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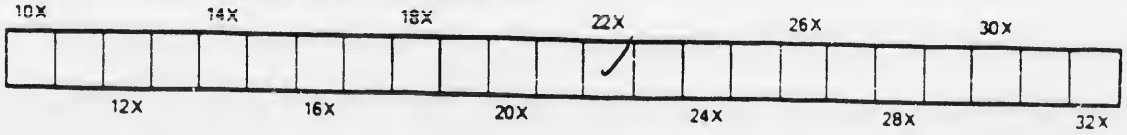


PREFACE.

As in my pamphlet "Ephraim and Judah," so in this I have only sought to create a thirst for literature on this great subject and to increase the demand for better works.

I have in this essay adopted the question and answer plan as the best for bringing the subject fairly before the people.

I have tried to ask all conceivable questions and propose all possible objections to the doctrine. How far my answers are satisfactory I leave my readers to judge.

J. H. F.

312493

THE THRONE OF DAVID.

"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 forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Psalm 89:34-37.

QUESTION. Have I not at different times heard you express views touching the promises made to David, which are not exactly in harmony with the generally received opinions?

ANSWER. Very likely, as I have always been free to confess that the ordinary way of explaining these scriptures is very unsatisfactory to me, so much so that it seems like trifling with the Bible rather than explaining it.

Q. Would you object to an explanation here, as it is not clear to me, wherein our expositors have been in error touching these covenant promises?

A. I will cheerfully do so, and I am glad to find you willing to look into the subject. So many treat prophesy as if it were specially given to entangle the mind and obscure truth that it is quite refreshing to find one who is willing to investigate. Prophesy was given for the purpose of making plain, *i. e.*, telling beforehand what should take place. The only really prophetic book of the New Testament is called *Apocalypse*, which is the very reverse of mystery.

Q. Why then have the prophesies been and still are regarded as obscure and generally shunned by preachers of the gospel?

A. For various reasons. Some have not the capacity or historical information to enable them to enter on so wide a theme; others are too indolent and would rather not have their minds disturbed or stirred up to study anything; still others are so jealous of old opinions that any new interpretation fills them with fear if not with envy

Q. This may all be true, but you have gone aside from the question. There have been able and pious men who gave much thought to this subject of prophecy. Can you show where they went astray and why?

A. I have, it is true, gone a little aside, but not because I feel unable to answer your question. These expositors, though great and good men, were only men and *uninspired* men too. They were not free from the influence of those schools of thought which preceded them. About the third century after Christ a great teacher called Origon arose, who wished to explain the Bible in harmony with philosophy. The philosophers laughed at the unfulfilled promises of God's word.

This hurt the feelings and wounded the pride of the great Christian, who was himself a philosopher; and not being able to see how these promises of scripture could be *literally* fulfilled gave them all a spiritual or allegorical interpretation. The spiritualizing method of interpretation introduced by him has influenced Christian thought more or less ever since.

Q. Would you say that it is wrong to spiritualize at all?

A. Most assuredly I would not. How could I, when every one knows that the Apostles frequently did it. All I insist upon is that those promises and prophesies which plainly require a literal fulfillment should not be spiritualized away because we may not be able to see just how God can fulfil them. Would it not be far more honoring to faith to patiently await God's time than to say in the face of plain promises, "This is not to be literally understood." Is this not equal to saying, "God made these promises but He has not kept them, therefore we must save the reputation of our God by giving His promises a mystical interpretation." In my opinion it would be far better to admit that we do not know how God can keep these promises than to resort to such methods of interpretation. The evils of spiritualizing are shown by Dr. Howlett in his book Anglo-Israel, Part 5, chap. 1.

"This spiritualizing of predictions totally ignores *localities*, and when this is done the language of the prophets cannot be apprehended. They speak continually of places *Samaria, Jerusalem, Mt. Zion, The Land, The Great Sea, The Isles of the West, The North Country, The Mountains of Bashan, 'Carmel,' 'Olives,* on whose sides vines shall be planted as in days of old.'"

By spiritualizing these expressions the Bible has suffered at the hands of its friends more than by the attacks of its enemies. Dr. Howlett goes on to say:

"This system has prevailed ever since the fourth century. It teaches that the prophesies relating to the Hebrews, the historic people of God, are not to be understood in a literal sense, as signifying blessings to them, but in a mystical and figurative sense, as signifying spiritual blessings to the Gentile church. The effect has been to blot from the creed of Christendom the 'hope of Israel,' and to make the writings of the prophets a book with seven seals. . . . Such is the fruit of this theory of interpretation. It makes the clearest and most beautiful predictions of the prophets a 'rock of torture' to the expositors. Is the Bible written in language ambiguous, so that like heathen oracles it may be understood in two or more senses entirely antagonistic? Not at all. 'The Bible is truth and sunlight.' This spiritualizing interpretation is falsehood and fog. . . . The expression 'Spiritual Israel,' a child of this spiritualizing theory of interpretation, is misleading. It is not found in the Bible. There is no 'spiritual Israel,' except as the true and literal Israel becomes spiritual. Not once in Scripture is the word 'Israel' used as synonymous with the christian church. The word is employed only to denote the lineal seed of Jacob."

