, and Jacob related to things of this life, and contained no promise of eternal life for the several individuals of their race. Although Christ came to "save His people [Israel] from their sins," all individuals, Israelite or non-Israelite, stand on the same level, and the condition of eternal life—"Believe on the Lord Jesus Christ and thou shalt be saved"—is the same for all.

W. Weller.

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A Reply to some Objections against our Identity.

(*Continued from page* 326.)

HISTORY repeats itself! Our opponents, in their anxiety to get rid of a truth which they dislike, but cannot disprove, are making the same mistake which the Jews have made ever since they rejected the claims of Jesus as their Messiah. They have both agreed to follow one set of prophetic passages, and entirely ignore others referring to the same subject. The best illustration of this kind of dealing with Scripture will be found in the history of "King Manasseh." If one overlooks the record of his repentance *only* given in 2 Chron. xxxiii., and takes that found in 2 Kings xxi., one would have to paint a very sad picture of the man's life; but in the history of 2 Chron., there will be found, notwithstanding that man's terrible wickedness, the one ray of light in his dark life—his repentance. The same mistake was, and is still, made by the Jews, for they have ignored that set of prophecies which speak of the suffering of the Messiah, and they have accepted the rest—especially in the second half of Isaiah—which refer to His coming in glory and in the clouds of Heaven, and thus they are expecting a Messiah who will come to reign and not to suffer. Yet we know that the Saviour who is coming in glory and in the clouds of Heaven, has been on earth before to suffer and to die on the cross. Our opponents, either unconsciously or inadvertently—we don't say intentionally—handle Scripture in the same way. They will quote passages which make the condition of Israel hopeless, and if ever they admit the slightest hope to the people, it is only on conditions of their own framing, and not of God's ordering.

However, we will quote Mr. Blackstone's (the writer against British-Israel truth in the *Morning Star*) own words, before we give our reply to his fifth reason against our Identity:—"Not righteousness, but wickedness and pollution of the name of the Lord, was to be the characteristic of Israel's dwelling in the lands of their enemies; so much so that, when restored to their own land, they shall loathe themselves for all the evils that they have committed (Ezek. xx 43, 44), and for profaning the holy name of the Lord among the heathen whither they went (Ezek. xxxvi. 21, 22). In the light of such Scripture testimony, how unwise it is to confound the righteous deeds of Anglo-Saxon Christians with the wicked acts and perverse unbelief of dispersed Israel."

First of all, let us turn to the texts quoted by our antagonist, and I think we shall find that his above assertion is incorrect. It is written in Ezek. xx. 43, 44, "And there shall ye remember your ways, and

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all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." We are always anxious to give full quotations, for very often readers of our magazine are too busy to look up a reference; and moreover, we believe the *Word of God* is of greater value than our own. Now from these two verses Mr. Blackstone draws the above astounding conclusion—that "not righteousness, but wickedness and pollution of the name of the Lord, was to be the characteristic of Israel dwelling in the lands of their enemies." As far as we can understand the plain language of the two verses, nothing of the kind is implied. There is not the slightest ground for the assertion that Israel will be polluted and wicked all the time they are outside Palestine. We are only informed that when they have returned there, and thus have entered into the fulness of their inheritance, looking back like Moses from Mount "Pisgah," they will lament and bewail the time which they had spent and wasted in the service of the wicked one. Surely that will be our experience in Heaven, when we have entered upon the fulness of our spiritual blessings. Then, filled with gratitude for the unspeakable mercy and goodness of our Saviour, we shall also remember with shame the time when we have defiled ourselves, and which we have lost in the service of the devil. Yet no one would argue that for this reason we have not endeavoured to live righteous and sanctified lives before we got to Heaven! Because we shall know the Lord in heaven, who will say that we have not known Him on earth? Of course, it is needless for me to say that the degrees of knowledge will be as different as Heaven is from earth.

But this same prophet, in the same chapter, in ver. 35—37, and in chapter xi. 16, distinctly says that, in the wilderness of the people—that is to say, before they return to the land of Israel—Jehovah will plead with them face to face, and cause them to return into the bond of the covenant, as it is written in ver. 35, 37 of this chapter:—"And I will bring you into the wilderness of the people, and there will I plead with you face to face . . . and I will bring you into the bond of the covenant." Again, Ezek. xi. 16: "Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." This is certainly to take place outside Palestine, or, as Zechariah says, "in far countries." The *Speaker's Commentary* remarks: "in far countries, *i.e.*, in lands remote from Judæa" (Vol. vi., p. 728). And it is before the uniting of Israel and Judah, and in the "wilderness," ac-

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cording to Hosea, chapters i. and ii., that Israel is to be re-covenanted. In Hosea i. 9, God says, "Call his name Lo-ammi, for ye are not my people, and I will not be your God"; but before they are joined with Judah we read of them, "It shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." And the faithless wife shall sing in the wilderness, and Jehovah will speak comfortably unto her, and she shall call him "*Ishi*," 'my husband;' and I will sow her unto me in the earth," saith the Lord. The wilderness does not necessarily mean an uninhabited desert, for Ezekiel speaks of "Babylon" as being a *wilderness* to the people of the captivity of the House of Judah (Ezek. xix. 13). Therefore, Scripture testimony is not against the identification of "the righteous deeds of Anglo-Saxon Christians with the wicked acts and perverse unbelief of dispersed Israel." Israel was sinful, wicked, perverse and dispersed *once*; but, having repented, Israel was gathered, re-covenanted, and planted in the wilderness in a place of their own, to bring forth fruits of righteousness.

Space will not allow to enter fully into a consideration of the second passage given by our opponent, viz., Ezek. xxxvi. 21—32, but anyone reading it over quietly and without preconceived notions of their own, will have to admit that the above argument is also the true explanation of that portion of Scripture. Undoubtedly the prophecy of this chapter refers to both houses, Israel and Judah, and the key-note is the new heart, which, according to Jer. xxxi. 31, we know is to be brought about through the new covenant sealed by the blood of our Lord Jesus Christ. If, in other passages of Scripture, we are told "Israel" is to return to the Lord through this new covenant, in the wilderness, the appointed place, outside Palestine, we have no right to assert that they are to keep polluted and defiled until they return to the land of their fathers; for a part of Israel is evidently, according to v. 23, to be sanctified before the heathen, as it is written, "and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Other Scripture also informs us that the "Jews" were to remain in their unbelief till their return to the land, but that they also will have to re-enter the Covenant which they had forsaken, through the appointed Messiah, who came to confirm the promises made unto the fathers. Here we read of Jehovah's determination to deal mercifully with His people, from regard to the honour of His own name; though there was nothing in their character to induce Him to it. By the reformation of at least a part of them outside the land (cf. Jer. xxxi. 2), He meant to wipe off the dishonour cast upon Him by their wickedness; and then, by gathering all of them from among the nations, restoring them to their own land, and filling them with the fulness of His Spirit, He intended to glorify His power,

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truth, and goodness; and thus demonstrate to all the world the Divine origin of the chosen people. Again, we see that there is no evidence against the identification of "the Anglo-Saxon Christians" with the House of Israel, for, together with the "House of Judah," they are also yet looking forward to the time when they shall *all* know the Lord.

Finally, the House of Israel, according to Amos ix., was to be sifted among all nations, "like as corn is sifted in a sieve," and brought into "the *wilderness of the people*," and be planted in a place of their own. Besides Palestine, there was to be this place of their own in the Isles of the West, which was to become a home of the House of Israel. We read in 2 Sam. vii. 10: "Moreover, I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." In the Book of Samuel a very careful distinction is made between Israel and Judah, and thus it is to Israel (Ten-tribed Israel) that this appointed place is promised; and this is to be outside the land of Palestine, for these words were spoken at the time that the kingdom was established in the promised land. Moreover, Israel is to inhabit this place of their own before the re-union with Judah, and the return to the land of their fathers. When we compare the message in Ezek. xxxvii., we find that the House of Israel was first to repent and turn to God, and having developed meanwhile from the appointed place into a nation and company of nations, and filled the earth with its fruits of righteousness, it was to be joined with the House of Judah, and they would return together to be made "one nation in the land upon the mountains of Israel."

S. J. Deutschberger.

(*To be continued*).

The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, March 5th, 1903, in the Drawing Room of Exeter Hall, when D. A. Onslow, Esq., was in the chair. The usual business was transacted.

The usual monthly meeting was held in the Parlour in the evening. The weather was against us, and we missed many familiar faces, although on the whole the meeting was a good one. The subject of the lecture was "Palestine in the Millennial Reign," and the lecturer,

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an old friend of the chairman, and well known to British-Israelites, was Alexander MacPhail, Esq., the President of the North of London British-Israel Association. Mr. MacPhail read an excellent and very interesting, and in many ways original, paper. One thing is certain: the lecturer follows no accepted line of thought, but he strikes out for himself, and, we must admit, quotes Scripture to support his position. However, we must acknowledge that we do not agree with his interpretation of certain passages of Scripture, especially that of Gen. xlix. 10, and Dan. ix.; neither do we exactly perceive the utility of diverging from the usual conclusion drawn from those passages. However, it would be unfair to enter upon a criticism of a paper which the majority of our friends have not heard nor read, and therefore we will reserve our observations until the paper has been published in THE COVENANT PEOPLE, which will be done as soon as space permits. The paper was very good, and showed that Mr. MacPhail does possess a masterful grip of the subject, and that his views are the result of years of study, and deliberate and independent thought. The peroration was very fine, and made one long for the glorious days to come quickly. A hearty vote of thanks to the lecturer was proposed by Mr. Bergmann (who also objected to Mr. MacPhail's interpretation of Gen. xlix. 10), and was seconded by Mr. Weller, and carried unanimously and with loud acclamation.

Dublin.—The following article on the British-Israel Association of Ireland appeared in the *Irish Times* for February 17th:—

"The British-Israel Association has now been in existence for upwards of fifty years, and has undoubtedly accomplished very remarkable results in the enrolment amongst its members of many writers of learning and ability, whose contributions to the literature of the Association mark an epoch in the development of opinion. The identity of the British peoples with the ancient nation of Israel carried captive from their home in Palestine by the Assyrians, and planted by them in Media in the eighth century B.C., is the theory of the Association. The mass of evidences collected by the advocates in support of the theory—Biblical, archæological, ethnological, historical, and geographical—is considerable and increasing, and it constitutes for the most part instructive and interesting literature. As an instance of important work, ancillary to that of the Association, may be mentioned the recently completed and published translation of the Hebrew Bible into the Yiddish dialect, to promote the reading of the sacred volume by those who cannot read it in the ancient tongue, now practically a dead language. The author is a believer in the Identity theory, and a zealous advocate of its claims. The late Right Reverend Bishop Titcomb, D.D., recorded his views in favour of the theory in a remarkable book (now on the list of the Association), which gave an impetus to further investigations. The works of Du Chaillu, Sharon Turner, and other eminent writers of recent times, and the notable work of Colonel Charles Vallancay on the *Ancient History of Ireland*,

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published in 1786, have been brought into requisition, while researches have been made into the works of ancient writers such as Josephus and Herodotus, &c. Throughout the colonies, the interest awakened in these inquiries is even more marked than at home. Accordingly, the theory has reached that stage when its advocates may, without apparent arrogance, claim to be heard. The Association anticipates a visit to Dublin, on the 22nd instant and following days, by the Rev. S. J. Deutschberger, B.A., of London, who has been invited to preach on Sunday evening next, at 7 o'clock, in Baggotrath Church; also to lecture on Monday in Trinity School House, Lower Gardiner Street, at 3.30 p.m; in Y.M.C.A. Lecture Hall, Upper Sackville Street, at 8 p.m.; and on Wednesday, the 25th instant, in St. Mark's Parochial Hall, Westland Row, at 3.30 and 7.30 p.m. The preacher is a clergyman of the Church of England, and is now General Secretary and lecturer to the Central British-Israel Association in London. There can be no doubt that the lecturer will be heard with much interest."

Mr. Deutschberger preached to a very good congregation at Baggotrath Church, on Sunday, February 22nd, and the lectures were well attended by appreciative audiences. The weather was unfavourable, but on the whole it was a very successful campaign. We congratulate Capt. Fielding on his indomitable energy, and tender our best thanks to Mrs. Mayne for her exceedingly kind and motherly care of the lecturer during his stay at her house in Dublin. And we publicly expose the Irish Channel for the very unkind and rough treatment of the Deputation. We hope to have a report of the meetings next month.

Bournemouth.—Under the auspices of this Association, a lecture was given on Wednesday, 4th March, by Mr. Landseer McKenzie, V.P., at the Cairn's Memorial Hall, entitled, "British-Israel Evidence Sound and Reasonable in Character." The lecture was well received by an attentive and fairly numerous audience. Mr. Landseer McKenzie pointed out that the Biblical evidence was of a circumstantial nature, convincing because cumulative; tested by the arithmetical rule of permutations of numbers, error was shown to be stupendously improbable, and therefore the conclusion of those who claim the British race to be the literal descendants of the "Lost Tribes of Israel" are triumphantly vindicated. With the assistance of the Association's large map, he traced the migration from the Caspian Sea to these islands of the "lost" people. The Lecturer then discussed what is known as "blind evidence," showing how the Press, both home and foreign, ascribe to the British those blessings which are Biblically pronounced upon Israel only. Lastly, he dealt with our political relations with other nations, instancing Russia and Persia, and showing that Israel in the "latter days" was to stand in precisely the same relation to these Powers; arguing, therefore, that England and Israel were one and the same. Dr. Bacot (Chairman of Committee), in the

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chair, introduced the Lecturer in a concise and lucid speech, insisting on the distinction between the Houses of All Israel and Judah, and pointing out how vitally necessary it is, for the proper understanding of the Bible, to keep them distinct in the mind. Captain Joseph Andrews (of the Seamen's Mission, Poole, and one of Miss Rush's "sowers") opened the proceedings with prayer, which, after the usual votes of thanks, were closed with the blessing. The amount of the collection was satisfactory, and several of our books were sold to interested purchasers.

York, Hull, and Crown Island.—Arrangements have been made for the delivery of addresses by the Rev. J. Idrisyn Jones during Easter week as follows:—Wednesday, April 15th, Crown Island Parish Church; Thursday, April 16th, Kingston Lecture Hall, at Hull; Friday, April 17th, in the Exhibition Rooms, at York. The latter gathering will take the form of a conversazione, in the afternoon, presided over by one of the local clergy. We are very anxious to hear of any friends in York interested in the subject. Mr. Walter Waddington, of York, has kindly offered £5 (gratefully accepted by the Imperial Council), for the purpose of placing THE COVENANT PEOPLE and other British-Israel literature on the tables of Public Libraries in different parts of England. He is good enough to offer a second contribution of the same amount, if six others will do the same, so that all the libraries may be benefited in this way. We very gladly commend this offer to our readers, as we are convinced that it is fully as practical a way of helping to spread information on the subject as by the delivery of addresses. Our friend has also obtained permission to present to the York Public Library a set of standard works on British-Israel Truth, and we are glad to find that one of the librarians is already interested. We were also glad to have a very profitable chat with one of the oldest of the York clergy, known widely as a student and writer on Prophecy.

MR. MARCHANT'S REPORT.

Ninety-two times during 1902 Mr. H. A. Marchant has been enabled to testify for the cause on Brighton Beach, and at Halifax and other places. In the former work he has been well supported by Mr. Green, and Mrs. and Miss Richardson. The lectures are given on Sunday mornings, and many of the audience come again and again. Literature, including Handbooks, is readily distributed. Some has also been posted to enquirers. Those who have helped personally or by gifts of literature and cash are sincerely thanked. Mr. Marchant's address is 171, Waldegrave Road, Brighton.

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NORTHERN BRITISH-ISRAEL COUNCIL.

Glasgow, Edinburgh, and Helensburgh.—At the request of the Committees in Edinburgh and Glasgow, the Rev. Chancellor Hanan, D.D., Rector of Tipperary, was asked to visit Scotland and give addresses upon "Tara: Its History, Antiquities, and Mystery," and also upon "Israel's Appointed Place." The Rev. Chancellor gave his first address in Glasgow on 10th February, in the Burgh Hall, Hillhead, R. A. Whytlaw, Esq., presiding: subject, "Tara." There was a good attendance, and this special subject was new to many. It was most interestingly put before the audience, rivetting their attention, while the reverend gentleman unfolded the history, antiquities, and mystery of that spot, dating back to early settlements of an Eastern people who had gone there more than 2500 years ago, and of the arrival, soon after, of another portion of that people, who unitedly are traced to be the ancestors of our Royal Family. During this long period of time deep interest has existed, and at intervals has shown itself markedly, as to the mystery of "Tara." Dr. Hanan stated that we may expect soon to hear more of "Tara," as that mysterious spot remains untouched, and is as it has been for centuries. The announcement in the newspapers recently that it was sold is an error. What was sold was the "tenant right" in an adjacent portion of ground, but not that spot in which all British-Israelites are interested more especially.

On the 11th February, the Rev. Dr. Hanan gave an address in the U. F. Church College Hall, Glasgow, upon "Israel's Appointed Place," when the Rev. Dr. Reith, of the U. F. College Church, was to preside, but unexpectedly had to leave town, when Mr. Whytlaw took his place. The large map showing Israel's wanderings was exhibited. Dr. Hanan pointed out where the Ten Tribes, after being taken captives to Media, travelled, through centuries, West and North, over Europe, to Scandinavia, and then into the Isles of the West—"The Appointed Place," the British Isles—and that we, the British race, are enjoying the great blessings, in Great Britain, and in Greater Britain, promised to Abraham and his seed.

On 12th February, the Rev. Dr. Hanan went to Edinburgh, and in the Y.M.C.A. rooms there, he gave an address upon "Israel's Appointed Place." General Morgan presided. The large map was used to show Israel's wanderings from Media to Britain.

On 13th February, a Drawing-room was held in the residence of John Gavin, Esq., Royal Terrace, Edinburgh, when, to a large gathering of friends, the Rev. Chancellor unfolded "Tara," and its history, mystery, &c. The information laid before the audience was appreciatingly received, and to many it had hitherto been unknown.

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On the 14th February, an "At Home" was held by Mr. and Mrs. Whytlaw, of Broomfield, in the Pillar Hall, Helensburgh, when Dr. Hanan gave an address upon "Tara," &c., uniting with it the address upon "Israel's Appointed Place." Fully eighty were present, and letters were received from many expressing regret at being unable to attend. The subjects were new to many, and little understood by nearly all; but Dr. Hanan made his address so interesting, that there were unanimous expressions of appreciation of what was heard. Several ministers were present, representing churches of Scotland and England.

On the 15th and 16th, Dr. Hanan rested at Broomfield, Mr. Whytlaw's residence on the Gareloch.

On the 17th, Dr. Hanan went to Glasgow, where a Drawing-room was held in the residence of James Bell, Esq., Westbourne Gardens. Both the subjects already spoken upon were brought forward at this gathering. To some it was new, but to all of much interest.

At all these meetings British-Israel literature was distributed, and that little pamphlet, "Israel Mine Inheritance," attracted many, because in it the Bible speaks for 43 pages, and the author for 5 pages only.

THE AUSTRALASIAN, WEST INDIAN, AND CANADIAN TOURS CLOSING ACCOUNT.

	£	s.	d.		£	s.	d.
Nov. 5, 1901.				Mar. 3, 1903.			
Balance in Treasurer's hands this date—see December *Covenant People*, 1901	16	17	5	Paid R. Banks & Son for "Tour Pamphlets,"* less sales	6	0	0
Interest on account	0	6	6	British-Israel Association half of surplus	5	12	0
				Northern British-Israel Council, for Home Mission, half of surplus	5	11	11
	£17	3	11		£17	3	11

R. A. WHYTLAW, *Hon. Treasurer.*

Broomfield, Row, 3rd March, 1903.

* Messrs. R. Banks & Son have a small stock of these Pamphlets for sale on account of this Fund.

In Memoriam.

MAJOR-GENERAL T. CARLYLE BELL entered into rest at Craigs House, near Dumfries, January 26th, 1903, aged 73. He was a systematic British-Israel student, and wrote on the Royal Descent from David in the *Messenger*. We have very pleasant recollections of his cheery

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hospitality, and his sisters, Mrs. Thompson and Miss Bell (author of "British-Israel Bible Notes"), have our special sympathy in their loss. From an interesting notice in the *Dumfries and Galloway Standard*, we learn that our friend was the third son of the late Mr. Carlyle Bell, W.S., Edinburgh, and the grand-nephew of the late Dr. Alexander Carlyle, of Inveresk. He was educated at Edinburgh Academy, and afrerwards entered the Army. He had a distinguished career as an officer, and in the course of his gradation to the post of Major-General saw much active service. More than forty-six years ago he served in the Persian war, and was present at the storming of Fort Bushire, and also at the surrender of that town. At the battle of Kooshab, for which he held the medal and clasp, his services gained for him the honour of being mentioned in despatches. Afterwards he, in 1858, was drafted to India, and saw service on the Punjaub frontier. While in command of 200 of the 2nd Belooches he proceeded on special service from Sukkur to Dhera Ghaza Khan, performing the journey of 307 miles in eleven days. In the same year the gallant officer was on the Scinde frontier with the frontier force, as second in command of "Jacob's Rifles" (30th Native Infantry), with which regiment he was connected for a considerable number of years. He took part also in the Afghan war of 1878-79, commanding the 1st Belooch Light Infantry through the campaign with so much distinction as to gain for the second time honourable mention in despatches. In 1881 he was in command of the Hyderabad Station, afterwards of the Scinde district, and succeeding that again the Ahmedabad Station, where he remained until 1886, when he retired from the service. About ten years ago he took up his residence at Craigs House. He leaves two sons and two daughters.

A Travelled Israelite.—Mrs. Theodore Bent, who shared her husband's explorations in Zambesia and South Arabia, has a very interesting autobiographical notice in *M. A. P.*, January 17th, 1903. From this we take the following:—"I take a special interest in Southern Arabia, it being part of the Promised Land, and as I am and have been since my girlhood convinced of the truth that the English race and the House of Israel are identical, I know that this is part of the destined inheritance of our nation. If this fact were more generally recognised, there would be less outcry about 'aliens,' and we should realise that Judah is simply fulfilling the prophecy that she shall walk to Israel preparatory to their both being joined together 'like one stick.' The fact that our destiny and that of the Jews is bound up together adds to my pleasure in being in the Holy Land, whither I am now going for the third time."

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Notes and Queries.

SALADIN AND "ROGER THE SARACEN."

To the Editor of The Covenant People.

Sir,—Saladin, whom you call "the Nazarene," and, on the authority of a "Society Journal writing in 1897," make a descendant of David, was a Sultan of Egypt, born 1137 and died 1193 A.D. Roger D'Este, called "the Saracen," if he ever lived at all, was a contemporary of Charlemagne (b. 742—d. 813 A.D.).

On pp. 13—15 of the Coronation Number of The Covenant People, you say that Saladin was an ancestor of Roger D'Este. Kindly explain how, since the first lived more than four hundred years after the second of these two Moslem heroes, Saladin could have been the ancestor of Roger?

May I also ask whether the "Society Journal" in question cited its authorities for the Hebrew origin of Saladin, who by most sources is called a Kurd, *i.e.*, an Aryan Asiatic, whose native tongue is allied to Armenian Persian and other non-Semitic languages?

A Constant Reader.

4th March, 1903.

ST. PATRICK.

To the Editor of The Covenant People.

Dear Sir,—Many myths and legends have gathered round the name of Patrick since the time that

> "The toads went flop, the frogs went hop
> Right down into the water,
> And the snakes committed suicide
> To save themselves from slaughter."

but none more unfounded than that which appeared in the February issue of The Covenant People (article, "The Giving of the Kingdom"), where it is stated that Patrick had not only no episcopal orders, but no orders at all; in fact, that he was a modern dissenter!

If so, then Declan of Ardmore, and Ailbe of Emly, who preceded him, and who at the time of their meeting at Emly gave him the right hand of fellowship and arranged their several jurisdictions, must have been the same! But such a state of things was utterly unknown in the early Church, and was opposed to Patrick's early training; his father was a deacon and his grandfather a presbyter. The confession of Patrick distinguishes the three orders of bishops, priests, and deacons, and when Aidan and Coleman were sent forth from Hy on their mission to England, it was deemed essential that they should be consecrated bishops before entering on their work.

Denis Hanan.

9th February, 1903.

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1903.

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The Journal of the British-Israel Association.

עם הברית

THE COVENANT PEOPLE

A Monthly Expositor of the Prophecies concerning the Two Houses of Israel and Judah.

EDITOR:—REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.)., F.R.G.S.
General Secretary.

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London:
R. BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

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May be addressed to him by name, either to Crown Island Vicarage, Ottringham, Hull, or care of Messrs. R. FOLKARD & SON, 22, Devonshire Street, Bloomsbury, W.C.; NOT to the Publishers.

No Subscriptions, or Orders for the Journal, should be sent to the Editor.

Communications by writers in Canada or the United States may be sent to Miss H. M. BAINBRIDGE, care of Mrs. J. W. CHILD, The Pines, Lakewood, New Jersey.

No article received later than the 10th of the month can be guaranteed admission into the ensuing issue. All communications must be accompanied by the writer's *name*, not necessarily for publication. Newspaper cuttings, ready worked up for the Notes and Queries column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject. Cuttings sent in batches, not properly digested, have as a rule to wait a considerable time before they can be considered.

THE BRITISH-ISRAEL ASSOCIATION.

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We shall be grateful if those of our friends who have not yet sent their subscriptions will do so as soon as possible.

LECTURES.

The **ANNUAL MEETING** of the British-Israel Association will be held on Thursday, May 7th, at Exeter Hall, Strand, W.C. The Meetings will be at 2 p.m., 3 p.m., and 7 p.m., and the Chairmen will be D. A. Onslow, Esq., J.P., A.K.C., General G. R. Roberts, and Captain J. Fielding, J.P., respectively. See Special Advertisement.

The following have expressed their willingness to Lecture on behalf of the Association, and anyone desiring to have Lectures should communicate at once with one or other of the Lecturers:—

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THE BRITISH-ISRAEL ASSOCIATION.

The Annual Meetings, 1903.

Meeting for Members only, for the Election of Officers and other Business will (D.V.) be held in the

LOWER HALL, EXETER HALL, LONDON, W.C.,
ON THURSDAY, MAY 7TH, AT 2 P.M.

CHAIRMAN:—D. A. ONSLOW, ESQ., J.P., A.K.C.

PUBLIC MEETINGS

Will be held on the SAME DAY, in the SAME HALL, EXETER HALL,

At **3** p.m.—CHAIRMAN: **GENERAL G. R. ROBERTS.**
Speakers: Rev. G. I. CAIE, D.D.; Rev. J. P. BRITTON, A.K.C.; and Rev. J. IERISYN JONES.

At **4·30** p.m.—CONVERSAZIONE (Tea and Coffee).

At **7** p.m.—CHAIRMAN: **CAPT. J. FIELDING, J.P.**
Speakers: Rev. G. I. CAIE, D.D.; Rev. A. E. BULL, B.A.; Rev. W. M. H. MILNER, M.A., F.R.G.S., A.V.I. ("Oxonian"); and Mr. H. A. MARCHANT.

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"YE ARE MY WITNESSES"—אתם עדי—ISA. XLIII. 10.

THE COVENANT PEOPLE.

MAY, 1903.

A Mission of Israel.

