

# **White Race is God's People - Very Old Book Says**

## **Lost Israel Found In the Anglo-Saxon Race**

Note: This information is included to show that the concept that the white race is the chosen race of God of the Old and New Testament is not a recent idea - but rather an old idea that we are no longer taught. Also, when the author uses the term Anglo-Saxon or talks about the English people - we know that God's people are ALL the people of Europe. Also, we point out that the "Jews" we know today are not the "Judeans" of the Bible. The Judeans and Israelites have already been brought back together and the white race represents all twelve tribes of Israel/Judah

### **PREFACE**

I have conceived it might be well to inform the reader of this little volume of the manner in which I was first led to the investigation of the subject treated of in this work.

In the fall of 1882 I was preparing a lecture on the Great Pyramid of Geezeh, in Egypt.; and in doing so, I was perusing that great work, *Our Inheritance*, by Prof. P. Smyth, Astronomer Royal to Scotland. Marking such things as seemed adapted to my lecture, I saw, occasionally, things that I did not need, which I passed over without any particular examination. At one time I saw the term "Anglo-Saxon," but as I had no use for that, I passed on without any examination whatever.

At length, having gone through with the perusal of that great work, and having arranged my notes somewhat, the thought occurred to me --What, what did I see about Anglo-Saxons? I could not tell, nor where to find it. I therefore began turning back, scanning every page, if possibly I might find it. At length after a long search I found the place, and read 'The Anglo-Saxon bring the identical descendants of the Lost Ten Tribes of Israel!' so and so. What! what! I said, what under the sun does the man mean? Is he crazy? or am I dreaming? Again and again I read the sentence, but to no benefit; I could make nothing of it. At length, having arranged the materials for my lecture to my liking, I wrote to Prof. P. Smyth, saying:

"My Dear Sir:

I have been perusing your great work on the Pyramid, with a great deal of interest, and a great deal of profit, too, sir; but I came to a sentence [quoting the same] that completely upset me; as the sailors say, 'threw me on my beam's end.' Now, sir, I want to know if there is any possible evidence of such a thing?"

Well, in a short time, I received a most charming letter from the Professor, together with a package of tracts--monographs, every one on this identical subject--not written by himself: These I began at once to explore, and that, too, with no ordinary eagerness. But ere I had completed the reading of the package, I no longer needed to inquire, "Is there any possible evidence of that thing?" for the evidence now burst upon me with such divine effulgence as well-nigh utterly to overwhelm me with its dazzling radiance. Amazement filled my mind! Why had I never seen this before?

And now was borne ill upon my inner soul, as by a divine injunction, "This gospel go thou and proclaim, till from on high thou art called home;" and I have not been disobedient to this heavenly vision. Not that there was any perceptible manifestation, as in the case of Saul of Tarsus, but the evidence of the identity of the Anglo-Saxons with the lost tribes of Israel became as convincing to me as the manifestation made to Saul, that Jesus Christ was he whom Saul was then persecuting; and from that time to this, I have endeavored to execute my commission to the utmost of my ability.

Now the inquiry is often raised, "How is it that the truths of the ten tribes of Israel have been so long concealed? Why have they never been known before?" The only answer that I can give to this inquiry is, "Even so, Father, for so it seemed good in thy sight." It was in the divine plan that Israel (ten-tribed) should be lost, and that a veil should cover all eyes; that they should not see when reading the prophets, so as to apprehend the full meaning of the prophecy.

Hence, who does not know that it has been the commonly received doctrine, that the Jews only were to be returned to Jerusalem? and that this came from their mode of reading the prophecies? For who, of all the commentators on the prophecies can be named, that has not classed all the prophetic utterances as addressed to the Jews only. Everything is addressed to the Jew's. The Jews alone are to receive, not only all the curses, but all the blessings as well.

Indeed, I myself knew no distinction upon this subject, until by investigation in reading the prophets under a classified schedule, placing each and every prophecy under its own appropriate heading, did I learn that the distinction between Israel and Judah was kept up from the time of the formation of the two kingdoms under Rehoboam -- the one named the Kingdom of Israel, of ten tribes, with Jeroboam as their king, and the other named the Kingdom of Judah, with Rehoboam as king. From this time on, the prophecy is addressed to each separately. And there were the two captivities, entirely distinct one from the other; one was always called the Kingdom, or the House of Israel--meaning always ten-tribed of Israel--and the other always the Kingdom, or House of Judah. Why this has not always been observed is indeed a marvel.

Hear what Dr. Lyman Abbott says in the last Christian Union (Feb. 11, 1886) on the Sunday - School lesson: "In all ages of the Christian Church, the restoration of the Jew's has served, and rightly, as a historical prophecy. I do not enter here into ally discussion of the question whether there is to come in the future a second restoration of the Jews to their native land. The question is one in which I have never been able to take much interest, and in which I have, perhaps, for that reason never obtained much light."

What better reason could possibly be given why Dr. Abbott should "never have obtained, much light":No, he says, "he never could take much interest in the question." Neither has any other man who supposed that all these predictions related to the Jews only. But once let the Doctor get his eyes open to the true reading of the prophecies--that not only Judah, but Ephraim also, are both of them "two of a family and one of a tribe," to be brought by God himself and thus planted in the land given to their fathers -- planted there from which they shall nevermore be rooted up, and where they shall be no

more two nations, but one nation, and they shall have one King over them, even "my servant David," for thus saith the Lord -- and he will no longer complain of the want of interest, or of the want of light.

## Chapter I

Consideration of the promises to the fathers -- The meaning of the same -- Their application.

Consideration of the promises to the fathers

1. To Abraham, see Gen. 12:1-3' "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and in thee shall all families of the earth be blessed.

