

A LOST PEOPLE
AND A
VANISHED SCEPTER



THE TRUE
ISRAELITISH
FLAG.

GEORGE O. BARNES



Geo. O. Barnes.
Evangelist,

A Lost People

and

A Vanished Sceptre

By
GEO. O. BARNES
Evangelist

*"Aid the dawning, tongue and pen;
Aid it, hearts of honest men;
Aid it, for the hour is ripe,
And our earnest must not slacken into play:
Men of thought and men of action, clear the way!"*

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MARY B. CRAIG

PREFACE.

I print these Lectures, on the "Lost Tribes of Israel," delivered long years ago, for a double purpose.

FIRST, to add my feeble protest against what is known, in these days, as the "Higher Criticism"; which, propped by great names, is undermining the faith of many in the authenticity and inspiration of the Old Testament Scriptures. If unchecked, it promises to leave us without any "Holy Bible," at all.

SECONDLY, I would like to help on, in a small way, the growing good feeling between the two great branches of the Anglo-Saxon family; that now, by constant travel, association, and especially by inter-marriages, gives promise of ultimate close affiliation, and co-operation, in advancing the welfare of "all the families of the Earth."

I think, I prove, in this little booklet, that this is the "manifest destiny," because the Scripturally fore-told mission, of the English speaking race.

THE AUTHOR.

Washington City, D. C.
October, 1906.

INTRODUCTION.

The diligent search for the "Lost Tribes of Israel" has never entirely lost its thrilling interest among devout students of Holy Scripture. Once and again, travelers in distant climes and regions, have shouted "Eureka!" as they came across peoples, differing from their surroundings, and with characteristics of feature and sometimes of legend, that seemed to identify them with the vanished seed of Abraham, Isaac and Jacob. And in the books written in proof, there were undeniable evidences of connection with the chosen race.

But while exciting a certain languid interest in their readers, these books were soon forgotten, for the simple reason that the results of the discoveries were too insignificant and disappointing, to satisfy, either the distinct longings of Bible students, or the acute curiosity of less devotional investigators.

And so, the question was relegated to the undiscoverable secrets of the buried ages; because, a laboring mountain, bringing forth a mouse, naturally produces a recoil that paralyzes research on any question.

A certain species of "discovery" is worse than continued "mystery," but the solution of the difficult problem of the Centuries, in the Providence of God, now walks side by side, with the astounding "discoveries" that have made the 19th Century the "wonder of the world."

FIRST LECTURE

THE LOST TRIBES OF ISRAEL

Which are they? The answer lies in our knowledge of the unlost tribes. These are two: viz., Judah and Levi. You may search the world around, where Israelites are scattered today, and wherever you find a Jew you will find a member of one of these two tribes. Of the other ten, all traces have been utterly lost, up to the middle of the 19th Century, when, by a singular train of independent (and so far as the discoverer of the "lost tribes" was concerned—blind) investigations, the clue to the vanished "seed of Abraham" was made plain; and the identity of the Anglo-Saxon race with the ten tribes of Israel was established by overwhelming evidence. That proof, it is the object of this lecture to present; hoping that it will be considered in the candid and earnest spirit that its great importance demands.

Of course, the first appeal, in the discussion, will be to Holy Scripture; as the bulk of information springs from that pure source; but all genuine confirmation of its truthfulness, in "profane History," will be gladly used as secondary matter. Collateral but invaluable proof has been discovered, in records that, while not bearing the stamp of inspiration, contain such self-evidencing testimony of verity, that they produce profound conviction.

And, allow me to impress it upon your minds, at the

outset, that it is not the mere establishment of a fascinating theory, that is involved in this investigation; but no less a matter than the grave and vital defense of the character of God. The question indissolubly joined to this discussion is: does God speak the truth: and does He fulfill His promises after making them? No true lover of God can be indifferent to the answer of such a question: especially when much external evidence to the contrary is adduced by the skeptic. This swings the subject clear of mere human theories and opinions, however elaborate. A demonstration, not a guess, is demanded. That, I propose to give; for, to me, the subject has long gone past the "theory" stage. I am sure (not, indeed, of every minor detail of proof: but) of the central core of the controversy.

In getting a clear apprehension of the matter in hand, it will be needful to mark the distinction between a "Jew" and an "Israelite"; and to know that while all Jews are Israelites, all Israelites are not Jews. The "Jew" as we know him, while taking his title from a single tribe (Judah), is really, as before remarked, the representative of two: viz., Judah and Levi; which are, as all know, the Royal and Priestly tribes of "All Israel." This is the Scriptural term for the entirety of the sons of Jacob: whose name was divinely altered from "Jacob" to "Israel," at the memorable wrestling match at the ford Jabbok (Gen. XXXII:28). Afterwards, when the rupture, of which I will now speak, became permanent, the two tribes, that made Jerusalem their Capital city, were known as "Judah;" while the ten, in secession, who selected Samaria as their capital, were entitled "Israel." Kindly bear this in mind, to prevent confusion of thought in studying the histories of the kindred tribes.

The causes of this unhappy rupture ran far back

into the wonderful story of Jacob and his twelve sons, afterward the heads of the twelve tribes of Israel. As far back as the time of Saul, we have crystallized dismemberment without permanent rupture. But, certainly, back of this first record of it, (I Samuel, XI:8) the schism existed, as the natural result of setting apart Judah, as the royal tribe, and through whom "Shiloh"—the Messiah—was to come. It is also easy to see why an exclusive, hereditary priesthood, vested in Levi, should link that tribe in closest partnership with Judah. Union of "Church and State," is the Lord's appointment for Israel, whatever we may say or think about it. And if only God were recognized as the head of both, the result would, beyond doubt, be beneficent. But He, as the Supreme authority, is practically ignored; tho' nominally recognized in the "Dei Gratia" of the British Sovereign, and the "In God we trust," of the American silver dollar. This "form of godliness without the power," is a pathetic reminder of the "high estate" from which we have fallen, though not without a hidden power, that, in a day to come, will be acknowledged and honored.

This claimed supremacy of the two favored tribes, although it bore the sanction of Divine authority, was deeply resented from the first: especially as Joseph and Benjamin, sons of the beloved Rachel, were relegated to an inferior position. And this rankling opposition burst all bounds, and became open secession, when Rehoboam, Solomon's son, attempted, haughtily, to "lord it over God's heritage," instead of listening, as he ought to have done, to the story of his subjects' grievances.

Many hundreds of years afterwards, another King, in Judah's royal line, repeated the identical blunder: and again changed loyal subjects into rebellious insur-

gents, and lost, thereby, his fairest colony: "History repeats itself," and King George the Third, the lineal descendant of Rehoboam, let America slip away—the price of his kingly folly. This will be proven in the sequel, though referred to here, appropriately. The dangerous results of tampering with the rights of a spirited people, is no new thing in history.

We have now to look upon a divided people—two tribes and ten—whose breach has never been healed; and will not be, "until Shiloh comes" to reunite them.

In parenthesis, it may not be amiss to notice an inferior breach; in a temporary junction of the tribe of Benjamin, with Judah and Levi; and at the root of which, in smaller degree, was a similar jealousy, such as that which caused the larger rupture: if I read the history aright.

Benjamin, naturally, would have joined the revolt against haughty "Church and State," with the seceding tribes, but for a grievance of his own, in the "superior airs" of Ephraim and Manasseh, the hybrid sons of his brother Joseph. Their mother was an Egyptian, while Benjamin's was the beloved Rachel. It doubtless required all the great authority of Jacob, coupled with the supreme position of Joseph himself, to introduce those half-Egyptians into the family of the Patriarch, and invest them with equal rights and privileges. But we can readily imagine, on the other hand, that these boys, brought up in the court of Pharaoh, and in virtue of their Joseph-parentage (who was second only to Pharaoh, in Egypt), should put on "superior airs," that would be specially intolerable to their proud Uncle Benjamin. And this burning prejudice so wrought upon the haughty tribesmen, in after years, that when the revolt under Jeroboam occurred, they remained loyal, and cast in their lot

with Judah and Levi. At any rate, they escaped the Assyrian Captivity of the seceded tribes, but shared the Babylonian Captivity of Judah. They returned from that captivity, but wandered off Westward, and rejoined Israel 500 years after the other tribes were settled in the "Western Isles;" appearing there as the Normans, and becoming the conquering race. Some of this is authentic Scripture History, and some fair inference.

The story of the two tribes, now known as "Jews," is plainly read of all. For the present we leave them captives in Babylonia, for after mention, and follow the fortunes of the "Lost Tribes."

Jeroboam, their first King, was a gifted ruler, but a bad man. And the score of Kings of "Israel" who succeeded him, were all bad, though some were worse than others. Jeroboam was much too shrewd a ruler to allow his subjects to stray off to Jerusalem to worship Jehovah, in the appointed way, as ordained through Moses; knowing well the power of old associations; so he set up altars of his own, and ordained priests of his own sort and choosing. These altars were of unhewn stone, as God had commanded: but Jeroboam's altars were of imposing size and height, quite eclipsing the humble altar in Jerusalem.