THE month of May, with its recurrrent gatherings of Religious, Missionary, and Philanthropic Societies, which exhibit in the most wonderful manner the devotion of the British people to the work specially devolving upon Israel, must always suggest to British-Israelites the identity of the British people with the race chosen by the Almighty to do His work upon earth—"the nation bringing forth the fruits of righteousness," as St. Matthew tells us (xxi. 43). Foremost, perhaps, among these Societies, who, as representatives of the Chosen Race, are seeking to do Israel's work of showing forth God's glory upon this earth, is the British and Foreign

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Bible Society, which has recently commenced its Centenary celebration, and is appealing to the "righteous nation" for £250,000 "to meet urgent and pressing claims of expansion" in its great work of spreading the Gospel all over the world. Founded on March 7th, 1804, with the specific object of "The General Dispersion of the Holy Scriptures at Home and Abroad," the Bible Society speedily attained decisive success. During the first year of its work, the Society spent nearly seven hundred pounds, and the executive were greatly pleased with the result of their labours. But that was but a beginning. We learn that last year they spent £241,143, and since the foundation of the Society they have expended £13,000,000. Those are large figures, but when translated into numbers of books, they are larger still. The Society last year issued over five million copies of the Scriptures, and since its commencement a total of one hundred and eighty millions. Says the *Mail*: "Think of it! Ponder over it! 180,000,000! Seven thousand volumes are sent out from London alone every day of the week, through every week of the year. The output from all the Society's depôts, including London, averages 16,000 copies per day. Pile up the issues of one day, and they would reach higher than the cross on St. Paul's."

A century ago the Bible was circulated in about forty different languages only. To-day some part of The Book is published in upwards of four hundred languages, including every great vernacular of the world. Of these, 367 appear in the catalogue of the British and Foreign Bible Society. Some sixty different characters are employed in printing these languages; while to make the Scriptures intelligible to all nations and creeds, there are fifty languages in which a version is printed in two or more different characters.

Few persons unconnected with the work can form any estimate of the immense amount of labour involved in translating the Gospel into the speech of a heathen people or tribe. Mr. Klickmann, in an interesting article in the *Windsor*, tells us that "Henry Nott, the companion of John Williams, spent twenty years in Tahiti to perfect himself in the language of the island, and then devoted another twenty years to translating the Scriptures into Tahitan. The recent revision of the Lifu Bible, for the largest of the Loyalty Islands, involved no less than 52,310 corrections," and some idea of the Society's outlay in this branch of its work may be gained from the following cases. The last revision of the Malagasi Bible cost £3000; the production of the first Chinese Bible entailed an outlay of £10,000; the various Serampore versions of the Scriptures produced by the Society have necessitated an expenditure of £30,000; and the payments made last year for various translations and revisions amounted to close on £4000. About a thousand linguists, missionaries, and native assistants are

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organised into committees in various parts of the world, and their work is supervised and financed from the Society's headquarters in London.

Another interesting branch of the Bible Society's work is the providing the Scriptures embossed in types for the blind—not only in Europe, but also in India and the East, where blind folk are found in much larger numbers than in our own land.

Miss Jessy Bell, in her *Anglo-Israel Notes*, tells us that the British and Foreign Bible Society have translated the Bible into every written language of the earth, and have even gone beyond this, for they have reduced to writing the language of the Karens of Burmah, which had previously no inscribed sign, and then gave these people a copy of the Holy Scriptures in their own dialect, and this has been done in many other instances. In this way are we, the modern representatives of Israel, blessing all the families of the earth.

All over the world the Bible Society has its agents, its colporteurs, and its Bible-women, diligently carrying on its beneficent work. The *Mail* remarks :—

"They are not missionaries in the ordinary sense of the word, they are forbidden to preach or teach any creed of any denomination. Their duty is to sell the Scriptures, and in this faith they wander to the uttermost parts of the earth with their little book. Among the Arabs of Morocco, along the valley of the Tigris, and in the footsteps of St. Paul, along the highland borders of Tibet, over the Russian steppes, through Siberian snows, among the lumber camps of Ottawa, among the Australian aborigines, in the heart of Darkest Africa, among the people of every race of mankind, the agents of the Bible Society find their way and sell their books. It is hard work, and martyrdom is sometimes the end of it. But though they may be scorned, tortured, frozen, starved, killed, the sacred little book is sold, and keeps on selling, one copy being like a grain of mustard-seed, so that where one has been, thousands follow."

Thus, it may be readily seen, the British and Foreign Bible Society often acts as the pioneer of missions—it acts as the ploughshare to turn over new ground; sending its colporteurs into unvisited countries, and preparing the natives by a liberal dispersion of the Gospel, so that when the missionary arrives, he may perchance find the people interested and prepared beforehand, and quite ready to turn a willing ear to his teaching.

We have before noted that the Society has circulated 180,000,000 of the Holy Scriptures in languages spoken by seven-tenths of the world's population. But it has still to reach the remaining three-tenths of the inhabitants of this globe, representing some 450,000,000 people, into whose language no portion of the Gospel has as yet been translated. No wonder, then, that its executive, mindful of our Lord's command, "Go ye into all the world, and preach the Gospel to every

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creature," is anxious that its special Centenary Fund (to which the King has contributed a hundred guineas) may be worthily and generously subscribed to, and so enable the Society to meet the new claims upon its exchequer, and to enter into fresh fields of profitable activity.

Richard Folkard.

Israel Blossoms and Buds, and Fills the Face of the World with Fruit.

(*Continued from page* 353.)

IONA JOINS THE MOVEMENT.

"ABOUT this time, too, that is, in the first decades of the seventh century, the missionary bands from Iona began to cross the Channel and enter France. Phalanx after phalanx, from the school of Columba, poured in upon the Continent, and flung themselves with a sanctified courage and an exalted enthusiasm into the midst of the rude warlike pagans of Europe. . . . They mightily reinforced the great evangelical movement which their Culdee brethren from Ireland had inaugurated.

BRUNHILDE'S HOSTILITY TO COLUMBANUS.

"We return to Columbanus. He had kindled the Vosges. . . . The tide of success is at the full, when lo! his career is suddenly arrested. Brunhilde, the queen mother [whom he had reproved for her flagitious and scandalous life] despatched a strong detachment of soldiers to his monastery of Luxeuil to apprehend him. . . . Carrying him across France to Nantes, they put him on board a ship that was about to sail for Ireland; . . . but, a storm setting in, it was driven back and stranded at the mouth of the Loire.

WITH GALLUS AND OTHERS HE LABOURS IN SWITZERLAND.

"Columbanus was again at liberty, and after a while, pursuing a circuitous route, . . . he reached the frontier of Helvetia. . . ."

To be brief, Columbanus, Gallus (Cellach) and others preach first at Tuggen, in the valley of the Linth, then at Bregenz, on the lake of Constance; and there they raise up from ruin churches and schools planted by Fridolt a century before. Next they are found at Zurich, but the power of Brunhilde soon compels Columbanus to cross the Alps into Italy.

GALLUS FOUNDS HIS FAMOUS SCHOOL (ST. GALLEN).

He leaves Gallus in Switzerland, who faithfully follows up the work of his beloved master. Revisiting the Vosges, he builds up

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again the half-ruined settlement of Luxeuil, and it becomes the mother of a family of Culdee cloisters. This faithful man concludes his labours by founding the monastery of St. Gall in Switzerland, which afterwards became so famous, transmitting, as does the town which grew up near it, and the surrounding canton, the name and fame of this Irish Culdee to our own day.

COLUMBANUS FOUNDS BOBBIO.

In North Italy, Columbanus founded the great monastery of Bobbio, betwixt Milan and Genoa, and died there A.D. 615, after another period of varied and fruitful labour which we cannot here detail.

OTHER CULDEES AND THEIR PUPILS.

Dr. Wylie goes on to record the labours and successes of other Celtic missionaries of this age, or their trained scholars and converts, in the north of France, in Rhineland, Holland, Germany, Bavaria, Friesland, Bohemia, &c.: as Anthurius, a personal friend of Columbanus, and his two sons, Dado and Ado, who founded a number of Culdee houses in the valley of the Marne; Arnulf, Germanus, Fridvald, Wandregisil, and others, under whom Culdee houses arose in Laon, Bourges, Paris, Solignac, Charenton, in the Jura, and on the banks of the Seine. "We find the whole of France, about A.D. 600, strewed with Culdee cloisters, Languedoc, Provence, and Dauphiné excepted." Again: "It was the Culdee lamp that burned at Constance, at Basle, at Spires, at Worms, at Mainz, and at Cologne. *Boniface, the emissary of Rome, came afterwards to put out these lights.* The *real* 'apostle of the Germans' was the Culdee Church.

WILLIBROD THE SAXON (TRAINED AT RIPON AND IN IRELAND).

"Willibrod, an Anglo-Saxon, with eleven of his countrymen . . . in the end of the Seventh Century passed over into Holland, and began operations among the Frieslanders. From thence he went to Heligoland, but being cruelly treated by King Radbod, he departed to Denmark, where he evangelised," afterwards returning to Holland. In his old age he was compelled to lay these spoils at the feet of the Pope. . . .

CILIAN, A.D. 692-713, AND OTHERS.

"About 685 Killian, born in Scotland [or Ireland?], entered the field. He set out with twelve companions for the country of the eastern Franks, where the labours of this little band of Scotsmen were rewarded with numerous conversions. . . . "The first conversion of Bavaria was by Eustasius, about 618. Its second evangeliser, Erfurt, was sprung of an aristocratic Frankish family, and under him the mission greatly prospered. Culdeeism ascended the Danube,

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and entered the Lower Pannonia. Churches and cloisters were founded everywhere in the region, in the Waller See, and on the ruins of the Roman city of Salzburg. . . . The footsteps of the Culdees can be traced as far north as Iceland. They had their stations there, and continued their labours, relieving each other by turns, till driven out by the Norwegian invaders in the ninth century. "There were then," says Ara, the Norwegian historian, "Christians there whom the Norwegians call Papas" (Fathers). "There were left by them," says another Icelandic writer, "Irish books, bells, and crooked staffs, and several other things, which seemed to indicate that they were west men," *i.e.*, Culdees.

GENERAL CHARACTER AND RESULTS OF CULDEEISM.

"Throughout the wide extent of our survey, Culdeeism stood distinct and apart, in its faith, in its worship, and its government, from the Roman Church. As regards all these points, the Culdee Church continued unchanged during the sixth, seventh, and eighth centuries. Its one supreme authority was Holy Scripture. . . . The bulk of its clergy were married men. They trained their own missionaries, and having ordained them, sent them forth to fields, the selection of which would seem to have been left largely to themselves. . . . . They united agricultural labours with their mission work proper. Some of the richest provinces in Germany and France at this day were first broken in from the wilderness by the industry of the Culdees. They were indefatigable transcribers of theological treatises, psalters, and Holy Scripture. The museums of many of the Continental universities are stocked with the fruits of their pen. The Ambrosian Library of Milan has a Commentary of Columbanus on the Psalms, long ascribed to Jerome, which, with other Culdee relics, it accounts among its most precious treasures. The crowning gift of the Culdee pen to these early churches was a translation of the Bible into the vernacular. The first Frankish translation of the Scriptures, Ebrard says, was given by Oatfridis to the German people in 750. It was no part of the policy of the Culdees to keep under the spirit of their converts by imposing upon them the yoke of a foreign tongue or the authority of a ruling city. The gospel adapted itself to the nations among whom it journeyed, addressing each in its own tongue. To the Germans it became a German; to the Franks a Frank.

"The explorations of Ebrard have revolutionised our conceptions of the early Christian Church of Western Europe. History till now knew nothing really of this great wide-spread apostolic church. It had tracked the footsteps of a few individual Culdees; it had registered a few incidents of their story. But the facts it had picked up and transmitted were fragmentary, insulated, and failed to give us any adequate

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idea of the importance and grandeur of the drama of which they were broken-off parts. History has enriched itself by this discovery, which has made us acquainted with an enterprise of spiritual chivalry so vast and so long sustained, that we hardly know where to look for its like. Historians have filled their pages with the miserable jealousies, quarrels, and battles of Roman bishops and Roman councils, when lo! the veil rises from the sixth century, and there starts to view a church at Iona and Bangor, at the ends of the world, instinct with the spirit of the Bible, bursting with missionary zeal, pouring out armies of thoroughly trained missionaries, who spread themselves north and south—in short, over all western Europe, and in the face of a thousand dangers—wars, deserts, seas, barbarous tribes—invite the nations to drink of the Water of Life from the golden fountains of the Scriptures. "It is," says Ebrard, "of this Rome-free and essentially evangelical church, which was governed from the island of Iona, that Columba the younger writes that it numbered a thousand abbots, all under the jurisdiction of one Archimandrite."

"We shall sum up our rapid sketch of this church—in the presence of which that of Rome stands dwarfed—in the words of Ebrard.

EBRARD SUMMARISES THE CULDEAN ACHIEVEMENTS.

"If now we look back upon all the ground we have gone over, leaving out of view altogether the extension which the Culdean church had obtained up to 664 in Ireland, Scotland, and Northumberland, and confining our attention to its spread on the Continent, we find this religious community in France, at the beginning of the eighth century, existing in the heart of the National Church, and not merely tolerated, but over the whole country, from the Jura to Nantes, and from this line as far north as the delta of the Rhine, *Rome-free* and entirely unrestricted in its internal organisation, decidedly favoured by the Merovingian kings, even dominating the National Church in the sense of spiritual and intellectual influence, and often also taking a part in its external government by the appointment of its abbots to important sees. We find the whole of the northern half of France sowed, so to speak, with its monasteries, with all their peculiarities in unopposed development. Then we find the whole of Rhineland converted to Christianity by this Culdean church, and ecclesiastically governed by it in its own peculiar manner; likewise the whole of the country now called Franconia and Alemannia, and Bavaria, converted and ecclesiastically governed by Culdeans, and Culdeans alone. And if we are to speak of the influences of the British Church, as some express themselves, it must at least be confessed that these influences might be compared to the overflow of a river, which covers the whole land. All the distinctive peculiarities of the Culdean Church—its married

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priests, its sending out of its missionaries by twelves, its practice of constructing its settlements in separate houses, its subjection of chorepiscopi (or bishops of monasteries) to the rule of the abbots—all this we find in Bavaria and Alemannia in 730—739, just as it was in Scotland in 595. It is all one and the same church-fellowship, that of the *Viri-Dei*, or in Irish, the *Keile De*. In the whole south and west, and in a great part of the north of Germany, before 'the apostle' of Germany [Boniface] was heard of, we find in existence a flourishing, well-organised, Rome-free church, whose sole supreme authority was the Holy Scriptures, and whose preaching was the word of the free redeeming grace of God in Christ Jesus."

DR. WYLIE DESCRIBES THEIR DESTRUCTION BY ROME'S EMISSARIES.

"Gladly would we permit the curtain to descend on the Culdee Church, while yet its root is firm in the soil and its boughs are stretched from Iona in the west to Bohemia in the east, and its shadow covers France and Germany, and many countries besides. Gladly would we spare ourselves and our readers the melancholy recital of the tragic extirpation of this once noble vine. We must, however, pursue our subject a little further. We behold Western Europe on the point of completing its reformation. The spiritual illumination which has broken upon it from the north is year by year filling its sky with glory, when, all suddenly, its nations are thrown back again into night. What has occasioned a reversal so sad? It is the oft-repeated tale of profound dissimulation on the one side, and a too credulous trust on the other. Winfrid, an Anglo-Saxon by birth, and a Benedictine monk, in 719 seeks out Willibrod, then at the head of the Culdee evangelisation, and, under a great show of guilelessness and much pious zeal, insinuates himself into his favour. He desires to study the methods of evangelising under the Culdee leader. 'He crept in beside Willibrod,' says Dr. Ebrard, 'as the wolf steals in beside the shepherd,' and lived for three years with him as a professed coadjutor, but in reality a spy. At the end of three years he returned to Rome, whence he had come, and where he had been instructed. Pope Gregory II. consecrated him as bishop, and changed his name to Bonifacius, the 'good-doer,' as if in expectation of the services expected from him. He returned to Germany, no longer wearing the Culdee mask, but as the legate extraordinary of the Pope. He brought with him letters from the Pontiff, addressed to all princes, enjoining them to assist him in ruling the churches over which he had been set. Supported by the authority of Carloman and Pepin of France, he proceeded to suppress the Culdee establishments by changing them into bishoprics subject to the authority of Rome. He founded in Germany the Sees of Würzburg, Burabourg, Erfurt, and

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Aichstadt, and in 744 the monastery of Fulda. This was the method Boniface adopted to evangelise the Germans, even metamorphosing Culdee missionaries into Benedictine monks, and Culdee colleges into Romish Sees, by fair means if possible, by force where artifice failed. It was in this way that he earned his title of 'the apostle of the Germans.' Even historians who think him deserving of the honour do not conceal the startling vices that deformed his life. Mosheim, for instance, observes of him that his 'zeal for the glory and authority of the Roman Pontiff equalled, if it did not surpass, his zeal for the service of Christ and the propagation of his religion,' and that he 'often employed violence and terror, and sometimes artifice and fraud, in order to multiply the number of Christians,' and 'discovered a cunning and insidious turn of mind,' and 'ignorance of many things appertaining to the true nature and genius of the Christian religion.' The historian Ranke speaks in similar terms of this 'apostle of the Germans.' Nevertheless, both ascribe to him, mistakenly of course, the glory of converting the Germans from heathenism. We see the foundations of Culdeeism beginning to be sapped.

What helped, doubtless, to pave the way for the fall of the Culdee Church, was the partial apostasy of Willibrod. In his latter days he was drawn into an acknowledgment of the supremacy of the Pope, and accepted at his hands the bishopric of Utrecht. Willibrod could plead precedents for accepting a Roman mitre. Some eminent Culdees in the century before had accepted high positions in the National Church from the kings of France, though they still remained within the lines of Culdeeism. *Willibrod accepted his appointment from the pontiff*, a power before which, if one begins to bow, he is sure at last to fall. His locks were shorn, and though he still governed the Culdee Churches of Thuringia, it was with a diminished authority. Next, Boniface arrived from Rome as legate extraordinary, and soon to be primate of Germany. In his former pupil and colleague, Willibrod now found a superior and master. The papal legate had no inclination to betake himself to the forests and break up new ground. It was not to his taste to risk his precious life among those of the Germans who were still heathens. He preferred to build upon the foundations that Willibrod and other Culdees had laid, and to effect a second conversion of Germany on the ruins of its first conversion. Meanwhile, another cause hastened the downfall of the Culdean Church. The supreme political power of the West had passed from the Merovingian to the Carlovingian race. Pepin of Heristal stood up. He turned back the Moslem by his arms, and saved Europe. The Pope, seeing it for his interests, allied himself with this rising house. Thus the pontiff was able to wield the Carlovingian power against his rivals and enemies, the Culdees. This turned the balance

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in the conflict. Boniface, the papal legate, was supported by the friendship and authority of the French monarch. Willibrod was handicapped in the struggle. He had to contend against both the papal and the royal power, wielded by Boniface, now become primate of all Germany, and to whom he, as bishop of Utrecht, owed obedience. The issue was, that Willibrod, after forty years' labour (680—720), had to surrender this whole region to Boniface, and the battle was lost.

"The transformation of these countries went on apace. It became the policy of both courts, that of Rome and that of France, to wear out the Culdees, and eventually efface every vestige of them. Where had stood a Culdee oratory or church, there rose a superb cathedral for the Roman worship. Where a Culdee abbot had ruled, there a diocesan bishop bore sway. Where a cluster of log-huts, inhabited by Culdee brethren, had stood, there was erected a large stone building, in which monks of the Benedictine order sheltered. The words which Bishop Aungerville addressed to the friars of his day apply to the change we see passing on the Rhineland and the German countries with even more point:—'Now base Thersites handles the arms of Achilles; the choicest trappings are thrown away upon lazy asses; blinking nightbirds lord it in the nest of eagles; and the silly kite sits on the perch of the hawk.' The traveller, as he passes along the lovely valley of the Rhine, or visits the German cities, fails to reflect, it may be, that the ecclesiastical edifices that everywhere meet his eye and awaken his admiration are in truth the memorials of the great Celtic evangelization of the early centuries. These monuments of the wealth and power of Rome rise on the spots where Culdee builders were the first to rear human habitations, where Culdee agriculturists were the first to cultivate the ground, and where Culdee missionaries were the first to open the Book of Life to the eyes of the ignorant natives.

"When the light of the Culdee Christianisation began to fade away, and at lest went out, the shadows of the middle ages fell fast and thick. *Who*, we ask, is responsible for the loss of these ten centuries? There is no room here to hesitate. The Destroyer of the Culdee Church must answer at the bar of posterity to this terrible indictment. The fiat that decreed that the Celtic evangelisation should be suppressed, also decreed that Christendom should abide for ages without light and without liberty. That decree will yet crush into dust many a marble tomb, and sweep from history's page many a name which at this hour shines brightly there. The world will not easily condone so great a crime once it has come to the clear apprehension of it. Meanwhile it is far from having attained to this. With a touch of Islam resignation, it looks on the dark ages as a dispensation

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so fixed and absolute, that it was no more in its power to avoid passing through its darkness than it is in its power to forbid an eclipse, or stay the going down of the sun. But the world will one day come to think more rationally of it, and then it will ask why knowledge was enchained, and why so many ages were given over to wars and superstition and slavery, which, but for the suppression of the Celtic evangelisation, would have been ennobled with freedom, enriched with the spoils of art, and crowned with the blessings of a pure Christianity."

The learned work of Dr. Ebrard, upon which Dr. Wylie chiefly relies for his information, is entitled *Zeitschrift für die Historische Theologie—Die Iroschottisch Missionskirche des sechsten, siebenten, und achten Jahrhunderts, und ihre Verbreitung und Bedeutung auf dem Festland* (1873). It does not appear to have been published in an English translation; which is not a little remarkable, as the story it unfolds ought to be of intense interest to all British Christians. Its testimony in relation to our Israelitish origin is of the first importance. Writers on the Identity have for the most part ignored the Celtic branches of our race, and the foremost part which they have ever played in our Christian history, and by doing so have neglected some of the very strongest and most striking proofs of our identity. The Iro-Scottish Evangelisation of Europe was a movement purely Celtic in its origin and impulse, and cannot be matched by any Mission work of any age which can with reason be claimed to be purely or even mainly "Anglo-Saxon." Mr. J. G. Taylor's excellent Random Shafts in the *Banner of Israel* for October, showing so clearly John Wycliffe's influence in bringing on the Reformation, are greatly reinforced by the facts brought out by Drs. Wylie and Ebrard.

James Simpson.

Blessing the Nations.

(*A Mark of Israel*).

THE Nations not yet under our rule do not realize what a happy lot they would have if they were. But those who are, find out what it means for them in the way of peace and prosperity, boons which will increase as the years go on. We can see this by studying British rule in our two great Eastern Empires.

I. India.

The following extracts are taken from the introduction to a recent work: *India* (British Empire Series), published by C. Kegan Paul, Trench, Trübner, & Co. The work itself is from the pen of various

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writers. The Introduction is by Sir Raymond West, LL.D., K.C.S.I. (Lecturer on Indian Law, Cambridge University). He says:—"It is chiefly as mistress of India that the greatness of England is measured by foreign nations. For ourselves, familiarity has dulled the wonder with which we should else regard the picture of our growth in empire and in imperial capacity . . . It has given *a strong faith*, though unostentatious, in OUR NATIONAL DESTINY, and a reliance on what we deem fairness and sound principles."

A little later he goes on thus:—"The British rule in India has been specially distinguished from ALL previous governments by the inestimable blessings it has conferred in *security*, *justice*, and material development. The lawless hordes who, as armies or as dacoits, once ravaged India almost from end to end, have been suppressed. The peaceful husbandman has no longer to keep his spear and buckler within reach, while guiding his plough or reaping his crop."

Sir R. West states that the now highly educated natives of India have been drawn in large numbers to the profession of the law. "Here," he says, "they feel, with a kind of unspoken joy, the blended influence of innumerable currents of thoughts originating among themselves and their own people . . . In appealing to the law, they come to love the law; they transmit their feelings to the masses, and thus ONE GREAT CORNER-STONE of a *future* CONSTITUTIONAL edifice gets firmly *planted*. Such is the general effect, with many exceptions in detail, of the ever-extending reign under the *Pax Britannica*."

Sir Raymond also states that any Englishman who has transgressed against the native law is judged by a Hindu judge, and only as a matter of favour can the trial be conducted in English.

Again, he says: "The visible approach towards harmony and individuality in the subordinate elements of the state is secured ONLY by British predominance, in all its strength and with its inevitable flaws."

Further on in this article, Sir Raymond West remarks that industrial enterprise in India has now been fairly awakened independent of Government guidance and patronage. *The* INITIATIVE *has, in almost* EVERY *case, been* ENGLISH."

From an article in this volume, written by J. S. Baines, C.S.I. (Census Commissioner for India), we take the following:—

After bringing before the reader's notice the late famine, and the difficulties to be met in alleviating it; and after mentioning that help came from colonies as far from India as Australia and Canada, Mr. Baines says:—"These manifestations prove to India, as nothing else will, that from this heart of our Empire one pulse throbs to the farthest extremes; that *difference* of *race*, *creed*, and *colour*, is as nothing when it comes not merely to the fulfilment of self-imposed (?) imperial

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responsibilities, but to the stretching forth of the hand of sympathy, and recognising that we have part and share in the fortunes of those who, with ourselves, enjoy the prestige of a WORLD-WIDE RULE.

II. EGYPT.

The following extracts are taken from the very readable work by Arthur Nicholls, entitled, *What England has done for Egypt*. For ages the Egyptians have been spoiled. Foreign dynasties and different religions have swept over them, yet the people retain their conservatism, and the peasant of to-day in his daily life is the same as the peasant of the Pharaoh."

After referring to the capitulations, and stating that the abuse of them are the constant barriers to reform and progress which makes England's work so difficult, he says that the Egyptians are generous and will always share their meal with the stranger and passer-by. (Might not this be a survival of the Jewish custom ?)

After restoring the Khedive's authority, England's work only commenced, for only one course was open—to cut at the root of the discontent by establishing a *good government*, by cutting out *corruption*, and by giving *equal justice*, and to educate the people to appreciate justice and order.

Some of the influential Frenchmen, Germans, and Italians have often declared that it would be disastrous if the English occupation ceased, and a petition was actually presented to Lord Dufferin in 1883, representing most of the influential wealthy Europeans, praying that the English occupation might be permanent. The foreigners were also grumbling at our supporting the natives against their grasping inclinations and jobbery. The following figures show the great increase in production, almost wholly produced by improved irrigation:—1882—Cotton crop 2,846,000 Kautars; 1896—5,879,000; Sugar crop, 1882—26,687,000 Kautars; Sugar crop, 1896—73,597,000 Kautars. One thing is certain, that the irrigation officers enjoy great popularity throughout the whole country. In remote country districts the inspector of the circle is trusted and appealed to in all sorts of troubles and disputes. A notable instance, which I take from Sir A. Milner's *England in Egypt*, of this confidence occurred in 1888, a bad year, when the Nile flood was an exceptionally poor one. There was a large area, in the province of Girga, threatened with a total failure of inundation. The canal feeding this district was running at too low a level for the water to be spread over the fields. The whole neighbourhood was in despair. One of the English inspectors, who happened to be on the spot, promptly determined to throw a dam across the canal. Labour was forthcoming in any quantity, for the people, who saw starvation in front of them, gladly joined in any work which offered them a chance

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of relief. The inspector brought his bed to the canal bank, and did not leave night or day till the work was finished; it succeeded, the fields were flooded, and the people saved. It was decided to offer thanksgiving in the chief Mosque, and the Minister of Public Works, a native, attended; but the people also insisted that his subordinate, the Englishman, should be present, as they could not give thanks without the presence of the man who had taught their deliverance."

W. A. J. Milner.

Dan* in the Isles of the West.

(*Continued from page* 345).

FROM *The Traditional Annals of the Cymry*, by Rev. John Williams Ab Ithel, M.A., 1867, p. 25:—

"We are told in the Triads that Hu Gadarn was 'the first who collected the race of the Cymry and disposed them into tribes' (Triad 57); and the Bardd Glas gives us to understand that this was done before, and preparatory to their departure from Deffrobani:—

'The achievement of Hu Gadarn was, forming social order
For the Cymry of the island of Britain,
For their removal from Deffrobani.'" (*Iolo MSS.*, p. 669.)