Gen. 17:4-8: "As for me, behold my covenant is with thee, trod thou shall be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, and I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant. And I will give unto thee and to thy seed after thee all the land of Canaan, for an everlasting possession: and I will be their God."

To Isaac the promise repeated, see Gen. 26: 2-4.

The promises renewed and enlarged unto Jacob: Gen. 48: 1-20; also Gen. 28-13-1,5.

### SPECIFICATION OF THE PROMISES.

1. The everlasting possession of all the land of Canaan, from the river of Egypt to the great river Euphrates.
2. A numerous offspring, like the stars of Heaven, innumerable.
3. A blessing to all nations of the earth.
4. Jacob's blessing to the two sons of Joseph.

These several blessings are all to be fulfilled literally.

1. The possession of the land.

The promise to Abraham was specific: "All the land which I will show thee, to the East and to the West, to the North and to the South, from the river of Egypt unto the great River Euphrates, to thee and thy seed, in their generations, for an everlasting possession." Was ever a deed made more specific as to its boundaries; the parties to whom the land is given more definitely named, and the warranty of the deed more surely established ?

## 2. A numerous offspring.

This promise was made while as yet Abram had no child, but the promise was made by Him who cannot lie -- that a son should be born to Abraham, through whom this numerous offspring should arise' "In Isaac shall thy seed be called." And that these descendants were to be compared to the stars of heaven or to the sands of the seashore, innumerable. These multitudes of descendants of Abraham, then, must be veritable flesh and blood, living men and women, for they are to possess, by actual inheritance, the whole land of Canaan. Spiritual belongs cannot inherit landed estates.\*

\* It will be Shown hereafter that the seed of Abraham is now numbered by many scores of millions.

As to the fulfillment of this promise, there can be, I think, no differences of opinion. That the promise made to Abraham was to extend to all the nations of the world, is, so far as I know, believed by all who receive the Bible as divinely inspired. But as to the manner in which this blessing is to be manifested, there may be some doubt. My own opinion is that this blessing is to be universal, both in kind and in extent; in other words, it is to be both spiritual and temporal--that all nations are promised the highest degree of temporal prosperity, as certainly as the greatest of spiritual blessings.

4. The blessings of Jacob to the two sons of Joseph were, that "Ephraim should grow into a multitude of nations," but Manasseh should become "one great people."

The language in which these promises are given can admit, as it seems to me, of only one interpretation, and that is a literal interpretation, viz.: That the descendants of Ephraim are actually to become a multitude of nations, and that Manasseh is actually to grow into one mighty nation in the world.

## CHAPTER II

The promise of a numerous offspring shown to be literally true -- Traced from Abraham down to Moses, thence to Solomon -- The division of the nation into two kingdoms -- The Assyrian captivity -- Israel lost -- The hunt for lost Israel -- The history by "Oxonlan".

The promise of a numerous offspring shown to be literally true

It is appropriate now to show that Abraham has, at the present time, a literal offspring in the world, very numerous, and that they are increasing at an unparalleled rate.

It is known to all readers of the Bible, how cursorily so ever may be that reading, that Abraham begat Isaac, that Isaac begat Jacob, and that Jacob begat the twelve patriarchs; that these patriarchs went down into Egypt, where they dwelt some 400 years; that they were brought out from thence, some two millions or more of people, by Moses; passing through the Red Sea on dry ground, they were led on by the divine direction to Mount Sinai, where God gave to his people Israel his law, written by the finger of God himself.

From thence, after the institution of the Mosaic ritual, this people were led on, by a cloudy pillar by day but of fire by night, through that great wilderness, being fed on manna, a bread from heaven, and water from the rock, so that no one suffered from either hunger or thirst for forty years in that great wilderness, until they reached the very borders of the promised land; that here they entered the land of Canaan by passing through the river Jordan on dry ground, although the waters of the river at that time overflowed all its banks, (Joshua, 3:15.)

Traced from Abraham down to Moses, thence to Solomon

So also, all know how this people, the descendants of Abraham the whole nation of twelve-tribed Israel were planted in Canaan; each tribe being assigned his portion by lot, B. C. 1491. Here this people lived some four hundred years under Judges, till B. C. 1095, when Saul was anointed as their first king. As the successor to Saul, David was anointed by divine command, as king, during whose reign the nation prospered greatly. Next Solomon, David's son, was anointed king', and he builded the Temple, surpassing in splendor all buildings the world has ever seen.

The division of the nation into two kingdoms

This temple was built by divine direction, "according' to the pattern shown in the Mount." After Solomon's death, Rehoboam came to the throne; immediately a trouble arose, caused by the vast expenditure in building the temple. The old men, therefore, came to Rehoboam, to inquire if something could not be done to lighten this terrible burden. But his only reply was, "I don't know; I'll think about it." Rehoboam then conferred with the young men, who advise him to "make his finger thicker than his father's loins."

This advice he follows; and proclaiming an assembling of all the people, he closed his speech by saying', "My father chastised you with whips, I will chastise you with scorpions." (1 Kings, 12:1-11.) As the result of this speech ten tribes went off with Jeroboam, a political leader at that time, and thus formed the Kingdom of Israel, leaving the other two tribes to constitute the Kingdom of Judah. (1 Kings, 12:12-16.)