How plain and beautiful such passages as may be found in Isa. 35 and 55 become when the historic people of God are

understood to be the subject of its promises. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose." These are marks of Anglo-Israel cultivation and civilization. They have made and are making the wilderness of North America and Australia and New Zealand and all the desolate regions to which they go, bloom like the garden of God.

Through artesian wells and irrigation from mountain streams "the sandy waste is changed into a pool, and the thirsty land into springs of water." A highway is there on which the "wayfaring man and those unacquainted therewith go not astray; no lion nor ravenous beast goes up thereon." What a plain and beautiful book the Bible becomes when understood. How obscure and unintelligent when we are told: "Of course this language is to be taken figuratively, as denoting moral and spiritual scenery."

Q. But how can we always tell what is intended to be taken literally and what spiritually?

A. I think it is generally very easy. When God told Abraham, for instance, that his seed should go down into Egypt and spend 400 years in bondage and afterward should be delivered and brought into their own land. It was a promise which demanded a literal accomplishment. Acts 7: 6-7, "And God spake on this wise. That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth and serve me in this place." So when God promised David that he should never want a man to sit on his throne for ever, He made the same kind of promise and to give it a spiritual interpretation is absurd. 2 Chron. 6:16, "Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hath promised him saying: There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hath walked before me."

Q. But is it not generally understood that this covenant with David is fulfilled in Christ who was of David's seed and who sits on his throne as universal governor?

A. Yes, I think that is about the general way of looking at it; but the truth is the subject is regarded by most persons as very obscure and of no great importance at any rate; whereas it is of prime importance as occupying the central position in the Christian system. The psalmist in the passages I have quoted says plainly that the *continued existence* of *David's throne* was together with the sun and moon, to *be a witness of God's existence in heaven.* Psalm 89:37.

Q. Will you state your objections to the generally received opinion?

A. Yes. In the first place David's throne is not in heaven but on earth. When it is said as in Psalm 11:4, The Lord's throne is in heaven, Jehovah's throne is intended, not David's throne on which Christ is (as David's seed) yet to sit. To distinguish between the throne of God and the throne of Christ, which is David's throne, see Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in His throne." It cannot be denied then, that the occupation of the throne by our Lord is a future event, and according to the scriptures will take place after the general judgment when all things will be made new: Acts 3:21, "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." In the second place, admitting the absurd idea that Christ is now occupying the throne of David. Yet there was a period between the captivity and Christ's advent of about 400 years during which the promise that David should not want a man to sit on his throne, failed, for there was no man of David's seed reigning in *Jerusalem* during that period.

Q. If these objections are well taken and the literal view of the promises to David is to be received you will be required to prove that the throne of David is still in existence and has always been occupied by a descendant of his, and always will be until the end of the world. Will you not find that hard to do?

A. Not so hard as is generally supposed. In fact there is evidence so abundant to confirm this belief that if we should reject it we would be obliged to admit that historical evidence is of no value at all.

Q. You speak with great confidence and I doubt not you are sure of your ground; yet I shall certainly watch you closely at every step in your argument. But before you go any further I would like to refer to another question bearing on this subject. How is it that our Lord, who made so much of his right to the throne during his entire ministry did not take the crown immediately as so many expected the Messiah would do?

A. This is a very important question and I am glad you asked it, as it will help us greatly farther on to have this well understood. I hardly need refer to the fact that David's throne was established over all Israel. "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron

before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah." Such being the case, his government could not be completely restored until the *ten tribes* who revolted from the house of David in Rehoboam's reign should be united again with the house of Judah. To bring this great thing to pass our Lord established His church and sent her forth on her appointed mission. To this restoration of the kingdom to Israel gave all the prophets witness.

Jere. 3:18, "In those days the house of Judah shall walk with the house of Israel and they shall come together out of the land of the North." And again, Hosea 1:11, "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head."

Q. This seems to be clear enough. Will this ruler be our Lord Jesus?

A. No, he will be a decendant of David, who will rule subject to Christ as David did. It cannot be our Lord because Ezekiel tells us that he shall be married and beget children and receive a revenue from the people which it would be blasphemous to suppose of our risen Lord. Eze. 46:16, "Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. Again, Eze. 37:24-26, "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." And besides our Lord, being a child of the resurrection, cannot be supposed to rule over sinful mortals, and furthermore we are told that when we shall see him we shall be like him.

Q. Why then do the pre-millennialists say that Christ will reign on earth a thousand years?

A. Because they mistake the millennium for the new heaven and new earth promised at our Lord's coming.

Q. What then do you think the millennium is?

A. Clearly the establishment of the kingdom of Israel over the whole world. It is said that Satan is bound during that time which plainly means that all idolatrous powers will be in subjection and nothing can be put in the way of

God's servants preaching salvation to all nations of men.

Q. But there is to be trouble at the end of that period and before the coming of Christ, is there not?

A. Yes, an infidel apostacy, as Peter plainly shows, 2nd Peter 3:3-4, "Knowing this first that there shall come in the last days scoffers walking after their own lusts and saying where is the promise of His coming."

Q. Can it be said that this will be David's throne or government which Christ will establish when the restitution of all things shall have been accomplished?

A. Yes, undoubtedly; for it will be over the whole house of Israel *i. e.*, over all Israel who, as Paul assures us, shall be saved. Of course only through faith in the Messiah, for they are not all Israel who are of Israel; that is to say not all who share the temporal blessings promised to Ephraim shall enter into the spiritual kingdom of the saved in Christ. The kingdom will endure forever. Isa. 9:7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." But I presume this is far enough to go in this direction; we will now return and show that God has never suffered this throne to be vacant as he said. Ezek. 21:27, "Thus said the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. 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."