But though they advanced somewhat in the scale of civilisation whilst they remained here, they eventually "rebelled against God and His fundamental truths; sinning and committing injustice with daring transgression; for which He poured on them his retributive vengeance; whereupon dispersion and devastation ensued, until they became nearly extinct, having lost their territories and national rights. Then some of them betook themselves to their consciences, recovered to memory the name of the Deity and His truths; and, adhering to those principles, they conducted themselves under the influence of cautious reason in their sinking state. God now, out of His grace and unutterable love, imbued them with laudable intentions; placing among them wise and holy men, who, under the upholding of God and His peace, and in refuge of His truth and justice, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course, admitting in their train all that would join them, from camp to camp; and in this manner retreated, until they escaped from the nations that had assailed them with devastation and plunder" (*Roll of Tradition and Chronology*, apud *Iolo MSS.*, pp. 47, 426).

* The name is retained for convenience, and to distinguish from the overland or Anglo-Saxon invasion.

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Those who are acquainted with what has already been advanced concerning the scattering of Israel, by other writers—their determination to leave the counsels of the heathen, and to go into a country never yet inhabited; how they are said to desire to keep the laws of God, which they had not kept in their own land; the record of their crossing the narrow passes of the Euphrates and proceeding North Westward, as they must have done, and coming into Ar-Sereth, a distance which took them two years to accomplish,—will readily surmise that this region may have been called Deffrobani, and if so, the Triads and history are reconciled. Our quotation above can refer to no other people than "the dispersed of Israel," for of whom could it be said that they had thus known God and been possessed of His fundamental truths, sinning and committing injustice with daring transgression? "He shewed his word unto Jacob, his testimonies unto Israel," but as for the heathen, "they had no knowledge of his laws"; God's own Word being our witness (Ps. cxlvii.).

In Barber's *Suggestions of the Ancient Britons*, p. 172, occurs the following:—

"These and other points before insisted on, with a careful examination of relics of art in Britain, and of all the circumstances, as to place, &c., of their discovery, will serve to distinguish the Cimric race."

In the text are several passages distinctly styling this the Hebrew race. Several others might be added, as in the *Plain yr Aipht*, Arch. Myv. i. 40:—

"Christ Jesu, Christians are prostrate before thee,
Until are lodged in shelter
Six hundred thousand
Of the hunted Hebrews."

The title of the poem, Ai-*Phut*, land of *Phut* (for Egypt), is Archaic and Semitic (p. 173).

In the Bardic poems the Cymry are sometimes styled Hebrews. The Cornish chief Nathan, and his compeers, have Hebrew names. "Allelujah," in the mouth of Germanus, was the watchword of a leader who knew his men. Meigaut, a Welsh poet of the sixth century, was styled "Jew" (p. 39).

From *The Origin and Destiny of Britain*, p. 45:—

"Let us notice a statement found in a work from *Welsh Archæology*, p. 74, by E. Davies, on the *Mythology of the British Druids* (appendix 12). From a Druidical hymn, known as 'Gwawd Lludd y Mawr, or the Praise of Lludd the Great.' Four lines are given in this poem as the prayer of five hundred men who came in five ships." Mr. Davies suspected this prayer to be Hebrew, because Taliesin declared that his lore had been declared in Hebrew or Hebraic. We give the

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English form, and meaning, as given by Dr. Moore, from which this quotation is taken:—

"*O—Brithi Brith oi*
Nu oes nu edi
Brithi Brith anhai
Sych edi edi eu roi."

"And I have made a *covenant*—a Heap,
A home of wood is a home, my guide,
I have made a covenant, O ship,—
Sak is my guide, my guide, he is my friend."

"The Being they worshipped is also called *Adonai*, the Hebrew name of the Lord Almighty."

In quoting this, we note that the name Briton is to be found clear and distinct in the forms *Brithi* and *Brith*, and they are translated in connection with the word *covenant*. The Hebrew name for Britain was Berith-tan—the *separate* land. Separation implies covenanting relations.

The following extract, upon the same subject, is given in Barber's *Suggestions on the Ancient Britons*, pp, 60, 61:—

"Cases of direct and open evidence as to the fact of the *Semitic* language of the ancient Britons are very scarce: they were not scribes.

"In the Gwawd Llud, however, occurs a passage which has been generally given up as unintelligible to the Welsh; and from the translations, when attempted as of Welsh, it scarcely appears why they should have preserved what (by the introductory verse, 'Out of the sacred poems they cry aloud') was an antique at the fifth century.

"*Or anant oniant*
O Brith y Brith oi
Neu oes neuedd
Bryth y Brith hai
Syched eddi euroi." *

"Rise! Woe to ye, and woe to ye,
Briton, Briton alas!
Thou'rt wanderer of wanderings.
Britons! Britons! alas!
Wake {misery and nakedness / know yourself naked."

The Hebrew of the last line may be rendered either way.

"Another case is the received account of the fatal battle of Camlan, as to its origin, which was in this wise. Gwenhwyvar, wife of Arthur, received a slap from Medrawd's wife of Gwenhwyvach. This means that the latter corrects the former, of which the termination is faulty, the words being גוים יהוה, people of Jehovah."

* I have omitted the Hebrew from which this is transliterated.—L. G. A. R.

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Anyone who can get a glimpse of this book would find the author entirely given up to the Semitic or Hebrew original of the British language. As he wrote in 1854, he cannot be accused of being a prejudiced writer, therefore his testimony should count for something.

THE LANGUAGE OF THE ANCIENT BRITONS.

Canon Lysons, 1865. *Our British Ancestors. Who and what were they?* If this book had been written by one whose mind had been set working upon British-Israelism, it could not have said more in favour of a Hebrew original for the British people. But the evidence is entirely unbiassed, and Canon Lysons is not guilty of such 'rank heresy'!! He traces the British to Abraham's original home, Chaldea. He gives us a Glossary in Appendix vi., containing nearly 5000 words, and tells us, "Phonetically, the peoples called Galatæ, Keltæ, and Chaldee have a similar name; is not the root of the language the same which will produce nearly 5000 words 'idem sonantia idem significantia,' in sound and sense the same?"

"Some friends who have seen this Glossary, 'as it advanced' have suggested whether a few striking cases of analogy between the English and the Hebrew might not have sufficed; the compiler thinks not, because these might have been the result either of accident or of recent introduction. His object is to show that the whole foundation of the English language, as we now use it, is Hebrew or Chaldee; and when he uses the word Chaldee, he uses it in the sense in which it is applied by Vitringa, who says: '*Of all languages the Chaldee differs the least from the Hebrew, so that it is rather to be esteemed a dialect or varied pronunciation than a different language.*'"

All the ancient topographical names in Britain before the coming of the Romans, our author traces to Hebrew roots. Even Britain he argues is simply Brith-im, worshippers of Baal *Berith*, the sun-god, the covenant God, the faithful witness in heaven. And adds:—"Mr. Wilford (*Asiatic Researches*) states that the old Indians were acquainted with the British Islands, which their books describe as *the Sacred Islands of the West*, calling one of them Britashtan, or the seat or place of religious duty. Brit-ash-tan (ברת אש שת) would be the place of *bright burning sacrifices*, or fire. This, if correct, would not only give us an interesting view of the long-disputed etymon of the British name, but would illustrate in a remarkable manner that prophecy of Isaiah xxiv. 15, &c.: 'They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud *from the sea.* Wherefore glorify the Lord *in the fires*, even the name of the Lord God of Israel in *the isles of the sea.* From the *uttermost parts of the earth* have we heard songs, even glory to the righteous.'"

"That Britain was universally known to the ancients as Ultima

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Thule, 'the uttermost parts of the earth, the extreme boundary of the West,' is shown by hundreds of passages from classical and patristic writers. The Prytanes,* according to *Grævius*, were a class of Asiatic fire and sun-worshippers. Their etymology is the same; the Greek word Πῦρ whence *Pry*, is doubtless from בר, *Bur* and *Bri*. The B and the P are evidently interchangeable. It is to be remarked that *Marcianus Heracleota* writes Britain with a P,—*αἱ Πρεττανικαὶ Νῆσοι*, 'the Pretannic Isles.' Is there not some ground for supposing that the Britons were so called from the worship carried on by them?'"

We will cull a few remarks from Poste's *Gaulish and British Coins*.

P. 10. "We find the names of two Belgic States combined together in monetary legends of the Gaulish coinage, as those of the Turones and Eburones. This implies that alliances existed between them." Our readers will here notice the Tyrian and the Hebrew together which is our contention throughout.

P. 141. "The Irish language is the same as the Phœnician, or the language of the Carthaginians, which is the same thing; as appears by the passages in the Phœnician or Punic language introduced in the *Pœnulus* of Plautus. These passages, if they be compared with Modern Irish, as has been done by Colonel Vallancey in his *Collectanea*, vol. ii.; by O'Connor in his *Chronicles of Eri*, vol. i. pp. 241-3; and by Sir Laurence Parsons, Bart., in his *Defence of the Ancient History of Ireland*, pp. 153-157; and in Sir William Betham's *Gael and Cimbri*, pp. 113-138; will show not merely the similarity, but the absolute identity of the two languages, beyond any possible contradiction or abatement whatsoever. However, notwithstanding this be true, yet the Phœnician language, I judge, as in the speeches in question, exhibit but a skeleton of the Irish, though it be nearly exactly the same so far as it goes. It follows, then, that what is called the Irish tongue, or Gaelic, has received numerous additions from some primæval language. Had the colonies which peopled Ireland arrived entirely by a sea voyage, it might have been expected that the Irish language would have been, even at the present time, much more exclusively Phœnician, or Punic, than it is, and with much fewer extraneous additions; but it appears to me to correspond better with existing data, that the Irish, by whatsoever name they first arrived in Ireland, did so by traversing Spain from Africa, as their accounts maintain; and then proceeding through France, and crossing by the Channel. I conclude that, in the first instance, as was supposed by the eminent Edward Lhuyd, they occupied the whole of South Britain, till stronger and more numerous bodies of continental Celts coming into the country, they were driven to

* Our readers will remember we referred to the Prytanes in Greece and Asia Minor. p. 268. *Cicero, de Nat. Deorum*, has this remark :—"Ignis hujus perennis custodia in Græcia, &c., viduis quibusdam quæ Prytanides vocabantur tradebunter."

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cross over to Ireland, leaving an immense number of places bearing names in their language behind them, particularly on the Western Coasts of the Kingdom. The Celts who succeeded them were called Britons."

P. 144. "The Rev. Robert Williams, of Rhydycrœsan, gives his opinion strongly in favour of the connection of the Irish and Welsh. He expresses himself thus :—'So far from there being not the slightest affinity (as asserted by Sir Wm. Betham), I have no hesitation in saying that the affinity is most intimate. Full two-thirds of the vocabulary of the Irish language are identical with Welsh, as I have ascertained by absolute enumeration. The idioms and system of forming compounds agree very closely, and the system of forming initial changes is peculiar and common to both.' (*Arch. Camb.* for June, 1860, p. 203.) The identification of the Punic or Phœnician speeches in the Pœnulus of Plautus, with the modern Irish, was one of the greatest discoveries of the Eighteenth Century. . . . It was originally effected by Mr. O'Nectan . . . but his name was kept much in the background, and it was first in reality brought into public notice by General Vallancey. The state of the text, as compared with that of Gronovius in 1721, appears to be very satisfactory, and the speeches unquestionably make a new æra in the ethnology and languages of Europe. . . We accordingly now know that Irish is the most pure Celtic dialect, as most coinciding with the ancient Phœnician. But with this it must be remembered that the British Belgæ having obtained a forcible occupation of Ireland for at least fifty-six years, two or three centuries before Christ; and there being likewise always to be presumed an immigration from the north of Spain in ancient times,—consequently an admixture of the Basque language is to be allowed for, as it has been pronounced by the learned Edward Lhuyd that there is; and also a mixture from Britain of the dialect as then spoken by the invading Belgæ or Firbolgi, must be considered to have been unavoidable."

P. 147. "The whole family of Celtic languages, which we are accustomed to regard, as to its origin, Punic or Phœnician, should more properly be distinguished by merely the general term 'Asiatic,' in respect to its fountain head; for we do not know from what part or country of Asia precisely the original swarms of Celts burst forth, who inundated Europe (See Dr. Bosworth's Preface to his *Anglo-Saxon Dictionary*, 8vo., 1838, p. 10).

"The learned appear to assign their place of crossing from Asia into Europe to have been the Cimmerian Bosphorus, between the Black Sea and the Sea of Asoph (see again Dr. Bosworth *loco citato*).

"The lines in the Phœnician language, introduced into the *Pœnulus* of Plautus, extend to some considerable length, in fact they are twenty-three in number, arranged in one principal speech, and afterwards in

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short sentences. . . . As to the close proximity of these Punic speeches to the Hebrew, Bochart, in his *Phaleg*, chapter ii., sufficiently informs us on this point, who has translated the first ten lines into that language. The identity of words is striking, though the variations in orthography are certainly very considerable. . . . With respect to the derivation of the Welsh language from Oriental sources, there is so much admixture of the Hebrew in several ancient languages, that Rowlands, in his *Mona Antiqua*, pp. 316-17, with somewhat too great a dilation of his views, it must be confessed, might almost be said to regard it as his mother tongue, and the Welsh to be an immediate derivative from it. . . We do not pretend any very close connection for the English language with Hebrew, yet a foreign savant pronounced some years since that it comprised within its compass six thousand pure Hebrew words. . . . Had Rowlands enjoyed the advantages we possess, he probably would have admitted that the Irish dialect approximated more than the Welsh, as being evidently closer to the ancient Punic or Phœnician tongue than it."

Our author has also some very interesting remarks upon the British coins, a gold one in imitation of a coin of Tarentum, South of Italy,* with a horseman and vine leaf. Also another British coin with the Thracian bunch of grapes. Another similar to the Macedonian Stater of Alexander the Great. Again that the "Horse and Horseman" were British types. That palm branches were on British coins. Another assertion of his is that the Pagan Divinities were unknown in Britain before the time of Cunobeline, the father of Caractacus. And he also quotes Origen in his assertion that Druids had no images or visible form of the Godhead. Another remark he makes is that the British kept a fleet of armed vessels at sea in the British Channel, with which they defended their coasts against the Roman provincial naval forces of Gaul, and quotes Propertius:—

"*Seu pedibus Parthos sequimur seu classe Britannos.*"

Eligies, Book ii. xx., 63.

In English: "Whether we pursue the Parthians by land, or the Britons with our fleet."

But of this we hope to speak later on.

Since this article has had for its main subject the identity of language between Welsh and Irish and the Hebrew, we will finish upon this theme by giving a somewhat lengthy quotation from *The English Works* of the late Rev. Eliezer Williams, M.A., Prebendary of St. David's, *obit* 1820. Having shown the Welsh or ancient Britons to have much in common with Troy, Asia Minor, and Greece, he traces them back, by their language, from Britain into France, Spain, Italy, Greece, and Asia Minor; or, giving the ancient names, Celts

* Whence we saw the name Britannia first came.—L. G. A. R.

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traversing Thrace, Thessaly, Lombardi, Italy, Celtiberia, and Gaul, and leaving traces of their sojournings in the ethnography of the countries through which they passed; also finding a great similarity between some of the words of each of these languages and the Welsh, he proceeds:—

"From this cursory view of the history, the topography, and the various dialects of Europe, it would appear probable that the Celts, the Gauls, the Longobardi, the Cimbri, and the other Celtic tribes, under different denominations, at some remote period overran almost all Europe . . . it is remarkable that the *radix* of most words in every European language may be found in the Welsh; while, though a considerable similarity subsists between it and the Hebrew, the roots of no Hebraic words are to be found in it; but the roots of most of the ancient British, or real Welsh words may be regularly traced in the Hebrew.* This may be instanced in the few following examples:—

Welsh.	Hebrew.
Ysu, to burn, *Tân ysol*, consuming fire,	אש, fire.
Mam, a mother,	אם, a mother.
Pori, *i bori*, to graze,	בער, to graze.
Iwbwb, a cry of distress,	יבב, to cry aloud.
Bara, bread,	ברה, pure wheat.
Dodi, to place, to thrust	דד, to thrust forward.
Chwalu, to pierce after, to bruise,	חל, to pierce.
Cesail, the armpit,	כסל, the flank, the loins.
Neges, a business, a task,	נגש, a taskmaster.
Sidan, silk,	סדיו, loose dresses, fine cloth.
Obru, below,	עבר, beyond.
Palu, to separate the earth, to dig, *Pared*, a partition,	פלה, to separate. פרד, to divide.
Yspio, to overlook a prospect,	צפה, to overlook, to view.

"To augment this catalogue would be an easy task. Scarcely a Hebrew root can be discovered that has not its corresponding derivative in the ancient British language . . . but not only do the words themselves indicate that similarity between the two; their variations and inflections afford a much stronger proof of affinity. In the Celtic, as well as in the Hebrew, the cases and gender of nouns are distinguished by affixes and prefixes, as פנ, a head; פני, my head; Celtic, *pen*, a head; *pen i* or *mheni*, my head; שק, a sack; שקי, my sack; שקו, his sack; Celtic, *sach*, a sack; *sachi* or *vy sach i*, my sack; *ei sach o*, his sack, &c. The Welsh, like the Hebrew, often distinguishes the genders by a change of the prefixes, . . . the plural number of nouns likewise

* This shows Welsh derived from Hebrew, and not *vice versâ*.

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is often formed in a similar manner. . . . In the formation of the different tenses and conjugations of verbs, the same similarity is still observable. The Welsh, in conformity with its prototype, the Hebrew, has no present tense. So rapid is the progress of time, that the moment which was represented as future may often be regarded as past, while we are yet speaking of it. It is remarkable that at the commencement of the Apostles' Creed, in the Celtic or Welsh language, the future tense is used instead of the present: "*Credaf yn Nuw, Dad*," &c.—"I will believe in God the Father." When absolute necessity requires that the present tense should be used, it is not unusual to have recourse to a circumlocution, and to introduce the auxiliary verb, *yr wyf*, I am, *yr wyf yn credu, yr wyt ti yn credu*, I am in believing, thou art in believing, or in the act of believing. The paragogic syllable *wn*, as in Hebrew and the oriental languages, is frequently added to words in Welsh, to convey an idea of intenseness or energy, as *caru*, to love; *carwn*, I would love ardently. . . . The conjugation *hithpahel* or *etpol*, as it is denominated by some grammarians, though represented by many critics as peculiar to the Hebrew, is likewise used in the ancient British, and is formed in a similar manner by prefixing a syllable to the theme of the verb, as, *golchi*, to wash, *ymolchi*, to wash one's self, to bathe; *blino*, to vex, *ymflino*, to vex one's self; the prefixed syllable communicating to the verb a reflective force, not dissimilar to the middle voice of the Greeks. In the formation of sentences, and in the government of words, in the agreement of the adjective with the substantive, in the precedence of the latter, in the usual exceptions to this rule, and in verbs plural being governed by nominatives singular, the Welsh so exactly corresponds with the Hebrew, that the same syntax might serve for both. From these circumstances, and from the general affinity observed to subsist between the two languages, the sacred Scriptures appear with greater felicity and with more unaffected beauty in the Welsh than in any modern translation. The similarity to the original is so remarkable, that the Hebrew idioms are without violence retained in the ancient British version," &c. (pp. 133—136).

Let anyone acquainted with the Hebrew transliterate the sacred text into the English even, and if he arranges the translation word for word, reading, of course, from right to left, he will find it makes sense as it comes—the verb is joined to the nominative, and the whole idiomatic structure is identical. Now try the same with the Teutonic or Latin tongue, and he will find the verb far removed and often at the end of a very long sentence. Is this accidental? If the Anglo-Saxon race is Teutonic, why did they not retain the German method? If Latin, whence this distinction? Passing through the nations, and living in close connection, would cause a large borrowing of household,

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agricultural, and commercial words, the one from the other, but it would scarcely affect the idiomatic structure.

. . *William Tyndale*, in his preface to his Bible, is a witness on this point. "For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one: so that in a thousand places thou needest not but to translate it into English, word for word, when thou must seek a compass in the Latin, and yet shall have much work to translate it well-favouredly, so that it may have the same grace and sweetness, sense and pure understanding with it in the Latin, and as it hath in the Hebrew. A thousand parts better may it be translated into the English than into the Latin." (*William Tyndale, a Biography. Demans*, p. 185.)

The number of letters which we have had, asserting that there was nothing in common in the English language at all resembling the Hebrew, and calling for philological proofs, has inclined us to introduce this argument here. Our readers must remember we are still British, notwithstanding the Anglo-Saxon, Dane and Norman elements. These can be shown also to be British.

L. G. A. Roberts.

Lillington Rectory, Sherborne.

ERRATUM.—"Newton Stone" was said, on p. 275, to be situated in Wigtonshire, whereas it should have been Aberdeenshire.

Which? עם הברית or לבריתעם ?

For a Covenant People or a People of the Covenant.

SOME five years ago (in the *Banner of Israel*, Vol. 1897, p. 199,) I gave in a note Canon Cheyne's quotation of Ewald and Hitzig's rendering of the above words. At that time I had not their works at hand, and was obliged to be satisfied with the Canon's short quotation. But of late I have been favoured with the loan of an English translation of Ewald's *Prophets of the Old Testament*, and am thus able to give the text and full quotation of his comment thereon.

He renders both the passages in which these words occur, thus:—"That I may form thee and make thee a go-between people, a light of the nations; to open blind eyes," &c. (Isaiah xlii. 6; xlix. 8; and comments. "A *covenant* (Germ. *bund*) ברית is a means of union, an instrument of reconciliation and mutual approach; that in which this means consists is immediately explained by עם, exactly as lx. 5, in a parallel case: (for burning-fuel, fire,) with the reverse order, עמברית

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would mean a nation of the covenant, *i.e.*, an allied nation, which would here make no sense. The indefinite force of *people*, for גוי or עם lv. 5; Psalm xxii. 7 (6), would be equally unsuitable here, . . . whether also in the subsequent passage, xlix. 7, will appear in due time. Nor is it less unsuitable to take the word here as a definite noun, which is allowable in poetic language, with the meaning, "for the covenant or for the covenanting [atoning] of *the nation*," namely, Israel, because it is Israel which is here itself intended as far as it can be distinguished from individuals in it (ver. 7). Moreover, the thought itself teaches that the two names which are found in language of great poetic elevation and fulness (ver. 6) are intended to denote together the final highest purpose, while the discourse does not pass to the immediate purpose before ver. 7.

On xlix. 8, our author says: "לאור גוים (for a light of the nations) must be inserted after לברית עם (of which the LXX. still exhibit a trace in the word ἐθνῶν instead of γένους) for the sake of both the sense and the structure of the verse. Justin Martyr still found this reading (*Dialogues* c. cxxii.) The LXX. have, in ver. 6, also the full reading of xlii. 6, so far as the sense goes not unsuitably; although it is not so necessary in ver. 6 as in ver. 8, as regards the structure of the verse members. On the other hand, it is better to understand גוי, ver. 7, not indefinitely of people (as lv. 5; lxv. 1; xxvi. 2), as if תועב גוי signified *an abomination of people*, *i.e.*, an object or a man whom all people abominate; it is, on the contrary, evident that we have here a compound like ברית עם precisely because a nation is intended to be addressed here: the word must be taken in its first meaning. The similarity of בזוי עם (despised of the people)—Psalm xxii. 7 (6)—might seem to favour the indefinite force; yet, closer observation shows that the relation of the words is different."

Dr. J. A. Alexander says: "Hitzig understands by ברית עם a covenant people (*Bundesvolk*); Ewald, a mediatorial people (*Mittelsvolk*); both denoting a people called or sent to act as a mediator or a bond of union between God and the nations." But he does not approve of the rendering; nevertheless, I like the idea, although I believe Ewald and Hitzig to be alone in giving it.

J. S. Barton.

29, *Blenheim Gardens, Willesden Green, N.W.*

THE ARMENIANS.—There are few countries in which Armenians are not to be found. They are large merchants in India; and a considerable colony, with an Armenian church, is to be found in Manchester. In business dealing they are shrewd, and in their capacity and instinct for money-making are not unlike the Jews.

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Anglo-Israel Distribution Fund.

IT is some time since the readers of THE COVENANT PEOPLE received direct news, through our Fund, from any of our sowers, giving account of interest aroused in the British-Israel question and spreading in places to which we send; therefore I judge that a letter just received from the Rev. Alfred Bareham of St. Martin's, New Brunswick, Canada, is likely to be welcomed: yet far more than for the above reason will it be read with pleasure because of the extremely good news it contains.

"Since writing last there has been quite an effervescence of Anglo-Israelism in St. John city. The St. John *Globe* opened its columns for a season to a discussion of the subject. In the controversy I took a leading part, as did also Rev. W. H. Sampson and Mr. Tyng Peters. Our opponents were principally a Mr. Dowling, who is a Christadelphian, I understand, and also Rev. J. de Soyres, of St. John.

"No new arguments were offered by the opposition, who seemed largely satisfied with pointing to the adverse opinions of eminent scholars and challenging the veracity of our quotations from Sharon Turner and Herodotus. The Rev. J. de Soyres, as Secretary to the Fredericton Branch of the Society of Sacred Studies, stated in the papers that the authors above named had been misquoted, adding very kindly, 'let us hope, through ignorance.' I immediately wrote to the St. John *Daily Sun*, formally challenging Mr. De Soyres to point out where I had so misquoted those writers. This was on December 6th last. He has not dared to reply.

"In addition, Mr. de Soyres sent to Professor Barnes, of Cambridge, for an opinion on the controversy. The opinion came duly, and was announced with a great flourish of trumpets. It was based on the hypothesis of the Higher Criticism, and of course was adverse. But it displayed such ignorance of the matter, and was so much in opposition to the plain facts of Scripture, that I feel it did the other side more harm than good. I replied to it in the *St. John Sun* and *Globe*, and there has so far been no response. After a while the *Globe* shut down on the correspondence, after publishing my reply. But the *Sun* still leaves its columns open. While the controversy was raging in the *Globe*, I was called away to conduct a ten days Evangelistic mission at St. Stephen, New Brunswick, and when that was over went to Halifax, Nova Scotia, in response to an invitation from the B.I. Association there to deliver a public lecture on the Identity.

"I found the Association there very much alive under the guiding hands of Mr. Balcom and Mrs. Dickson. The lecture was delivered in the Masonic Hall, and there was a very good audience. The chairman was the rector of St. George's Church, Rev. H. W. Cunningham, who takes a deep interest in the subject, especially on philological and ethnological lines. He introduced me by giving a brief account of the history of Anglo-Israelism. He had met the late Rev. F. Glover at his father's rectory in Newfoundland.

"On the platform was also Rev. W. J. Armitage, rector of St.

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Paul's Church, the most important congregation in Halifax. He spoke after the lecture very nicely about the subject. He was not an Anglo-Israelite, but was not hostile to the enquiry, even inclining to the view that King Edward was of the line of David.

"My lecture touched upon the subject as a whole, and was well received, a vote of thanks being passed unanimously.

"In answer to my offer to reply to any questions, a gentleman, whose name I could not ascertain, rose and made the objection that Sharon Turner placed the Scythians in Media before the exile of the Ten Tribes. He had a book open in his hands, so I asked him to read Sharon Turner's exact words. Then it turned out that he hadn't got a copy of Turner at all, and as I had taken the precaution to bring my own copy, I was able to point out from the author's own words what he really did say.

"Then the objector claimed that Herodotus said that the Scythians had been in Media a thousand years before the date of the exile of Israel. Again he was quoting without the book, and I was able to point out that Herodotus simply states that the Scythians reckoned one thousand years back from the invasion of Scythia by Darius to their foundation as a nation, and says nothing of the locality of their origin. I said that we claim Herodotus' testimony on that point as an Identity, since the date claimed by the Scythians for their origin was the era of Moses.