Here now let it be distinctly understood and borne in mind, that the whole Hebrew nation was at this time divided, thus becoming two kingdoms; the kingdom of Israel, with ten tribes, and the kingdom of Judah, of two tribes, Judah and Levi: ( It is found that Benjamin remained with Rehoboam by divine appointment, and that he continued to constitute a part of that kingdom until the return from Babylonish captivity. And indeed, Benjamin did not entirely separate himself until the final destruction of the temple by Titus, the Roman General. (I kings, 11:34-36. Also, Josephus' War, B.V., 10, 1; Jer 6:1) Editor's comment: Read Josephus account for yourself and see that the Jews divided into three factions. These three Jewish groups were fighting amongst themselves. Rome tried, but failed to act a peacekeeper. The Jews destroyed the temple while fighting each other and have blamed Titus ever since. While the temple was burning the Romans tried to put out the fire. The Romans were so disgusted and frustrated with the conduct of the Jews of Jerusalem that, when it was all over, they finished the job by leveling the city as an example to the rest of the world.)

These two kingdoms continued henceforth separate, Judah having for its capital Jerusalem, while Israel's capital was Samaria. So, also, from this time on to the final consummation, it is found that the divine predictions are no longer uttered to the twelve-tribed Israel, but either to the Kingdom of Judah, or to the Kingdom of ten-tribed Israel. The failure to notice this fact has been one great obstacle to the proper apprehension of the prophecies.

The failure, I say, to have noticed that the prophecies, for most part, are not directed to the whole Hebrew nation, but directly to Israel, (ten-tribed) on the one hand, or to Judah as distinctly on the other. By the observance of this rule much confusion may be avoided.

This division of the Hebrew nation into two kingdoms took place B.C. about 980; and from this time on these two kingdoms are addressed, the one as Judah and the other as Israel. And it will be found that by this latter term "ten-tribed Israel" is commonly, if not always, meant.

#### HISTORY OF ISRAEL, (TEN TRIBES.)

Immediately after the separation of these two kingdoms, Jeroboam made two golden calves (1 Kings, 12: 29), and set, the one in Dan and the other in Bethel, to prevent his people from going up to Jerusalem to worship. This seems to have been the beginning of that system of idolatry which finally culminated in "Baalism," one of the chief rites of which was the public prostitution of every female before the altar of Baal upon her entering the state of puberty.

#### The Assyrian captivity

By the practice of these diabolical ceremonies, therefore, Israel became so corrupt that the divine patience could no longer forbear; and hence Sennacherib, King of Assyria, was sent by God to besiege Israel and carry the nation captive, which was accomplished by destroying Samaria, the capital, and transporting all of its inhabitants to Assyria and placing them in the cities of the Medes, on the River Gozan, ]3. C. 720. (2 Kings, 17: 6.)

Here these tribes became lost, as to the history of the world, but not to the all seeing eye of Him who had placed them there for their discipline and for the development of that wondrous plan by which the world was to be brought unto obedience to Jesus Christ, and Satan and all his works utterly overthrown.

#### Israel lost

From that time to the present the inquiry has been, "What has become of lost Israel?" And this inquiry has been so urgently made during the last hundred years that every nook and corner of the globe has been searched in the hope of finding these lost ten tribes of Israel; but all in vain.

#### The hunt for lost Israel

So that now, in their despair, some exclaim "There are no lost tribes of Israel, and hence there are none to be found." But how has this search been made? What has been the order of it? What were the objects sought? And would they be known if found? Let us look at the facts.

The facts are, this search has been made without any definite plan. The "detective" in searching for a criminal must have the exact description given of his man -- his age, complexion, indeed his very photograph so that he may distinguish this man from all others in the world wherever found, or in whatever multitude so ever he may have concealed himself.

But in the hunt after "lost Israel" who has consulted the one only record where both the whereabouts and the photograph of Israel is to be found? Who? What is the description there given? The "whereabouts" is said to be "the isles of the sea," (see Jer. 30:3, and 3: 12, Isa. 41:15; also 10:20,23, Isa. 42:10 and 49:1,) and the photograph is given in Gen. 28:12-13, viz.: The wealthiest of all nations, "thou shalt lend unto many nations, but thou shalt not borrow." "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and not beneath."

This photograph, then, is of a nation whose wealth is unparalleled by that of any other nation, and whose political influence is to be high above all other nations. But instead of hunting for a nation having these peculiarities, we have ransacked the nooks and by places of earth to find the nation "high above all others" and searched the poor houses of the world to find the wealthiest of all nations! (Elias Boughdenot wrote a book some seventy-five years ago, in which he tried to prove that the Northwest Indians in America were the lost Israel.)

And all in vain. But as soon as this divine description of lost Israel was discovered, the hunt has not been at random, nor in vain. The great wonder now is, why had this not been seen before? Ah, why? Because this is just as Israel's God would have it. Why is it that of all the histories that have been written in two thousand years now past, not one contains the first mention of the "Kingdom of Israel" that was placed in the cities of the Medes, on the River Gozan, about eight hundred miles northeast from Jerusalem, on the southwest coast of the Caspian Sea?

The history by "Oxonlan"

Why is this? Why, of all the histories of ancient or modern times has no one ever undertaken the task, till recently, of gathering up the fragments, searching out and arranging in their due order the traces of the wanderings of Israel? Who can answer this question? But this work has now been performed, now in these ends of the earth, in which the wanderings of this people have been traced for 2,500 years. ("Israel's Wanderings." By Oxonian. Second edition, price 5s. (Post free, 5s. 4d.) John Heywood, 11 Paternoster building; W. H. Guest, Paternoster Row, London.)

We are, therefore, now prepared with materials suitable for hunting up and identifying "lost Israel" when found.

Our first inquiry, then, will be touching the captivity of Israel; whether all of the "ten tribes" were indeed carried away by Shalmaneser?

In answer to this question, it is found that Dan and Simeon were not disturbed; they remained still in Palestine, in their original lot. But here, it must be noticed, that some time after the twelve tribes had been located in Canaan, Dan, found his lot too small for the great increase of his people. Hence, a

company was formed for finding another place unoccupied, to which they might migrate, and there settle.