QUESTION. Does not this passage prove that there was to be a cessation of David's line until the coming of Christ?

ANSWER. No, it only refers to the removal of the royal seed from *Jerusalem*, as Matthew Henry admits. If any other meaning be given to it we should have Ezekiel in conflict with himself, for, as shown above he says that after the return of Judah they will have a prince of the seed royal to reign over them.

Q. But the Jews never had a man of David's seed to occupy the throne after the captivity, and they say they have no such person among them to this day. Where then is the Prince Royal to come from?

A. This is a very important question, and unless it can be shown that God has preserved David's line prophecy would be in great confusion. But God has watched over the house of David and although the throne has been *overturned* yet it has not been destroyed; and I would have you observe the repetition of the word *overturn* in this passage; why was it three times repeated?

Q. Is not that explained by the Jewish Rabbis who refer

to the overthrow of *Jehoiakim*, *Leconiah*, and *Zedekiah*?

A. They do indeed give this explanation, but you will only have to think one moment to see how little value is to be placed in their opinion on a subject of this kind. They were themselves involved in the guilt which caused the overthrow of their kingdom, and besides the thing was hidden from their eyes. But the contempt which our Lord showed for their teachings is quite sufficient to turn away the thoughts of Christians from those selfish and envious men.

Q. I admit not much value attaches to the opinions of the Rabbis, for they certainly were blind guides; but can you show any better way of understanding the passage?

A. Yes, certainly, and our conversation thus far has but prepared the way for the astonishing thing which our covenant-keeping God is now revealing to his believing people. The study of the conquest of Jerusalem reveals two facts. The first is that Zedekiah was taken and blinded, his sons put to death and he with others deported to Babylon. Jeremiah 52:1-11, Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against and round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till day of his death."

The second fact is this: Jeremiah the prophet fled by divine direction at this time into Egypt, taking with him a rem-

nant of the people. Some valuable things and the *King's Daughters*, called by him the king's seed. Jere. 43:5-7, "But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah. Even men and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes. Thus it appears that while the king of Babylon supposed he had utterly destroyed the seed of David, God was preserving it alive. It cannot be that this flight with the King's daughters was for nothing. The Lord of Israel was surely bringing his purposes to pass. The troublous condition of Egypt at that time made it impossible for this remnant of Judah to remain long in that country. They were, however, received very cordially by the king of Egypt who appointed them a dwelling, which has since been unearthed and identified as "The Palace of the King's Daughters." As Jeremiah was commanded of the Lord to utter prophecies against the kingdom in which he had taken refuge, their stay could not be long; accordingly we find them preparing for their journey. Jere. 45:5, And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." Before we consider this flight from Egypt we must turn back and study for a time the special commission given to Jeremiah. In Jere. 1:10, God speaks to the prophet saying, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Now observe this is a double commission. First "to root out and to pull down and to destroy and to throw down." This part of his mission was surely accomplished when Zedekiah was carried away and Jerusalem thrown down and Egypt overthrown by the king of Babylon. But what of the second part of his mission? The *building* and the *planting*, when was this accomplished? We have already seen that Jeremiah had with him the king's daughters and the sacred things, undoubtedly the throne of David and the ark of the covenant, as nothing is said of these in Jeremiah 52nd where a list of sacred vessels carried away by Nebuzar-adan is given. This immediately raises the presumption that it was God's purpose in removing the throne and seed of David from Jerusalem to plant it in another land. We are not left, however, to conjecture, as it is positively said by the prophet Ezekiel that this was the divine plan. Ezek. 17:22-24, "Thus saith the Lord God; I will also take of the highest branch of

the high cedar, and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it." Who is the high cedar but Zedekiah and who the tender twig but his daughter, what the mountain of the height of Israel but the power and glory to which that tender twig should come?

Q. Is there any evidence from the Scriptures where Jeremiah carried his charge from Egypt?

A. No. We have to depend on profane history to fill up a gap of a few hundred years here.

Q. How do you know that you will not be led astray by this?

A. Because the future growth and power of this Kingdom so corresponds with the prophesies referring to it that we are certain in our identifications.

Q. Is it not dangerous to work from identifications?

A. No, this method was insisted on by our Savior in proving his Messiahship, He showed that he fulfilled the prophesies and therefore should have been recognized. The Apostles also used this method in proving that Jesus is the Christ. We blame the Jews for their blindness. Let us be careful lest we are found equally without sight.

Q. Where is it supposed Jeremiah fled to with the holy things and the King's daughters?

A. There is good evidence for supposing that he went to Ireland. Such evidence as would establish any ordinary historical belief but so slow are we to believe in the providence of God that nothing short of a miracle will convince men that our God has much to do with men this side the grave.