The religion taught was an appropriate one; incorporating the religions of the Canaanites with that of Jehovah: with "groves" thickly planted, to conceal the wicked orgies of the worshippers. These high altars and groves became so popular that they spread, like an evil disease, into the territory of Judah, and every revival inaugurated by the few good Kings of Judah, who "walked in the steps of David," was initiated by the destruction of the "high places" (Scripture does not own them as "altars" at all) and the leveling of the

“groves.” We shall meet those “high places” in a far off latitude, and these pernicious “groves” hereafter.

The numbers of “Kings” of “Israel” and “Judah” were nearly the same, and the proverbial rule of “like Kings, like people,” worked itself out in the fate of the two national bodies. Both went into “Captivity” in due time; but 150 years apart. And the logical reason lay in the fact that while all of “Israel’s” Kings were bad, a few of “Judah’s” monarchs were good, while other few were partly good and partly bad: and this fact delayed their captivity, while the “cup” of Israel became “full” many years earlier.

The history of “Israel’s” captivity is unique. When the revolted tribes became weak through consummated sinfulness, the powerful and predatory Assyrians, of the Northwest invaded their territory and, at first, laid them under tribute. Then, by a stroke of astute policy, they began the deportation of the tribes, by instalments, to their own country; filling up the empty places of the deported, by corresponding instalments of the least desirable of their own population. They first “skimmed the cream” of “Israel,” in removing the choicest of the scholars and artisans, and as the power of resistance to this audacious scheme weakened, gradually, in the course of years, and by successive Syrian Monarchs, the entirety of the ten tribes was transferred to the banks of the “Caspian;” and their places in Palestine were occupied by a Mongrel Syrian “riff-raff”—known in our Saviour’s time as “Samaritans;” with whom the Jews, returned from Babylon, would neither fraternize, nor “have any dealings.” These interlopers, however, had ingrafted, upon their own idolatry, the religion of Jehovah, and claimed Jacob as their Father; as witness the words of the “Women of Samaria,” in John IV:12. And, in-

deed, the most valued of the original copies of the Old Testament Scriptures, is the "Samaritan Pentateuch" of today. But the Jew bitterly repudiated the assumption of these intruders into the "Holy places," of the Patriarchs and Prophets; and met all overtures of affiliation with contempt.

When Holy Scripture lands the ten tribes of Israel on the banks of the Caspian Sea, the records of their history cease, and they become, to future ages, the "Lost Tribes." This was about 580 years before our "Christian Era" began. Do not forget the date.

About the first quarter of the 19th Century lived a "gentleman and scholar"—Sharon Turner by name—who zealously undertook the Herculean, Historical task of tracing his British ancestry; and we have the result in a book (long out of print, but still found in large public libraries), entitled "A History of the Anglo Saxons." This amazingly patient investigator took up, seriatim, the various peoples who had settled in the British Isles—the Saxons, the Danes, the Normans, the Jutes, the Angles, etc.—and traced them all to one source. He found that, varied as were their names, they were one people, and he traced them to the banks of the Caspian, about the close of the Sixth Century, before Christ. "Here," he declares, "all traces of our ancestors are lost."

I need not link Scripture and "Profane" History at this startling point, for my intelligent hearers. It is self-evident that the ten tribes on the banks of the Caspian, as left there by Scripture, are the "Anglo Saxons" of Sharon Turner's book. We may safely shout "Eureka!" to the vexed question of the ages, viz., "Where are the Lost Tribes of Israel?"

The value of Sharon Turner's testimony lies, chiefly, in this: That he died without knowing what he had

done. He never dreamed of the amazing identity he had unwittingly discovered. He told to others where he had found his ancestors, while to himself "all traces of them were lost" on the banks of the Caspian. To us, who read the secret as from an open book, it is almost incredible that such an investigator did not see it, at once. But he never did.

When we think of the Jew, of only two tribes, staggering under the curse, his ancestors invoked upon themselves and children; but growing, in spite of world wide persecution and wrong, into a people, 10,000,000 strong, it is impossible to imagine the ten tribes, crowned by Jehovah's blessing, being found as the very insignificant dabs of population that various "discoveries" have placed them, in out of the way corners of the Earth.

No! God's promises are not thus fulfilled, in "Abraham's seed." But we find them, not hidden in some obscure pocket of the planet's surface, but in the chiefest nation of earth—the acknowledged "head and not the tail" of all that the proudest of the world's populations can boast.

We now come to the fountain-head of History, and the "reason why" this outcome must needs be, viz., because God is true to His word. Four thousand years ago, one man earned the proud title of "The Friend of God" and the "Father of the Faithful," because he believed God, under very trying tests: and "it was counted to him for righteousness." And not only so, but God gave to his "Friend" certain promises, some of which have been wonderfully fulfilled, while others remain, yet to be verified.

These promises were unconditional, as St. Paul fully argues out in the 3d Chapter of Galatians. And they were very specific. They were reiterated, with added

fullness of meaning, to Isaac, and Jacob: and in a very special manner to "David the King"—the "man after God's own heart."

The first promise is in Gen. XII:2-3, where the Lord called "Abram" out of his native land, to go into a strange country. "I will make of thee a great nation, and in thee shall all the families of the earth be blessed."

The second, is in Gen. XIII:15, 16, when Abram generously and self-forgetfully, gave his greedy nephew, Lot, the choice of the grazing grounds, willing to take what was left, in order to avoid strife. "All the land—North, South, East and West—to thee and thy seed, I will give it, forever." "And I will make thy seed as the dust of the earth."

At this time, Sarai (not yet Sarah), his wife, was barren, and had never borne him a child; but he believed God, though years passed, until both were "well stricken in years," before Isaac was born. In Rom. IV:17-22, St. Paul makes beautiful mention of this triumph of faith.

In Gen. XV:5, the Lord repeats the promise of multitudinous descendants, comparing them to the "Stars of Heaven for number."

Then, in XVII:2-8, besides reiterating the promise of "the land of Canaan, for an everlasting possession," the Lord calls him the "Father of Many Nations," and that "Kings should come out of him."

In XXII:17, of the same book, the Lord—still comparing Abraham's seed to the "Stars of Heaven" and, the "sand on the seashore"—utters this remarkable promise: viz., "Thy seed shall possess the gates of his enemies." Mark that expression, please.

To Jacob, fleeing from his brother Esau, and arriving at the city of Luz, after the gates were closed for the night, the "God of all comfort" gave him, from his

stony pillow, a vision of angels, ascending and descending from earth to Heaven, and Heaven to earth; and from the top of this wondrous "ladder" came the voice of the Lord, repeating, in set terms, the identical promises made, before, to Abraham; and adding words of personal good cheer to the forlorn fugitive. That stone—at night a "pillow," and in the morning a "pillar of witness"—we will hear of, again, in this romantic story.

In Gen. XLVIII: 4, 16, 19, in connection with the blessing of Joseph's two sons—Ephraim and Manasseh, we have the old familiar lesson of the younger being preferred to the elder, and the repetition of Abraham's promises, with this variation, that Ephraim should become "A multitude of nations"—a phrase that I call your special attention to.

Gen. XLIX is a famous chapter, giving the destinies of the twelve sons of Jacob in the future, of which I only mention for future reference the blessing of Judah, in whom the royal line was to continue unbroken, "until Shiloh comes;" and of Dan, who in some way, not then unfolded, was to "judge" (or rule) "his people." Of these I "cannot now speak particularly," except to remind you that "Our Lord sprang out of Judah," and thus Spiritual blessing came, pre-eminently, in that line, as all know. Of supreme importance as that is, I must not call your particular attention to it, for I wish you to notice, especially, Jacob's blessing to Joseph; through whom comes, to the ten tribes, such a superabundance of temporal blessing, that even a careless reader must be impressed by it.

"Joseph is a fruitful bough; even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him; have shot at him, and hated him; but his bow abode in strength, and the arms of

his hand were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel); even by the God of thy Father, who shall help thee, and by the Almighty who shall bless thee, with blessings of heaven above; blessings of the deep that lieth under; blessings of the breasts and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. XLIX: 22-26.)

This was the birthright blessing—*forfeited by Reuben, Jacob's firstborn, because of sin—transferred to Joseph, his favorite and petted son, by Rachel, the beloved.* As it is written (I. Chron., V:1, 2): "The genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

And this blessing descended to Ephraim and Manasseh, the half-breed sons of Joseph; Ephraim, the younger, in the lead, but both, the predicted heads of nations. Read Gen. XLVIII:19, where Jacob, in blessing both, laid his right hand on Ephraim and the left upon Manasseh—"guiding his hands wittingly"—and setting Ephraim before Manasseh, with these words: "He (Manasseh) shall also become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

When it is seen, as I shall prove, that this is the germinal promise, from which has sprung England and America, as they exist at this moment, it becomes of thrilling personal interest to us all.