"There were no more objections. Next day I called upon the Bishop (Courtney), and was most kindly received; his Lordship giving me two hours of his time, in which we discussed the Identity and kindred subjects. He is of an open mind, and did not treat the matter as trivial or ridiculous.

"I had, while in Halifax, an opportunity to test the famed hospitality of its citizens, and was not disappointed. I was treated right royally. I was the guest of Captain de Carteret, of the Cable-repair Steamship, 'Minna,' who is an ardent and well-informed Anglo-Israelite.

"I addressed the British-Israel Association the evening before I departed.

"P.S.—The Rev. J. de Soyres has been sending into this parish and elsewhere copies of a pamphlet entitled 'The Anglo-Israel Theory Examined in the Light of Scripture,' by Rev. A. Bernstein, a converted Jew. Of all the contradictory and ignorant attempts ever made in opposition to our claim, this is the most confused of them all. I haven't seen it reviewed in the *Banner of Israel* or THE COVENANT PEOPLE."

Mr. Bareham had been waiting, hoping to be able to send a contribution to our Fund, which it is hardly needful to say I should have been delighted to receive, but I well understand that the purse of a clergyman is being continually sought for. Another correspondent in the Dominion, away in Manitoba, was able and willing to *put something* in his letter, from which I will quote; and this help I am very thankful for, as a very great deal of literature is required for our people in those vast fields of Canada. Where our Sower writes from, there are American immigrants; if they receive the news we can give them,

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it will be likely to pass on to friends in the United States; this we can recognise will be a power for good working there. Our Sower has not long been in the Dominion.

"My wife and I have pleasure in sending you a Post Office Order for five dollars, and hope it may be some help to you in your big work. We have discovered some few people out in these prairies that have heard of the Identity, and are interested in the subject, but have not read on it, and one or two who are pretty eager readers, and we have handed some of our books and pamphlets around. Some time since a Baptist minister, stationed in B—, used to lecture on the subject, and we were told last night that he used to have his church always filled whenever he preached, so we may find more who are interested when we get to know more people. My wife says, if you have another parcel to spare, and it will be convenient, you may send it along."

This we gladly do, knowing full well the good work that has been done in the past by these Sowers in other lands, and their present activity. They are certainly not attempting to hide under a bushel the light they have received. God grant it may shine forth from that centre far and wide, and enable many to see more clearly the truths embedded in His Word, and may this ever be to the praise and glory of His great Name, and the winning of many souls from the dominion of Satan to a life of holiness.

E. M. RUSH, *Hon. Secretary.*

Watford, March 9th, 1903.

Subscriptions and Donations to the Anglo-Israel Distribution Fund will be gratefully accepted and acknowledged by the Hon. Treasurer, Miss M. A. Fitzpatrick, Lee House, Upton Road, Watford; and by the Hon. Secretary, Miss E. M. Rush, Lee House, Upton Road, Watford. Bankers: The London and County Banking Company, Watford.

JUDAH AND CORONATIONS.—The Rev. S. Singer, Minister of the New West-end Synagogue, St. Petersburgh-place, Bayswater, has delivered a lecture to the Jewish Historical Society of England on Jews and Coronations. Mr. Singer dwelt in the first place on the markedly Hebraic character of the ceremonial portions of the Coronation. There was hardly an important element in the whole of that majestic function but was an echo of ancient Hebrew law and custom. The "Recognition," the oath, the ring and sceptres, the coronation, the enthronisation, the proclamation, the homage—all had their types in the Old Testament, and reflected the very spirit of ancient Jewish institutions. The sacredness of the person of the Sovereign was an especially Jewish conception. There were numerous passages in the addresses to the King, and in the prayers offered up on his behalf, which were so strikingly Jewish, that they might almost have emanated from their own liturgists.

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A Reply to some Objections against our Identity.

(*Continued from page* 361.)

WE should have been greatly surprised if our opponent in the *Morning Star* had omitted the ancient yet so greatly cherished argument against British-Israel truth, viz. (to quote his own words), "By the cross of Christ the middle wall of partition is broken down, and believing Jews and Gentiles are all baptised into one body," and therefore we are all one in Christ, and all the promises in Scripture are common property—the property of the Church or the believers in Christ out of every nation. We have nothing to say against the fact that is so wonderfully brought out by St. Paul in the Epistle to the Galatians, where we read, in chap. iii. 26: "For ye are all the children of God by faith in Christ Jesus," and ver. 29: "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But we do claim—and we have Scripture to support us—special blessings reserved exclusively for his natural seed, and not even to all his natural seed, but to the seed that came through Isaac. And St. Paul makes it quite plain in the last verse of the sixth chapter. Those who are Abraham's seed through Christ only, or those who through faith in Christ have become his *spiritual* children, will be heirs, but *according to the promise.* They will inherit everything that Christ Jesus bought, not with silver and gold but with His precious blood, and they are Abraham's seed by virtue of all the *Great Seed* of Abraham, the Lord Jesus Christ, wrought for them; they will be heirs, but only according to the promise of the spiritual blessings of redemption.

There are, however, material blessings of prosperity and greatness as a nation and a people, separate from the spiritual seed of Abraham, or the Church or body of Christ, promised to the natural seed of the "Friend of God," which were to descend to the Houses of Israel and Judah, the seed of Abraham through Isaac.

We cannot here fully consider every promise that God gave to Abraham, but it will be sufficient for our purpose to point out the marked and undisputed distinction which is found in the two great parts of his covenant inheritance. By a thoughtful study of God's dealings with Abraham in the Book of Genesis, and in the light of the New Testament, it will be found that Abraham had promised to him a natural and spiritual seed, and that for each there was provided a separate inheritance, or, as St. Paul says in the Galatians, they were to be "heirs according to the promise." To prove that distinction, we only need to consider the 22nd chapter of Genesis. It is written in ver. 17 and 18: "That in blessing I will bless thee, and in multiplying

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I will multiply thy seed as the stars of heaven, and 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." No commentary is required to find out the reference of the term "thy seed," for St. Paul, in Gal. iii. 16, explains it: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is *Christ*." Christ Jesus is the "Great Seed" of Abraham, in whom all the nations of the earth shall be blessed, and through whom Abraham, who "rejoiced to see my day, and saw it and was glad," became "the father of us all."

But ver. 17 of the same chapter, although it may be spiritually applied if it is not done at the expense of the literal interpretation, contains distinctly a temporal blessing to Abraham and his seed; and it will be found that there is not one marginal reference to the New Testament, as is the case in ver. 18. Moreover, the expression "gates of his enemies" undoubtedly refers to an exclusive possession of some strategic positions in Abraham's inheritance.

Thus God made Abraham the father of all believers in Christ Jesus; but in closest union with the spiritual seed and their spiritual inheritance, Jehovah designed that Abraham should have a natural seed which was to multiply as "the stars of heaven and the sand which is upon the sea shore," and to that seed He bequeathed certain temporal blessings of greatness, power, and possession of the "gate of their enemies"; and these temporal blessings were to be exclusively their own property, and they could not be shared by the spiritual seed.

Moreover, a natural seed was required for two reasons:—

1. That it should produce, in the fulness of time and after much preparation and training, that perfect seed, the Great Seed, our Lord Jesus Christ. For we believe the Lord Jesus Christ was the Son of God, but he was also the son of man, and thus the seed of Abraham. No one disputes the fact that the Lord Jesus Christ sprung out of a part of Abraham's seed, for "Salvation is of the Jews." And through this seed, the Lord Jesus Christ, the strangers and aliens can now become Abraham's children. But certainly there is a difference between these two seeds of Abraham, and we find nowhere in Scripture that the temporal blessings of the natural seed are to be shared by the non-Hebrew believer in Christ Jesus.

2. That seed was required to propagate the knowledge of that "special Seed," the Lord Jesus Christ, so that all the nations of the earth might be blessed; or, in the Saviour's words: "Go into all the world and preach the gospel to every creature." Thus, even Gen. xxii. 18, although it finds its supreme fulfilment in the person of our Lord Jesus Christ, refers also to that nation that received the inestim-

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able privilege to make known to the world the great redemption, and by carrying salvation through the Lord Jesus Christ, has also itself become a blessing to all nations. There is, then, a double fulfilment of this promise: firstly, in our Lord Jesus Christ, and secondly, in the nation that has produced and is spreading abroad the knowledge of that Great Seed. For the Lord Jesus Christ came to His own, and His own received Him not; but those who received Him, notwithstanding the unbelief of the bulk of the Jewish nation, were all Hebrews. The Jews are scattered and punished for their unbelief, and the "kingdom of God" was taken from them, and "given to a nation bringing forth the fruits thereof." We quite agree with Mr. Blackstone, that it is the duty of every believer in our Lord Jesus Christ, to whatever nationality he may belong, to preach the Gospel, but this special privilege has been bestowed upon the nation bringing forth the fruits of the kingdom of heaven. This cannot refer to the *Church*, for the Church of Christ is not a nation, but is constituted of believing people from many nations. And this nation must also be a Hebrew nation, for Jehovah would not take a Hebrew kingdom from the Jews and give it to pure Gentiles or strangers. Thus this nation can only be the lost and scattered House of Israel, repented and gathered, and re-covenanted by the Saviour, Who was sent unto the "lost sheep of the House of Israel." Whichever nation is now, in the "latter days," bringing forth the fruits of the kingdom of heaven, and is a blessing unto all nations in carrying the good news of the Gospel among them, must be the natural seed of Abraham. And as Abraham's seed through Isaac developed into the two kingdoms, the House of Israel and the House of Judah, and as the House of Judah is *now* outside the Covenant—the kingdom having been taken from them—the nation that is blessing the world through Christ Jesus, and bringing forth the fruits of the Kingdom of Heaven, can only be the House of Israel. And as it is the Anglo-Saxon nation that *alone* corresponds to this description in the latter days, that nation must be the House of Israel, the seed of Abraham, that has become a blessing unto all nations, by virtue of the Great Seed of Abraham, the Lord and Saviour Jesus Christ, in whom alone mankind can be blessed, and through whom alone both the natural and spiritual seed can enter into their inheritance, and become "heirs according to the promise."

The above is not a mere conjecture, but the truth of it can be proved by Scripture. For it is written in Acts iii. 25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." It is true that the Lord Jesus Christ is *the seed* of Abraham, in whom all the nations of the earth shall be blessed; but it is also true that the nation to which

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the Saviour belongs according to the flesh—the House of Judah and the House of Israel—is also the chosen seed of Abraham that should be a blessing to all nations by virtue of the special privilege put upon them to produce and to proclaim the Redeemer of mankind. "For whosoever shall call upon the name of the Lord shall be saved." But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 13—15). Since the Jews in their blindness rejected Him who came to His own, those who have taken upon themselves to send and preach the Gospel, and bring forth the fruits of the kingdom taken away from the Jews, must be the custodians of the Kingdom of Heaven; and as the custodianship of that kingdom could not have been given to strangers, it is evident that this nation must be the House of Israel. Therefore, as Great Britain is the Bible depôt of the world, and is sending messengers of the Gospel unto all nations, she is undoubtedly the House of Israel, for of her it is written in Isa. xxvii. 6: "Israel shall blossom and bud, and fill the face of the world with fruit."

Finally, St. Paul makes it quite plain in Gal. iii. 26—28, that the breaking down of "the middle wall of partition" is only to be understood spiritually; and if our opponent had read through this chapter, he would not have made such an absurd statement. What does the Apostle say in ver. 28? "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." It would be an insult to common sense—and we do not wish to be too hard on our antagonist, as we are taught to love our enemies—to endeavour further to prove that St. Paul meant anything else than spiritual oneness, and union and equality in Christ. It would be interesting, or at any rate amusing, to see how Mr. Blackstone will break down the "middle wall of partition," in the face of such a plain Scripture. We are one in Christ, but Christianity does not turn a Jew into a Greek, or a male into a female, or *vice versâ*. A Chinaman, when he becomes a Christian, and if he is not naturalised, does not become an Englishman at the same time because he is one in Christ with the English missionary. Thus Abraham has a natural seed and spiritual seed, and both are heirs, but according to the special promise. Christ Jesus came to save the world, but He also came to "confirm the promises made unto the fathers," and the temporal blessings of those promises are the exclusive property, not of Abraham's children by faith and spiritual birth, but only of his natural seed.

S. J. Deutschberger.

(To be continued).

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A Hidden Harmony.

(From "New Yet True!" by Lieut.-Col. Roberts.)

"'390 days shalt thou bear the iniquity of the House of Israel . . . the House of Judah 40 days . . . each day for a year' (Ezek. iv. 5, 6). We must add together the two periods. The reason is clear. Viewed from an earthly standpoint, there were *two* sinful nations—their sentences ran concurrently. Viewed from Jehovah's standpoint, the Hebrew nation was *one*. In God's sight the nation as a whole had failed. The entire nation was to be in spiritual bondage for 430 typical years. The 430 symbolic years of Ezekiel measure exactly the interval between the commencement of the literal captivity of the House of Israel and its spiritual emancipation at the hands of its Redeemer (Heb. viii. 10)."

In order to see how this is worked out, the reader must peruse the pages of Col. Roberts' pamphlet, which has come upon the British-Israel world with all the force of a new discovery.

The British-Israel Association.

NEWS OF THE MONTH.

London.—The Council of the British-Israel Association met on Thursday, April 2nd, 1903, in the Drawing Room of Exeter Hall, when F. C. Danvers, Esq., was in the chair. The usual business was transacted.

In the evening of the same day our usual monthly meeting was held. A very interesting paper, entitled "The Chosen Seed," was read by the Rev. W. F. G. Clatworthy. The lecturer traced the chosen seed from the very beginning of the creation of our first parents, and step by step he proved that through that chosen seed, and through the Saviour who came out of that seed, the whole world is and shall be blessed. A very appreciative audience gathered to hear the lecturer, who is well known as a facile writer of interesting and able papers. Several questions were asked and answered satisfactorily. The chairman, Mr. Onslow, thanked the lecturer for his excellent paper, and a formal vote of thanks was proposed and seconded by Mr. Mackenzie and Mr. Pain respectively, and being put to the meeting, was carried unanimously and with acclamation.

THE ANNUAL MEETING.—"*Viribus unitis*" is the motto of the Austrian Empire, and with united strength we ought to endeavour to

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make the Annual Meetings, on Thursday, May 7th, a great success. By making special efforts to attend ourselves, and by bringing with us our friends, we shall not only contribute to the success of the meeting, but also further the cause of Identity Truth. For particulars see advertisement on page i.

Camberwell.—In the schoolroom adjoining St. Luke's Church, Camberwell, S.E., on Thursday, the 19th of March, a lantern lecture, entitled, "The Secret of England's Greatness," was given by Mr. H. G. Locke, the honorary secretary of the Camberwell, Peckham, and Dulwich British-Israel Association. The lecturer, in his opening remarks, propounded the following pertinent questions:—Why was England called Great Britain and Greater Britain beyond the Seas? —a Great and Mighty Nation, with its daughters—or Company of Nations—owning one fourth of the world's habitable surface; being Mistress of the Seas, the greatest commercial power, possessing numerous strategical strongholds or "gates" in the world's highways, &c.; a blessing to all other Nations, having a multitudinous seed, a language that bids fair to become universal, and a great inheritance in India—in short, the Greatest Empire both in ancient and modern history? Mr. Locke stated that the answer or key to all this was found in the Bible—the revelation of God's Divine Will to man that He had formed Israel to be a nation before Him for ever, to show forth His praise and His glory—that was the secret of England's Greatness. The lecturer proceeded to unfold some of God's purposes in, and after, identifying Lost Israel, in simple and convincing manner, illustrating the various points by many excellent pictures; and the audience of a hundred or more listened with interest and appreciation as the Word spoken in the power of the Spirit was made clear.

The writer ventures to suggest that for the elementary teaching of British-Israel truths to a general audience, there is nothing at all to equal a good lantern lecture, on somewhat similar lines to the foregoing.

Fellow believers, cannot you help in some way or other to propagate this subject, so that we, as workers together with God, may hasten the advent of our King?—*H. G. Locke.*

Bournemouth.—Under the auspices of the British-Israel Association of Bournemouth (President, the Rev. W. Rawlins Capel), a lecture was given on Tuesday, March 31st, at the Cairns Memorial Hall, by the Rev. J. Idrisyn Jones (son of the late "Idrisyn," or Chief Bard of Wales). The lecture was entitled "Our Hebrew Origin," and in an eloquent address Mr. Jones argued with great force and clearness that the British and American nations (the British race) exactly ful-

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filled the prophetical picture, given in the sacred Scriptures, of Israel (the lost ten tribes) in the "latter days." And since it is impossible for two different bodies to occupy the same space at the same time, it becomes evident that these two races must be one and the same. Incidentally the lecturer mentioned that the Hebrew Scriptures will translate more easily and directly into the Welsh than into any other tongue, there being an evident affinity between the two languages. This opinion derives additional force as coming from a Welshman familiar with his native speech. The Cairns Memorial Hall was well filled, and Mr. Landseer MacKenzie, in the chair, presided over a very attentive and appreciative audience. After the lecture, questions were put by the Rev. J. J. Coles, M.A. (member of the Prophecy Investigation Society), and also by General Sandilands, and answered by the reverend lecturer. The proceedings were opened by General Sandilands with prayer, and closed with a very hearty vote of thanks to the lecturer.

Colwyn Bay.—A very enthusiastic meeting was held here on March 23rd, to hear an address from the Rev. J. Idrisyn Jones, which was highly appreciated.

Crown Island.—In the Parish Church here, on a very wintry night (April 15th), the same lecturer interested a fully representative audience, there being exactly as many persons present as there are houses in the parish, some walking seven miles to and from the meeting. "Britain in the Bible," the title patented in this parish, was announced as the subject of the gatherings, immediately to be noticed, at Hull and York.

Hull. B. Haworth Booth, Esq., presided over a meeting, organised by the Hull and Holderness Association, in the Kingston Square Lecture Hall, on April 16th, when Mr. Idrisyn Jones again was the lecturer. The night was very cold, so that the meeting was not so large as had been hoped; but a very fair report appeared in the *Eastern Morning News*, and we are always glad of good press notices.

York.—Under the presidency of the Rev. C. T. Alexander, a "Discussion" was held in the Exhibition Rooms, in which the Rev. Idrisyn Jones and Oxonian championed our side, and the venerable Canon Fausset and Rev. Mr. Sullivan voiced the opposite view, summarizing the objections contained in Rev. J. Wilkinson's *Israel My Glory*, which are all fully dealt with in Colonel Senior's *Israel My People*. We hope to be favoured with a statement of Canon Fausset's views for publication, and can then append our replies to the several points.

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THE BRITISH-ISRAEL ASSOCIATION OF IRELAND.

Under the auspices of the above, a series of Lectures, &c., was arranged in Dublin by the Council of the Irish Association, for the Rev. S. J. Deutschberger, B.A., General Secretary and Lecturer of the British-Israel Association, London.

On Sunday evening, 22nd February, the reverend gentleman was invited by the Rev. Canon A. W. Leet, D.D., Rector of Baggotrath, Dublin, to preach in his church at 7 p.m. The Canon and the Rev. Augustus Tabuteau conducted the service in an impressive manner; and notwithstanding the fact that the evening was wet and stormy, there was an abnormally large congregation present, and the sermon, entitled "The Secret of Britain's Greatness," was eloquently delivered, and listened to with deep interest.

On Monday afternoon, 23rd February, at 3·30, the Rev. Mr. Deutschberger delivered a lecture in the School House of Trinity Church, Lower Gardiner Street, by kind permission of the Rector, the Rev. J. C. Gage Dougherty, M.A., the subject being "Great Britain the Seed of Abraham." A wet afternoon did not prevent a fairly large and interested attendance, although this was practically new ground.

In the evening of Monday, the 23rd, Mr. Deutschberger lectured in the Y.M.C.A. Lecture Hall, 43, Upper Sackville Street, to a very large audience, principally young men, on the subject: "Does the House of Israel now exist as a Nation?" Much interest was shown in the subject by those present, and an agreeable discussion took place after the lecture.

On Tuesday, the 24th, a Drawing-Room Meeting was given by Mrs. Pelham Mayne (President of the Ladies' Auxiliary), at 61, Grosvenor Road, Rathmines. Subject, "Zionism, and the Signs of the Times." The afternoon was very wet, and the attendance was not so large as it would otherwise have been. As at the previous meeting, a pleasant and interesting discussion followed the lecture.

On Wednesday, two lectures were delivered in St. Mark's Parochial Hall, Westland Row (by kind permission of Rev. J. Carson, B.D., Rector), at 3·30 and 7·30 p.m. The attendance at both meetings was large, and much interest was evinced by those present. In the afternoon, the subject was "The Literal Seed of Abraham and their Inheritance," and in the evening, "Israel's Wanderings from Samaria to Britain," illustrated by a large map.

During the series, fourteen new members joined the Association, and a large quantity of literature was sold and distributed.

The reverend gentleman was most heartily thanked for his visit to the Irish metropolis, and the wish was frequently expressed that he

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would not fail to visit Ireland again next year, when it was hoped that arrangements would be made for lectures in parts of Ireland other than Dublin.—*J. Fielding, Hon. Sec. B. I. A. of Ireland.*

On February 19th, the Hon. Sec. (Capt. Fielding) read a paper before the Young Men's Association, at the Irish Church Mission, Townsend Street, Dublin. Subject, "The Ten Tribes—*Cui Bono?*" The chair was occupied by the Rev. Philip Johnson, M.A. There was a large attendance; and a friendly discussion for nearly an hour followed, when many present expressed their deep interest in the subject, and their intention of following up its study. The reverend chairman remarked that, although he could not say he was altogether convinced, he had a perfectly open mind with regard to it.

Notes and Queries.

PRINCE DAVID.

A FRIEND who has obtained a copy of "The Royal House of Britain," writes as follows:—"I have just recollected that my granddaughter, who was a great friend of Lady Waterford's, was with her when she received the telegram from the Duchess of York, 'Baby is called David.' I feel you may be interested to hear from another source that it is a well-known fact."

Our further notes on the Royal Pedigree, promised for this month, are unavoidably held over.

ST. PATRICK.

TO THE EDITOR OF THE COVENANT PEOPLE.

DEAR SIR,—In reply to Dr. Hanan:—(1.) I have never stated or suggested that Patrick either had, or had not, "orders" (? ordination); I have never alluded to the subject. (2.) I do not believe that either his possession of these, or his want of them, would make him "a modern dissenter," or even an ancient one. (3.) In his day, Patrick had to dissent from parents, friends, and office-bearers of the Church, who sought to dissuade him from obeying the call of God—the only call he ever had—to take the Gospel to the Irish, and spend the rest of his life in preaching and commending it to them. He has had very many godly and divinely-chosen imitators since.

James Simpson.

15, *Palmerston Road, Edinburgh,*
3rd April, 1903.

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("OXONIAN.")

SUB-EDITOR:—REV. S. J. DEUTSCHBERGER, B.A. (CAMB.), F.R.G.S.
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LECTURES.

A LECTURE will be given in the Parlour, Exeter Hall, Strand, W.C., on Thursday, June 4th, 1903, at 7 p.m., by Rev. M. S. BERGMANN, on "The Captivities of Israel and Judah, and their Return." The chair will be taken by D. A. Onslow, Esq., J.P., A.K.C.

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THE COVENANT PEOPLE.

JUNE, 1903.

Searching the Records.

(*Report presented to the Imperial Council of the British-Israel Association*).

IN pursuance of the Commission entrusted to me by the Council of the British-Israel Association, I have (between the dates of May 6th and 16th, 1903) gone carefully through all the available ancient Irish and Scottish records bearing upon the late Rev. F. R. A. Glover's *Hebrew Episode* in British History, with good result. The works consulted have been the following:—

Annals of the Four Masters, edited by O'Donovan, 7 vols. (over 2000 pages, all gone through).

The same, edited by Owen Connellan, 1 vol.

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The same in Latin, with notes by Dr. O'Conor, 1 vol.

Dr. Petrie's paper on the *Four Masters*, Royal Irish Academy, Vol. XVI.

Dr. Petrie's 200-page exhaustive paper on *Tara*, *Ib.*, Vol. XVIII.

Lynch's *Cambrensis Eversus*, edited by M. Kelly.

Charles O'Conor of Balinegare (a celebrated critic), *Rerum Hibernicarum Scriptores Veteres*, 4 vols.

The same author's *Dissertations*, 2 vols.

The same, *Ogygia Vindicated*.

The *Annals of Clonmacnoisne*.

Dr. Roger O'Connor's *Chronicles of Eri*, 2 vols.

Dr. Keating's *Complete History of Ireland*.

The Irish Archæological Society's *Nennius*.

The Ordnance Survey of Ireland, Sheets 91 and 101.

O'Flaherty's *Ogygia*.

O'Reilly's *Irish Dictionary*.

Macleod's *Gaelic Dictionary*.

The Buik of the Chroniclis of Scotland, by Hector Boethius.

The same, prose version.

Buchanan's *History of Scotland*.

Hennessy's *Chronicon Scotorum*.

Skene's *Chronicle of the Scots and Picts*.

Anderson's *Royal Genealogies*, folio.

Rev. W. Betham, *Genealogical Tables*, folio.

The same author's large folio folding *Genealogical Table of the Sovereigns of the World*.

Stillingfleet's *Origines Britannicæ*.

Mr. Simpson's *Eire Ard Inis na righ*.

Dr. Goodchild's *Light of the West*.

Morris's *Eochaidh the Heremonn*, edited by Dr. Hanan.

Life from the Dead, 7 vols.

Mr. Glover's *England the Remnant of Judah and Israel of Ephraim*.

The above have all to do with the story of Tara. On the English and British side of the question, I have consulted—

Miss Strickland's *Lives of the Queens of England*.

William of Malmesbury, 5 vols.

Asser's *Life of Alfred the Great*, folio.

Broughton's *Ecclesiastical History*, folio.

Cathrall's *Handbook to North Wales*.

John of Glastonbury, edited by Hearne.

The Anglo-Saxon Chronicle.

On other allied points (including the recent remarkable excavations in Crete, all bearing on a westward Hebrew movement over-sea),

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Bochart, folio.
Sanchoniatho, edited by Orelli.
The same, translated by Cory.
Ewald's *History of Israel.*
The same, Martineau's translation.
The Journal of Hellenic Studies, 1901.
The Journal of the British School at Athens, 1901.

(65 volumes in all).

The detailed digest of the evidence collected during these ten days of continuous but most interesting work will be given in the forthcoming July number of THE COVENANT PEOPLE, which our friends will do well to order without delay. It will show that the story of Tara, as set forth by Mr. Glover, and accepted by nine out of ten, or ninety-nine out of every hundred, of those who believe in the latter-day discovery of Israel, has in all its important features been abundantly verified.

Oxonian.

Dan in the Appointed Place.

OUR intention was to have connected the Veneti of Gaul with the Veneti of the Adriatic, and these with the Cymry of Wales, so linking Etruria with Britain. But as our readers have seen a chapter on philology has found place in between. We do not mean to assert that language itself is a test of origin in some modern cases, yet in our case we shall venture to affirm that it goes a very long way, and that when idiomatic structure is seen to go with it, and so many other coincidences ethnologic, ethnographic, and Scriptural or prophetic back it up, we feel we have a very strong claim indeed to be heard.

Strabo, Bk. iv., ch. iv. i., speaking of Gaul, says:—"After the nations mentioned, come those of the Belgæ, who dwell near the ocean. Of their number are the Veneti, who fought a naval battle with Cæsar. They had prepared to resist his passage into Britain, being possessed of the commerce (of that island) themselves. In my opinion these Veneti were the founders of the Veneti in the Adriatic." Speaking of these latter (Bk. v., ch. i. 4) "Cispadana comprehends that part next the Apennines and Liguria, and Transpadana the remainder. The former (division) is inhabited by Ligurian and Keltic nations, the former inhabiting the mountains and the latter the plains; and the latter (division) by Kelts and Heneti. These Kelts are of the same race as the Transalpine Kelts. Concerning the Heneti there are two traditions. Some say that they are a colony of those Kelts of the

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same name who dwell by the ocean. Others say that they are descended from the Veneti of Paphlagonia, who took refuge with Antenor after the Trojan war." (Bk. xii., ch. iii., 25) "Mæandrius at least says that Heneti came from the country of the Leuco-Syrians to assist the Trojans in the war; that they set sail thence with the Thracians, and settled about the recess of the Adriatic." (Bk. xiii., ch. i. 53). "Antenor and his four sons, together with the surviving Heneti, are said to have escaped into Thrace, and thence into Henetica on the Adriatic."