Q. Would not this fact, should it be proven, be one of the greatest of miracles?

A, Yes, such an one as would forever close the mouth of blasphemers: but judge for yourself whither it is proven, after you hear the argument. It is quite clear to those who have studied this subject that the Island we call Ireland but by the Ancients called *Tarshish* was settled by Israelites in the days of King Solomon. It is true this term was not exclusively applied to Ireland but to all countries beyond the columns of Hercules. The ships of Tarshish signify nothing more than *great ships* constructed for trading in the rough waters of the open ocean. That King Solomon had a fleet sailing in these waters is seen by what is said in 2 Chron. 9: 21: "For the king's ships went to Tarshish with the servants

of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks." Also the merchant ships were still trading in that part of the world in Jeremiah's day is clear from his writings: Jeremiah 10: 9, "Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder; blue and purple is their clothing: they are all the work of cunn[illegible]g men." The mention of silver, in which Ireland was formerly very rich is very significant.

Q. If it could be shown that Ireland was settled by an Israelitish colony in Solomon's day, I admit it would go very far to prove that God had prepared the way before Jeremiah, but can it be shown to be so?

A. Yes, if such evidence as is deemed necessary to prove other things which historians rely upon is admitted. From the Encyclopædia America, Art. Ireland, we learn that about 900 B. C. (corresponding with the date of Solomon's reign) Ollav Fola organized a parliament at Tara composed of "chiefs, priests and bards who digested the laws into a record called the *psalter* of Tara. Ollav Fola also founded schools of philosophy, astronomy, poetry, medicine and history." This chief and his successors conquered the country and obliged the natives of the Island to pay tribute.

Would it not tax the faith of all to believe that a savage living on a remote island could suddenly arise, and found schools of *philosophy*, *astronomy*, *poetry*, *medicine* and *history*, organize his people and subdue the land? But on the supposition that an Israelitish colony settled there, bringing with them the culture of King Solomon's time, all becomes plain and reasonable. Schools of science and philosophy resemble strongly the condition of things in Israel in Solomon's reign and the *psalter* of Tara has a very Davidic sound indeed. This theory explains satisfactorily the early rise of learning in Ireland which has so puzzled historians. The Ollam Fola of Irish history now becomes an Israelitish prince whose successor and decendant was reigning at Tara when Jeremiah (some 400 years after the first settlement of the country by Israelites), landed with the King's seed and the "Stone wonderful" and other sacred things. The welcome he received, the subsequent marriage of Zedekiah's daughter to this chieftain, the founding of the schools of the prophets, (see American cyclopædia, Art. Brehan Laws), the right of heredity established in this family, and other facts, are all easy to udderstand from this point of view.

Q. This I admit looks very reasonable, but it is not what I would call positive evidence.

A. It is not given as such, but all historians admit the most probable theory to be true, where authentic history has failed to account for known facts.

Q. You have spoken of the north of Ireland as the seat

of this colony. Is it not true that the south of the Island was also inhabited ?

A. Yes, and the presence of two distinct races in Ireland is further evidence that the Island was peopled by colonies from other lands. The south of Ireland was settled by descendants of the ancient Philistians who inhabited the sea coast in the reigns of David and Solomon. This accounts for the fact that the north and south inhabitants have never mixed. It was told God's people very early in the settlement of Canaan that the people they failed to exterminate should remain as thorns in their sides. The fact that what is known now as the Irish question has to do with these same inhabitants of the southern part of the Island, is evidence that the old animosity has continued. All England's trouble in Ireland has arisen among these people. Those who have traveled in Ireland tell us that one need not be told which race of people dwell in the towns through which they pass as the difference is so marked. They were always *rebellious, treacherous* and fond of *idolatry*. Popery gained an easy victory over them and easily holds them in superstition.

Q. All this is very reasonable and I admit the best theory I ever heard to account for well-known facts in Irish history, but I would like to hear now of the landing of Jeremiah and his party in the Island. Is there anything to show that such a thing ever took place ?

A. Yes, there is a good deal of evidence, and when we come to talk of the "Stone Wonderful," we come out into daylight immediately. Ancient Irish history bears undoubted testimony to the landing of the prophet with the King's seed and the stone of destiny. Rev. F. R. A. Glover, of England, says: "It is an undeniable historical fact that about 580 B. C. *i. e.*, the very time of the Babylonish captivity, a princess from the East did arrive in the north of Ireland. Her name was Tephi a purely Hebrew word, a proof in itself that she must have had an eastern extraction and she was accompanied by a guardian known as Ollam Fola, another Hebrew word showing eastern origin and which means a *revealer*, which is the same as a prophet. This Prophet was accompanied also by one Brug, no doubt Baruch; because Jeremiah and Baruch were undoubtedly together Jere. 43: 6. From this time many new things were introduced into that part of Ireland of a clear Hebrew origin, thus the name of the place Lothair Grofinn, was changed to Tara (Taura) a Hebrew word signifying "The law of the Two Tables." The *mar-ollamain* was established Hebrew for the college of Ollam's or school of the Prophets. The Iodhan Moran was created, also Hebrew for "Chief Justice."