Such a place was found in the extreme north of Canaan, occupied by the natives whom Joshua had been commanded to destroy, -- a little city called Laish. This they destroyed with all its inhabitants, and on the ruins built for themselves a city, and called it Dan, after the name of their' tribe. This branch of the tribe of Dan was carried captive into Assyria and placed on the River Gozan with the others. But the other Dan, he that occupied the old homestead, what shall he do? To unite with Judah, he and Simeon, that they cannot do; for with Judah they are at "sword's point."

What shall they do, then? They must go somewhere; not only because Judah is their enemy, but more especially because of the fear of their greater enemy Shahnaneser. Now it is known that Dan was a mariner, that "he abode in his ships," (Judges, 5:17), and also it is known that when Solomon was building the temple some 250 years before this, Dan was employed in company with the Phoenicians, in importing tin, from Brittany, (now Cornwall) in England, for the making brazen vessels for the temple.

### **CHAPTER III.**

Dan's migration- A colony to Greece -- At the sacking of Troy -- Settlement of twelve cities in Asia Minor -- The Lacedemonians, Israelites, by Josephus -- Dan's escape with Simeon to Ireland -- Simeon in Wales -- The other Dan escapes to Denmark, via north of the Black Sea, giving his name to every river crossed -- His final settlement in Denmark

Dan's Migration to Ireland

Dan's migration- A colony to Greece

From historic evidences that have come to light recently, it seems that Dan had long been familiar with the then Western World; that he had been accustomed to the performance of voyages with the Phoenicians all over the Mediterranean Sea, and beyond outside the Straits of Hercules; and that alone, unaccompanied by any of his neighbors, he had sailed to Egypt, and from thence into Greece, taking with him a colony of his own people; and that these Danai are said to have been among the first settlers in Greece. (See "Wanderings of Israel," by Oxouian.)

At the sacking of Troy -- Settlement of twelve cities in Asia Minor

It is farther stated, that Dan was engaged in the sacking of Troy; that afterwards he conquered Macedonia, and that Alexander seems to have descended from this very tribe of Israel. It is furthermore stated, that Dan settled, after the sacking of Troy, in that very region, where he built twelve cities.

The Lacedemonians, Israelites, by Josephus

Josephus says that the Lacedemonians were the very kindred of the Jews. (See Antiq. XII, IV, 10 and XIII, V, 8.)

Dan's escape with Simeon to Ireland

Now, with these historic data before us, is it strange that Dan and Simeon, having been left by Shalmaneser, undisturbed in their own lot, yet cut off from all connection with the Kingdom of Israel, to which they belonged, from which they were now separated eternally, so far as they knew -- that they should flee to some far distant land beyond the reach of their oppressors, where they might form for themselves a kingdom of their own, beyond all fear, and beyond all knowledge of their enemies?

Accordingly, we find this the very resolution they adopted. Having been long acquainted with the (to them) far-western lands, and having ships of their own, it is found that, having embarked with whatever of their effects they could carry, they set sail, (B. C. about 720) and going westward, by the way of Tarshish, now Tartessus; thence through the straits of Hercules, and around into the great Atlantic, northward.

#### Simeon in Wales

What their ultimate destination was is not now known, but being far out at sea, they were driven by a storm far to the north, and landed somewhere upon the coast of Norway. But here they did not remain; sailing away from here, they directed their course south towards the sun, and finally landed on the northern coast of Ireland; where Dan made his camp, placing Simeon, the meantime, directly over on the coast of Scotland, where it is said he remained a while, and then migrated down south into Wales, where he is today. But Dan established himself, permanently, in the north of Ireland, where we shall find him hereafter, with a regularly organized government.

#### THE OTHER DAN

It has been stated that the colony of Dan, which settled in the extreme north of Canaan, was carried off by Shalmancser, with the rest of his brethren. What now shall he do? It would seem that the perpetual separation from the parental stock of his own tribe was far from agreeable to him. What shall he do, therefore? Whether he may have learned of Dan's and Simeon's escape to the islands far west, is not known.

But Dan being naturally a kind of pioneer, soon starts off in his wanderings to find his brother Dan, yet not knowing whither he should direct his course; but some unseen guide points his way westward. On and on he goes, following his unknown guide, yet leaving his track behind him, and that, too, so permanent that it is seen today bearing his own name.

This is found at his encampments, in crossing rivers, and in his final resting place. His first course, located as he was between the Caspian and Black seas, was northward, for if he went south of the Black Sea he would expose himself to the Assyrians, and thus his flight be cut off: To the north then he goes, and the first river he crossed he gave his own name, Dan, (now the Don.) The next he called Demiester, (now Dniester.) The next he crossed he named Danieper, (now Dnieper.) The next great river was Daube, which name the philologists tell us means the settlements of Dan. Here he seems to have made a longer tarry than at any former encampment.

The other Dan escapes to Denmark, via north of the Black Sea, giving his name to every river crossed

His final settlement in Denmark

But that unseen hand still beckoned him onward, for this was not his rest. On he goes, therefore, up the Danube, making no known settlement till he reaches the very source of the great river. Here, it is said, he made a circuit in search of a place to rest, but finding none, he was led by the same unseen Guide northward, whither he directed his steps, wandering hither and thither like Israel of old in the wilderness, till finally his Guide marked his camping ground in Danemarsch, (Denmark.)

Here Dan fixed his camp, from which he spread out into Holland, into Norway and Sweden, peopling all that country by the help of some other tribes, which came hence afterwards.