It remains then to demonstrate that the promises

to Abraham, Isaac, Jacob and Joseph exactly fit the Anglo-Saxon race, and no other people of whom authentic History takes notice.

1. Beginning with the first promise to Abraham (Gen. XII:3), that in him "all the families of the earth should be blessed," one's thoughts at once settle upon the "World's Redeemer"—Jesus Christ, the Blessed—a lineal descendant of the "Friend of God": though that proves nothing, directly, in substantiation of the Anglo-Saxon claim.

But taking the distribution of the Holy Scriptures as the only source of information to the "families of the earth," touching their Saviour's person and work in their behalf, we point to the fact, that the "British and Foreign Bible Society," and the "American Bible Society" have almost monopolized the stupendous work of translating the Bible into every known tongue, that the world inherited from the "Tower of Babel;" and distributing the same, by immediate agencies, to "all the families of the earth." All other benevolent attempts to aid in this work are dwarfed in the presence of these twin parent societies. We are dealing here with facts that cannot be successfully controverted.

2. Take that promise of unique phraseology, in Gen. 35:11: "A nation and a company of nations shall thy seed be;" and find me a fulfillment of it, in any Empire that has existed on the planet, save the British Empire, as we see it today. Leaving out Britain's eldest daughter, lost through the stupid folly of an obstinate King, we see, to the north of Manasseh (the United States) a "nation" challenging comparison with any; free, progressive, and prosperous; but proud of her connection with the "Mother Country": held by no other tie than that of kindred love; able, if she

wished, to sever the connection tomorrow, but holding it as the highest privilege; tell me, is there a parallel in History to it?

Traveling across the Pacific, we land upon the shore of another "nation": also "free, progressive and prosperous": held in the same bond of love: no coercion, no occupying army, but as proud to belong to the imperial race, and as willing to acknowledge suzerainty as her sister across the Atlantic Ocean. New Zealand is as loyal to England as Canada. And Australia, with her "United States" of the Orient, is just the same. Fiji, with her adjacent islands, is the germ of another eastern "nation." South Africa would be the same loyal "nation," but for a discordant element of foreigners, that compels coercion, at times. Central Africa is harmonious and growing into a "nation" rapidly. India has one-fifth of the human race within her territory and has not yet reached the point where her many different peoples can be entrusted safely with self-government: but the experiment of "home rule" is being tried as rapidly as the populace of her cities are, at all, fitted for it: and this, I can say, who lived there seven years, and am qualified to give testimony, that the government is of such a mildly paternal character as to bring it well within the word of promise to Abraham: "I have made thee a Father of many nations." There is no more kindness shown to the governed in any place on earth than in India. The English civil service in India is a model to other governments for purity. The Anglo Saxons, indeed, are the only true colonizers on earth. Other nations are more "collectorates" than governments.

3. Another quite unique promise to Abraham was, that his seed should possess the gates of their enemies. The general meaning of this is clear. In an Eastern

city, the one who held the gates, held a victorious position. From the very first moment of imperial expansion, the Anglo-Saxon race have been blindly fulfilling this prophetic word. Their invariable policy has been to "possess the gates" of other countries. Beginning "near home," until a recent period (when they exchanged it with Germany for a much more valuable "gate" on the Eastern coast of Africa) our people held the little island of Heligoland, commanding the mouth of the Rhine. Traveling south, the "Channel Islands" are but a bowshot from the French Coast—a menace in war. Gibraltar is, as it always has been, the "gate" of the Mediterranean; from which the jealous nations have tried, in vain, to dislodge the indomitable Briton. Traveling eastward, Cyprus dominates Palestine; and Suez (the canal that France dug for England to "possess" holds Egypt). Perim, in the Straits of Babel Mandel and Aden, on the Arabian coast control the Red Sea. Bombay and Kurrachec warn off all comers from the Persian Gulf, and the Western coast of India; while Ceylon guards the Southern approach. Singapore blocks the Malaccan strait—the one approach to Eastern seas: and Hong Kong is the "gate" to China on the south; while Wai-hai-Wai does the same duty for the north.

Thus the globe is girded by the "gates" of all countries, not to mention Halifax and Vancouver, Bermuda, Jamaica and the Bahama, which would be valuable bases, should Ephraim and Manasseh, ever again, "fall out by the way," from which "the LORD deliver us." But you must acknowledge that there is something worthy of special notice in the fact, that God promised all this to Abraham's seed, 4,000 years ago! Why should it fit our race and no other?

4. Again and again, and yet again, the multitudi-

nousness of the race is emphasized, almost in the language of hyperbole. As the "stars of the sky": as the "sand of the seashore," are the figures employed to express this increase in population. Not to dwell on the fact that the Anglo-Saxon race controls largely more than one-fourth of the population of the globe, let me call your attention to a bit of "cold statistics" that were compiled, entirely independent of the subject in hand. In comparing the fecundity of the prominent nations of the earth, this expert actuary, made out that the French, in the ordinary course of generation, double their population in 130 years; the Russians in 112 years; the Germans in 100; the English in 45; I cannot vouch for this expert computation, but the tremendous discrepancy in favor of our race is very remarkable. But, remember, that "blessings of the breast and of the womb" was part of Joseph's "birth-right," through whom we inherit.

I think I have, fairly made out a case of identity that cannot easily be disproved. We are Israelites, in lineal descent from "Father Abraham," through Isaac and Jacob; and if hereditary descent, if honorable, is a thing to be proud of—which it is, then we ought to be proud to trace our ancestry, in an unbroken line, to the "Friend of God," who in an ancient day, when God's friends were few, was "true" to Him "as steel."

SECOND LECTURE

THE VANISHED SCEPTRE.

Having traced the blessings of temporal prosperity through Joseph—in the strict Abrahamic descent—to the greatest nations on Earth—British and American—lineal descendants of Ephraim and Manasseh, we come now, to the promise of unbroken royal continuity; first given to Judah by Jacob, speaking as a prophet, and representative of God; and afterwards confirmed to David; who, in Scripture is called by way of emphasis, “the King,” because he was the first King, in the legitimate line of descent from Judah; though preceded by Saul of the tribe of Benjamin.

This latter fascinating figure, “head and shoulders taller than any in Israel,” looms up in the history, as distinguished, not only in statuesque height, but in possessing a rare combination of masterful talents—undaunted courage, a gift for organization, self control, magnanimous moderation in victory, and coupled with such a most charming modesty, as to captivate all hearts. He was therefore chosen as the premier monarch, purely on his merits, by almost unanimous acclamation of both the rival parties. But after the tragic failure of this popular ruler—decidedly, at the outset, the most attractive personality of all the Hebrew kings—the succession settled into the ordained channel, of the tribe of Judah.

You will recall, if you are familiar with this more

than romantic History of our ancestors, that there were only three kings that ruled over "all Israel": viz., Saul, David and Solomon. Under the fourth King, Rehoboam, son of Solomon, the secession of the ten tribes took place; and, thenceforth, the monarchs of the legitimate line reigned over Judah and Levi, in Jerusalem; until the Babylonian captivity seemed to annihilate the royal line; as Zedekiah, the last of Judah's kings, had all his sons slain before his eyes; his own eyes put out, and he carried off to Babylon, to grace the triumphant return of Nebuchadnezzar. All these are matters of Scripture History, and there is no account of the revival of the royal line, either in sacred or profane history.

After the return from Babylon, for a brief season, the glory of the ancient race shone out in the illustrious Judas Macaboeus, who "ruled in righteousness." But he was a Levite. "Herod the King," who spent large sums of money in restoring the temple, was an Idumæan, and not of Judah. So in Zedekiah, 425 B. C., the promise to Judah of the continuous sceptre (made by God, through the mouth of Jacob) seemed to fail.

But that we may realize the gravity of the question, that involves nothing less than the truthfulness of God, let us read again the specific word of promise to Judah, and afterwards repeated, more fully in connection with the perpetuity of David's throne.

In Gen. XLIX:10, we read: "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh comes; and unto him shall the gathering of the people be." Now, in seeing the royal line, apparently extinct in Zedekiah, 425 B. C., there is no relief in the violent exposition that some have adopted, in a desperate attempt to support the veracity of God, to wit, that the coming of "Shiloh" was fulfilled in

the first advent of our Saviour; who, as a true descendant of Judah, then established a spiritual reign, that has continued unbroken ever since. This amiable shift in exposition bears its desperation on its surface, and, not to mention the fact that the almost unanimous decision of the soundest interpreters of Scripture assign the coming of "Shiloh" to the second advent of our Lord; what about the hiatus of 425 years, in which there seemed to be "no King in Israel?" Here is a "departing" of the sceptre from Judah, as far as history informs us, and no skeptic will be convinced to the contrary, but will rather be confirmed in his infidelity, by such a makeshift, of a theologian. Far better would it be to acknowledge ignorance, and inability to explain the glaring discrepancy, than to expose truth to a subterfuge.