The King of Ireland then reigning, one Eochaid, we are informed by historical record, married this Tephi by consent

of the Prophet, who imposed upon the king that he should renounce his false religion (for they had lapsed into Baalism) and worship the God of the Hebrews, with many other conditions. The king accepted them all, hence the law of the two tables, the ten commandments was accepted as the law of the land from that time and a whole system of new things having direct Hebrew origin appeared at Tara at the same time—the very time of the Babylonish captivity, and taking these in connection with the commands of God to Jeremiah that they should be accomplished, we surely must be slow of heart to believe the words of God if we cannot accept these historical proofs that the Almighty's great plan was worked out in this way. This Tephi the "Princess from the East," the veritable "king's danghter," was married and from her we obtain a direct and unbroken line of ancestry to Furgus the first who went from Ireland to Scotland, and from Furgus the first of Scotland we get the same unbroken line to the time of our James the first, and from James the first of England we get the same unbroken line to our beloved Victoria." We are told in Irish history that this Prince remained faithful to his promises to the prophet and true to his beautiful Queen who however did not long survive but died and was buried at Tera, beloved of all and sung by the ancient bards as the following shows, translated from the Irish and now 2400 years old:

"Tephi was her name she excelled all virgins
Wretched for him who had to entomb her
Sixty feet of correct admeasurement
Were marked as a sepulcher to enshrine her."

It is thought by some that many curious things, probably the ark and tables of stone were buried with her to await discovery at the proper time in Jehovah's plan. It is evident however that one of the sacred things was not concealed but is still with us as a witness to the faithfulness of our God. David's throne, now in Westminister Abbey called in Irish history "Lia Fail," The stone of destiny, but by the English people called "Jacob's Pillow." The old prophetic Rune concerning this stone attached to it for nearly 2,400 years, has been translated by Sir Walter Scott thus:

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

This stone, of which many wonderful things may be said, is the connecting line between past and present. To this mysterious old relic of the past Dean Stanley refers in "Memorials of Westminster Abbey" as "the chief object of attraction to this day to the innumerable visitors of the Abbey." He calls it a "Precious Relic" and "The one primeval monument which binds together the whole empire. The iron rings, the battered surface, the crack which has all

but rent its solid mass asunder, bear witness to its long migrations. It is thus embedded in the heart of the English monarcy 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 connects the charm of our complex civilization with the forces of mother earth, the stocks and stones of savage nature." It seems scarcely possible that a stone should, without some *substantial* reason, so imbed itself in the affections of a people and continue to hold its place there through the era of the rise and progress of an enlightened Christian civilization. That this old stone has done this none can deny, explain it how we may. A writer on this subject very well says:

"I think it would be difficult, if not absolutely absurd, for any, the most daring scorner, to visit the Abbey, and indulge in supercillious ridicule on the subject. The stone itself would confront him. There it rests in its unadorned and hallowed existence, invested immemorially with an unerring historical sanctity and the very sight of it should silence the boldest scoff." A striking instance of the veneration in which the stone was held is given by Mr. Glover, of England: "For when Mortimer surrendered the Regalia of Scotland according to the treaty of Northampton in 1328, the Londoners allowed the diamonds, emeralds, pearls and rubies and the bravery of the coronation gear with no end of inestimable relics to depart without a murmur. But the ragged old stone, Oh, no; that they would die for."

QUESTION. You have given a good deal of historical evidence to support the theory, but even if it should be admitted on all hands to be clearly established that David's line has thus been continued would it be of any actual service to the world?

ANSWER. I have not given all the historical evidence, but only some of the chief points have been very briefly considered. It must be remembered that this history of the throne is only one part of the evidence relating to the proof that the Anglo-Saxon race are Israelites and as such destined to universal dominion. This history of Jeremiah's flight to Ireland must be put with the fact of the British Isles being settled by Israelites who came there through Europe and added to this we must take into account the complete correspondence of our race with the prophesies referring to the kingdom of Israel in the latter days. When all these things are considered it must be rare blindness and prejudice that can reject the truth. As to the good there is in this scheme of divine providence, were it universally believed—one's own soul should answer that question.

Q. I admit that when this threefold argument is presented it carries strong conviction with it, especially the last named. If it can be fairly shown that the Anglo-Saxon Race

fulfil the predictions of the Prophets. I do not see how we can reject the former arguments. Will you refer to some of these scriptures?

A. Yes, and having done so I must leave you to think this subject out for yourself. 1st. Israel in her glory was to be a kingdom on which the sun and moon never sets. Isa. 60:20, 21, 22, Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. It is the boast of Englishmen that the sun never goes down on Her Majesty's dominions. 2nd. Israel's location must be the *Islands*, and those must be *North West* from Palestine, and Israel was also to be a nation before the Lord forever: Jere. 31:35-37, "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. 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. The very opposite, observe, was to be the condition of Judah. Jere. 15:4-5, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?" Isa. 42:4, "The Isles shall wait for his law." Jere. 31:10, "Hear the word of the Lord, O ye nations, and declare it in *the Isles afar off*; he that scattered Israel will gather him. Isa.59:18 19, "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Jere. 3:18, "They shall come together out of the land of the North." The identity is clear. They were to be a nation inhabiting islands to the nor'h and west of Palestine. As there are no islands so situated but the British Isles, it is clear those were indicated by the prophets. 3rd. The name by which the Islands were anciently known is mentioned in scripture in such a way as to call attention to well known events of English history. It is called the land of the *covenant* and the people are called the covenant people. Isa. 43:6, "I the Lord have called thee in righteousness and will hold thine hand, and will keep thee and give thee to *Britham* for a light of the Gentiles." And again. Isa. 49:8, "I will preserve thee and give thee *to*