In reviewing the ground now gone over we find that Dan and Simeon have both been located -- Simeon in Wales, where he made his permanent abode, and Dan, the elder, on the north coast of Ireland, while Dan, the younger, is fixed in Denmark. (Eldad, an eminent Jewish writer, says: "In Jeroboam's day, 975 B. C., Dan refused to shed his brother's blood; and rather than go to war with Judah, he left the country and went in a body to Greece, to Juvan and to Denmark.")

## CHAPTER IV

Jeremiah's escape to Ireland -- The Babvlonish captivity -- His treatment by the Jews, by Nebuehadnezzar -- Taking the ark and Jacob's stone out of the temple -- Going down to Egypt with Baruch and the women -- His flight thence to Ireland -- The marriage of Tephi to Eoehaid -- Crowned on Jacob's stone -- Transmitted down through every reign to Victoria, who was last crowned on it -- Now in Westminster Abbey -- Tephi's death and burial in Tarah -- Hebrew institutions established by Jeremiah.

Jeremiah's escape to Ireland

"See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow; to build up and to plant." (Jer. 1:10.) Again, Ezk. 17:22: "Thus saith the Lord' I will also take of the lofty top of the cedar, and will set it; I will crop off from the top most of his young twigs a tender one, and I will plant it upon a high mountain and eminent."

These passages of scripture are believed to teach what Jeremiah is about to do in Ireland.

It is necessary to refer now to Judah. Judah was still left in Jerusalem, after Israel was carried away captive into Assyria, for Judah's cup of bitterness had not yet become full. But he was fast following on the same course of idolatry practiced by Israel. Yet the "long-suffering" of God endured for all hundred and thirty years after Israel's captivity, when, Judah's cup being full, God sent Nebuchadnezzar, who utterly destroyed Jerusalem, burned the temple, and carried all the principal people to Babylon.

The Babvlonish captivity

The account of the Babylonish captivity is contained in 2 Kings, 25:1-20, and in the last chapter of Jeremiah; a brief account of which it may be well to look at.

By consulting the prophecy of Jeremiah, (Jer., chapters 36, 37, 38, 40,) it appears that he had been charged with a message to Judah, the sum of which was, that the iniquities of that nation had become so great that they were to be all sent to Babylon, where they would be cured of their idolatry.

Jeremiah's treatment by the Jews, by Nebuchadnezzar

This was their great sin, and this sin Jeremiah charged home upon them with great power. But they would not listen to the preaching of that prophet of God, but declared that they would not go to Babylon; and in their wrath thrust Jeremiah down into that deep pit, where it was found he would soon die, being sunk down in the mire.

He was therefore taken out and placed in the court of the prison, where he remained until the temple was destroyed.

Now it was that the first attack was made on Judah by Nebuchadnezzar. In this battle, the army of the Jews was defeated, the king, Zedekiah, taken, his eyes put out, his sons slain, and his daughters delivered into the care of Jeremiah. We find also that the King of Babylon charged Nebuzaradan, his chief captain, to look well to Jeremiah; to administer to all his wants; to give him liberty to dwell and to (go wherever he might wish; and that nothing should be withheld.

Also it is found that the temple was sacked by Nebuchadnezzar at that time, and all the sacred vessels taken out and carried to Babylon. These vessels are all numbered and specified, but no mention is made of the "Ark of the Covenant." (Ezra, 1:5-11.) So, also, when Cyrus, some seventy years after this, ordered all these vessels which Nebuchadnezzar had taken from the temple, to be returned to Jerusalem, no mention is made of the "Ark of the Covenant"! (Ezra, 1:7-11.) Josephus also mentions the same things, but is silent respecting the Ark of the Covenant! Now why this silence?

This sacred vessel, the most highly prized of all the vessels of the temple, has no mention made of it. Why is this? If it had been in the temple, would it not most surely have been taken by Nebuchadnezzar, being an object of priceless value?

Taking the ark and Jacob's stone out of the temple

There seems but one answer possible to these questions. Jeremiah, we know, had full liberty of the temple, which Nebuchadnezzar had given him on his first approach to Jerusalem..

Furthermore, Jeremiah knew that the temple was to be destroyed utterly; therefore it is believed, though it can not be proved here, that he went into the temple before it was sacked by Nebuchadnezzar, and took from thence "the Ark of the Covenant," and Jacob's stone on which he had rested his head at Bethel, which he had erected as a witness, and anointing it, said "this is Bethel," (God's house.)

These Jeremiah took to himself he and Baruck, and preserved them for future use, of which mention shall be made hereafter.

Going down to Egypt with Baruch and the women

At the second invasion of Jerusalem the temple was burnt -- the king's house, and the very walls of the city destroyed, and all the principal people carried to Babylon. But Jeremiah with Baruck and a few others were left. These soon determined to go down to Egypt, although Jeremiah had told them that death would surely be the result. But all went down, yet none ever returned save Jeremiah and Baruck and the women. (Jer. 42:17, and 44:14 and 28.)

This is the last account the scriptures give of Jeremiah. But what shall he now do? Judah is carried away captive to Babylon; the beautiful temple is burned up with fire, and Jerusalem itself deserted and laid waste! What shall he do? Whither shall he flee? Stay in Jerusalem he cannot, for all is gone!

The kingdom is utterly subverted, and all the tribes of Israel are gone, utterly swept from the land given them by God, and the whole land is desolate. But has Jeremiah finished his whole work assigned to him? What was that work? Jer. 1:10 -- "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." Here, then, is his commission. He is God's minister plenipotentiary, and as yet he has been employed only in rooting up and throwing down; now he must finish by "planting" and "building up." But where shall he go, and how is this great work to be done?