And then, remember, that if God fails in keeping his word of promise in one thing, away goes our faith in his ability to "make good" any pledge that he has given. We see how the present difficulty strikes at the foundation of all trust in God. True, we may not be able to solve all mysteries, and may, legitimately, fall back on: "What I know not now, I shall know hereafter." But ought we not to welcome every proof on every doubtful subject? And let us not forget that we are directly responsible for "giving a reason, to every one, for the hope that is in us," as St. Peter says.

"The word of the LORD that came to Jeremiah," in a very dark hour of Israel's history (when the Chaldeans were thundering at the gates of Jerusalem; and when he knew that the city and royal dynasty were doomed), was, first, an assurance that the national existence of "Abraham's Seed" was impregnable secure. Listen to this word of promise, Jer. XXXI:35, 6: "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, * * * if these ordinances depart from before me, saith the Lord, then the seed of Israel, also, shall cease from being a nation, before me, forever." If there be a God, that settles the national perpetuity of this favored race, and for the method of it, we have seen His "ways" in the previous lecture. This word is as steadfast as the Sun, the Moon, the Stars.

Equally specific is this same word of the LORD to Jeremiah, touching the tottering dynasty of Judah and David. Listen again to the "sure word of prophecy" (Jer. XXXIII:17): "For thus saith the LORD: David shall never want one to sit upon the throne of the house of Israel * * *" (verse 20), "Thus saith the LORD, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season: then may also my covenant be broken with David my servant, that he should not have one to reign upon his throne." And to cap the climax, and sum up the sure promise, just listen to these closing words, reiterating and emphasizing what had already been offered in the way of "doubly-dyed assurance" (verses 23-26, same chapter). "Moreover, the word of the LORD came to Jeremiah, saying: Considerest thou not what this people have spoken, saying; the two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD: if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David, my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob."

The substitution, or rather the addition of the word "rulers" for the more definite "kings" is significant. Our "Presidents," in Manasseh, are "rulers"—not "kings." And the Presidents of America and the Kings of England are not rulers over a foreign population, but over the "seed of Abraham, Isaac and Jacob." How good of the LORD, to speak these reassuring words to Jeremiah; with his life threatened by his own people, and everything about him ready to tumble into ruin! But the LORD knows well how to "comfort them that are cast down."

Jeremiah (as Scripture tells us in the book of the Bible that bears his name) was "ready to perish," because he told the truth, at all risks. He assured the King, his princes, and generals, that they were in the wrong, and that Jehovah could not abet them in the present treacherous rebellion against the Chaldean Monarch: and that their only chance to avoid remediless ruin was to submit, and make terms with the investing army, before it was too late. The infuriated King and Princes rejected this proposal, though it came as "the word of the Lord," through His prophet; whose advice they had sought in a sore strait. They expected a word of encouragement, and flew into ungovernable rage when a rebuke came, instead. Jeremiah would have been slain, but for the kind intervention of an officer of the prison, into which he had been cast. When the city had been taken and sacked; and the king's sons "slain before his eyes" by a refinement of cruelty, the poor monarch's last sight of earth was the gruesome slaughter of those, who were not only personally dear to him, but on whom depended the perpetuation of his dynasty, if a happier day should come. For his own eyes were immediately blinded, and he died in captivity in Babylon.

It can readily be seen that in the midst of this scene of destruction, Jeremiah would be exempt, and more than that, high in favor with the Chaldean Monarch. Taking advantage of this, Scripture tells us, he was able to save the "King's Daughters": and from other sources of information, as hereafter related, we learn that he secured the "Ark of the Covenant," the "High Priest's Breastplate" (the "Urim and Thummim," or the "oracle"): the "Stone of Jacob" (the rear guard in the wilderness journey), and the royal banner of the tribe of Judah.

After much vicissitude and adventure, this grand Prophet and Priest, fled the land of his birth, with the "King's daughters," and the priceless mementos of Israel's departed glory; and sailing along the shores of the Mediterranean, in a ship of Dan, after numerous dangers; and, once, a wreck on a stormy coast (probably in the unquiet waters of the "Bay of Biscay"): he, at last, landed—sailing into the Bay of Belfast with his treasures, and accompanied by his faithful Levite secretary Baruch—the companion of many days of peril and adventure.

We must leave them, after their trying voyage, for a while, to bring up other parties, intimately linked with this romance of ancient history.

I wish now to speak of Dan, who, according to the "word of the LORD," by the mouth of Jacob, was in some way to be associated with royalty as a "ruler of his people," though not of the "blood royal." (Gen. XLIX:16.)

Scripture says a good deal concerning this adventurous tribe. They were the sailors of Israel; their apportioned territory lying along the seashore; and as they constructed a rude navy, they began a work of exploration, and "exploiting," among the aboriginal

inhabitants; scraping along the shallows of the Mediterranean Coast, at first; then boldly ascending great rivers; and everywhere, we may be sure, making their voyages profitable. They were, really, bold "freebooters," taking toll, in plunder, from weaker peoples, according to the grim motto of robbers in all ages: "Let him take, who has the power; let him keep who can." It is astonishing how much of what the world calls "prosperity" and "progress," began in this unscrupulous, predatory way. Really, it is the core of the world's history. Dan "set the pace" for the "Buccaneers" of the "Spanish Main."

Recorded in Scripture, and therefore important, is this remarkable peculiarity of this rapacious tribe. They put "the name of their father Dan" upon their various conquests; and this fact enables us to trace these bold "freebooters," in their plundering course. For example, into the Black Sea, in Eastern Russia, we find two large rivers emptying themselves, on both of which are the unmistakable brand of the tribe, in the Dan-eiper and Dan-eister: and going westward on the same coast, we find the Dan-ube, showing that Dan had, long ago, explored them all. Whatever "eiper," "eister" and "ube" may mean, "Dan" is not to be mistaken. In the first recorded "raid" of this remarkable tribe, in the north of Palestine, Scripture tells us that 600 Danites found an unguarded city, named Laish, that they took a fancy to; slaughtered the male inhabitants, after the ruthless custom of a murderous age; and settled there, changing its old name to Dan; which henceforth became the northern frontier, Beer-sheeba was the southern. From "Dan to Beersheba," meant what "from Maine to Florida" does with us.

This careful record in the Bible, of a marauding ex-

pedition, may teach us, afresh, that the inspiring Spirit writes nothing in vain: though to our ignorance and conceit, many parts of the sacred volume seem to be useless. But for this incidental mention of the invincible habit of the Danites, to stamp their acquisitions with their father's name, an invaluable clue to the history of God's chosen people would be wanting.

The Grecian Empire, illustrious in History as the centre of Arts and Arms, was founded by these sea rovers of Dan. The Greeks were "Danites," or "Danae" in both Homer and Virgil: "Timao Danaos, et dona ferentes," said the ancient Trojan, trying to dissuade his countrymen from dragging the fatal horse within the walls. "I fear the Danites, even coming with gifts." This, in Virgil's weird description of the Siege of Troy. So in Homer: Greeks are always Danites. The most illustrious Greek of all was Alexander of Macedon. "Don" and "Den," and as corrupted farther West into "Von," are all the same as "Dan." The modern "Greek" has "neither part nor lot" with the stalwart founders of the Empire. Achilles and Agamemnon, as depicted in Homer, were men of Superb Stature; blue eyed; and with flowing locks of Auburn or Flax. They cannot be confounded for a moment with the modern Greeks. They are, simply, the descendants of the aboriginal race, conquered by Dan; and left, when the empire faded, by the indomitable wanderers of a nobler race; who, traveling westward, guided by the God of Abraham, without knowing it, reappear in Britain, as the Danes, from Denmark or Dan-mark (the "place of Dan," that means): and again and again marking the rivers and places with their Father's name. The German "Von" and the Spanish "Don"—both titles of gentility—are relics of the imperial race, that always declined to be second to any.

And these intrepid sailors were the founders of the British Navy, and the proud boast that "Britannia rules the waves." It may be even possible that Britannia should read "Bridania"—certainly a possible philological transposition, though at first seeming fanciful. At any rate, "Dan ruled the waves" in early times, as thoroughly as Britain does today.

And the combined navies of Ephraim and Manasseh, may, one day, compel the nations of the earth to "beat their swords into ploughshares and their spears into pruning hooks," after Hague conventions have utterly failed in persuading the 12,000,000 of soldiers, in Europe, to lay down their arms. But this may be but a "dream of desire." I presume not to prophesy. Only I assuredly know that God will make the "seed of Abraham" a "blessing to all the families of the Earth;" for He says so.

Even London bears Dan's name, in my judgment. No one there can give you a more coherent explanation of the origin of the name, if you ask, as I did, while a resident there.