Britham, to establish the earth, to cause to inherit the desolate heritages." The word *Britham* is translated covenant in these passages. Professor Young, of Acadia College, writes in a note to me: "In preparing for this morning's class in English, I find that Britain is an old Phœnician word, 'Baratanic,' which means country of tin. This word was contracted to 'Bratan.' Aristotle (B. C. 350) called the Island 'Brittanie., The original inhabitants were driven west by the Saxons who called them 'Wealhas,' the plural of 'Wealh,' which means foreign, hence *Welsh*. Some went to a 'Horn' of hills, called therefore 'Corn-wall,' which means Foreign Horn." The truth, as it would appear is this: The word is not *Phœnician* but *Hebrew*. The ancient Welsh no doubt settled in Britain early in Hebrew history, probably in Solomon's reign, and were doubtless Israelites. Dr. Howlett, of Philadelphia, in his admirable work on this subject, thus traces the Welsh to their home in Palestine:

"The Celts constitute another important link in our chain of evidence. They reached the British Isles a few centuries later than the Tuatha Danaans. They called themselves Cymry (Kinry) and named the region in which they settled Cambria which signifies the country of the Cymbrians. They came from the Crimea which still bears their name. They were called by the Greeks, Kimmerioi, and by the Romans the Cimbri. . . . Two thousand five hundred years ago their name was written on the Assyrian monuments as the Gimiri. Rawlinson indentified the Gimiri of the Assyrians with the Kimmerii of the Greeks. He says: 'They first appeare d as a substantive people under Esarhaddon.' This king reigned during the first half of the seventh century before Christ. The tribes of Israel were carried in Assyrian captivity in the waning years of the eighth century, B. C. Is there any link in history or any inscription connecting the Gimiri of the Assyrians with the Israel of Palestine? On an obelisk found by Layard, now in the British museum the name *Khumri* is used as a designation of Jehu, the king of Israel. It is thus translated: 'The tribe of Jehu, the son of Kumri, silver, gold bowls, vessels, goblets and pitchers of gold, with sceptres for the king's hand. All these I have received.' . . . Thus the Welsh of Britain are traced to their ancestors . . . the Israelites."

So the Phœnicians settled in the south of Ireland about the same time and have since remained a distinct race. That the Saxons who landed long afterward by the overland route through Europe did not know them to be their brethren and so pushed them west, is not at all strange.

4th. The boundaries of all nations were set *according to the number of the children* of Israel, who as they increased should *push* the nations to the ends of the earth; Deut. 32:8, "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 33:17, "His glory is like the firstling of his bullock, and his horns are like the

horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." The success of the "Lion and the Unicorn." has become the envy of all nations. The Russian statesman, Vernadsky, speaks in this way of England's success:

"Britain is a spider whose web encompasses the whole world within her own dominions. She has all resources of all the continents. Her empire is stronger and vaster than any coalition of other states. She is a standing menace to all other powers and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Figi; the day before she took the Diamond Fields; to-day she annexed Transvaal; to-morrow she will clutch at Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety and that the aggressive empire unless speedily checked will establish a universal dominion over all peoples of the earth."

5th The land in which Israel should dwell would be found too small for them. Isa. 49: 20. "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." These are but a few of the striking identities which might be quoted to prove that Anglo-Saxons are the Israelites of prophesy, but they must satisfy.

Q. I must admit that these arguments are conclusive but I am not satisfied that great good would accrue were it generally admitted. Would you give me your views of this: How would this view of prophesy affect the church and the world?

A. This question is frequently asked of the advocates of this doctrine, and I fear that unless this is seen at once and as I might say instinctively, it will be a hard task to convince any of the *far-reaching results* of this truth. Some ask the question because of the newness of the theory and their want of knowledge as to the grounds on which the doctrine rests; and others because for some strange reason they have arrayed themselves against it. Strange that any opposition should manifest itself as there is in it only honor to the Anglo-Saxon and glory to the Redeemer of Israel. The Apostle Paul was not indifferent to the benefits of this doctrine but likens the manifestation of Israel to the glories of a resurrection. Rom. 11: 15, "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?" I cannot do better to satisfy you on this point than by selecting a few from the thirty blessings, which according to Mr. Edward Hine, of England, will follow the acceptance of the doctrine:

1st. It will supply the grandest evidence to the truth of God's word ever yet given. 2nd Pet. 1: 19. It is well known that the infidel Heme based his disbelief of the

Bible on the unfulfilled prophesies of scripture. Faith on the other hand has believed and waited; but we need wait no longer, for the prophets are fulfilled before our eyes.

2nd. "It will secure the restoration of the Jews." Isa. 11: 12, "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." Study this as we will, the Jews can never go to their land until Palestine becomes a British province; in which case Israel and Judah would become one and the kingdom one according to the prophets. 3rd This would remove the veil at present upon all nations. 4th It will lead to the speedy conversion of many nationalities to Christ. 5th It will restore the kingdom to Israel and prepare the way for the second coming of Christ. It may yet seem strange that all this should have been done so secretly but if we study the subject it will appear that it could not have been otherwise accomplished and be in harmony with inspired truth. Nothing more is involved in the expression "Lost Tribes" than this: They disappear from history and accomplish their mission unobserved by the nations of their time. This would be clearly an impossibility now, but 700 years B. C., it was quite easy. The idea that they were actually lost is absurd upon a few moment's thought These people were God's people and equally sharers in the covenant promises with the house of Judah. The supposition therefore that God should abandon them while miraculously preserving Judah for 1,800 years is not to be admitted. Besides these ten tribes were in no way responsible for the murder of the Prince of Life, which crime brought a long punishment upon the house of Judah. We should naturally conclude therefore that the house of Israel is somewhere enjoying the national prosperity promised to the descendants of Joseph; and also since his was the *double* portion we should expect to find that house enjoying the blessings of faith in the Redeemer of Israel. But these reasonable and scriptural expectations cannot be realized in any other nation than our own. We are therefore the "House of Israel." When the history of Joseph is read as a type of the fortunes of his seed, what light is shed upon that beautiful history. It appears to me that upon the supposition of the typical design of the story of Joseph in Egypt can we alone justify the space which is devoted to it in the Bible. Joseph is as a type of his people 1st—Lost. 2nd—Persecuted in the land of strangers. 3rd—Rises to great power and glory, 4th—Is while in the exercise of this power and wealth made known to his brethren who will scarcely believe the testimony of their senses. 5th—After making himself known there is a time of weeping and rejoicing. 6th—Then Joseph shares the land with his brethren. Let all who read fancy as best they may what effect it will have on the house of Judah