Jeremiah must certainly know where Dan is. And he knows, too, that he has in his own possession, Teph, the daughter of king Zedekiah, the only living heir to the throne of David; and as we shall find, the "coronal stone" he has in his possession.

Jeremiah's flight thence to Ireland

Now we shall find soon after this, according to the Irish records, that "a wise, holy man from the East came to Dan, bringing with him his scribe, Brugsch, [Baruch?] also a beautiful princess, daughter of a king." (B. C. about 525.)

Dan had now a regularly organized government, and Eochaid II was the reigning prince. This prince, when he beheld that beautiful damsel, said to Jeremiah: "I must marry that beautiful princess." Well, replied Jeremiah, on this ground alone: your government must be purged of all Baalism, and based on the divine law which I have here.

The marriage of Teph to Eochaid -- Crowned on Jacob's stone -- Transmitted down through every reign to Victoria, who was last crowned on it -- Now in Westminster Abbey

To this Eochaid assented, and so the marriage was ratified by Jeremiah, and Teph was crowned on Jacob's Stone. Then this stone was given to them, to be transmitted down through every reigning dynasty, as the "title-deed" to the land of Canaan.

In obedience to this injunction, the stone was transmitted down through every succeeding reign in Ireland to Fer:gus I, who took it over to Scotland, (B. C. 320,) and thence down through every reign to James VI, of Scotland, James VI, of England, and thus down through every reign to Victoria, the last who was crowned upon it; and this identical stone is now in Westminster Abbey!

Hebrew institutions established by Jeremiah.

In Ireland, Jeremiah established the "School of the Prophets," the supreme judgeship, and several other Hebrew institutions, according to the Mosaic ritual. Thus did Jeremiah fulfill his commission, by "planting and building" -- for here was certainly established the Throne of David by the coronation of Tephi, the true lineal descendant of David himself -- and then laying the foundations of the government in strict accordance with the divine requirements. (See Exodus, Leviticus, and Deuteronomy.)

Tephi's death and burial in Tarah

But what became of this Queen Tephi? It is said that she died a few years after, leaving a family of young children, and that her death was mourned by all the people, in prose, in verse and in song, as none other has ever been mourned for. And as for poor Eochaid, his heart was so torn he said, "I must make a great mausoleum for my beloved queen;" and he did so, building a tomb in the center sixty feet square, in which the body of Tephi was placed, and over it was constructed a great mound, which he named "Tara," a pure Hebrew word, meaning "two tables."

And here, it is believed by some, was placed the Ark of the Covenant, together with its sacred contents. Now, as to the Ark of the Covenant, no one knows definitely what became of it. It seems to be acknowledged by all that it was known to have been in the temple before the invasion by Nebuchadnezzar, as also Jacob's stone; and that there is no mention made, in the enumeration of the articles taken from the temple by Nebuchadnezzar, of the Ark of the Covenant, nor of Jacob's stone. The great inquiry, for a long time has been, "What became of the Ark?" But no answer has as yet been given which seems entirely satisfactory.

In II Maccabees this passage is found: "It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the Ark to go with him [Jeremiah] as he went forth into the mountain, where Moses climbed up and saw the heritage of God. And when Jeremiah came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and altar of incense, and he stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremiah perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gathers his people together again and receives them into mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown unto Moses." (II Maccabees, 2:1-8.)

This account purports to have been taken from the records of Jewish history, and the writer, whoever he may have been, in the history he has written has given the exact account of many things, in language similar to the account in the Bible of the same events. It would seem, therefore, if credence is to be given to the writer in these things, it might be justly claimed as to the account given of the disposition of

the ark, the tabernacle, etc. Why not? Incredible? Is this any more incredible than the wonderful events recorded as having transpired at Mt. Sinai? or the feeding the Israelites with manna? or the burying of Moses in the mount by the hand of God?

All these, you say, were miraculous manifestations, made for a special purpose. True; but would not the ark, etc., seem to require that same divine protection? It is, indeed, believed by some that the ark was transported to Ireland and there buried in Tarah. Perhaps it was; for in that belief an effort was made in England not long ago to raise a fund sufficient to buy Tarah, with the view of searching the tomb of Tephî and see if the ark could not be found; but of late that work seems to have ceased, either for the want of money or from the decline of evidence that the ark was ever brought to Ireland by Jeremiah.

But whatever became of the ark, can we think for a moment that it was destroyed? For myself, I cannot but believe it will yet be found, brought to light in God's good time, and in this I rest with the utmost confidence.

## **CHAPTER V**

Let us now turn to the history of the other eight tribes, still left in Assyria.

Again, it may be well to state that these tribes were carried away from Canaan by the divine command and placed in the cities of the Medes on the River Gozan, on the southwest coast of the Caspian Sea, B. C. 720.

Here they became lost to the history of the world, strange as it may seem! Yet this is no less strange than true; for in all histories, whether ancient or modern, no mention is made of these people by their own appropriate name -- "Israelites." And can anyone doubt that this is only the beginning of the working out of the divine plan by which God's Israel was to be "scattered among all nations" -- to be sifted as wheat, yet not a kernel should fall to the ground" -- "that Israel should remain many days without a king, and without a prince, and without a sacrifice," (Hosea 3:4,) but in the end "the house of Israel is to be brought up out of their graves (valley of dry bones), and they shall be brought unto their own land again; then shall ye know that I am the Lord." (Ezek. 37:1-14.)

It is true, indeed, that historians have made mention of the Scythians, the Saccae, the Kymry, the Goths and Vandals, but who those wild tribes were or where they came from no one seems to have known, having never taken the trouble to inquire into this subject, but now, in these "ends of the world," in this latter day, some have begun hunting up this matter, and now it is found that for these 2,500 years historians have been stumbling over these "boulders" of antiquity, not dreaming that they were of any worth, having been knocked about and kicked aside as of no worth, till at length by this rough treatment one of these castoff "boulders" is broken, when lo! a pearl of infinite value!