Returning, now, to that part of this wonderful tribe, who were in Palestine when the Assyrians were deporting the unhappy Israelites, wholesale, to the banks of the Caspian. Assyria was mistress on land, but "Dan ruled the waves" in spite of her; and so, declining to be deported, her people were taken on board her now numerous ships, and spreading white wings, traveled the well known western course; through the "Pillars of Hercules" (Straits of Gibraltar), on to the farthest western one of the "Isles of the West": and landed in Ireland, to found another Kingdom.

For 150 years these intrepid adventurers multiplied into a strong, self-governing, semi-kingdom: more a republic, indeed: for the rulers were not hereditary;

but chosen to reign on the score of masterful characters. They were called "Heremons," and after selection, in Democratic fashion, reigned as almost absolute monarchs, whose word was law. The capital of this unique government was "Tara," kept in our careless memories, by Tom Moore's plaintive elegy:

"The Harp that once through Tara's Halls
The soul of music shed;
Now mutely hangs on Tara's walls,
As if that soul were dead."

Thus was the word of Scripture fulfilled, that said: "Dan shall rule his people, as one of the tribes of Israel."

At this time, of which I now speak, a noble young Danite, named Eochaid, had just been chosen the elective "Heremon," and just at this time Jeremiah, the Prophet-Priest of Israel (with the two "daughters" of King Zedekiah: the "ark of the covenant;" the "Stone of Jacob;" the "breastplate of the High Priest;" and the royal standard of Judah) sailed into the Bay of Belfast, in a ship of Dan—with its figurehead a serpent—Dan's Scripture crest, as it is written (Gen. XLIX:17): "Dan shall be a serpent by the way." One of these fair "daughters of the King" (Jer. XLI:10; XLIII:6) bore the name of Tea-Tamar-Tephi; the central title the same as that of Absalom's sister—David's daughter; and Tephi, apparently, a pet name, like "beautiful," or "darling," with us. "The inevitable happened," we say (only there is no blind "Fortuna" with God) and Eochaid became enamoured with the lovely daughter of Israel, and claimed her for his bride. Jeremiah agreed, with certain sworn provisos, to the union; and the happy young "Heremon" bore his beautiful "Tea-Tephi" to his palace, in Tara.

The provisos, willingly promised by Eochaid—very much in love, and perhaps not as aware of their importance as he might have been—were:

1. He was to adopt the religious faith of his new wife. Agreed! Religions sit lightly on royal consciences (we have lately been treated to a specimen of this in Princess Ena of Battenberg, and her adoption of Alfonso's faith).

2. There was to be a "School of the Prophets" ("Theological Seminary," as we call it) established at Tara, to instruct the people in the religion of Jehovah. (What "religion" the Danites had brought with them, was the mixed faith established by Jeroboam when he led the ten tribes into revolt, and which was represented in the British Isles by the Druids.)

3. The third proviso was, that the royal descent must be hereditary and always in the female line. Tea-Tephi's blood must be the title to reign.

4. Tea-Tephi was to be crowned queen, as all her royal ancestors were, upon the sacred "Stone of Jacob," to be preserved for the same purpose for all future generations of monarchs.

On that "Stone of Jacob" every King of Israel has been crowned from "David the King" (par excellence) to George V—lineal descendant of David, through Tea-Tephi—daughter of Zedekiah, King of Judah.

In Windsor Castle, today, prepared for Queen Victoria, "of blessed memory," there hangs upon the wall, her royal pedigree, traced, not through Tudor or Plantaganet, but through James I, of England (before that, James VI of Scotland) up through the Kings of Scotland; then through the Kings of Ireland, to Eochaid III—wedded to Tea-Tephi—daughter of Zedekiah, King of Judah.

Thus, "the sceptre" has not "departed from Judah,"

nor "a lawgiver from between his feet," nor will it, "until Shiloh comes, to whom the gathering of the people shall be."

"The Stone of Jacob!" How wonderful its history! It is the "Stone of Israel" (Gen. XLIX:24) on which "our Father Jacob" laid his weary head on that memorable night of nights, when God appeared to him, by a vision of angels, and with His own voice from the top of the heavenly "ladder," gave promises to the heavy hearted fugitive, that shaped his future life. That stony "pillow" at night, and "pillar of witness" in the morning, while a worthless thing ("rejected by the builders") became, in after years, the "head of the corner" in Israel's modern history.

Recovered by Jacob, after his trying sojourn in Mesopotamia; its history, known to his children, it became a precious heirloom. It went to Egypt with them: it journeyed from the "Land of Goshen," when Moses led them forth "into the wilderness": it was their "rearguard," as the fiery-cloudy pillar led the van, through all their wanderings: and when the Temple of Solomon was built, the staves of its long pilgrimage were for the first time, withdrawn, and it rested in the holy place, as the "king's pillar" (2 Kings XI:14): until Jeremiah rescued it when the Temple was destroyed by the Chaldeans; and brought it, with other Temple treasures, to Ireland, as already mentioned.

With the single exception of the Queen of England, known as "Bloody Mary," all the monarchs of England, of Scotland, of Ireland, have been crowned upon it; as well as all the Kings of Judah in Palestine, up to David, the head of the House Royal.

It was the "rock" smitten in Horeb, that gushed with pure water, when the hosts of Israel were fam-

ishing with thirst. There is no genuine doubt of this; and the present conformation of the stone confirms the theory.*

It rests under the "Coronation Chair," in Westminster Abbey, and I count it one of the chief joys of my life that my "hands have handled" the sacred relic: and that I prayed to the "God of Abraham, Isaac and Jacob," as well as the "God and Father of our LORD JESUS CHRIST," while with bowed head my hands rested upon it. I can never forget it. The LORD seemed to respond to my petition from the top of Bethel's ladder, as I tried to realize the interview He held with my "Father Jacob," that blessed night.

There is this peculiarity about this sacred relic. It is a common building stone, about 18 inches long, by 10 or 12 inches wide, and 4 or 5 inches thick. But there is a crevice—long V-shaped—extending two-thirds of the way, across the stone, that could not have been made by the hand of man. It was cloven by the fingers of Him who made the water to flow from it. Call it "superstition," "credulity"—what you like, but I pity one who, knowing its well authenticated History, can look with unaffected heart upon that ancient stone, or sneer at the worshipping thoughts that rise in the breasts of those who believe in its value and blessed significance. "Their rock is not our rock," we say, as Moses said before us.

And now, if any one asks: "Where do you get all the particulars of this romantic story?" I answer:

*Recently Archdeacon Wilberforce, speaking in Westminster, astonished his hearers by saying he had lately talked with an eminent archaeologist, who said this stone was cleft as no human hand could have cleft it, and that it was undoubtedly the pillow of Jacob, and the rock struck by Moses, Also that it came from Ireland to Scotland, thence to England:

“Chiefly from Scripture, but with the addition of an Authentic History, as strangely brought to light as was Sharon Turner’s “History of the Anglo-Saxon People.”

About the middle of the 19th Century, an English clergyman, named Glover, with a taste for research, and the scholarly ability to gratify it, was poring over a Celtic manuscript, in one of the University libraries, when he was startled by coming across several pure Hebrew words. They gave him a clue to a wonderful story, in connection with early Irish history which fired him with a desire to ferret out a mystery. He told no one of his discoveries, as he made them, but pursued his studies with unwearied diligence. He ransacked Continental Libraries, as well as those at home; and after patient research, wrote a book, as Sharon Turner did. I have given you the substance of it in the present lecture.

Mr. Glover’s testimony is the more valuable, as he did not write to support a theory, but only to record deeply interesting facts. He did not become a convert to the Anglo-Israel theory, until after his book was published; and the interests of the general public was so feeble that his invaluable volume is now “out of print!” So is Sharon Turner’s book: and the Mr. Wilson, who, twenty years after Sharon Turner’s death, discovered what that History led to, and published it was “laughed to scorn,” because some shallow minds thought his object was “to make us all out Jews,” as they expressed it.

But England’s Queen believed it, and her favorite Prime Minister, Disraeli, believed it; and shaped his policy by it; for to him alone is due the capture of the important “gate” of Cyprus, off the Coast of Palestine, and he it was, who, on his own responsibility, secured

the Khedive's shares in the Suez Canal, that gave England a preponderant influence in a French excavation; and, incidentally, made her present protectorate of Egypt possible.

I omitted to mention that Baruch is recognized in the Celtic records under the name of "Brug," which is sufficiently near the Hebrew pronunciation of Baruch to identify it.

You may ask the most ignorant rustic in "Ould Ireland" if he "ever heard of Fin McCoole," and he will answer: "Sure, and I have, sor; he was a very great gintleman, and he went to school to the prophet Jeremiah!" Where did "Pat" get that? It is an unbroken legend of his ancestors.

There is a small lake, visited by tourists, five miles out from Inniskillin, that is called Loch Erin. In it, is an island, and in one corner of it, is an ancient cemetery, where visitors are shown the tomb of the Prophet Jeremiah. Where did that legend come from?