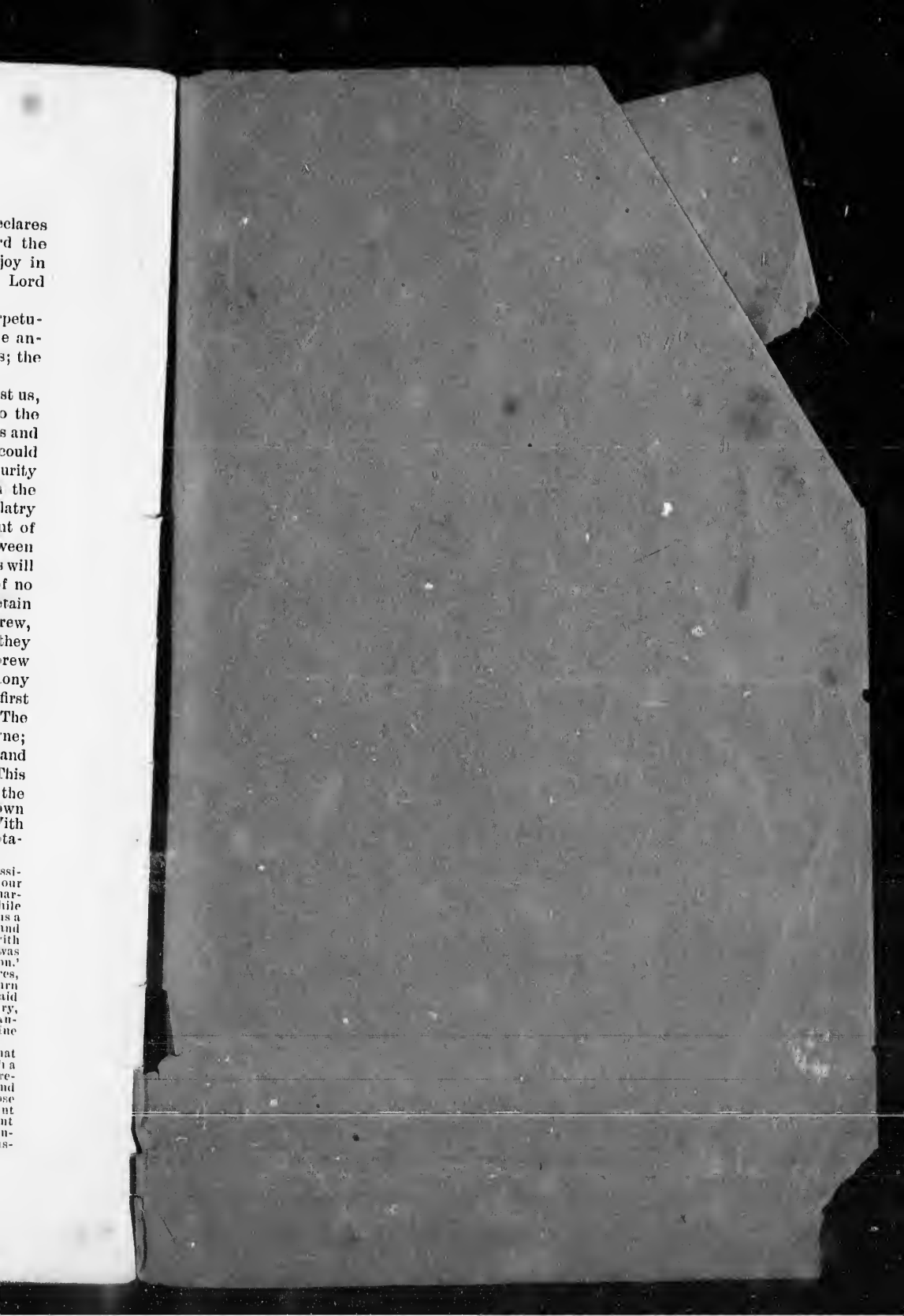
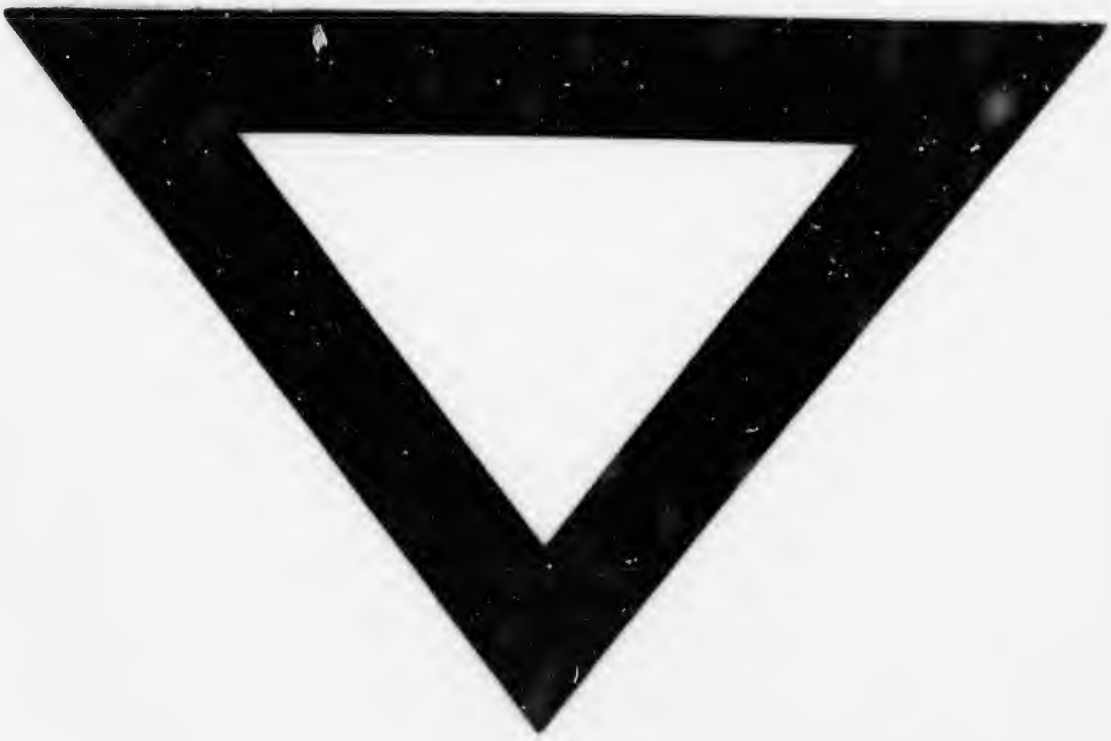
and all the world beside when Anglo-Saxondom declares plainly "I AM JOSEPH." As Pharaoh's house heard the weeping, so will all the nations hear us weeping for joy in that great day, and they will serve our God. May the Lord hasten it in his time. Amen.