Yes, now the evidence begins to dawn for the first that these Scythians, etc., are indeed the very Israelites who were carried away by Shalmaneser into Assyria, B. C. 720, and since then one and another have been working this mine of antiquities; and the further they go, the deeper they dig, the richer and

more abundant is their reward, for now it is found that "Israel's wanderings" may be traced in all lands whosoever they have been scattered.

And the wonder now is, why has this never been seen. before? Why has the world been stumbling over this evidence, clear as the noonday, but never seen it before? The only answer is, "Even so, Father, for so it seemed good in thy sight." The "veil has been kept on all eyes" until the time for the recovery of Israel drew nigh. And, then, it cannot be all removed at once -- the light would be too great -- just as the advent of Christ was heralded by many prophetic annunciations, these all becoming clearer and clearer as the day approached; yet when the advent actually took place, who was ready for it?

Even the heralding of the angels and the pointing of the star was not sufficient to open the blind eyes of the haughty scribes and Pharisees. Just so at the present day. The fulfillment of God's promises made to the fathers, we have all been stumbling over so long that many say, "There are no lost tribes of Israel, and hence there are none to be found." And to the history now brought forward of the veritable "Wanderings of Israel," it is said by some of our scribes--D. D's and LL. D's, "It does not appear that any of the great scholars of the world give credence to this history." Yes, that is pretty true; the great mass of them do give no credence to this history. But why?

Simply because they have not examined it. "How can they believe without a preacher?" How can one believe in the truth of a history never read with care? But this my observation has taught me: that I have never yet found the person who, having examined the story of Israel's Wanderings," and tile evidence of the fulfillment of certain prophecies, in the Anglo-Saxon race, has ever yet suggested a doubt even, as to the credibility of tile evidence.

We will, therefore, now turn to the consideration of this evidence. And first, as to the Canaanites and Kelts; in other words, the Gaels and the Gauls. It is known that when Joshua entered the land of Caiman as the leader of Israel, God's commander by special appointment to succeed Moses, his commission charged him to destroy utterly all the inhabitants of Canaan -- yet not suddenly, "lest the wild beasts might overrun the land;" but if he should fail to do this, those inhabitants not destroyed ultimately would ever in all their dwellings "become thorns in your sides and burrs in your eyes." (Joshua, 23:13).

This charge was enforced by repeated injunctions. Hence, in obedience to this command, we find Joshua faithful in executing to the letter, the very spirit of the command, as he as was practicable. But in all cases this could not be done.

For it is now known that when Jericho was destroyed, B. C. 1503, a few of the inhabitants escaped; such great fear had taken possession of all the inhabitants of the land. And these, having ships, fled far away, and made a settlement somewhere on the north shores of the Mediterranean Sea; for at that time there were very few if any inhabitants in Europe, and what few there might have been, dwelt in the extreme eastern part of Europe; all the west being a wilderness, and wholly uninhabited by man. Hence these escapers from Joshua seem to have been the pioneers in the settlement of western Europe.\*

\* Israel's Wanderings. By Oxonian.

In process of time, Joshua, having conquered the most of Canaan and assigned to the various tribes their lot, Israel began to spread abroad also, seeking for the enlargement of his borders; hence the colony of Dan in the extreme north, near the foot of Lebanon. Dan also being a mariner, "abiding in his ships," pursued his wanderings on the sea in search of new lands; but this he did in company with the Phoenicians, who were those very Canaanites whom Joshua had not destroyed. These, together with Dan and other of his Israelitish brethren, are said to have made settlements in Spain and in France, and even outside the pillars of Hercules.

These settlements, made at first on the coasts, soon began to penetrate into the interior, so that in process of time they reached not only the northern boundary of Spain, but France also was occupied by them wholly, and these were known by the different names -- Gaels, Gauls, and Kelts, this latter name being appropriated by the Israelites and the two former chiefly by the Canaanites.

The final termini of these people, after penetrating through Spain and France, were made, the one in the south of Ireland, the other in England. From these Canaanites came the Gads, the present inhabitants of the south of Ireland, who have ever spoken the Phoenician language, with but sixteen letters in its alphabet; while the Kelts settled in England, which was uninhabited, save by the wild beasts. And here and thus came the original inhabitants of England.

From these came the "Druids," those mighty builders of "Stonehenge" and other like remains believed to have been their temples of worship, where sacrifices were offered, in some instances even human sacrifices, which latter, it is believed, the Israelites adopted from the Phoenicians, for it is a well-known fact that these offered human sacrifices to their gods in Baal worship, and also that other services, most licentious, were enjoined in the Baal ritual, viz., every female was bound to offer herself in prostitution, publicly, before the altar of Baal, as a prerequisite to acceptance of all the rites of Baalism, and other things equally abominable.

How many of these peculiar sacrifices of Baalism were adopted by the Druids is not now certainly known, but it is to be feared they were not entirely innocent. Yet when their whole ritual is examined, it is found, that it seemed to have been copied directly from the Mosaic ritual. The points of resemblance have been specified by several authors, and shown to be numerous, and in several of the more important to be identical.

Let us now refer to the eight tribes left in Assyria, and learn, if possible, what became of them.