Tell me why "Dan" (not Daniel) and "Jere" are almost monopolized in Ireland as patronymics?

Well! the beautiful Tea-Tephi died—leaving one child. But the dynasty was under the care of God, and could not fail. "David has never lacked one to sit upon his throne," and never will. God says so. All the powers of earth and hell cannot prevent it. "Scripture cannot be broken." Ezekiel XVII:22,23 is also fulfilled. The "tender twig, cropped from the highest branch of the high cedar" was "planted in the mountain of Israel" and has become "a goodly cedar," under whose shadow "all fowl of every wing" are sheltered.

Tea-Tephi was buried in the Hill of Tara. The Celtic records mention, with great particularity, the size of her sarcophagus, which is called a "Mergech" or Repository. By her side rests the mysterious Box that

the Prophet brought with him, and the jewelled breastplate of the High Priest. The "Stone of Israel" is in London. The Scotch have made demands for it, in vain. Once, when there was a restoration of Crown Jewels, and the demand for the "Stone" was about to be complied with, all London "rose, as one man," to prevent its removal. Every "Apprentice Boy," even, became a soldier, instanter, and the authorities did not dare disregard the menace.

"That rock which followed them was Christ," says St. Paul. And that water that flowed from the riven "rock" was "Christ," in another aspect. "The God of Jacob was their rearward," says the Psalmist. The reference is unmistakable. If you ever go to Westminster Abbey, be sure to go to that old "Coronation Chair"—brought from Scotland by Edward the First; and spend most of your time, looking, not at the magnificence of the Cathedral arches, but at the "Stone of Israel," that means so much for you—for me.

THIRD LECTURE

ADDITIONAL PROOFS.

I purpose in this third Lecture to gather certain subsidiary evidences (in proof of the main propositions, advanced in preceding discourses) that are of varying importance, but are strikingly confirmatory; though, taken apart, none of them would suffice to build a theory upon. My hearers must exercise their own judgments, as to which are weak and which are strong, because they may decide that some of the evidences are weak, and, on that account, reject what is trustworthy. This is a very common snare, set by the "Father of lies," to prevent the entrance of valuable truth; and many, heedlessly, fall into it. Don't be trapped thus, I beg you.

Thus far, you will remember, my object has been to defend the character of God for truthfulness, as against the charges of skepticism, by giving historical evidence—sacred and profane: First, that Israel has not ceased from being a nation, of prominence and importance among the nations of the earth; and second, that the royal line of Judah, has been unbroken, through the ages, and that "David has never lacked one to sit upon his throne."

Taking the Jew, as at present known, as the only representative of Israel, the scoffer may make his sneer good, when he points scornfully to a despised people, "scattered and peeled;" without a government,

without a Temple, without a King, and asks: "Is this the way your God keeps His word, to His chosen people?"

And let me ask right here, of every "lover of the LORD," is it a light thing with you to be confronted with such a question, and have no answer to give? And yet, "ye are my witnesses, saith the LORD." Think of it. I do not know how your mind is "built." "Many men of many minds," is a true proverb. But to my mind (seeking an answer to the question of an infidel), what I have offered in my two preceding lectures is not a "theory," but a demonstration. But as there is such a thing as "assurance doubly sure," I will present as addenda, sundry facts of more or less importance, that may, possibly, influence halting minds, seeking more light.

Let us see how far we have gone in the investigation. If what I have previously presented, has, even, plausible facts to back it, there are two distinct classes of Jews: viz., first, the 10,000,000 of Jews, scattered in every nation under the sun, burdened with the awful curse, invoked at Jesus' trial before Pilate, when they shouted, in frenzied rage, "His Blood be upon us and upon our children."

Don't, for a moment, suppose that our "Heavenly Father" inflicts the results of that curse upon the generations of Jews, since. I can't believe that, when I hear Jesus saying, with dying breath: "Father, forgive them; they know not what they do!" But there is a Devil—the "god of this world"—who urged that maddened mob to invoke the curse of innocent Blood upon themselves and their children, and, who, for 1900 years, has been "visiting the sins of the fathers upon those children," and will continue to do so until the "uttermost farthing" of that curse is paid. It is a

gruesome thing to believe, but "facts are facts," and Satan, the "ruler of the darkness of this world," is inexorable.

The second division of "Jewry" is the innumerable offspring of that royal pair, who began a race, unburdened with a curse, over 2300 years ago. These have swollen the millions, that spring from the ten tribes of Israel, who are also guiltless of the Messiah's Blood. The whole constitutes the proudest nation known to history, that now owns over a fourth of the earth's surface, and controls over a fourth of its vast population. Its monarchs are lineal descendants of "David, the King," and the only ones who reign by "Divine Right." The "Divine right of Kings," of this line only, is not a myth, but a scripture verity, whatever man may say; and however false the claim of the Kings of other races. Again I quote: "Scripture cannot be broken."

THE "UNION JACK."

The history of this unique flag is most interesting. The Banner of England, with its four quarterings, is more or less familiar to us all, with its emblematic devices of three lions in the upper left quarter, and the lower right quarter, a single lion, rampant, in the upper right quarter, and the harp in the lower left quarter. The three lions represent England—the "predominant partner" in the British firm. The single lion is Scotland, and that lion is Judah's lion—the royal banner of Judah's kings, brought by Jeremiah to Ireland, and transferred to England when James VI of Scotland, in the royal line of the Kings of Ireland and Scotland, became James I of England, Scotland and Ireland; the first ruler over "all Israel" since the time

of Solomon. The harp represents Ireland, and is the harp of King David, whose lineal descendant (Tea-Tephi) was Ireland's first Queen in the legitimate line. The "harp of Tara" came from her. Ask the Irishman why the harp is the national emblem, and he can give you no so coherent answer, as this romantic but true history supplies.

So much for England's royal banner. But her flag, that has braved a thousand wars, the battle and the breeze, the banner "par excellence," of which she is so justly proud, and under which her conquering navy fights, is the true Israelitish flag, though she knows it not. As all who have seen it, know, it bears a double cross: one white, the other red, of the same shape—one "St. Andrew's cross of Scotland; the other "St. Patrick's" cross of Ireland. Over these is the Latin cross of "St. George of England" in red; and all on a blue ground. The crosses are in the upper left corner. This is the "Union Jack" as commonly written; but the real name is not the one popularly used for John; but the French "Jacques," or "James," or the Latin "Jacobus," which is, also, simply, James. Hence, followers of the Stuart family were known as "Jacobins" or Jamesites. (For which information I apologize to those who may know it, for the sake of those who don't.) The "Union Jack" symbolized, therefore, the "Union" under James the First ("Jacques" in French, "Jacobus" in Latin). The cross of St. George is the cross of Calvary—symbol of a Christian state.

But the thing I wish to notice in this complex flag, is the singular character of the crosses, of St. Andrew and St. Patrick, so strangely different from both the Latin and Maltese crosses. "Thereby hangs a tale," in which "our Father Jacob" figures as the great, original "James."

You remember the story in Gen. XLVIII: how Joseph brought his half-Egyptian offspring, Ephraim and Manasseh, to receive the dying Patriarch's blessing, and how, propped in his narrow, single bed (the light, bamboo framed, "charpoy" of the Orient, today, a little over two feet in width) he crossed his arms, to Joseph's displeasure, and laid his right hand on the head of Ephraim the younger, and his left on the head of Manasseh, the elder. That attitude exactly describes the crosses of St. Andrew and St. Patrick on the "Union Jack."

It is not supposable that such an incident, bearing such a significance in the ordained leadership of a tribe in Israel, should not be commemorated. From that time, the figure of the crossed arms of Jacob, became the national flag, as it is in Anglo-Israel today. Every tribe had its separate emblem; Judah a lion, Dan a serpent, etc., but the National banner of the twelve tribes was the crossed arms. We will find out, later on, why the retaining of the crossed arms, in Ireland's flag was one color, and Scotland's another.

A passage in the eleventh chapter of Hebrews, which has puzzled interpreters, is beautifully solved by this incident; when it is understood that dying Jacob was not, inhumanly, seated on the side of his bed, but propped into a sitting position without moving him more. The passage of Scripture in Heb. XI is this: "By faith, Jacob, when he was dying, blessed both the sons of Joseph, and worshipped, leaning on the top of his staff." This word translated "Staff" means rod, or flagstaff; as of Aaron's "rod" that budded. Aaron's banner is meant here, and the staff, by metonymy, was put for the flag—a common figure in Scripture. Now, the meaning is plain, and no violence done to language.

“By faith, Jacob, when he was dying, blessed both the sons of Joseph, and worshipped, leaning over the ensign;” that is, having his head over his crossed arms. This is beautifully intelligible.