Cæsar in his *Commentaries* (Bk. iii. 8), speaking of the Venetians. "This last state is by far the most powerful and considerable of all the nations inhabiting along the sea coast; and that not only on account of their vast shipping, wherewith they drive a mighty traffic to Britain, and their skill and experience in naval affairs, in which they greatly surpass the other maritime states; but because lying upon a large and open coast, against which the sea rages with great violence, and where the havens, being few in number, are all subject to their jurisdiction; they have most of the nations that trade in those seas tributaries to their state. Among them the revolt began . . . All the nations upon the sea coast coming readily into this alliance. . . Cæsar having intelligence of these things . . . ordered in the meantime that a number of galleys should be built on the Loire, a river which runs into the ocean; and that mariners, rowers, and pilots should be drawn together from the province. . . The Venetians and other states in alliance with them . . . set about fortifying their towns and conveying all their corn into places of strength, ordering as many ships as could be got together to rendezvous in the Venetian ports; it appearing that Cæsar intended to begin the war by attacking that state. They likewise brought over to their alliance the Osismians, Lexovians, Nannetes, Ambiani, Morini, Diablintes, and Menapians, and dispatched ambassadors into Britain which lies over against their coast, to solicit assistance from thence. . . For the Venetian ships were built and fitted out in this manner: their bottoms were somewhat flatter than ours, the better to adapt themselves to the shallows, and sustain without danger the regress of the tides. Their prows were very high and erect, as likewise their sterns, to bear the hugeness of the billows and the violence of the tempests. The body of the vessel was entirely of oak to stand the shocks and assaults of that tempestuous ocean. The benches of the rowers were made of strong beams of about a foot in breadth, and fastened with iron nails an inch thick. Instead of cables, they secured their anchors with chains of iron; and made use of skins and a sort of thin pliant leather, by way of sails, either because they wanted canvas and were ignorant of the art of making sail-cloth, or, which is more probable, because they imagined

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that canvas sails were not so proper to bear the violence of tempests, the rage and fury of the winds, and to govern ships of that bulk and burthen. Between our fleet, and vessels of such a make, the nature of the encounter was this; that in agility, and a ready command of oars, we had indeed the advantage, but in other respects, regarding the situation of the coast and the assaults of storms, all things ran very much in their favour; for neither could our ships injure them with their beaks, so great was their strength and firmness, nor could we easily throw in our darts because of their height above us, which also was the reason that we found it extremely difficult to grapple with them or bring them to a close fight. . . No sooner [was our fleet] descried by the Venetians, than about two hundred and twenty of their best ships, well equipped for service, and furnished with all kinds of weapons, stood out to sea, and drew up in order of battle against us." Then follows the device resorted to by the Roman fleet to overcome their enemy. It must be remembered that the Venetian ships were for commerce and not for agility. The Romans tackled them with long poles armed with scythes, and so getting hold of their rigging, by force of numbers succeeded in pulling them over or in cutting away their sails. A dead calm coming on turned the scale against the Venetians, so that the Roman vessels, being lighter and filled with rowers, were able to attack each ship separately and so gain an easy victory, a very few of the Venetian ships escaping under cover of the night.

Archdeacon Williams says: "That these Veneti were of the Cumbrian race in Britain, there can be no doubt, even the name of the present Cumri of North Wales is, if spelt after the Roman manner, the same Gwined,* Venetia, Gwinedig Veneticus, Gwinedigion Venetici. The modern latinized form, Venedocia and Venedocians, are pure barbarisms, for which there is not the slightest analogical proof. The trade which alone could have enabled the Gallic Veneti to have maintained so powerful a navy, was, according to Cæsar carried on with Britain, but assuredly not with that part of Britain which he afterwards invaded, as the Britons with whom he came in contact, do not appear to have been acquainted with naval affairs, nor to have possessed a vessel larger than a coracle. The traffic of the Veneti must have been carried on with their kindred tribes in the west of the island, and in the Spanish peninsula. . . .

"On the whole it may therefore be regarded as proved that there were at the earliest period, when the history of Western Europe commences, fragments of a great nation to be found in the fastnesses and natural fortresses of Italy, Gaul, and Great Britain, who all agreed in claiming a common origin, and in tracing it, directly or indirectly, to a name called by them, Troy."

*See Pugh's Dictionary, under the words.

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From *Origins of English History*, by Charles Elton (1882), we take the following:—"It is probable that these Damnonian* tribes were isolated from their eastern neighbours by a wide march of woods and fens. It may be that these natural causes helped to preserve for them that superiority of culture which distinguished them from the inland tribes. . . .

"The Damnonians* had the advantages of trade and travel. It appears from a passage in Cæsar's Commentaries that their young men were accustomed to serve in foreign fleets and to take part in the continental wars. The nation had entered into a close alliance with the Veneti or people of Vannes, whose powerful navy had secured the command of the channel.

"A squadron of British ships took part in the great sea fight which was the immediate cause of Cæsar's invasion of the island; and his description of the allied fleet shows the great advance in civilization to which the Southern Britons had attained." . . .

"We know, in fact, how different were the rites observed at the enthronement of the Celtic and Scandinavian kings. Surrounded by his nobles the elected prince was placed on a coronation stone, as the seat on the Rock of Doon, the 'Stone of Destiny' at Tara, the Moor-stone of Upsala, the stone chair of the Danish Kings at Leire, and the sacred block of sand-stone 'la piere de Ecose' in the Abbey Church at Westminster. The chiefs sat or stood on other stones, sometimes arranged in a circle of twelve surrounding the chair of honour. The people applauded as the kneeling bard or 'sennachie' recited the royal pedigree; and the ancient ceremony was completed in Christian times by anointment and consecration.

Note:—The value attached to the stone brought by Edward the First from Scone was due in a great measure to the legend of 'Scota,' the fairy-princess.

The following lines are from a MS. in the Bodleian Library:

'En Egipte Moise a le pœple precha,
Scota la file fata ou bien l'escota,
Quare il dite en espirite, qui ceste piere avera,
De molt estraunge terre conquerour serra.'

See Keysler Antigu. Sept. 25, 30."

PHŒNICIAN IRELAND.

In Villaneuva's *Phœnician Ireland*, translated by Henry O'Brien, numerous proofs are advanced of the early connection between Palestine and Ireland, also bringing the people, as we have, through the South of Europe. Speaking of the Brigantes, he says:—"Baxter, however, is of opinion that the Brigantes were a people of ancient Phrygia and Armenia, who passed over into Thrace and made themselves masters

* Dannonians, or Dan-monians, seems preferable.—L. G. A. R.

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in the very earliest days, and by natural occupation, of almost the entire of Europe; they were also, he conceives, called Heneti. . . . But the Brigantes being evidently Phœnicians, or, at least, a stock of the Phœnician Iberi, I should think it more probably, that they got the name of Heneti . . . being expert at the management of the spear, for *heneth* in the Syriac and Hebrew signifies a spear. Another exposition may also be adduced from the custom of embalming the bodies of the dead, which the Jews as well as Syrians had borrowed from the people of Egypt. . . It is not at all improbable, therefore, that these Phœnician tribes were called Eneti, that is, the Embalmers, *henet* or *hanat*, in the Syro-Chaldaic signifying embalm."

Baxter, however, thinks that the Brigantes or Heneti, as they may indifferently be called, having, as we have said, passed over into Thrace, "got the name of Bruges, Briges, or Friges . . . and afterwards inflected into Brigantes, Frixi, Frigones, Frisii, Friscones, Brisones, Britones, and Britanni." He might have said Phrygi.

Speaking of the Danannœ or Dananni:—"I, too, would not be positive, in furtherance of my own theory, in claiming those people as of Phœnician birth, though my pretensions to the claim may not seem altogether to be groundless when I recollect that in that language are to be found the words *danihain*, signifying illustrious, generous, noble, or rather *Danin* for *Danani* or *Danita*, the inhabitants of the city of Dan, at the foot of Mount Lebanus, the boundary, towards the north, of the ten Israelitish tribes, and still more celebrated as the spot where the Phœnicians worshipped the graven image given them by Micha, and where Jeroboam had erected the golden calf."

This book, *Phœnician Ireland*, is full of undesigned coincidences, but to such a point have we arrived in modern science, that all these writings have suffered, together with the Bible, the operations of the critic's knife; so that we can but advance their testimony, and leave our readers to judge for themselves whether these things are so. In this book we have a copy of the inscription found in a church-yard in the town of Corbridge in Northumberland, and referred to on p. 339 COVENANT PEOPLE, also the statement:—"That the Tyrian Hercules, too, who was worshipped in the celebrated temple of Gades, which had been built by the Phœnicians, has had sacrifices and oblations, with all corresponding ceremonies offered to him in the British Isles may be inferred" herefrom.

"The worship of the deity, it is certain that the Irish, as well as the Spaniards, had borrowed from the Phœnicians; for *they* alone had erected temples and altars to the Tyrian Hercules as their national hero; it being under his conduct—whom some describe as contemporary with Moses—that the Phœnician tribes had sailed to Gades. Whence, after his death, they built a temple at this place in honour of

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him, which was deemed illustrious for its religion, its antiquity, and its wealth; and if at a loss to know why it was particularly sacred, Pomponius Mela explains: 'because that it contained Hercules's bones.' There were no statues in this temple, according to Philostratus, but only two brazen altars without an image. We have a verse of Silius Italicus to the same effect, which may be thus translated:—

'In it were seen no sacred effigies,
Nor well-known likeness of their deities.'

Conformably, as would appear, to the worship in which Hercules had instructed them. Bochart, however, thinks that it was from the Jews the Phœnicians had adopted the practice of not worshipping images."

"In Irish, the word 'sacred' or otherwise, fatal 'island,' is Inis-fail; which originated from the prophetic stone called liack-fail, or stone of destiny, used by the ancient Irish kings during the ceremony of their coronation, a practice which continued up to the period of Murtogh Mac Earc in the sixth century, who sent it to Scotland for the more solemn inauguration of his brother Fergus, the first founder of the Irish Monarchy in Scotland."

"Ware speaks of the fatal stone called Liafail, or 'Saxum fatale,' which the Tuatha Danans brought with them to Ireland, and which groaned when the Kings were seated on it at their coronation. This stone, he mentions, was sent into Albania to be used at the coronation of Fergus; that Keneth had it placed in a wooden chair, in which the Kings of Scotland sat at the time of their coronation in the Abbey of Scone, whence it was transferred by Edward I., King of England, and placed in Westminster Abbey."

Etruria Celtica. By Sir William Betham. It is our intention to quote from this work, although we know it has been very much discredited. Sir William may not be right in all his conjectures, neither are the most modern writers, perhaps, any better; we can all however learn somewhat from those who differ from us.

"The Phœnician mariners, shortly after the building of Tyre and Sidon, pushed their maritime discoveries along the whole coast of the Mediterranean Sea, the Euxine and the Adriatic, &c., then passed the Straits of Gibraltar, and founded Gadir, or Cadiz, after which they coasted along the peninsula of Spain, forming settlements as they proceeded, and eventually reached Britain, and central or Celtic Gaul, which in process of time they conquered and colonised; and afterwards for ages carried on a profitable and important commerce in tin and other metallic products from all these countries, which history declares, and the ancient mine workings, so universal in both Britain and Ireland, confirm. That these people introduced the use of brazen or bronze implements for military operations, as well as those of the artisan, found in such abundance in the British islands, particularly in

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Ireland, and that they were the same people as the Pelasgoi, Pelargoi, Etruscans, Tyrrheni, &c., who occupied Italy and Greece."

"That the Milesian invaders of Ireland were those Phœnician colonists, who with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours on the continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain."

"The Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetical writing and the elements of learning, and that the Irish is but a modification of the old *Cadmœan Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman."

"The Irish or Gaelic tongue is the genuine and least adulterated dialect of the Ancient Phœnician Celtic, and is likely to afford, and does supply, the means of acquiring a knowledge of the meaning and import of the ancient Etruscan inscriptions. . . .

"The Etruscan language had existed for a long time before Etruria had any communication with Greece or its colonies. The Etruscan was not only the proper tongue of the Tuscans, but that symbol and sovereign tie extended to all the people and countries adjoining. The Umbrian idiom is met with in the Eugubian Tables in conformity with the Etruscans, and its manner of writing (say the grammarians) was as uniform as its pronunciation. (*Priscian I.* p. 553)."

"Many inscriptions in Upper Italy show that the language as well as the authority of the Etruscans prevailed there. . . . These inscriptions, in whatever part of Italy they be found, are all of the same language; some written from right to left, in the more ancient, and others from left to right in the more modern characters, which the Romans adopted and handed down to us as their own."

In a short work by Caius Sempronius, an ancient Roman writer *De divisione et Chorographie Italie* (who is mentioned by Dionysius* of Halicarnassus in his first book), and whose work was printed in Venice 1498, after in Paris 1510, Leyden 1515, and again in Paris, 1588, occurs a passage in Latin, which contains a positive and distinct assertion that all the Etruscans were the same race as the Gauls. Sir William Gell, in his *Environs of Rome*, says:—"It has been observed that the Umbrians (who, according to Pliny, Florus, and others, were the most ancient inhabitants of Italy), are supposed to have derived their origin from the Gauls. This is asserted by Solinus; and Isodorus of Seville, an author of the seventh century, who wrote several books on etymology and languages, expressly calls them Celts."

* Born B.C. 15. Dionysius flourished in the time of Augustus.

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As to the language of the Etruscans our author gives us several authorities.

"Sanctes Marmocchinus, in his MSS. essay in defence of the Etruscan language, and Sigismund Titius, in his History of Etruria (a MSS. in the Chisian Library) thinks that the Etruscan was mixed up with the Hebrew; but Peter Francis Giambullarius, and Gulielmo Postillo, in his commentary on the origin of the Etruscans, says it was mixed with the Aramean and Syriac. Baldus considers it Chaldæan and Hebrew. Jacobus Mantinus, a Jew, and Theseus Ambrosius consider it Assyrian or Hebrew."

He then goes on to show that the Etruscan and the ancient Irish are very similar, that the most ancient Latin MSS. were written by Irishmen, and the most ancient European MSS. are in the Irish language.

Nine-tenths of the language have now become obsolete and only to be found in ancient glossaries and MSS. It is in the ancient Irish MSS. that the old Celtic language is exhibited in its purity. The most ancient compositions in the Irish language are four poems attributed to Amergin or Ammuirgan, who is said to have been son of Milespan, or Milesius, as he is more generally styled, giving the name a Latin termination. He was brother to Heber, Heremon, Ir, and the other brethren, the chiefs of the colony of Celts, who are said to have conquered Ireland, near ten centuries before the Christian era.

"These poems are found in the books of Leacan, Ballymote, and the Book of Conquests, copied from more ancient MSS. now lost, or if existing, unknown. . . One of these poems is an account of the passage of a ship across the Bay of Biscay to Ireland, being as it were an Irish account of the event celebrated in the Eugubian Tables."

Sir William Betham asserts that the Eugubian Tables record the story of the colonisation of Ireland from Etruria sometime prior to the seventh century B.C. He also quotes Tacitus (ii., p. 368, Bohn's Edit.) Speaking of Ireland, "Its soil, climate, and the manners and dispositions of its inhabitants are little different from those of Britain. Its ports and harbours are better known from the concourse of merchants for the purposes of commerce."

"Similar deities to those recorded in the Etruscan inscriptions were found among the Britons by the Romans, who applied to them the same epithets, in ignorance of the names of the gods to whom their votive offerings were made. This is an additional evidence, amounting to demonstration, that the Britons found by the Romans were the same people as the Etruscans, and that at that time they had not forgotten their ancestors.

After the first discovery and settlement of Ireland, recorded in the Eugubian Tables, a constant commercial intercourse was doubtless

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kept up between the British islands and Etruria. The coasts of the new country were explored, the neighbouring country of Britain visited, colonies settled, and the valuable mines of tin and other metals, for which the islands of the Cassiterrides were so celebrated, worked with effect. After this, central or Celtic Gaul may have been colonised; but it may be doubted whether the Celts of Gaul passed over the Alps into Gaul, or went there in ships to the Western coasts. The latter seems very probable, as well as easiest to navigating people, especially after the discovery of the British Islands. Tacitus favours this opinion, and tells us in plain terms that the countries of the west were first visited in ships. *Quia nec terra olim sed classibus advehebantur, qui mutare sedes quærebant**

When Rome invaded Britain, Ireland was left unmolested. Alexander destroyed the nationality of Phœnicia. Rome destroyed that of Etruria. We are now left to decide unto what country the merchandise of Tyre and Etruria passed. We think we have reason to assume from Isa. xxiii.—xxiv. 16, first clause that it came to Tarshish, that Tarshish is the prophetical title given to God's people Israel in the Isles of the West, and that only by accepting Britain to be "the place appointed" (2 Sam. vii. 10; Rev. xii. 14) can God's faithfulness to Israel be vindicated.

We will close our subject with the following, sent to us by some unknown friend, which admirably, and in a few words, sums up the argument.

"Leaving Iberia's sunny shores, of merchandise in quest,
Danans' gallant sons, by the lodestone's magnetic power guided, start out to sea,
When suddenly rude Boreas upon them darts, and drives them—
While the dark heavens roar and blaze—
Toward the mystic land of Thule, to Erin's verdant isle,
Past the lonely Tuscar Rock, past the jagged Carnsoire Point,
In safety, unto one of Slaney's little creeks.
And there their vessel stranded.
But in haste they rose next day at dawn to find themselves afloat,
And in dismay they anchored.
Thus did of some of Israel's resolute children find a home.
Thus did Greece's Spartans stern in Great Atlantis come to rest."—*Giraldhea.*

L. G. A. Roberts.

Lillington Rectory.

* Tacitus, *de Mor. Ger.* (see Bohn's Edit., Vol. ii., p. 287).

Trilogy.

DEAR OXONIAN,—After a quiet rest of dreamy leisure, I take up my pen to tell you what I have been doing and where I now am. Like Marconi up in the second belt of our earth, I have been soaring (as it were) in the second Heaven; he in his sphere at work without

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transgressing any law of Nature, and I in mine not violating any law of prophecy, but rather cementing laws and things alike in nature and history, and the Bible, into one scheme of God's revelations. My chief study has been Vol. II. of H. Marriott's *Horæ Propheticæ* (I have not got Vol. I.) and his 51st chapter of Jeremiah, which are very suggestive; and I have combined with it Crossley's *Great Revelation* and Weldon's *Cabbala of the Bible*, who doubtless have a foundation of truth as the basis of their theories. I not only follow suit, but rake out of my scrap book various hints to help both them and all students; and now select one special feature of hidden mystery, not noticed by them, which demands our attention and effort to interpret. I entitle it "Trilogy," having learnt long ago from Delitzsch on Isaiah that it was the ruling plan of Divine teaching throughout that summary of prophecy. Verily the Bible is a sealed book—a true Cabbala—hidden to a faithless world, and opened only to Christian believers. As a babe, I have learnt some of its secrets, and now I feel bound, as a believer, to divulge what, in my conscience, is a true light shining more and more unto the perfect day.

Will you again be my kind friend, and help me to ventilate a few fresh thoughts in the pages of our COVENANT PEOPLE? I will illustrate my conception by a few examples.

From the triune Jehovah issue such "trilogies" as a triune Bible, a triune Old Testament, a triune New Testament: subdivided into books and parts, as David's Psalms, or Psalm ii., xix., &c.; or Isaiah, as shown by Delitzsch; or Habakkuk, as shown in an article in THE COVENANT PEOPLE; and to take one other book as an example, I will select the book of Job. Readers with an eye open to this research will detect trilogies all through this book; and I will confine my specification of this trait to the concluding chapters. From Job's deliverance out of all his troubles and afflictions, I see in Job himself a type of *Israel;* and in God's subsequent blessings the same mirror of endowment as many have traced all through the parables of our blessed Lord. To my eye, they are not only *reflected*, but, moreover, pervaded by trilogy. After Satan's spleen was spent on Job and defeated, and Job's integrity certified, God endowed him with *two-fold* greater riches than he had before (a *birthright* grant), and gave him (over and above *that*) seven sons and three daughters. Reading this speciality, my own thoughts leap from these figures to the parables of the Pounds and the Talents. "Seven sons and three daughters"—ten children! The parable of the Pounds entrusted to Ten Servants—one pound each. Only three were called to give an account of their stewardship, and they reported as their respective gains, Ten, Five, and Nothing. The parable of the Talents entrusted to Three Servants—Five, Two, and One respectively, and they gained Five, Two, and Nothing. Now,

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what are we to learn from this teaching? I, for one, can only interpret Job's increase by Israel's, *i.e.*, by a distribution of Ten Children into Three homes: at first gathering them into two regions, constituting a Heptarchy in Britain and a Triarchy in Scandinavia, and thence subdividing them into three distinct nations, and in due time assigning unto each their final home and country. Thus, in the lapse of historic ages, Ephraim remained settled in Great Britain, Manasseh was sent to America, and three Northern tribes occupied Denmark, Sweden, and Norway. Col. Garnier has shown ground for this separation and allotment, and I hold (with increasing conviction) that the home of Dan is Denmark; of Reuben, Sweden; and of Benjamin, Norway. Danes and Normans who swept like a wave over a great part of Europe during three or four centuries, and obtained in that period a temporary supremacy in England, were absolutely absorbed—people, language, laws, and customs, all alike—by the English, and so we exist at this day. Events will soon test the accuracy or the fallacy of this forecast. Meanwhile, let the Three Great Nations of Israelites hasten to the rescue of Judah, and themselves be no longer blind to see, but wise to detect, who is on their side—who? and stand shoulder to shoulder in the coming struggle, until they recover their own land, which God maintains as His, and gives to them as He promised to their forefathers.

I submit this sketch for criticism, and will only request objectors, if they reply to it, to explain *how*, in their view, Reuben for 2000 years past *has been* (or in all time to come *can be*) "disinherited"; or, if all this while in Great Britain, has been *less blest* than Ephraim, God's *firstborn*.

P. Carlyon.

Palestine in the Millennial Reign.

(Being Notes of an Address delivered at Exeter Hall.)

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—GEN. xii. 1—3.

THIS promise—the hope of the world—was made to our forefather Abraham, the friend of God, and is the first indication which we have in Scripture of the land of Palestine being set apart for a distinct and peculiar people, and this people springing from the loins of Abraham.

This promise was ratified to him in a more definite form, in the following terms:—"And I will give unto thee and to thy seed after

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thee the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God" (Gen. xvii. 8).

Unto Isaac, the son of promise, was the covenant confirmed in the following words:—"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father" (Gen. xxvi. 3).

Again it was re-confirmed unto Jacob outside the walls of Luz, when, after his flight from the anger of his brother Esau, the word of the Lord came to him saying:—"I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. xxviii. 13). Again on his return from Padan Aram to Luz, or Bethel, after an absence of twenty years, Jacob built an altar to God, and was rewarded thereby by receiving a further proof of his right to the land in these words, uttered by the Almighty:—"The land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. xxxv. 12).

Although the Patriarchs had these promises made to them by Jehovah, and re-enacted by solemn oath, yet they and their seed after them, up to the present hour, had but a very partial occupation of the land of Canaan. When we reflect upon the short duration of the actual period in which "All Israel" had possession of this land, we are left in simple wonderment at the strange vicissitudes befalling a people, who were chosen by God to inherit, as they have, so many temporal and Spiritual blessings.

From the day that the Almighty gave, by promise, this land to our father Abraham until the present day—embracing a period of about 3800 years—we find that for only about 600 years of that long period was the land clear of foreign yoke, and in free and undisturbed possession of the whole Twelve Tribes. This is a very startling truth, yet to a thoughtful student of prophecy it is not a matter either of surprise or disappointment.

Israel has not yet received the full benefit of God's promise to Abraham in relation to the ownership of this land. Unto Abraham He saith:—"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). That promise has not yet received its fulfilment. Israel has not yet had possession of the land as far east as the great river Euphrates; but the good time is coming, and drawing very near, when united Israel and Judah shall possess their possessions from the river of Egypt unto the great river Euphrates. Before another jubilee of years shall complete its circuit we believe will be ushered in those grand and glorious blessings embodied in Jehovah's numerous promises to his

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chosen ones. For according to our rendering of the prophetic dates through "The Witness in Stone," and "The Witness in the Word," the dawn of Israel's jubilee of jubilees, and millennial blessedness, shall begin soon after A.D. 1934—the period when Judah's seven times of curses are removed.

This land, which originally belonged to the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephims, the Amorites, the Canaanites, the Gergashites, and the Jebusites, has been for ages claimed by all the separate prophetic heads of the "Beast." It was claimed by Egypt, the First Head of the Beast, who kept Israel in bondage for 430 years. By Assyria, the Second Head of the Beast, who took Ten-Tribed Israel into captivity and peopled the land with the Assyrians—a people known in our Lord's Day as the Samaritans, and who in our own day claim kindred relationship to the Russians. By Babylon, the Third Head of the Beast, who took Judah into captivity; and kept both Ten-Tribed Israel and Judah in bondage. By Medo-Persia, the Fourth Head of the Beast, who kept both the land and the people in subjection. By Grecia, the Fifth Head of the Beast, who followed a similar course to that of its predecessor. By Rome, the Sixth Head of the Beast, who held the land and the Jews under tribute to the Roman yoke; and who ultimately destroyed the city of Jerusalem, and the Temple and people; and the remnant it scattered throughout the earth. By Turkey, the Seventh Head of the Beast, who holds the land at the present hour to the exclusion of the heir, and has done so for over twelve centuries. Esau (Turkey's ancestor) despised God's everlasting Covenant, and the gift of the land, by selling his birthright to his brother Jacob; therefore Turkey is a ursurper, and must ere long be dispossessed. That duty will devolve upon Russia, the Beast who is the Eighth. This latter power I have shown elsewhere to be the Gog of Ezekiel (chaps. xxxviii. and xxxix.)—the Rosh of Russia, and the direct descendant of the ancient Assyrians. The Beast which had, as it were, one of its heads (the second) wounded to death, and its deadly wound was healed. The Beast which "was," "is not," "shall come." That is—did exist before the Apostle's day, did not exist in his day, shall exist after his day. Assyria existed before John the Apostle's day, did not exist in his day, does now exist in the Russian Empire. But this description is not true of any other nation—ancient or modern—save and except Russia, and British-Israel, the nation that is to fight Russia-Assyria in the last days. But this Russia-Assyrian power will not hold the land for long: forty and two months, or three and a half years, answering to "a time times and the dividing of time," shall close her career of ascendancy over many Gentile nations, and her invasion of the Mountains of Israel.

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The foregoing facts will materially assist us to understand why it is that Russia's great and ceaseless object is to get possession of the Holy Land. All other objects—India, Afghanistan, Bulgaria, Roumania, and even Constantinople itself—sink into insignificance when compared with this great prize of Gentile ambition. Jerusalem, and Jerusalem alone, will satisfy the tremendous ambition of the "Beast."

The late Professor Vambéry, with his extensive knowledge of Herat and the surrounding country, used his great eloquence to warn this country of the encroachments of Russia towards India; but we must be permitted to say, that while it is of the utmost importance to guard the gates of India, a more pressing duty devolves upon us at Constantinople, the Mediterranean sea-board, the Levant, the Red Sea, and the Persian Gulf; and particularly Palestine. For this latter place will be the scene of the great Armageddon conflict between Russia and her allies, and Great Britain and her stalwart sons from every clime, in about A.D. 1934.