Q. There are two objections to the idea of the perpetuity of the Kingdom of Israel which I should like to have answered. One is the difference of language and customs; the other is our unlikeness to the Jewish type.

A. These questions at first seem indeed to be against us, but when they are examined they really add weight to the truth. As to the first enquiry, which relates to customs and language, it will be enough to reply that these people could not have retained their customs in their original purity because their sacred books were left behind them in the land of Judah, and besides they were addicted to idolatry while in Palestine, for which sin they were removed out of that land. There is, however, a striking resemblance between Hebrew worship and Druidism, which later investigations will reveal. As to difference of language this should be of no weight, because we know that the house of Judah who retain the books of the law and the prophets written in Hebrew, nevertheless speak the language of the countries where they reside. It is a remarkable thing, however, that the Hebrew idiom has clung to the Saxon tongue. This is the testimony of that most learned and pious man, William Tyndal, the first translator of our English Bible from the Hebrew: "The Greek agreeth more with the English than with the Latyne; and the *properties* of the *Hebrew tongue* agreeth a thousand times more with the English than with the Latyne." This expression of Tyndal has more reference to the *idiom* of the two languages than the origin of words, and it is well known that races are most tenacious of their linguistic idiom. With respect to the second question I will answer it by a quotation from the Banner of Israel:

"Neither does the show of our countenance witness against the possibility of a Hebrew origin for Englishmen. Objectors cast in our teeth our *Non-Jewish features.* But there may well have been, from the first, a characteristic difference in looks between the Ephraimite and the Jew, while the Western Jew, as at present men mostly know him, is by no means a true original representative and type of his race. Edomite, Syrian and other blood (Josephus, Antt. xiii. 9), was from time to time mingled with the Jewish, after the return from the Babylonian captivity. David was 'ruddy, and withal of a beautiful countenance and goodly to look upon.' Esther was 'fair and beautiful." Holman Hunt, in one of his pictures, depicted our Lord with a clear olive-tinted skin, blue eyes, and auburn hair. When asked why he had not given Him 'Jewish features,' he is said to have replied, 'that after careful study and observation in the country, he believed that the type of the nation then approached nearer to the Anglo-Saxon than any other, except that the warmer climate of Palestine gave a more olive-tint to the complexion.'

"Sir J. Gardner Wilkinson (Ancient Egyptians, ii. 198) asserts that 'the Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form, and nearly straight, and are quite unlike their brethren of Europe; and the children in modern Jerusalem have the pink and white complexion of Europeans. It is the Syrians who have the large nose that strikes us as the peculiarity of Western Israelites. This prominent feature was always a characteristic of the Syrians, but not of the ancient nor modern Jews of Judea.' So then, if History be on our side, the Language has nothing to say against us, Physiognomy is also dumb, or whispers that our story, strange though it be, is true."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