Of course, if you prefer it, you may lift the dying man out of his bed, seat him, uncomfortably, on a bamboo slat, that formed one of its sides; though Scripture says Jacob “strengthened himself and sat upon the bed.” Then you must bring him a “staff” to lean upon. The whole thing is absurd. The simple fact is, that Joseph placed his sons on either side of the narrow bed—Manasseh at his right, and Ephraim on the left; so that the dying patriarch could have his hands lifted, if he hadn’t the strength to do it, and placed on the boys’ heads. But Jacob had a work to do for God, and “by faith” he did it. “Strengthened himself,” and being propped in bed; he not only delivered the blessing of the crossed arms—worshipping as he did so—but delivered a series of blessings to his sons, that pledged God to do strange things; as we have seen, in rehearsing the history of Israel. Let me add here that the “sword dance” of the Highlands of Scotland—a most difficult terpsichorean feat, performed by a single dancer—is executed over crossed broadswords, placed with alternate acute and obtuse angles, as Jacob’s “crossed arms” prescribed the pattern; and it requires a quick eye and muscles of steel, to follow the bagpipe, without touching the weapons. A single jar of either sword constitutes a failure. The cross in place of the written name, is the mark of the unlearned which also perpetuates the Scripture legend of the crossed arms of our Father Jacob.

THE HIGHLAND TARTAN.

The history of the tribes of Israel throws light upon the curious question of the unclimatic dress of the Scotch Highlanders, which is a standing, unexplained puzzle to the antiquarian. That a petticoat, and naked knees, should be preferred to a comfortable costume, in an inhospitable climate, and clung to, with a tenacity that listens to no opposing reason; by a people of acknowledged sober "common sense" in business transactions, is an anomaly demanding research and explanation, as all must admit.

Not to dwell upon the fact, that the "clan" of Scotland points clearly to the "tribe" of Israel; when we understand that the dress of the Highlander is an importation from a tropical country, and that these clansmen are the relics of an Israelitish orthodoxy, that refused to submit to a change in dress and customs, and that the bright, many patterned "tartan" is a memento of the "coat of many colors," that figures in Jacob's history, and has been thought worthy of record by the inspiring Spirit of God, I think we have a valid clue to the hitherto insoluble mystery.

It will be remembered that the "birthright" descended through Joseph, Rachel's son, and thence, to Ephraim and Manasseh—the elder giving place, by Divine apportionment, to the younger. In the Scripture history the ten tribes were called after Joseph, and subsequently were known, generically, as "Ephraim."

This supremacy was naturally resented by the rest. As, in the olden time, Jacob's favoritism to Joseph, aroused the hatred of the other sons, we may be sure of that, "human nature" being as it is (the "harp of

a thousand strings" on which Satan delights to play), this old grievance would reappear in due time. The "conservative" and the "radical" are the produce of any age, and the rugged mountains of the north of Scotland, became the rallying point of the ultra-"conservatives" of Israel: and the "coat of many colors," the unsuitable costume, and the national "bagpipe," a witness to the attitude of faithfulness with which these indomitable "children of Israel" stuck to the faith and fashions of their Fathers. As to the "Bagpipe," so dear to the Highland heart, any one whose ears have been tortured by the squeak of the music, in an Oriental Bazaar, would not be in doubt, for a moment, as to where that tympanum-rending instrument comes from.

You may smile at first, at what you esteem a "wild" theory, but I have a right to ask you, "do you know a better one?"

THE "PICTISH CASTLES."

In the Highlands of Scotland there are over 300 mysterious mounds of stone; and in the Orkney Islands, and the Shetlands, still further North, several scores of the same—and all, a standing enigma to the puzzled antiquary, delving into ancient customs, with his familiar "what?" "why?" "when?"—every look an interrogation point. For lack of a better name these quaint structures are called "Pictish Castles." They are for the most part ruinous heaps, for being put up without mortar, and the stones of portable size, they have gone into the huts of fishermen, or the poorer inhabitants. But for the belated interference of government, they would long since have been demolished;

but enough have escaped to set people to wondering what they were used for. The most perfectly preserved structure is in the Isle of "Mousa" (Moses, as we translate it), standing nearly two-thirds of its original height; having now an altitude of 35 feet. It is circular, with a base diameter of 30 feet or more, and in external shape, exactly like an old-fashioned dice box, with a re-entrant depression in the centre. It must, when perfect, have been 50 feet in height. It was roofless. The two walls were concentric, with a passage, all round, between, of about four feet. In the inner wall was a stairway of stone. The lower floor within the inner wall was sunken—to a depth of six feet—and the entire circuit of the building was occupied by subterranean apartments opening into the inner circle, by arched entrances. They were evidently used as stables. The inner, circular floor was earthen, and digging revealed a deep bed of ashes. The only external entrance was a square doorway, faced with stones, and hardly five feet in height. This circular structure was built of unhewn stone, but laid so accurately together that, where undisturbed, they have resisted time's encroachments for many centuries. That is the special feature of the building. The pattern was uniform in the 300 odd structures and they are all confined to the latitude of northern Scotland; and the Orkneys and Shetlands. I am describing from actual inspection, one of these strange structures in fair preservation, just outside Lerwick, Shetland Islands.

That they were not intended for fortresses is manifest from their shape. A little of the engineering ingenuity displayed in their erection, could have invented something really defensible. Half a dozen resolute men, gaining a foothold in the re-entrant depression, and completely hidden from attack from the top, could,

with crowbars, have brought the so-called "Castle" clattering to the ground.

What then were these "Pictish Castles" used for? I reply that they are copies of Jeroboam's "High Places," or altars, which he erected, after the ten tribes revolted, to keep his subjects from straying back to Jerusalem, and its temple worship. It was an express command of Jehovah that in the erection of the "Altar of Burnt Offering" no tool was to be used; but its stones were to be unhewn. Jeroboam complied with this order, but erected his altars of prodigious height, and the ceremony of sacrifice was thus made as imposing as possible. You notice that Scripture does not recognize these structures as "altars," but calls them "high places." The reason is plain.

These "altars" were reproduced by the conservative Scotchmen; who were the exponents of the ancient order of worship, as well as of the customs of dress, and the music of "the Fathers." With this, agrees all the items of structure, I have particularized. The basement stables were for the oxen, sheep and goats devoted to the "Burnt Offerings." The heaps of ashes beneath the central floor were the debris of countless fires, and in one of these mounds was found, deeply buried in the ashes, a knife—likely one used in sacrifice.

Again, I say, in answer to an incredulous sneer or smile: "give me a better theory, if you have one, to account for these mounds." There are none in Ireland or England. In both of these, the new religion that Jeremiah introduced into Tara made way: and in both, Christianity found its first lodgment, as the ancient legends tell. Probably, to escape the revolutionary religion of the Prophet, the Highlanders, originally, emigrated from Ireland, and kept up in

their rugged fastnesses the religion they had been taught in the "Fatherland;" and which they were not willing to abandon, because their love-sick monarch exchanged his, for a beautiful bride. Of course, much is to be left for fair inference, as we peer through the mists of antiquity. I would not dogmatize.

THE "BRITISH CHURCH."

I hesitate to approach so prickly a subject as the "true church," but I am searching for truth, and I am bound to recognize that "in the beginning," "Church and State" were ordained as twin parts, in the Divine Government, and though long divorced, are ultimately to be "made one," again, when "Divine Government" is set up in the Millennium, for which we long; and which all believe lies somewhere in the future.

And I cannot evade the responsibility of meeting the much more formidable obstacle to faith, involved in the specific promise made (Jer. XXXIII: 18) in these words: "Neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings and to do sacrifice continually." Thrice is this repeated, under the same guaranty, as Jehovah offered, in pledging the continuity of David's royal line.

To my mind the answer to the puzzle is found in the fact that Jeremiah had in charge two of the King's daughters. Tea-Tephi perpetuated the Royal line. Baruch—a pure Levite—and the other daughter, the Priestly line. I have no Celtic legend to substantiate this. It is only surmise. But I submit that it is a most credible one, in view of the fact that the LORD promises in verse twenty-two of this same chapter: "As the host of heaven cannot be numbered, neither

the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." And as we have an answer to the pledge to David, in a single pair; why not see that we have a response to Levi, in another man and woman? It seems to me a Divinely furnished answer to the skeptic, who says: "impossible."

And we may be sure that while Baruch lived, and by his children after him; the true worship of Jehovah, according to the Divine ordination, went on, with Tara for Jerusalem; until in a few hundred years the religion of Jesus took its place; as in England, its benign reign supplanted Druidism; and the "Levite" became the "Christian Minister;" "offering sacrifice continually," in all that the "Burnt Offering" and the "Meat Offering" stood for, in the old church. For the "Church" began before Pentecost; and the "Church in the wilderness" was as true a "church," bearing about, as it marched, its mystic "Tabernacle;" and as true a church when the "Tabernacle" became a "Temple;" as ever it has been since, sheltered by its thousands of spired "places of worship."