Amongst these allies of the "Beast" will be included the Ten Kings, represented by the ten horns. These are to give their power and strength to the Beast, for they are "to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled" (Rev. xvii. 16, 17). Now you cannot have too deeply impressed upon your mind the fact that these Ten Kings do not represent ten supposed ancient Roman kingdoms who are to be revived in the "latter days." Such a belief is wholly fallacious and unscriptural, and cannot bear the light of recent research. Expositors who continuously argue that Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Bulgaria represent the ten horns of the Beast, unwittingly make statements that are wholly incorrect. We read: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast" (Rev. xvii. 12.) Here we have a clear and distinct statement that these ten kings have received no kingdom as yet, and will not until the Beast, who is the Eighth, shall arise. The Beast has not yet publicly arisen, therefore these kingdoms have never yet been formed. Britain, France, Spain, and Austria have been kingdoms for ages past, and therefore cannot possibly be identified with the ten horns of the Beast.

These ten kingdoms—which are minor kingdoms—we identify as being carved out of the present Turkish Empire, some of which are now being formed out of the Balkan principalities, while the residue may arise in Asia Minor, Syria, Egypt, &c. These shall hereafter give their power and strength to the Beast, and even now that fact is becoming more and more apparent to the studious observer. The present Eastern question is almost exclusively taken up with this great

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and pressing business. The European nations will be the instruments in God's hand towards the formation of these ten kingdoms, and the fulfilment of prophecy in relation to this subject. But amongst them all, none will be more active, more subtle, and more eager for the accomplishment of this great result than Russia, the Beast who is the Eighth. Her restless Satanic ambition will blindly drive her on towards the fulfilment of God's purposes in her future destruction. For God shall put it into the heart of these Ten Kings "to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled" (Rev. xvi. 17).

In the face of such momentous issues, soon to be decided, we cannot too highly commend the wise and statesmanlike policy of the late Lord Beaconsfield in securing for us the important island of Cyprus, which commands the shores of Palestine. This island will yet play an important part in the coming great struggle; and we therefore trust that our rulers shall see it to be their solemn and pressing duty to develop still further this wise and far-reaching policy.

We may talk of India being threatened; we may talk of Bulgaria and the European possessions of Turkey being threatened; or even Constantinople itself; but one and all are simply means to an end, and that end is Jerusalem, with the Holy Land and its extensive sea-board. The apparently ambitious aims of Russia upon our Eastern Empire are simply feints and feelers put forward with the view of diverting attention from her gradual absorption of the northern portion of China, Persia, Kurdestan, Armenia, &c., before her great dash upon Palestine.

Full well she knows the inexhaustible power of Great Britain and her numerous Colonies; now known as Great Britain. It will therefore be her steady aim, for some time to come, to consolidate her vast acquisitions; to complete her railway system, and to form her league with many Gentile nations, before making a tremendous onslaught upon Palestine. Battles shall be fought in diverse places, to resist her continuous encroachments, but these in the end will prove futile. Onwards she shall march in her mad career of plunder and human destruction, until at last she arrives at the goal of her Satanic ambition, on the plains of Palestine; where she and her allies will meet with their final doom. The railway system from China, through Persia, and towards the Euphrates, will be ultimately constructed. Hence the reason why she persistently advocates the withdrawal of the Afghan boundary further South, so that her railway system in the direct line of Palestine may be secured. And this in the end she shall accomplish, in spite of all our protestations to the contrary. Prophecy must be fulfilled. The Lord says that he shall gather all nations to

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Jerusalem, there to plead with them. To accomplish this result, the Beast must league itself with China, the representative of the Dragon, and with other Eastern nations, who will form the great company known as the "Kings of the East."

People who tell us that the "Kings of the East" represent Israel, totally misapprehend Scripture, and the true bearing of prophecy to future events. "For I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations and parted my land. . . . Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. . . . Assemble yourselves and come up all ye heathen, and gather yourselves together round about, thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge the heathen round about" (Joel iii. 2—9, 11, 12). The gathering will take place through the jealousy of the Gentile nations against British-Israel. They will cluster round the Beast, and struggle for the possession of Palestine and the city of Jerusalem. For they shall come as a cloud to cover the land.

[Here follows a section on the "Gog and Anti-Christ" controversy, which we cannot now profitably re-open.—Ed.]

The prophet Ezekiel, in his last vision (chapters xl. to xlvii.), gives us a glimpse of the manner in which united Israel and Judah shall be reinstated into their own land. While the two preceding chapters refer to the fearful punishment and destruction of Gog, Israel's arch-enemy, in the land that "is brought back from the sword, and is gathered out of many people" (Ezek. xxxviii. 8); these last eight chapters refer exclusively to Israel, and the redistribution of the land at the dawn of the Millennial Reign.

Ezekiel, in this vision, gives a most minute description of the form of the latter Temple, with its rites and ceremonies, the measurements thereof, with its courts and rooms, and the suburbs thereof, as well as its exact site, and the living stream that flows from under the altar Eastward towards the desert and probably the Persian Gulf. The Prophet also minutely describes the configuration and dimensions of Jerusalem, the Jehovah-Shammah, in its restored condition, with the measurements and position of its suburbs; and the river flowing from Jerusalem both toward the East sea, and toward the West sea. He also gives a clear account of the Holy Oblation, set apart for the priests and for the Levites, along with that for the city of Jerusalem, its suburbs and its residue; and also the position and arrangement of the land as set apart for the Prince.

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He further gives a careful description of the respective portions of the land to be set apart for each tribe, as well as their order of arrangement in relation to the Holy Oblation.

Now, out of the discovery of the site of the Sanctuary or New Temple to be erected at Shiloh, we get the prophetic mystery of ages unsealed.

Neither Jew nor Christian has hitherto clearly understood this prophecy.

The Christian says that Shiloh means Christ. The Jews says it is a town, and that it refers to the "rest" at Shiloh, obtained by the Twelve Tribes, after their long wanderings in the wilderness and their wars with the ancient inhabitants of the land. The Christian says that the prophecy was fulfilled when our Lord became Incarnate, and suffered and bled, and died in our room and stead. The Jew says it was fulfilled when Joshua crossed the Jordan, and set up the Tabernacle at Shiloh, and so obtained for the tribes rest and peace from the long, and weary, and warlike commotions of the wilderness wanderings.

It is only a believer in the Anglo-Israelite theory that can rightly understand the interpretation of the prophecy. For when the Jew tells us that the prophecy met with its fulfilment upon the arrival of the tribes at Shiloh, we reply that the sceptre was not then in existence. For although Judah was the leading tribe, there was no king in Israel in those days, therefore no sceptre, and consequently the prophecy was inapplicable to those times. Besides, Israel had not then received "rest." No, not even up to the present hour. "For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God" (Heb. iv. 8, 9). And that rest is when Israel and Judah unitedly return to their own land, and settle down in their home to enjoy that Millennial rest and peace that remaineth to the people of God.

After having passed through the calamitous period known as "the time of Jacob's trouble," Israel shall experience that sweet and happy rest at Shiloh where the house of praise and prayer is to be erected, for "this is my rest for ever, here will I dwell; for I have desired it."

What a glorious vision did the saintly Jacob behold, when, on his dying pillow, as he gazed through the corridor of ages, he could discover in the dim distance, after ages of wanderings and trials, and troubles, and separation, the uniting of the two houses of Israel and Judah! The one swaying the sceptre of David in the line of King Edward, and ruling over Ten-Tribed Israel in the Isles of the North-West, the other under Moses retaining in unbroken succession the

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Lawgiver, and these together to be united at Shiloh, and that under Christ who is King of Kings and Lord of Lords, and who unites in himself both the kingly and the priestly offices. For mark that Jacob's prophecy was as to what was to befall the tribes in the "last days." His words are, "Gather yourselves together, that I may tell you that which shall befall you in the last days" (Gen. xlix. 1).

My interpretation of this interesting and mysterious prophecy is as follows:—The sceptre shall not depart from Judah, nor a lawgiver from between his feet during the long unrest of the captivity and the dispersion, until rest come at the ingathering to Shiloh, and then the sceptre and the lawgiver shall be for ever confirmed to the House of Judah, through the royal line of David: for unto Judah shall the gathering of the people be; "for of Judah came the chief ruler." Shiloh from the first was the place which the Lord God chose to put his name in. For in Deut. xii. we read that while the Lord gave strict instructions for the people to utterly destroy all places wherein the nations served other gods, He vowed that a certain place, which He chose to select, He would set apart for the people to offer their burnt offerings, and to obey His laws and statutes. In verses 9—11 we read:—"Ye are not as yet come to the rest and to the inheritance which the Lord God giveth you. But when ye go over Jordan and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety, then there shall be a place which the Lord your God shall chose to cause his name to dwell there." That place we find from Jer. vii. 12—14, and Joshua xviii. 1, to be Shiloh; for "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them."

God distinctly chose Shiloh to put His name there from the first, but Israel has never had true peace and rest from that day to this. For she has been disturbed and kept out of her rest by all the Heads of the Beast, even up to the present hour. When, however, Israel returns to peace and rest in the Millennial Age, then the Lord your God shall choose to cause His name to dwell in Shiloh where His name was at the first.

A difficulty may arise with many as to the reason why the Temple is placed in Shiloh, while the Lord speaks about establishing His name for ever in Jerusalem. The answer is, that in the Millennial Age there will be a blending of the Mosaic and the Christian worship. God has always, in all ages, worked upon the principle of establishing his truth by the medium of two witnesses. This fact will be beautifully exemplified in a higher order of service in the Millennial Age, by the blending of the Christian and the Mosaic systems of worship. "For

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the law shall go out of Zion or Shiloh, and the word of the Lord from Jerusalem" (Micah iv. 2).

The Mosaic law and worship shall go out of Shiloh, and adjoining to which is Judah and Levi, while the Gospel or Word of the Lord shall go out from Jerusalem, and adjoining to which is Benjamin the light bearer of the Gospel throughout the Christian age.

These "two witnesses" of God's glorious truth illustrate in the highest and grandest possible manner the two-fold aspect of faith in the Son of God. For when Judah is brought to the knowledge of the true Messiah, the Lord "shall pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zech. xii. 10).

This new dispensation shall be preceded by great physical changes. Jerusalem that now is, and is in bondage with her children, shall become a desolation. It will, with Satan, the Beast and the Anti-Christ, be engulphed in the internal regions of the earth, by the great earthquake which shall take place at Jerusalem, when the Lord's feet shall touch Mount Olivet, as is so very forcibly pictured in Zech. xiv. This takes place to destroy the pollution of ages, and to change the configuration of the present site of Jerusalem by transforming its mountainous character into a great plain "from Geba to Rimmon, South of Jerusalem, and it shall be lifted up and inhabited in her place," &c. (verse 10), as the Jehovah-Shammah, the earthly metropolis of the world. This is not so with the site of the Lord's House at Shiloh, for the House shall be erected on the mountain top, instead of on a plain, as Jerusalem, the new Jehovah-Shammah, shall be. We read in Isaiah ii. 2, that "It shall come to pass in the last days that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and many nations shall flow unto it."

In Zechariah's (xiv.) vision of the Jehovah-Shammah, he sees a river rising from a fountain within the city, and which flows two ways—the one half toward the former sea, or Dead Sea, the other half toward the hinder sea, or Mediterranean Sea: "in summer and in winter shall it be."

This is not so with the river seen by Ezekiel (xlvii. 1—12), for the latter sees a river issuing from under the threshold of the Temple, whence it flows eastward, in all probability though the desert to the Euphrates and the Persian Gulf. At first, when the prophet crossed it in the inner court, it was of little depth, for the waters reached only to the ankles, but gradually it increased, until it ultimately became a great river. Ezekiel tells us that these waters possessed peculiar heal-

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ing virtues, for "everything that liveth which moveth whithersoever the river shall come shall live. And there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed, and everything shall live whither the river cometh."

Haggai tells us that this Temple, which he calls the "Latter House," shall be more glorious than the first Temple; for to it shall return not only "peace" and the Shechinah-glory, but also the Lord of Glory Himself. In the second Temple, which had not the Shechinah-glory, nor the symbol of rest and peace, Christ entered, arrayed as a man of sorrow and acquainted with grief, and with his glory veiled. But this "Latter House" shall be more glorious that even the former (Solomon's Temple), for the Shechinah-glory, when it descends, shall never again depart from it, and with that glory shall also come our glorified Redeemer, arrayed with glorified kingly robes, in a resurrection body, as the Prince of the Kings of the earth.

Ezekiel's first and last visions illustrate very effectively this truth. In the first scene he saw the departure of the Shechinah-glory, the visible symbol of Jehovah's presence, first from off the Cherubims in the inner court, to the threshold of the house, where the glory fills not only the house, but also the court, which is "full of the brightness of the Lord's Glory" (Ezek. x. 3, 4). Gradually and by measured stages does the Lord take His departure, as if loth to leave His people. He lingers for a while if perchance He may induce a spirit of repentance, and so restore to them the symbol of His love and presence. But no: the glory ascends and stands above the Cherubims (verse 18). Then the living creatures lift up their wings and soar aloft with the glory from off the Temple. And lastly the prophet beholds the glory depart from the city eastward, and stand upon the Mount of Olives (chap. xi. 22, 24)—that mount which witnessed many a scene in our Lord's past history, and which will witness his Second Advent in His returning glory to reign.

The Shechinah-glory was seen departing by the way of the East Gate of the Temple, and by the way of the East Gate will return. For "Behold the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with His glory. . . . And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east" (Ezek. xliii. 1—4). The returning glory is the symbol of rest and peace.

A. MacPhail.

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A Reply to some Objections against our Identity.

(*Continued from page* 399.)

OUR opponent in the *Morning Star* evidently rejoiced when he discovered a new pebble with which to throw down the stronghold of British-Israel truth, and the nature of which he displays in his sixth reason. He says:—"Because the Anglo-Saxon nations, in common with all the nations among whom Israel hath been scattered, shall have an end; but Israel shall have no end. 'I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee'" (Jer. xlvi. 28; xxx. 11).

How an Englishman can make such a statement without betraying the least emotion or sorrow of heart passes one's comprehension. Surely the very ink with which he wrote it must cry out against him and call him a traitor. Undoubtedly we come across facts and experiences in human life when we have to admit the inevitable; yet at such times we try to find comfort somewhere; and even if we cannot find it, we at least acknowledge that the bare truth has cut us to the quick, and that our hearts are filled with grief and pain.

Mr. Blackstone has shown himself in his true colours at last, and we are not astonished in the least that he should be an opponent of British-Israel truth. A man who can make such a statement as the above, and, as it were, glory in it, what comfort can he find in promises securing the continued stability of his country? Such men love every other country but their own, and they wish prosperity to every other nation except the one to which they belong, evidently by accident. Thank God! that is not the only type of men England has, or else the gloomy forebodings of our friend would have been accomplished long ago. There are, alas, a few such men who call themselves Englishmen; but they are only a few, and they may be put down as irresponsible. We have heard so much of these men ("Little Englanders,") during the Boer war, that it is now quite sufficient to mention the species, which will at once be marked down by every loyal Englishmen as despicable; and discovering our amiable opponent to be a "Little Englander," we are not surprised that he is also an Anti-British-Israelite. There are no "Little Englanders" in the ranks of British-Israelites. We believe Great Britain is only just beginning to play her most important part in the history of the world, and that for no other reason but that she is the Israel of God.

However, we must acknowledge that, under certain conditions, the above statement is correct. If Great Britain is not the House of Israel, she will undoubtedly have to make room for the true Israel of

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Scripture, and she will lose her place as the foremost nation of the world. If the Anglo-Saxons are not of Hebrew origin, Mr. Blackstone is right in asserting that they shall have an end; for only of Israel it is said, "I will not make a full end of thee."

The question can only be answered one way or another by inquiring whether Great Britain is or is not the House of Israel. There is no middle course that can be satisfactory, for Scripture is most emphatic on this point. If Great Britain is the House of Israel, she will abide for ever; if she is not, she will finally disappear like every other great nation the world has known; and we have been told only last Sunday that, in a certain church within ten miles from Charing Cross, a certain clergyman, of the type above mentioned, prophesied in the pulpit the downfall of his own country, and relished the thought of Russia's world-wide predominance at the expense of Britain's greatness! The Lord save us from such men—such friends! Even Russia would despise a man who could use such language about his own country. Speaking deliberately, and not unkindly, we must affirm that such men have the make of traitors in them; and if we were asked to find a master for them, who would teach them some sense and decency—not to speak of loyalty—we would advise that they be handed over into the hands of His Imperial Majesty William II., Emperor of Germany.

It will be impossible to consider all the signs by which the House of Israel is to be known after it has entered into the covenant blessings of its birthright inheritance; but even the few we will mention will suffice to prove our contention.

However, first of all, let us settle another point. As Christians, we refuse to believe in chance. The Lord God Omnipotent reigneth, and nothing can happen to the individual or to a nation without His consent; and to those who love and serve Him all things work together for good. God Almighty moulds the fortunes of nations, and He rules supreme over all. Therefore, if we find a nation in the actual possession of those very birthright blessings promised to the House of Israel, it cannot be illogical to conclude that such a nation must be the House of Israel; for if she is not, she has usurped the right of another, and as soon as the rightful owner comes on the scene, she will have to deliver up everything. As we refuse to believe in chance, there is no other alternative.

Great Britain is great to-day; but whether she will be great to-morrow depends entirely upon the answer we give to the question, Is Great Britain the House of Israel, the seed of Abraham?

Let us see when the cast-out and scattered House of Israel was to have been re-covenanted and re-admitted into its birthright possessions. That they were cast out and scattered is admitted by every-

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body. And it is written in Hosea i. 9: "Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God"; and again, Hosea ix. 17: "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." The time of Israel's prosperity is determined by the phrase "the last" or "the latter days," which undoubtedly refers to the present Christian dispensation. The *Speaker's Commentary* tells us: "*The latter days* had become, under the Messianic teaching of the prophets, a regular formula for the time of Christ's coming" (Vol. V., p. 344). This expression is used for the first time by Jacob in blessing his sons together with Ephraim and Manasseh, and evidently refers to the time when the promises are to be realised. In Gen. xlix. 1, we read: "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in *the last days*." It is only necessary to look up the marginal references of that verse to find out the meaning of it; but it will suffice to turn to one New Testament interpretation. It is written in Heb. i. 1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son, whom he hath appointed heir of all things" (cf. also Acts ii. 17; 1 Peter i. 20; 1 Tim. iv. 1; 2 Tim. iii. 1).

In Num. xxiv. 14, 17, the same phrase is used, and here it certainly refers to the Christian dispensation, as it is written: "I will advertise thee what this people shall do to thy people in *the latter days* . . . there shall come a star out of Jacob, and a sceptre shall rise out of Israel" (cf. also Dan. ii. 28; Deut. iv. 27; Isa. ii. 2).

We have settled two important points, and therefore, if we find a nation in *the latter days*, or the Christian dispensation—that is, between the First and Second Advent of Christ—in the possession of the birthright blessings promised to the House of Israel, we may fearlessly conclude that that nation is the House of Israel, and that nation will abide for ever; for of her Jehovah said, "I will not make a full end of thee."

Now let us consider one or two of the chief blessings promised exclusively to the House of Israel, and which we claim are now enjoyed by Great Britain:—

1. One of the most peculiar possessions of this nation was to be the "gate of their enemies." "And thy seed shall possess the gate of his enemies" (Gen. xxii. 18). In other words, the strategic positions of the world were to be in their hands. The late Bishop Patrick, in his comment on this passage, said: "These gates are cities, consequently the country; for the gates being taken, the cities are entered, and the cities surrendered, the country is conquered." Gibraltar, Malta, Cyprus, Perim, Aden, Singapore, Hong Kong, Cape Coast

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Castle, &c.—these, and others, are such gates: the keys and strategic positions in the different parts of the world. Indirect evidence is always strongest and best, and so we will quote the words of the well-known Admiral Colomb, which he wrote in a "Naval Prize Essay," in the *Journal of the Royal United Service Institution*: "But before leaving finally the geographical part of my essay, it is worth while to note *how a sort of destiny has possessed us*, not only with a command over all the great commercial routes, but with the gates of these routes. Egypt, it is well understood now, is tied to us by bonds of friendship and interest, and gives us the gate of the Red Sea route to the East. We already hold the gate of the Mediterranean, and the outer gate of the Red Sea. Galle is the gate leading to the east and south-east trade routes, Singapore that of the China and Japan highways. The Cape of Good Hope forms the gate of the eastern trade routes in the southern hemisphere, while the Falkland Islands command the gate of all the western roads by water there. Possessed of these gates, how are the enemies to pass them? If they do pass them, what hopes are there of success against our trade so long as we hold our chain of posts intact, with sufficient maritime forces resting on them? The answer is clear—None."

As we do not believe in chance, and as Great Britain does possess the gate of her enemies, by land as well as by sea, she must be the House of Israel, as it is written: "I will set his hand also in the sea, and his right hand in the rivers." Admiral Colomb notes "how a sort of destiny has possessed this nation," but we know that this is the faithfulness of Jehovah to His Covenant promises realised by the House of Israel in the latter days.

2. To Israel was promised enormous wealth (cf. Deut. viii. 18; xv. 6): "For it is he that giveth thee power to get wealth," and also, "For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow." The enormous wealth of Great Britain is proverbial, and including America, that of the Anglo-Saxons—a tremendous fact, that will help to mould the history of the world. The Central and South American States owe John Bull only about £28,000,000, and the Chancellor of the Exchequer could not tell, being recently asked, how much British money was invested abroad. The income tax from such investments, excluding those that escape the taxation, amounts to the huge total of £60,000,000 per annum, and this represents a capital of more than £1,200,000,000. The last Boer war cost John Bull over £260,000,000, and the startling fact is—proving his enormous wealth—that the very next year the Chancellor of the Exchequer, in his Budget, can reduce the income tax by fourpence, representing a sum of over £10,000,000, and also abolish the corn duty. For the Transvaal Guarantee Loan,

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the Bank of England actually received 115,400 applications, representing a total of about £1,174,000,000, and £7,000,000 were subscribed by the first ten persons who gained admission. God has given Israel the power to get wealth. May we use it to His glory.

S. J. Deutschberger.

(To be continued).

The British-Israel Association.

THE ANNUAL MEETINGS AT EXETER HALL.

THE Annual Meetings were held in Exeter Hall on Thursday, May 7th. And again we wish to render thanks and praise to Almighty God, that, notwithstanding the inclemency of the weather, the meetings were a very great success. There was a spirit of warmth, enthusiasm, and hopefulness, which augurs great things for our truth in the coming years. There was a good attendance, especially at the evening meeting, and we had a representative platform. General Roberts and Major J. Fielding presided at the afternoon and evening meeting respectively, and they were supported by the Revs. G. I. Caie, D.D., M. S. Bergmann, J. P. Britton, A. E. Bull, S. J. Deutschberger (General Secretary), J. Idrisyn Jones, W. M. H. Milner, J. Stanley Woodhouse, Dr. Dyce Brown, Dr. Heywood Smith; Messrs. F. C. Danvers (Hon. Treasurer), Laurence Dillon, H. W. Laurie, Landseer MacKenzie, H. A. Marchant, E. R. Mackesy (New Zealand), D. A. Onslow (Chairman of the Council), H. H. Pain, C. H. Wardrop, W. Weller, R. A. Whytlaw (President of Scottish B.I.A.), &c. We listened to very excellent and instructive speeches, and everybody went away perfectly satisfied, having spent an enjoyable and profitable time.

The Members' meeting commenced at 2 p.m., when Mr. D. A. Onslow presided, and read a very satisfactory report of the year's work. Amongst those present were Revs. G. I. Caie, M. S. Bergmann, General Roberts, Major Fielding, Dr. Heywood Smith, Mr. F. C. Danvers (Hon. Treasurer), Mr. H. H. Pain, Mr. Landseer MacKenzie, Mr. W. Weller, Miss Rush, Miss Fitzpatrick, and Messrs. R. Banks, I. Loveland, H. A. Marchant, the General Secretary, and many other friends of the cause. The business before the meeting concluded, at 3 p.m. commenced the

AFTERNOON MEETING,—*Chairman*, GENERAL G. R. ROBERTS.

The proceedings opened with the singing of the hymn, "All people that on earth do dwell." Rev. STANLEY WOODHOUSE then read Jer. xxxi. 31—37, and led in prayer.

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In his paper, the CHAIRMAN detailed the peculiar and varied blessings which were promised to Israel by the God who chose that ancient people as a nation for Himself. With these particulars he compared the vast expansion of the British Empire, its abnormally increased population, its wonderful accretion of knowledge, the Jubilee and Coronation assemblies of Royalties and other notables upon our shores, and the progress of current events; from all of which he concluded that we and our descendants in America, the Colonies, and elsewhere can be no other than the so-called lost ten tribes of the promised seed of Israel. He declared that the footsteps of Israel can be traced from Arsareth through Northern, Central, and Southern Europe, to the British Isles, where, as Celts, Saxons, Danes, and Normans, they effected a permanent settlement. Many places, especially in Ireland, bear virtually Hebrew names; whilst the Welsh language shows marked affinity to that of the Hebrew. God swore unto David that He would establish his house, and that he should never be without one of his line upon his throne. May we not, therefore, indubitably assume that King Edward VII., whose direct descent from King David has been distinctly traced, evidence of which can be gathered from ancient records, is the present occupant of that throne—particularly as, though the Jews were to remain known by all throughout, yet the other ten tribes were to be hidden until God's appointed time? In view of the fact that the promise of re-union between Ephraim and Judah (Ezek. xxxvii.) is not yet realised, how manifestly vain is the dictum of those who, appropriating to the Church every blessing promised to Israel, and generously allowing the Jews to retain the curses, endeavour to spiritualise what must unquestionably be regarded as literal prediction. Priestcraft, the inordinate pursuit of ease, gain, and pleasure are the causes of general indifference with regard to a momentous question; but the day must come when our identity with the lost tribes can no longer be doubted. God's word must stand, despite the repeated attempts of higher critics and others to undermine and discredit it.

Rev. G. I. CAIE, D.D., thought that we could not find in all history a parallel to the spread of the British Empire. About a third of the habitable globe is under our flag. As Lord Rosebery said, we have encircled the world with our commerce, inoculated all other nations with our institutions, and invaded, by our missionaries, every heathen land in the world. It is remarkable what influences for the world's good have gone forth from our little islands. Surely the hand of God is seen in this extension of our Empire; for He is as much concerned now in the history of nations as He was in the past. While our race goes forth to the ends of the world, the land at home is too narrow for us; and we may connect these facts with God's promises

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to Israel touching their increase to fill the waste places of the earth. The speaker had occasion to correct a young preacher who occupied his own pulpit, concerning the dimensions of the promised land, quoting Gen. xv. 18, Joshua i. 4, and other Scriptures. In view of such promises, the history of our acquisitions in Egypt is very remarkable. Affairs in the East are extremely important at the present time; and before the "sick man's" possessions are divided, it is probable that much more of the map will be painted red. According to Scripture, the House of Judah must walk to the House of Israel. Is not that taking place now; considering that, while the Jew is persecuted in other countries, in Britain he has equal privileges with ourselves, and has occupied the highest offices among us? The time is coming when Jew and Briton will be drawn closer together, and will see that they both belong to the same stock. Sabbath observance was to be a special mark of Israel; and various writers have observed the difference in this respect between Great Britain (together with her Colonies and America) and other European nations. Even Voltaire recognised how much we owe to our Sabbaths. May the day be far distant when the Sabbath shall cease to be what it is in our own favoured land.

Rev. J. P. Britton, A.K.C., had chosen a topic bearing upon British-Israel belief, but not in direct advocacy of the cause. He had contributed to The Covenant People the copy of a chart, not his own, showing how the seventh-day Sabbath was supposed to be lost through a misconception on the part of Israel's officials, with reference to the institution of the Feast of Unleavened Bread. His object was to elicit the opinions of friend and opponent. The only result was an anonymous list of assertions purporting to be the outcome of astronomical calculations of a somewhat abstruse nature; and with these the speaker now dealt at considerable length.

Rev. J. Idrisyn Jones congratulated friends upon reaching another milestone in the march to universal dissemination of their glorious truth. To the world outside, progress may not have been apparent; but the Kingdom of Heaven cometh not with observation. There were some points of encouragement that should stimulate for the next phase of the battle. In Christ's day the deaf and the dumb came under His influence, the Gospel was preached to the poor, and the little children received the Saviour's blessing; and counterparts of these things had been realised recently in connection with this cause. In the course of his travels of 51,000 miles outside the United Kingdom, he had found no new argument against the truth represented by this Association; but to the "Fifty Reasons" of an American book must be added one embodied in the two words South Africa. None but an Israel-nation could have accomplished what has been done in that land.

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Through the year there had been no defection from the ranks of the Association. One trouble was the parsons; but if the congregations are raised to a high level of truth, the shepherds will soon follow. The Association might well take a bolder attitude when so much of the scheme of an Abrahamic world has been realised, and British-ruled people out-number the German by 365,000,000. Ancient Babylon restored would be nothing to our present pre-eminence as a nation. Britain is helping humanity and is telling the story of the Cross in every land. The cause of British-Israel is no craze, but grows stronger every year. To the work on behalf of Jewish conversion we add the tie of kindred and of blood. There is a crisis for Judaism in the Alien Bill and in the Commission now sitting; but the best immigrants are our brethren of Judah. The Rector of Spitalfields testifies that he has seen only one Jew drunk in 13 years, and that the masses of London have been purified by Jews coming among them. May not their presence be in preparation for the grander exodus that awaits us? Let us reply to the anti-Semitism and cruelty of Europe by opening the door wider to every Jew. Then may we hope one day to hear the master say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The cause is worthy of Wesley's motto—"At it, all at it, always at it."

After some remarks from the CHAIRMAN concerning the extensive nature of the work and the necessity of generous support, the hymn "Onward, Christian soldiers" was sung.

F. C. DANVERS, Esq., K.C.C., moved a hearty vote of thanks to the Chairman and speakers. In seconding the vote, Rev. S. J. DEUTSCHBERGER, F.R.G.S., Secretary of the Association, mentioned that two contributions of £5 each had been received since the deficit of £24 was announced at a previous meeting. The vote was then put to the meeting and carried unanimously.

The CHAIRMAN acknowledged the vote, and said that for the encouragement of those who would further the cause, he might mention that on his return from India many years ago, he conversed with an old gentleman of 70, on board the vessel about what is called Anglo-Israelism, and was called a lunatic for his pains. Some time afterward he found out that the old gentleman was a lawyer, and, needing legal advice, called to see him. The caller was readily recognised, and learned that the lawyer had found good reason to change his view. He had obtained every book touching the matter, pro and con, had applied his legal mind to consideration of the question, had come to the right conclusion, and was prepared to stake his life upon that well-considered conviction.

The meeting closed with the Doxology and the Benediction pronounced by Rev. Dr. Caie.

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EVENING MEETING,—*Chairman*, MAJOR J. FIELDING, J.P.

After the meeting had been opened with the singing of a hymn and the reading of a portion of Scripture and prayer, the CHAIRMAN said he was afraid they were satisfied to believe in this glorious truth, and often forgot that there were others around in darkness, who perhaps would be willing to learn, if they would all do their duty. In introducing Dr. Caie, he pointed out the fact that he had undertaken a journey of one thousand miles to speak at this meeting.

Rev. G. I. CAIE, D.D., fully endorsed what the Chairman had said with regard to the greater zeal that was needed in bringing this matter before those with whom they came in contact. He did so from his pulpit, very often to a large congregation. When he read the Holy Scriptures, he took occasion to ask what it meant, and to point out to them what he thought it meant; and he found that this gave no offence, but rather increased the interest in the Word of God. He was particularly interested in one phase of this question, and that was the Colonial aspect of it. He had been born and brought up in Canada, and he always thought of the promise made to our forefathers—that in the latter days their descendants should become "a nation and a company of nations." He would point, for example, to the Dominion of Canada. It was wrong to call Canada a colony. Mr. Chamberlain said that by federation it had grown into a nation. When he was born, sixty-four years ago, it was then a small country; each province had its own legislature and its own Governor, directly appointed by the Crown at home, and that had worked rather badly, with many frictions; and they had very nearly thrown off the yoke of Britain altogether. They had found the interference from Downing Street very irritating.

Our late beloved Sovereign had done more than any human being living at that time to arrest the Little England spirit. That had passed away. At that time nothing had been known of the new colonies of to-day, yet west of Ontario there was an enormous country where millions of people could live with British institutions. That country was a territory as large as the whole of Europe. We held a great possession; and to call that a mere colony which is a body of colonies united, he thought was unfair, and he agreed with Mr. Chamberlain that it was quite wrong to speak of the great Dominion of Canada, extending 4000 miles, as a colony. It was a nation.

Then, on the other side of the world, the Australian colonies had followed suit—they had united and become the great nation of Australasia; and before very long South Africa would be found doing the same. The colonies there, from Cape Town to the Zambesi, would soon be fit for federation, and the hopes of Mr. Chamberlain would all be realised.

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Those were three great nations. "A nation and a company of nations" was a striking prophecy, and he could not understand why people reading that passage did not stop and ask a question about it. We were the only nation who could take that prophecy home to ourselves.

What was taking place was not going to stop there. There would be a federation of the whole of the colonies of the Empire. The astonishing thing was that people did not seem to realise the vastness of the Empire. In all schools there ought to be a study of this subject. It was one of the most remarkable features connected with our Empire, that wherever we went we carried the impress of God's hand upon us. It was not so with other nations. While other nations were losing their colonies, and while other nations were paying large sums of money to extend their colonies, and were not proving successful, we, on the contrary, had a genius for colonising. Many people were nervous about this extension of the Empire; and he acknowledged that, if he did not believe in British-Israelism, he would tremble, because the question was, Where were we to stop? But God was behind us, and those whom God defended would prosper; and every step we were taking was taken with His permission.

Rev. A. E. BULL, B.A., said that as British Israelites they recognised the real distinction between the two houses of Israel and Judah, they believed that the prophetic element in the Bible was true, and that with regard to Israel of both houses, God had up to the present fulfilled it in their continuous course and history. They believed that the promises made to Israel as a people were both of a temporal and spiritual nature. Some people accepted these truths at once, others took some time to understand them, while others again would not have anything to do with them. Sir Robert Anderson, in *The Bible and Modern Criticism*, had written: "The Old Testament teems with prophecies and promises relating to the *Jewish* race. But the way some people dispose of these is to appropriate most of them to the Gentile Church of this dispensation, and to dismiss the rest as Hebrew poetry"—that put one in mind of the man who as yet saw men as trees walking, and he hoped a better light would come. If we were not Israel, we should have to make way for Israel, and our pre-eminence as a people must go—our wealth, our strength, our influence, our navy, our "gates," would all have to be transferred to the people of God's own choice, whom He had promised to make heirs of the world. But he did not think they would. They too would hold fast to the promises made to the Fathers, and to those special promises of national conversion and rejuvenation made to Ephraim-Israel, and so strikingly set forth in Ezekiel's vision of the dry bones. They would still believe that St. Peter and the Apostles meant it, when they

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declared that Christ had been exalted "to be a Prince and a Saviour to give repentance to *Israel*, and remission of sin."

Rev. W. M. H. MILNER, M.A. ("Oxonian") said his subject was Tephi of Tara, Queen of the line of David, and ancestress of our King and his children and grand-children, including little Prince David. It had been his privilege to gather together a certain amount of information about the Royal House. It had been his own experience during the last ten months that raising the question, as they had done, of the origin of our Royal House had revived the interest, which had never died out, in Tephi of Tara. Mr. Glover's book, published first in 1860, and re-published in 1880, gave to the world that story pieced together as the result of years of investigation, by which so many of them had come to believe that our Royal House was the House of David. Mr. Glover had begun as long ago as 1844, and he had continued his researches up to the time of his death. For the last 36 years of his life, he was unearthing evidence in support of this wonderful theory. It could not be supposed that a few days' investigation could overthrow the result of the labours of so many years; nor could any one in a few hours absolutely confirm it. But he (the speaker) was engaged in research, and up to the present time he had found absolutely sufficient to show that there is no reasonable doubt about the substance of the story which Mr. Glover had set forth in his book. First of all, the great Prophet whom he had introduced, Ollam Fola, who was enshrined in the Four Courts at Dublin, had infused health into the Irish Commonwealth by excellent laws and customs. He had instituted what must have been a School of the Prophets. He had founded a dynasty in Ulster. An ancient book gave the names of those that followed him as Princes of Ulster up to Kimboath, who founded Emania. He (Kimboath) had lived and founded this city, as nearly as could be calculated, in the year B.C. 353, and (as the most accurate Irish historians have calculated) it was about 230 years before his time that Ollam Fola had flourished—the very time when Jeremiah would have been free to come.

Another important point was this. On Dr. Lynch's authority, Heremon, the prince who had been associated with Ollam Fola, had given Ulster to the house of Ollam Fola, proving that the two were separate individuals. Heremon was elsewhere called Gede Ollgothach, and in yet another book Gede Ollgothach was spoken of as the son of Ollam Fola. Now, in the Bible, Elisha was spoken of as the king's father, and if Jeremiah had come to Ireland and instructed Heremon, he would very likely have been called the king's father.

The name Ollam was a Hebrew name, and meant "revealer of secrets," and Fola meant "wonderful." He had lived at a time when

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the great Hebrew prophet would have been free to come to Ireland, and his name appears as a Hebrew name.

Heremon had married Tephi. In one poem she was called Tea, and in another, both Tea and Tephi. Tea meant wanderer, and Tephi was a term for endearment or descriptive of beauty. It was said that she had come from Egypt. If she was the King of Judah's daughter, she would have come from there. She was spoken of as the daughter of God's house. She had been buried in a great tomb measuring 60 feet across, and the word used did not mean tomb, but a storehouse, implying that other things had shelter there.

These matters of old manuscripts were not easy to speak about. What he (the speaker) felt was, that even though he had not been able as yet (May 7th) to give much time to this, he had proved enough to feel absolutely sure that Mr. Glover was justified in his theory that our Royal Family was descended from David. (See the evidence in detail in the July COVENANT PEOPLE, the first number of the present volume.)

Mr. H. A. MARCHANT thought that they might ask themselves, in respect to this British-Israel advocacy, what those people said who did not wish to believe, and whether they made any admissions which helped to confirm believers in their views. If they did, then it would be a very strong confirmation that they were right, and others were wrong. Mr. Grattan Guinness had pointed out that it had been prophesied that seven times of punishment should pass over Israel. The seven times of punishment had already passed over Israel, although they had not yet passed over Judah. The seven times had expired at the end of the eighteenth century, when Britain was emerging from the revolutionary wars. Britain had felt an impulse. She had been raised up by God, and every year seemed to confirm the truth of this. Referring to what had been called the "Glover forgeries," Mr. Marchant remarked that it had been conclusively proved on all hands that this accusation was false.

Mr. J. E. MACKESY, from New Zealand, bore testimony as to what British-Israelism had done for him. He said that even as a child, he had always been set upon finding out the difference between the true and the false, and he had brought this spirit to bear in early life upon British-Israelism. He had remarked that Christ, as Messiah, had laid all his claims to the Messiahship upon the foundation of the law of Moses, and the Psalms and the Prophets, and that was the reason why the opponents of God tried to undermine the authority of the Old Testament. The greatest weapon a Christian had got concerning God's word was British-Israelism. The Saviour had said, "I tell you now that when it has come to pass, ye might believe," and that was the reason why they were British-Israelites.

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Sergeant-Major J. MARRIOTT addressed the meeting, and said what a help this belief had been to him in his Christian life.

A vote of thanks to the Chairman was proposed by Mr. D. A. ONSLOW, J.P., seconded by Rev. S. J. DEUTSCHBERGER, B.A., F.R.G.S. (General Secretary), and supported by Mr. ANDERSON.

The proceedings were brought to a close by the Benediction and the singing of the National Anthem.

NEWS OF THE MONTH.

Peckham.—The Camberwell, Peckham, and Dulwich Branch of the British-Israel Association, at short notice, arranged for a meeting of its members and others to hear their old and esteemed friend the Rev. J. Idrisyn Jones, at the Bethel Gospel Mission Hall, Peckham Road, on the 5th May. Unsettled weather had its inevitable effect on the attendance, but those who were present experienced a thoroughly enjoyable evening, and Mr. Jones, in his able and genial manner, gave us an excellent and instructive lecture on the "Advantages of British-Israelites." After pointing out and proving that Israel must exist as a nation (Jeremiah xxxi. 35, 36), and laying great stress on the fact that there is not, and cannot be, a *spiritual* Israel, or a *spiritual nation*—it was Israel's prerogative to save the world; it was Israel's mission to christianize the world; it was God's plan to uplift the destiny of the world, and in order to do so, He had formed and created Israel for this particular purpose. The British race are literally and indisputably carrying out this identical programme *in toto;* therefore, the British being Israel, and recognised and established as such, it was their glorious privilege and advantage to exist and remain as an everlasting empire—a kingdom that would endure for ever (Daniel vii. 27; Luke i. 33). These were, briefly, some of the salient features put before the meeting; but the value of the lecture was materially enhanced by the lecturer's charm of manner and varied illustrations. Mr. J. H. Collins, F.G.S., made an excellent chairman.—*Henry G. Locke, Hon. Sec.*

Halifax.—Mr. Marchant's third Yorkshire campaign is fixed for August 7th to 15th. Friends wishing to assist with contributions of cash or literature are requested to communicate with the Secretary, Mr. Wm. Tuley, Akers Road Hydro., Halifax.

Glasgow.—Mr. J. D. Reid is, we are glad to know, still lecturing, although no longer in connection with the Northern Council. We are glad to retain his name on our "authorised" list.

Notes and Queries.

THE TEN TOES OF DANIEL II.

TO THE EDITOR OF THE COVENANT PEOPLE.

DEAR SIR,—I have so frequently come across Identity writings founded upon the above, that I feel bound to try to express

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my conviction that this vision, as interpreted to Nebuchadnezzar, has been misunderstood, and laborious efforts have been made to find a fulfilment of that which was NOT foretold.

Of course, the image being that of a man, the two legs had feet, and presumably ten toes; but Daniel does not say that those ten toes shall be ten kingdoms. But if the toes (the extremities) be made to represent ten kingdoms arising from the last state of the image, it is only in accordance with reason that the two thighs and two feet should stand for something even more noticeable.

The partition of the Roman Empire into the Eastern and Western ones *has been* used by some to account for the two legs. In that case, of course, one of the feet and five of the toes would belong to each. The two feet might be accounted for, *but only five toes* would remain to represent separate modern kingdoms springing from the débris of the Roman leg, and five to come from the eastern leg.

The vision of the Four Beasts (Dan. vii.) equally makes the fourth beast to represent the Roman Empire, and is repeated by St. John (Rev. xiii). But in both these instances the kings are ten horns, and from amongst those, three are to be *rooted up* by a little horn which came up among them. That, then, would only leave seven of the original ten kings. To endeavour to name ten as existing since those days is to cause hopeless confusion.

Few writers consider the "Little Horn" to be other than Rome Papal; and that Power must have kept three at least out of the ten to make up the Temporal Power. Those same three must now be parts of Italy, even if the other seven be not so. Therefore, from the commencement of the Temporal Power of the Popes until about 1870, those three could not be looked for as separate kings (or kingdoms), nor could they now or in the future. Then, if the ten toes and the ten horns be the same, and if the Little Horn has rooted up three of the Roman five (coming from the western leg), there remain but two to look for—after Papal Rome had become possessed of temporal power—in place of the ten kingdoms that writers have been striving to identify.

M. Beresford, V.P., B.I.A.

PHILO-ISRAEL.

OUR good friend and fellow labourer, who has borne so much of the heat and burden of the fight, and whose name and nom-de-plume have become household words wherever the Identity of Britain with Israel has been made known, has been called to his well-earned rest. The sad news reaches us as we go to press, and postponing, of necessity, our memorial notice till July, we beg to tender our sincere sympathy, and that of every reader of THE COVENANT PEOPLE, to our friend's surviving relatives.

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GEN. 49, 10.

MICAH 5, 8.



DEUT. 33, 17.

"Shout for the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people the remnant of Israel!"—Jer. 31, 7.

The British-Israel Association,

Formed by the Amalgamation of the Metropolitan Anglo-Israel with the British-Israel Conference Association, October, 1889.

REPORT

FOR THE YEAR ENDING DECEMBER, 1902,

WITH

MEMBERS' AND SUBSCRIPTION LIST,

AND

Rules and List of Officers for 1903.

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REPORT

OF

THE COUNCIL

TO THE MEMBERS OF

The British-Israel Association,

FOR THE YEAR ENDING DECEMBER 31ST, 1902.

THE Council, in again presenting their Annual Report, being the 13th since the amalgamation with the Metropolitan Anglo-Israel Association, offer their humble and grateful thanks to Almighty God for the continued steady progress attending their efforts, together with those of their lecturers and supporters throughout the Empire.

Those who would arrest the movement by their opposition have not been able to show wherein we err. The truth is becoming more widespread, and there are but few educated people who have not heard it taught in some form or other.

The General Secretary and the many lecturers connected with the Association have steadily pursued their work during the past year. Mr. Deutschberger has given altogether 80 lectures, addresses, and sermons in different parts of the kingdom, ranging from London to Dublin. While in Dublin—which city he visited twice during the year—he gave six lectures, one sermon, and addressed two drawing-room meetings. It is satisfactory to know that the Rector of Baggotrath Church, Dublin, the Rev. Canon Leet, D.D.,—who, in consequence of Mr. Deutschberger's powerful advocacy, has become convinced of our truth, and is now a V.P. of the Association—opened his pulpit to Mr. Deutschberger, and the result was a splendid service and a stirring sermon on the Identity.

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Mr. Deutschberger also preached four sermons in St. Edmund's Church, Manchester, with very satisfactory results and to most attentive congregations. No objection whatever was taken to the subject of these sermons. Great interest was aroused on the Identity question, the local papers giving long and interesting reports of the sermons. The Churchwardens and Sidesmen of St. Edmund's Church were most interested, and expressed the wish that Mr. Deutschberger would again occupy their pulpit.

The General Secretary also gave a series of four lectures in the School-room of St. Peter's Church, Cricklewood, and preached four sermons in the Church. These lectures and sermons gave great satisfaction, and were much appreciated by the congregations. Collections were made, and the net results handed to the General Secretary for the benefit of the Association. Amongst other places, Mr. Deutschberger lectured in Bath, Bristol, Manchester, Canonbury, and South London.

Mr. Marchant, as usual, has been specially active, having to his credit for the twelve months, 93 lectures. His open-air addresses on the beach at Brighton, as well as elsewhere, form a conspicuous feature of his work, and always command the attention of many listeners. Mr. Marchant had a very successful time at Halifax, in Yorkshire, where he had good audiences and made a deep impression. Great interest was here manifested in our great truth.

The Rev. Chancellor Hanan, in Scotland as well as in Ireland; Mr. Landseer McKenzie, in Bournemouth; Major Fielding, in Dublin; the Rev. J. Idrisyn Jones, the Rev. W. M. H. Milner (Oxonian), Mr. H. H. Pain, Mr. W. Weller, Mr. Alexander MacPhail, the Rev. M. S. Bergmann, the Rev. W. F. G. Clatworthy, Mr. D. A. Onslow, and Mr. H. Locke have all upheld the truth, and helped—each in their own way—to spread it far and wide.

The General Secretary has started a new branch in the North of London, Mr. W. Weller having kindly consented to act as Honorary Secretary. Active and steady work is being carried on there. Lectures have been delivered before the members of this branch by Mr. Pain, Mr. MacPhail, Rev. J. Sutton, Mr. Weller, Mr. Douglas A. Onslow, and the General Secretary, to attentive audiences, and interest in the subject is steadily growing.

The monthly meetings at Exeter Hall, which commence in October and end in June, have been very well attended. The subjects dealt with have been unusually interesting and instructive. The collections obtained at these meetings have paid for the expenses of the room in which they are held, but do not cover the incidental charges, as Mr. Danver's Report will show, and the Council feel grateful for the

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contributions so freely given. The gentlemen who lectured at these monthly meetings were the Rev. J. Idrisyn Jones, the Rev. W. M. H. Milner, Mr. W. Weller, Mr. D. A. Onslow, Mr. H. H. Pain, Mr. A. MacPhail, the Rev. W. F. G. Clatworthy, and the Rev. M. S. Bergmann.

While referring to the work done by the various lecturers connected with the Association, the Council also feel constrained to refer to the necessity of reminding the members that the funds of the Association are none too large for the work to be done. They desire again to call attention to the fact that the subscription of 10s. even leaves but a small sum to expend upon lectures and the publication of literature, after the cost of sending each member a copy of THE COVENANT PEOPLE each month. THE COVENANT PEOPLE—which is the official organ of the Association—is a well-conducted and valuable work, and certainly reflects much credit on its Editor and on those who contribute to its pages. The Council hope that those who are blessed with this world's goods will do their best to support the funds of the Association, and so enable the work to be carried on with vigour and activity.

The "Special Appeal Fund" has nearly run its course, as the three years for which the Fund was started will shortly expire. The necessity, however, for making a prolongation of its existence will be observed when studying the financial position of the Association, which will be explained by Mr. F. C. Danvers, the Hon. Treasurer. The organisers of this Fund will again appeal to the members in due time, and the Council express a fervent hope that the many kind and generous supporters of the Association will—as they have always done in the past—rise to the necessities of the occasion, and furnish them with the needful funds to carry on the propaganda of British-Israel truth.

The Council have great pleasure in referring to the work carried on by Miss E. M. Rush, and her energetic assistant, Miss Fitzpatrick, in the conduct of The Free Distribution Fund. The labour involved in the heavy work of sorting and making up the parcels of books, magazines, and other literature, which is sent to all quarters of the world, is very great, and the organisation required very complete. Miss Rush and Miss Fitzpatrick deserve the best thanks of all believers in the Identity, and are entitled to receive all the support that can be given to them in carrying on this most excellent work. The number of members at present on the books of the Association is 358. 30 new members have joined during the past year. There are also 26 Associates.

THE BRITISH-ISRAEL SCRIPTURE AND PRAYER UNION.—The Council

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are pleased to announce that this Union continues its valuable work with steady and quiet progress. A statement of its accounts will be printed with this Report.

The past year has been, in many respects, an eventful one for this nation. The cessation of the disastrous war in South Africa, by the submission of the Boers and the establishment of peace—honourable to both sides, and granted on the most generous terms by Great Britain—terminated a time of great anxiety, distress, and commercial loss, through which the nation had patiently passed for close upon three years. The future of South Africa is now assured, and the wonderful mission of the Colonial Secretary put the seal of success on this nation's efforts to deal honourably, generously, and nobly with men who had not always acted in the same spirit of rectitude towards our people. South Africa will require some time to recover from the effects produced in the country by the necessity for compelling the surrender of the Boers. But what the nation, under the Almighty's guidance and blessing, has been able to do in Egypt, in West Africa, in Burmah, and a hundred other places, after bringing the peoples into subjection, our administrators can and will do, under the same Divine help, in South Africa, and that land will blossom and bud and be filled with the fruit of Israel's work.

Our noble King's Coronation, after an almost miraculous recovery from a dangerous illness and severe operation, was the event of the year, and the Nation now rejoices in the knowledge that the King's health is completely restored, and he is able to carry on his arduous duties as the Head of this great and mighty Nation in a manner that none of his predecessors ever excelled, and few have ever equalled.

Ominous clouds are arising in Eastern Europe. The condition of things in Macedonia, Bulgaria, and Servia is becoming very threatening, and the Turks are becoming exasperated. Whether the present ferment will temporarily subside, to break out later on in a more violent and aggravated form, or whether this is the beginning of the End foretold by the prophets, it is at present impossible to say. One thing, however, is certain; the prophecies must and will be fulfilled to their strictest letter. The land *must* be cleansed, and the intruders turned out of it, to allow of the return of the People to Zion "with everlasting joy upon their heads."

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AUTHORISED LECTURERS.

Rev. Frederick Aston, Bushbury Vicarage, Wolverhampton.
Thomas H. Barrow, 15, Birkbeck Road, London, N.
Marcus S. Bergmann, 222, Burdett Row, Bow, E.
W. F. Clatworthy, 147, Ilderton Road, South Bermondsey, S.E.
Rev. S. J. Deutschberger, B.A., F.R.G.S., 266, Dalston Lane, Lower Clapton, N.E.
Major Fielding, J.P., M.R.I.A., Royal Hospital, Dublin.
Rev. J. Idrisyn Jones, 51, York Road, Northampton.
A. Kennard, 13, Tredegar Square, Bow, E.
Landseer Mackenzie, St. Bernard, West Bournemouth.
H. Marchant, 171, Waldegrave Road, Brighton.
Rev. W. M. H. Milner, M.A., F.R.G.S., Crown Island Vicarage, Ottringham, Hull.
D. A. Onslow, J.P., 34, Werter Road, Putney, S.W.
H. H. Pain, Highland Road, Bromley, Kent.
J. D. Reid, 212, St. George's Road, Glasgow.
W. Weller, Hilltop, 28, Allison Road, Hornsey, N.

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REPORT BY THE HONORARY TREASURER.

In submitting a financial statement of the Association for 1902, I have been unable to make it correspond with that for the preceding year, owing to delay in the receipt of certain payments and accounts. A large amount due on account of last year has consequently only been paid during the current year. Owing also to the late date in sending in the "Account Sales," the receipts under this head taken credit for in the present account had mostly been received by the publisher in 1901, but only paid in to the account of the Association on the 30th April of last year. The receipts from nine months' sale of the past year will, in like manner, appear in the accounts for 1903.

So far as the materials are available, the following figures show the assets and liabilities at the end of 1902 :—

Assets.	£	s.	d.
Balance in hand, as per account	56	15	6
Due from the S. A. Fund ...	50	0	0
Subscription of Irish Association	20	2	6
Balance deficit	7	12	4
	£134	10	4

Liabilities.	£	s.	d.
Messrs. Folkard, Printing, to end of December, 1902* ...	108	17	6
Messrs. Banks, to end of June, 1902	8	19	6
Secretary's Salary†	16	13	4
	£134	10	4

* Of this, £90 has since been paid.

† This has since been paid.

There are one or two points in the present account to which I may perhaps draw attention.

Subscriptions. It must be a matter of concern to all true believers that, notwithstanding the efforts made to promulgate British-Israel Identity, the subscribers to the Association do not show any practical increase, either in numbers or in the amount of their subscriptions, so that the Association cannot extend its operations as would otherwise be the case.

"*The Covenant People.*" The financial results of publishing The Covenant People exhibit a net charge on the general funds of the Association of nearly £100 a year. This should not be; and I would suggest that a committee be formed to consider whether any, and if so what, steps might be taken with a view to reducing the loss. This publication certainly ought to be made to at least cover the cost of production, postage, &c., if not to prove a source of revenue.

Pamphlets. In the present financial position of the Association, I would suggest that in future the printing and publishing of pamphlets be not undertaken by the Association, but that assistance be given to authors who desire to have their writings separately published, by

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subscribing, when thought desirable, for a limited number of copies at a certain fixed price, to be determined beforehand, and that the Council should in all cases reserve to themselves the right to dispose of these copies in any way they think fit—by free distribution, by sale, or otherwise.

Annual Meetings. The total expenses incurred for last year's annual meeting amounted to £29. 8*s*., of which £14. 8*s*. 6*d*., or nearly half, was on account of "travelling expenses." The receipts amounted only to £7. 7*s*. 5*d*. It may be a matter for consideration whether it would not be possible to reduce the travelling expenses on future similar occasions.