I cannot go into the subject here, but I would refer my hearers to a small volume entitled "Paul in Britain," (by Rev. W. Morgan, and printed in London) for the marvellous evidence that Christianity came to Britain under the ministry of "Joseph of Aramithea;" and Mary and Martha, with their brother Lazarus; and that Paul labored there for eight years before he "came before Nero the second time," and was soon after beheaded.

Certain it is, that the church in Britain antedates Rome in its apostolic authority; and certain it is, that when Augustine and his forty monks came from Rome to convert the Saxons, in the Fifth Century,

they found a fully organized Christian Church, with its appointed liturgy; its Bishops, Priests and Deacons; which, "Romano more," they, at once began to prosecute; and never desisted, until they drove them to the mountains of Wales, and, eventually, into slavish submission to the Pope.

It is well to be rid of the fiction, that the Church of England came out of the Church of Rome, and, is a mere heretical sect of the so-called "Mother Church." It is not so. She only shook off her chains, and came back to her original position of freedom at the "Reformation."

And there is more of the old order of the ancient British church in her, to-day, than what she owes to the Church of Rome. The old "Sarum," or Canterbury liturgy, dominates her worship now. It is a thousand pities that Rome's gift to her is her "Athanasian" and "Nicene" creeds; made by man, and without a scintilla of Divine authority; when she would have done better to cleave to the "Apostle's Creed,"—God-given—as her simple Directory for understanding the Bible. If there be "Apostolic succession," I prefer to have it through St. Paul in Britain, rather than through a doubtful St. Peter, and the Popes of Rome; whose history is anything but edifying in some eras.

And, finally, let us not forget, that Ireland, for two centuries from Paul's time, was the centre of Literary and Religious influence in Europe; and that St. Patrick was a Scotchman. Many are the "popular notions" that need revision and correction.

TARA'S HILL.

Returning to legendary lore, there is, perhaps, no spot on earth of deeper interest than the hill of Tara,

where Tea-Tephi, the beautiful first Queen of Judah reposes, in what is called in Celtic MSS., a "Mergech" or "Repository;" which intimates a future opening, and examination of its contents. There is every reason for believing that the "Ark of the Covenant;" the High Priest's jewelled breastplate (the holy "Urim and Thummim" oracle): and the title deeds of Jeremiah's property in Anathoth (Jer. XXXII; 6-15) were deposited for safe-keeping there, when Tea-Tephi was buried.

The significant fact is, that with all the ransacking of mounds, in search of treasure, or relics, the world around, the sacred hill of Tara, from that day to this, has never felt the profaning touch of pickaxe or shovel. Again and again, attempts have been made to open it; but they have all been thwarted by the successive owners of the hill, who have steadily refused permission to all explorers. Perhaps the time is now near when the hitherto silent earth shall yield its convincing testimony to the facts recorded in musty parchments, thus far. It is a remarkable fact, that facsimile models of the High Priest's Breastplate have been dug up in Irish bogs; which can only be accounted for in harmony with the amazing History we have been considering. Explain it otherwise, good, hostile critic.

JEWISH PHYSIOGNOMY.

It has often been urged as an objection to the proof that the Anglo-Saxon is an Israelite, that the cast of the Jewish countenance, with which we are all familiar, negatives the theory, completely. Here comes the explanatory fact that while "all Jews are Israelites, all Israelites are not Jews." Those who urge this objec-

tion forget that the Jew, we know, is under a curse, (invoked by his Fathers and perpetuated, by the malice of Satan, upon their children,) that will not be lifted until a repentant generation, "looks upon Him, whom they pierced, and mourns," for their persistent unbelief. Deliverance, is certain to come in due time, but only after a culmination of sorrow, far greater than any they have yet experienced. And these objectors further forgot that, in the Scriptures that the Jew accepts as his own, it is plainly foretold, that a part of that curse would be, that "the show of their countenances would be against them." In fact, the Devil has stamped the Jewish face, as Cain's was, so that all may know he belongs to the race that slew the World's Redeemer, and their own "Messiah." It grieves me to say this, but it is a Bible fact.

For the ancient type of Israelitish beauty, we take the face of our Saviour—a pure Grecian outline of features; with blue eyes and auburn hair. He was a "Hebrew of the Hebrews," of the royal tribe of Judah, an "Israelite indeed." Whence came this type of manly beauty, with which we are all so well acquainted? Holman Hunt, the realist painter, has given us a modern Jewish face in his picture of the Saviour, from which we instinctively turn away. And it is a true instinct. Do you say that the pictures of our Saviour, are "fancy sketches?" They may not be likenesses; but the type—whence came it? That is not a "fancy." "Ptolemy, the younger," gave a credible description of Him, from which the painters drew their various inspirations. Homer gives minute descriptions of his Greek heroes, and they agree with this same type of beauty. These Greeks were Israelites. David, in his beautiful, budding manhood, is described, in Scripture, as a "ruddy"—not a swarthy—

"youth." The modern Afghan has often been called one of the "lost tribes," and is, no doubt, a descendant of the Jews that remained in Babylon, after their fellows had returned from captivity, to the "Fatherland." The blue eye: Grecian features: and auburn hair, are their characteristic physical features; while their indomitable courage, proclaims them the "true seed of Abraham;" who, once, with a handful of the "servants of his own house," pursued five confederate Kings;—flushed with victory; and laden with spoils,—and overcame them all, to rescue his graceless nephew, Lot.

THE MILLENNIUM.

I cannot close this brief Historical sketch of "Mine Own People," without a glance at the future of this "chosen race;" and, without presuming to prophesy, to speak of what I believe is the yet more signal way in which they are to fulfill Jehovah's promise, that through them, "all the families of the earth shall be blessed."

As we look now over that illy adjusted congerie of nations, called "modern Europe," it is with almost a thrill of terror that we see twelve millions of men, "under arms;" equipped with death-dealing, far-reaching, "magazine rifles," and "rapid fire," "breech-loading" artillery: representing the concentrated genius of men, who have given their lives to the perfecting of destructive "small arms" and "ordnance." The present fearful conditions have stolen so gradually upon humanity (Satan is as leisurely a worker, as a malignant one) that everything seems normal; and the world looks on without alarm, save on the part of a few called, sneeringly, "alarmists."

Can any, in sober sense, suppose that these diabolical inventions in armaments will not come into use; perhaps, with awful suddenness? Our LORD tells us of a "Great Tribulation," coming upon the world, as sudden as the "travail pains upon a woman with child." (1 Thess. 1:3; Matt. XXIV: 21), and so terrible in character, that there "never has been such, in the history of the world, and never shall be, again." I, for one, believe, we are on the threshold of that period now; though the world is crying "peace and safety."

Bismarck, the far-seeing statesman, once (appealing for a money grant to increase the efficiency of the German army) said to a hushed "Reichstadt," when speaking of the French rifles: "Don't think they will not shoot! I tell you they will go off of themselves, when Germany is the target." And I see another conflict coming, compared with which the war of 1870 will be "child's play:" for then, we will "bleed each other white." "This witness is true." The volcano slumbers, but it will burst forth.

And what role will Ephraim and Manasseh play in the coming carnival of blood? Join in the conflict? I think not. They are to prove a "blessing," not an added curse to the "families of the earth." But if I read Scripture and history aright, Britain and America, in league, will hold the "balance of power" so overwhelmingly that they will be able, with authority, to say to the exhausted nations (halting for fresh means to continue the bloody strife): "Beat your swords into ploughshares, your spears into pruning hooks, and learn war no more! In Jehovah's name we command you."

It is the history of the world that the benign gospel follows the cruel sword to heal its gaping wounds;

and the millennium of peace under King Jesus will follow Satan's furious attempt to depopulate this planet by war. "The word of the Lord" concerning Israel is that Abram's seed is to be the instrument of blessing to "all the families of the earth." And the proud, entirely isolated "coigns of vantage" they occupy point clearly to the blessed consummation they are fitted to bring about. "So mote it be."

And now, dear friends, let me say, in conclusion, that I have given you the substance of what you may find in many well-written books, better told—for Anglo-Israel literature is quite extensive—but I have thought that even a brief and imperfect resumé of the chief arguments for the wonderful identity of Israel with our race might be useful to that numerous class who have not leisure for larger study, and might, perhaps, beget a desire for deeper acquaintance with this most fascinating and important subject.

I claim no originality of investigation, remember; but only a wish to tell, in my own way, what others have presented in their way; and I leave it with you to sift the "wheat" from what you may think is "chaff." I can say for myself: "I have believed; therefore have I spoken." To me it is not a mere "theory," however specious; but a demonstration as clear as ever Euclid or Legendre made on a proposition in geometry. If I have helped to convince you that God always speaks truly, or confirmed the faith of any who already believe that, I shall be glad.

PRAISE THE LORD.

Other books by George O. Barnes, evangelist, for sale by Mrs. Mary B. Craig, Stanford, Lincoln Co., Kentucky, Box 163:

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