Evening Meetings. With regard to the monthly evening meetings at Exeter Hall, I observe that the hire of the room amounted to £8. 8*s*., and travelling expenses to lecturers on two occasions came to £4. 18*s*., making a total of £13. 6*s*., without counting the cost of printing cards, postage, &c., whilst the receipts at those meetings aggregated only £10. 13*s*. 7*d*., thus showing a balance on the wrong side of £2. 12*s*. 5*d*.

Lectures. With regard to lectures given in the provinces, or elsewhere than at Exeter Hall, entirely under the auspices of this Association, I think full details of expenses and receipts should be given. This, of course, does not apply when the lectures are arranged by local associations and the expenses paid by them. These do not now, as a rule, appear in the accounts, but should be included in them, with the view of showing more fully the operations of the Association.

The following is a budget estimate for the current year:—

Receipts.	£	*s*.	*d*.
Subscriptions	220	0	0
S. A. Fund	170	0	0
Donations, including collections at Meetings	30	0	0
Sale of Publications	110	0	0
Irish Association	20	0	0
Balance deficit...	24	0	0
	£574	0	0

Expenditure.	£	*s*.	*d*.
Secretary's Salary and Expenses	225	0	0
Editor of Covenant People	39	0	0
Printing and Publishing ...	210	0	0
Hire of Hall, and Expenses of Lecturers	40	0	0
Grant to Mr. Marchant ...	10	0	0
Miscellaneous	50	0	0
	£574	0	0

It will be observed that this estimate shows a deficit of £24, due to the balance in hand of the S. A. Fund being insufficient to meet the purpose for which it was instituted. It is to be hoped that during the current year subscribers to the Association may increase in numbers and in the amounts of their subscriptions, and that those who formerly subscribed to the S. A. Fund may renew their subscriptions to that Fund.

F. C. Danvers, *Hon. Treasurer.*

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RULES.

Title.

1. The title of the Society shall be termed

THE BRITISH-ISRAEL ASSOCIATION

(Formed by the amalgamation of the Metropolitan Anglo-Israel Association, founded in 1878, *with the British-Israel Conference Association, October,* 1889), and it shall consist of a Patron, President, Vice-Presidents, Imperial Councillors, such Officers as may be deemed necessary, and Members.

Affiliated Associations.

2. Affiliated Associations throughout the Empire and the United States of America should all bear the same designation, any distinctive territorial or local designation being added after; and Central Associations in the Capitals of Scotland, Ireland, and the Colonies, and the United States of America, shall have the privilege of being represented on the Imperial Council, by nomination of the same.

Basis.

3. This Association is formed to promulgate the important Truth, that the British Empire (Home and Colonial) and the United States of America, are the two Great Peoples into which it was predicted the House of Joseph, or Israel—not Judah—would be divided in these "latter days" (Gen. xlviii. 15—20).

The Objects.

4. *a.* To make known the literal fulfilment to our race as the House of Israel, during this, the Christian Dispensation, or the "latter days" (Gen. xlix. 1; Heb. i. 2), of the national, as well as the spiritual, promises made to Abraham and his elect seed, according to the flesh, in the line of Isaac and Jacob.

b. To testify that this is a Truth expressly taught in the Scriptures, as shown by the literal interpretation and careful comparison of prophecy with history and current events; and that the Anglo-Saxon race being of the seed of Abraham, Isaac, and Jacob, is in possession of these Promises; thereby enabling the Nations of which they consist to realise their privileges and responsibilities, as being, with their brethren of Judah, the Chosen People of God.

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c. To proclaim the fact that the redemption of the House of Israel was effected by the Lord's First Advent; and that the realisation of their continued existence in these "latter days" (as a Christian people under the New Covenant) is intimately connected with Christ's Second Advent and His Personal Reign on earth over the United Houses of Israel and Judah (Luke i. 32, 33).

Method of Action.

5. To spread the knowledge of this Truth by the distribution of Literature, and by Lectures, Addresses, Sermons, Drawing Room Meetings, Conferences, &c. In furtherance of this object, the co-operation of the Clergy, and Ministers of all Protestant Denominations, is earnestly solicited (see *The Handbook*, p. 225).

Membership.

6. *a.* All persons joining the Association shall be deemed to assent to the Basis and Objects of the Society.

b. Privileges attaching to Membership:

An anual *minimum** subscription of 1/. shall qualify for Membership, but Subscribers of 5/. and upwards, annually, shall alone be entitled to vote for the election of the Imperial Council, or on any alteration of the Rules. All Members who subscribe 10/. and upwards shall be entitled to receive a copy of the *Covenant People*, post free; whilst Subscribers of 21/. and upwards shall be eligible for election to the Imperial Council.

All annual subscriptions shall be payable on joining the Association, and shall become renewable on January 1st of every succeeding year.

c. Affiliated Associations which annually subscribe £1. 1*s.* to the Funds of the Association shall be entitled to one representative to vote in person or by proxy at any Imperial Congress, as well as at any Annual General or Special Meeting of the Association, and shall annually receive the name and address of the other Affiliated Associations, and any other information the Council may deem advisable.

d. Any Member, whose subscription is unpaid, shall not be entitled to vote at any Meeting of the Association.

e. An Official Card of Membership, signed by the General Secretary, shall be issued to all Members.

f. A Member may be removed from the Association by the vote of not less than two-thirds of the Members present at any General or Special Meeting of the Association, due notice having been previously given to the Member that such a proposition is to be made.

* *It is earnestly hoped, however, that the Annual Subscription will considerably exceed this amount, as the effectual carrying out of the objects of the Association materially depends upon the funds available.*

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Imperial Council.

7. The Imperial Council shall consist of twelve Members, and others (see Rule 2), elected at the Annual General Meeting, and shall appoint a Chairman. They shall have power to fill up any vacancy or vacancies that may occur before the next Annual Meeting. Nominated Representatives of Affiliated Central Associations shall be *ex officio* Members of the Imperial Council.

8. The Imperial Council shall meet, if possible, on the first Thursday in each month, or at such other times as may be considered necessary, when five shall form a quorum, to transact all the ordinary business of the Association.

9. The President and Honorary Treasurer of the Association shall be *ex officio* Members of the Imperial Council.

10. No new Member shall be eligible for election to the Imperial Council, unless notice in writing, nominating such new Member, shall have been given to the Secretary on or before the 31st March, preceding the Annual General Meeting.

Annual General and Special Meetings.

11. The Annual General Meeting of the Members of the Association shall be held in London, if possible in May, when the proceedings of the foregoing year shall be reported, the Accounts presented for adoption, and the Patron, President, Vice-Presidents, Imperial Councillors, Honorary Treasurer, and Auditors shall be elected.

12. A special General Meeting may only be summoned by the written request of any five Members of the Imperial Council, or by the written requisition of not less than thirty Members, sent to the Secretary. Notification of any such Meeting to be sent to each Member, and to the representatives of each Affiliated Association, or published in the *Covenant People* and *Banner of Israel*, stating the special business proposed to be transacted at least 15 days before the date of such Meeting.

Imperial Congress.

13. The Imperial Council, for the purpose of securing unanimity of purpose and harmoniousness of action on the part of all Affiliated Associations throughout the Empire and the United States of America, on matters of common concern, shall, if possible, once a year, convene an Imperial Congress, in London or elsewhere, at which all Members of the Association, in person or by proxy, shall discuss questions or suggestions, &c., proposed by any Member, calculated to promote the welfare of the Society, and pass such resolutions they may deem necessary. Written notification of any resolution to be proposed shall be given to the General Secretary three months before the meeting of an Imperial Congress, in order to be inserted on the notices convening the same; such notices to be issued at least six weeks before the date of Meeting. Any resolutions passed at an Imperial Congress

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shall afterwards be brought up for the consideration of the Imperial Council, and then, if approved, shall thereupon be communicated to each Affiliated Association.

Official Staff.

14. The HONORARY TREASURER shall have the custody of all the Funds of the Association, under the direction of the Imperial Council, and from time to time report to the same how far the expenditure corresponds with the sanctioned estimates.

15. The Imperial Council shall have power, when considered necessary, to appoint one or more Honorary Secretaries.

16. HONORARY DISTRICT SECRETARIES may be appointed by, and be under the control of, the Imperial Council, in places where no Affiliated Associations exist. They shall be authorised to enrol Members (subject to Rule 6), collect Subscriptions, distribute Literature, and arrange Lectures and Meetings, &c., on behalf of the Association.

17. The EDITOR of the Official Monthly Journal, and the SECRETARIES, shall be paid Officials without vote; they shall be appointed by, and be under the sole and entire control of, the Imperial Council.

18. Any Official resigning his office, or his appointment being cancelled, shall at once deliver up any Funds, Books, or Records, the property of the Association, which may be in his possession, to whomsoever the Imperial Council may in their discretion appoint to receive the same.

Finance.

19. The Funds shall be banked in the name of the Association, and shall be under the control of the Imperial Council. No cheques shall be drawn unless authorised by the Imperial Council, and signed by the Hon. Treasurer and by one of such Members of the Imperial Council as may be elected by them for that purpose.

20. The Accounts shall be made up to December 31st in each year, and be duly audited.

Badge, Emblems, and Mottoes.

21. The Official Badge of Membership is a design composed of, on the obverse, the Royal Arms, with the Motto in Hebrew, "The Holy One of Israel is our King," and on the reverse, a double triangle, the traditional signet of King David, with the inserted Motto, "Ye are my witnesses," in Hebrew characters.

Literature.

22. The Official Monthly Journal of the Association is *The Covenant People*, and all Members subscribing not less than 10/. per annum shall be entitled to receive the same post free.

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23. No literature shall be published under the auspices of the Association, unless it has previously been approved by the Imperial Council, or a Committee appointed by them for that purpose.

24. A Catalogue of Works approved by the Imperial Council may be published periodically, giving the names of Authors, Publishers, and price.

25. The Anglo-Israel Distribution Fund is recognised as an Official medium of the Association for the distribution of Literature.

26. The Prayer Union is commended to the support of all Members of the Association.

Lecturers.

27. All persons wishing to Lecture on behalf of the Association shall have their names submitted to the Imperial Council for approval, and, if appointed, shall be subject to the arrangements, and be under the control of the Imperial Council.

28. The Association being national and unsectarian, and consequently composed of Members holding different views on doctrinal points, but united in promoting the objects of the Association, as defined by Rules 3 and 4, it is expressly declared that no contentious discussions or arguments relating to doctrinal differences shall be permitted in the Meetings or at Lectures given under its authority.

Bye-Laws.

29. The Imperial Council shall make, or sanction, such bye-laws as shall be deemed necessary, provided they in no way oppose the Basis, Objects, Method of Action, or Rules and Regulations of the Association.

Alteration of Rules.

30. No alteration shall be made in these Rules and Regulations except at an Annual or Special Meeting: at least a month's notice in writing shall be given to the Secretary, with a copy of the proposed resolution, and no alteration or addition to the Rules or Regulations shall be valid unless approved by a majority of two-thirds of those present who are entitled to vote.

By order of the General Meeting, May, 1901.

Signed,

DOUGLAS A. ONSLOW, *Chairman.*

S. J. DEUTSCHBERGER, *General Secretary.*

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LIST OF DONATIONS

FOR THE YEAR 1902.

DONATIONS TO MAGAZINE FUND.

	£	s.	d.
R. Folkard	0	10	6
Mrs. Scott	0	10	0
Miss S. Berney	0	14	6
	£1	15	0

DONATIONS TO LECTURE FUND.

	£	s.	d.
Mrs. Pratt Barlow	0	5	0
Mrs. Goldie	0	10	0
Miss S. Berney	2	5	6
Miss L. Foxwell	1	1	0
Francis Gay	2	0	0
Miss C. Hill (In Memoriam)	1	1	0
	£7	2	6

DONATIONS TO FREE DISTRIBUTION FUND.

	£	s.	d.
Miss Williams	0	10	0
Miss Pownall	0	10	0
Miss L. F. Hill	0	5	0
	£1	5	0

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LIST OF SUBSCRIPTIONS

FOR THE YEAR 1902.

	£	s.	d.
Miss Abbott, Dublin	0	7	0
Walton Adams, Reading ...	0	10	0
R. Adcock, Norwich... ...	0	10	6
Miss Ainslie, Richmond ...	0	10	0
Dr. H. Aldersmith, London...	0	10	6
J. S. Anderson, Streatham ...	0	10	6
Mrs. Babington, Southampton	0	10	0
J. Bailey	0	10	0
Miss Ball, Eastbourne ...	0	10	0
R. Banks	1	1	0
W. Barnes, Dublin	0	7	0
Mrs. Barlow, Bath	0	10	0
Miss Barr, Blairmore, Argyllshire...	0	10	6
Mrs. Walter Barrett	0	7	6
Mrs. T. Barton, Newbury ...	1	0	0
C. P. Bastard, Streatham ...	0	10	0
Mrs. Bateson	0	10	0
Mrs. Banke, Kensington ...	0	10	0
Miss J. Bell, Dumfries ...	0	10	0
W. E. Bennett, S. Shields ...	1	0	0
General M. de la Poer Beresford, London	9	10	0
Rev. M. S. Bergmann ...	1	1	0
Misses Berney, Morton Hall, Norfolk	2	2	0
Miss J. A. Berry	0	3	6
W. Bewley	0	7	0
Mrs. D. Bingham, London ...	0	15	0
Mrs. Blake, Wickham Market	0	10	0
W. J. Bland, Streatham ...	0	10	0
A. A. Blood	0	10	0
W. L. Blore, Sandown ...	0	10	0
B. Haworth Booth	0	10	0
J. Bottomley, Huddersfield ...	0	10	0
Mrs. Bottomley, Huddersfield	0	10	0
Bournemouth Railway Institute	0	7	0
Charles Bowthorpe, Upper Norwood	0	10	0
F. Braby, Teddington ...	2	2	0
Col. Hon. F. Bridgman ...	1	0	0
Rev. J. P. Britton, Great Missenden	0	10	0
John Brooke, Bradford ...	0	10	0
Mrs. Brooke, Meltham ...	0	10	0
J. B. Brooke, Stockwell Green	1	1	0
Dr. Dyce Browne, London ...	1	1	0
R. M. Browne, Dublin ...	0	7	0
Mrs. Bruce, Kilkee	0	7	0
J. H. W. Buckley	1	1	0
Rev. A. E. Bull	1	1	0
Langham Burdett, W. Australia	0	7	0
A. J. Burnell, N. S. Wales ...	0	10	6
Mrs. H. Byron, Bath... ...	0	10	0
Rev. Rawlins Capel, Bournemouth	1	1	0
Rev. P. Carlyon, Falmouth...	1	1	0
Mrs. F. R. Clarke, Sydenham	0	10	0
R. Cochrane, Dublin ...	0	7	0
Mrs. Codrington	0	10	0
F. Collins, London	1	1	0
C. R. Colquhoun	0	7	0
Miss A. Cook, Killarney ...	0	7	0
Mrs. Coop, Southport ...	0	10	6
H. Coop, New Zealand ...	0	10	6
Mrs. R. Coop...	0	10	6
Cyrus Copus, Clapham ...	1	1	0
W. J. Corner, Lurgan ...	0	7	0
Mrs. R. Cotes, Bournemouth	0	7	0
A. Cottam	0	10	0
Mrs. Cowan, California ...	0	10	0
Miss Cox	0	10	6
Miss K. Cox, London ...	0	10	0
B. Crawforth	0	10	0
Mrs. Crosthwaite, Dublin ...	0	7	0
J. P. Dadson, Harrow ...	1	0	0
Mrs. Daniel, London ...	1	0	0
F. C. Danvers, London ...	1	1	0
E. R. Day	0	7	0
Lieut.-Col. G. W. Deane ...	0	10	0
R. C. Dobbs	0	7	0
Miss Duncan, Clapton ...	1	0	0
Mrs. J. Dunne	0	7	0
Sir E. Durand	1	0	0
The Lady Jane Ellice, London	5	0	0
Mrs. Elvey	0	10	0
J. Evans, Wexford	0	7	0
Miss M. E. Everett	0	10	0
J. Evers	0	10	0
Captain Fenwick, Wimbledon	3	3	0

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	£	s.	d.
W. L. Ferguson	1	10	0
Captain J. Fielding, Dublin ...	1	1	0
Mrs. Findlay, Helensburgh ...	1	10	0
Mrs. Finnemor, Dublin ...	0	7	0
Dr. H. Fitzgibbon, Dublin ...	0	7	0
Mrs. Fitzmaurice Pratt, Dublin	2	0	0
Miss Fitzpatrick, Watford ...	0	10	6
R. Folkard, Bickley	1	1	0
Miss E. Foot, Brighton ...	0	10	0
Miss L. S. Foot	0	10	0
Miss L. Foxwell	0	10	0
Mrs. Frampton, London ...	0	15	0
C. A. Fricklin	0	10	0
Geo. Gates, Brighton ...	1	1	0
Francis Gay	2	0	0
Mrs. Gee	1	1	0
Miss M. A. Gilbert, Ormskirk	0	10	0
Thomas Gilbert	2	2	0
F. G. Gill, Edmonton ...	1	1	0
F. W. Godsal	0	10	0
Mrs. Goldie, Bath	0	10	0
Mrs. Gordon, Melrose ...	0	7	0
Miss Grant, Cheltenham ...	1	1	0
Mrs. Green, Edinburgh ...	0	10	0
Mrs. Grellier, Epsom ...	1	2	6
T. H. Griffiths, Burmah ...	0	9	0
Mrs. Griffiths, Burmah ...	0	9	0
Miss Griffiths	0	9	0
Mrs. Groome	0	7	0
Miss Groube, Topsham ...	0	10	0
Mrs. Hailes, Kensington ...	0	10	0
Commander C. Hall, R.N., Jamaica	1	0	0
Mrs. C. Hall	0	10	0
Miss S. J. Hallett	0	9	0
Rev. Chancellor Hanan, D.D., Tipperary	1	0	0
Mrs. Hankin	0	10	0
G. Hart	0	7	0
Isaac Hartley, New Millerdam	0	10	0
Mrs. Hayes	0	7	0
Miss Hayward, Bournemouth	0	10	0
John Heard, Ontario	0	10	0
H. E. Hearne, Dublin ...	0	7	0
A. V. Heathcote, Worthing...	0	10	0
Miss C. Hill, Bidford ...	0	10	6
Miss Hill, Liverpool	0	10	0
R. C. Hitchcock, Barnard Castle	1	1	0
R. G. Hollwey, Dublin ...	0	7	0
Miss Howell, Kingstown ...	0	7	0
R. Huggup, Northumberland	0	10	0
Surgeon-General R. Hungerford, London	1	1	0
Mrs. Hungerford, London ...	0	10	6
Mrs. Hussey, London ...	0	7	0
Mrs. Hutton	0	10	0
E. Huxley	0	10	0
C. L. Ings	0	10	0
Capt. W. H. Irvine, Dublin	0	7	0
R. C. Jackson, London ...	1	0	0
Mrs. Jackson, ditto ...	1	0	0
Mrs. Jenkins, Shrewsbury ...	0	10	0

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Miss F. Jones, Hereford ...	0	10	0
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A. MacPhail	0	10	0
Dr. McVittie	0	7	0
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Rev. A. C. S. Smyth ...	0	10	0
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Dr. C. Steele, Clifton ...	1	1	0
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H. J. Stone	0	3	6
Mrs. Stubbings (the late), Cheltenham	0	10	0
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A. Summers, Dublin... ...	0	7	0
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Dr. H. T. Sylvester, London	0	10	0
Mrs. Taylor, Cheltenham ...	0	10	0
J. G. Taylor, Newcastle-on-Tyne	3	3	0
J. C. Taylor, Dublin... ...	0	7	0
Miss Taylor	0	10	0
Mrs. J. O. Taylor	0	7	0
John Tench, Norwich ...	0	10	0
R. W. Thompson, Croydon ...	1	1	0
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Mrs. Tomsett, London ...	0	10	0
Mrs. Travers	5	0	0
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J. G. Vince	0	10	0
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Mrs Hope Wallace	0	10	0
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Miss A. K. Wardrop, Musselburgh	0	10	0
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W. Weller, London	0	10	6
Mrs. Westrope	0	10	0
Leedham White, London ...	2	2	0
R. A. White, Belfast	0	7	0
R. A. Whytlaw, J.P., Glasgow	1	1	0
Miss Williams, Eastbourne ...	0	10	0
W. Williams, London ...	0	10	0
H. Wilson, New Zealand ...	0	10	6
J. G. Wilson, Alfreton ...	0	10	0
J. B. Winckworth	0	10	0
Miss H. Wood, Bishop Auckland	0	10	0
Rev. J. Stanley Woodhouse ...	1	1	0
Mrs. Woolcott, London ...	0	10	0
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Mrs. Owen Wynne, Dublin ...	0	7	0
W. Young, Strabane	0	7	0

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	£	s.	d.		£	s.	d.
Mrs. Balfour Inglis	0	5	0	Mrs. Brown	0	2	6
Mrs. Homfray	0	5	0	Mrs. Barton	0	1	0
J. P. Newton	0	5	0	Miss G. Smith	0	1	0
Mrs. Hewens	0	2	6	Mrs. H. Rogers	0	1	0
Miss Sharman...	0	2	6	Mrs. Crampton	0	1	0
Miss Penruddocke	0	2	6	C. Beadle	0	1	0
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Miss Mansell	0	2	6	Mrs. Henderson	0	1	0
Miss J. Eglon	0	2	6	Mrs. Francis	0	1	0
Mrs. Gillitt	0	2	6	Miss Morgan	0	1	0
Mrs. Norman	0	2	6	Mr. Pearce	0	1	0

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	£	s.	d.
British-Israel Association of Ireland	1	1	0
Hull and Holderness and Sunk Island Association ...	1	1	0
Port Elizabeth	1	1	0
North of London British-Israel Association	1	0	0

*** Should any inaccuracy be noted in the Lists of Subscriptions and Donations, the Secretary will be glad of the information. Members are earnestly requested to communicate every change of address to the Secretary, as by so doing much inconvenience and difficulty will be obviated.

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Dr. *BALANCE SHEET FOR THE YEAR*

RECEIPTS.

	£ s. d.	£ s. d.
Balance from 1901, as per last Account		78 14 0
SUBSCRIPTIONS—		
Members' Subscriptions		219 8 0
DONATIONS—		
Lecture Fund	3 9 6	
Collections, Exeter Hall, Annual Meeting	7 7 5	
,, ,, ,, Other Meetings	10 13 7	
Towards Travelling Expenses	2 15 0	
,, Magazine Fund	1 15 0	
Miscellaneous	8 4 0	
		34 4 6
SALE OF PUBLICATIONS—		
Covenant People (per Messrs. Banks)...	50 7 10	
,, ,, (A.-I. D. Fund)	22 8 4	
		72 16 2
British Israel Truth (per Messrs. Banks)	15 15 0	
,, ,, ,, (Otherwise)	7 10 0	
		23 5 0
Pamphlets (per Messrs. Banks)	6 9 11	
,, (Otherwise)	3 15 4	
		10 5 3
Maps		4 7 9
MISCELLANEOUS—		
Sale of Badges	2 12 6	
Loan of Map	0 8 0	
		3 0 6
SPECIAL APPEAL FUND—		
Secretary's Salary		150 0 0
		£596 1 2

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Association.

ENDING DECEMBER 31st, 1902. Cr.

EXPENDITURE.

	£ s. d.	£ s. d.
SALARIES—		
The General Secretary—Salary	183 6 8	
,, ,, Petty Expenses	24 11 4	
		207 18 0
The Financial Secretary—Salary	8 15 0	
,, ,, Petty Expenses	2 8 11	
		11 3 11
Editor of *The Covenant People*—Salary	35 0 0	
,, ,, ,, Petty Expenses ...	3 15 9	
		38 15 9
PRINTING, &c.—		
Printing and Publishing		207 1 10
Postage and Addressing *The Covenant People* ...		4 17 8
Illuminated Addresses to the King and to the late Hon. Treasurer and Financial Secretary ...		5 7 6
HIRE OF HALL AND LECTURES—		
Council Meetings	5 5 0	
Evening Meetings	8 8 0	
Annual Meeting	7 17 6	
,, ,, Advertising and Reporting... ...	4 17 0	
,, ,, Refreshments	1 15 0	
Travelling Expenses of Lecturers	21 16 2	
Grant to Mr. Marchant	10 0 0	
		59 18 8
MISCELLANEOUS—		
Hon. Treasurer—Petty Cash	3 0 0	
Stationery, Bank Commission, &c.	1 2 4	
		4 2 4
		539 5 8
Balance forward to 1900		56 15 6
		£596 1 2

F. C. DANVERS, *Hon. Treasurer.*

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SPECIAL APPEAL FUND.

THE following is a Statement of Account for 1902, and also a Financial Summary of Income and Expenditure since the creation of the Fund in 1899, to its close on 31st December, 1902.

In thanking the Subscribers most heartily for their generous response to this Appeal, the Council desire to draw attention to the fact that as the Balance in hand is only just about sufficient to provide for the salary of the General Secretary to the close of the current year, they hope that Subscribers to this Special Appeal will continue a substantial proportion of their subscriptions to the General Fund of the Association, as the ordinary income is barely sufficient to meet the remaining expenses thereof.

H. HERBERT PAIN,
H. ALDERSMITH, M.B., } *Joint Hon. Secretaries.*

SPECIAL APPEAL FUND.

Dr. *Statement of Receipts and Expenditure from 1st Jan. to 31st Dec.*, 1902. **Cr.**

	£	s.	d.
Cash Balance from 1901 ...	109	14	9
Donations	1	1	0
Subscriptions—			
Second Instalment ...	3	10	0
Third Instalment ...	77	7	6
Deposit (contra)	100	0	0
	£291	13	3

	£	s.	d.
Salary, Rev. S. J. Deutschberger, to end of October...	150	0	0
Printing	0	8	2
Stamps and Postcards ...	1	13	10
Deposit (contra)	100	0	0
Balance at Bank	39	11	3
	£291	13	3

Examined and found correct, H. W. LAURIE, *Auditor.*—5th March, 1903.

SUMMARY OF SPECIAL APPEAL FUND.

Dr. *Statement of Accounts from September*, 1899, *to December 31st*, 1902. **Cr.**

	£	s.	d.	£	s.	d.
Donations, 1900 ...	253	0	6			
,, 1901 ...	40	10	0			
,, 1902 ...	1	1	0			
				294	11	6
Subscriptions, 1900 ...				366	19	8
,, 1901 ...				183	4	5
,, 1902 ...				80	17	6
				£925	13	1

	£	s.	d.	£	s.	d.
Salary, Rev. R. M. Kenny	100	0	0			
Compensation ditto	200	0	0			
Legal Charges ditto	6	7	6			
				306	7	6
Salary, Rev. S. J. Deutschberger, to end of October, 1902...				400	0	0
Agreement, ditto				2	3	0
Printing				6	11	5
Stamps, Post Cards, and Bank Charges				9	17	11
Lecture Expenses				11	2	0
On Deposit (plus Interest to date, £13. 13s. 3d.) ...				150	0	0
Balance at Bank				39	11	3
				£925	13	1

Examined and found correct, H. W. LAURIE, *Auditor.*—5th March, 1903.

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BRITISH-ISRAEL SCRIPTURE AND PRAYER UNION, 1902.

Receipts.

	£	s.	d.
Balance from late Secretary, Mrs. Woolcott	1	4	6
By Cards	2	0	1
Donations to Expenses	0	4	0
	£3	8	7

Expenditure.

	£	s.	d.
To Secretary for Printing	1	4	6
Postage	0	4	0
Stationery	0	0	4
Balance in hand	1	19	9
	£3	8	7

Mrs. Innes,
28, Norreys Avenue, Oxford.

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The British-Israel Association.

1903.

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