In reading Rawlinson's "Seven Great Monarchies," one often stumbles on the names "Scythians," "Saca-Suni," "Khumri," etc., but no mention is made as to who they were, save that they were barbarians, coming from the far north, and a very powerful, savage horde. But Rawlinson might, for he certainly had the means, have learned the meaning of every one of these terms -- their origin, and who these wild tribes were, and where they came from. But it seems the time had not yet come for this work to be done. The divine plan was not yet sufficiently developed. But since that time there are now found men who have solved this whole riddle.

The term Scythian is said to be properly written Scuth, and this derived from the Hebrew word Succoth, meaning booths, in which the children of Israel were commanded to dwell during the feast of ingathering, seven days. (See Lev. 23:39-44.)

Sacae-Suni is a Hebrew term, meaning in English The Sons of Isaac -- In Isaac shall thy seed be called." (Gen. 21:12.) Khumri = Beth-Khumri = "The house of Omri," the name applied by the Assyrian inscription to the kingdom of Israel. Cimmerians, made directly from Sammaria. Engel, Ephraim was called an "heifer." (Hosea, 10: 11.) Hence the term Anglo-Saxon in English means the "Ephraim-Isaac people."

With this definition of terms we are now ready to proceed, bearing in mind that the term Scuth is put often for Israelites, and Sacae = Isaac; "Engel," = Ephraim; hence Anglo-Saxons may be translated the "Ephraim-Isaac people."

It has before been stated that the Kingdom of Israel was carried away captive into Assyria by Shalmaneser, B. C. 720, and placed in the cities of the Medes on the River Gozan, on the southwest coast of the Caspian Sea, about eight hundred miles northeast from Jerusalem.

This place they retained as their home for at least one hundred years. But they were by no means silent spectators. Dr. Moore, in his history of this people, has traced them in all their wanderings during the time of their sojourn, in Assyria; so that, if we credit his statements, we have a very readable and most intensely interesting account of what these Israelites did in that first hundred years of their captivity.

First, it is stated that the Scuths wandered off into the country east of the Caspian Sea, where they held unlimited sway, and that from these fastnesses they sallied down upon the Kingdoms of Media and Persia in triumph wherever they went. Indeed, they are said to have held possession of all the country for a time, all the way from their then home in the north, clear down to the farther India. And B.C. 623 a child was born in India of this very people,\* named "Saca-Muni."

\* "The Lost Tribes and the Saxons of the East and the West, with new views of Buddhism and Translations of Rock Records in India," by George Moore, M. D.

This child made early manifestations of wonderful mental and moral characteristics; that he early gained supreme ascendancy among his own people; that he taught his people religiously for forty years, and established a system of religion in which was taught the very principles of the "Decalogue."

This system of religion was called Buddhaism, after his own name, which was Buddha; that this system taught a pure monotheism, and also the expectation, or, rather, I should say, "He foretold the future coming of the Lord of the world, who, destroying the serpent, should bring peace, and who should spring from the Sakyan race." "In Isaac shall thy seed be called"!

Further east, amongst that ancient nation the Chinese, and almost contemporaneously with Sakya, Budah, another great reformer, arose, who, it seems to me, must have been of the elect generations. This was Confucius, born B. C. 584, the preacher of a purer religion to China and the denouncer of the

vice and immorality of the times -- "to treat others according to the treatment which they themselves would desire at their hands, to guard their secret thoughts; that true renown consists in straightforward and honest sincerity, in the love of justice, in the knowledge of mankind, and in humility. "He advocated the "law of retaliation," so prominent in the Mosaic code; and he is called at the present day "the most holy teacher of ancient times."

Now, into whatever portion of the world these Israelitish wanderers may have penetrated, it is certain that they could not be utterly lost, but that their descendants must still survive, for thus saith the Lord: "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not a grain fall upon the earth." (Amos, 9:9,10.)

From this we may know that absorption is impossible; that God has his eye upon every one of his people Israel, in all their wanderings. "I will gather you from all the nations, and from all the places whither I have driven you." (Jer. 29:14.) And further, we may consider this most striking fact in connection with Confucius, "that though only a single descendant survived Confucius, the succession has continued through sixty-seven or sixty-eight generations to the present day, in the very district where their great ancestor was born. Various honors and privileges have always distinguished the family. \*

\* "Wanderings of Israel," by Oxonian, pp. 61 and 62.

What then, is the teaching of these two examples, derived from the works of Israel in ages long ago? The work done by Buddha, B. C. 623, extended over a vast area of country, and became the established religion throughout all India.

And to our great wonder, British Israel today holds under its benign sway more than 200,000,000 of the descendants of Saca-Muni of old!! So wonderful are the providences of God, and so certain are all his promises made to Abraham to be fulfilled!

Man may oppose, and Satan use his deepest machinations to thwart the promises of God, yet He that ruleth over all will laugh at them; He will bring all their counsels to naught, or make them, in the end, to conspire for the accomplishment of the very thing they had purposed to destroy.

After the work of the "wanderers" in India and in China was established, we find these Scuths (for that seems to be the leading tribe) back in Persia pursuing their conquests, until they finally held possession of all the country for twenty years.\*-- And Herodotus says, "The Scuths, having invaded Media, were opposed by the Medes, who gave them battle, but being defeated, lost their empire. The Scuths became masters of Asia. Thence they marched against Egypt, conquering wherever they went.

\* Wanderings of Israel," by Oxonian, pp. 62-65.

The dominion of the Scuths over Asia lasted twenty-eight years, during which time their insolence and oppression spread ruin on every side; they scoured the country and plundered every one of whatever they could."\*

\* "Israel's Wanderings," p. 67.

Now the time drew near when they were to be led out of Asia; led by that same unseen hand that led their fathers out of Egypt.

We quote from the Apocrypha: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes which were carried away prisoners out of their own land in the time of Osea, the king, whom Shalmaneser, the King of Assyria, led away captive; and he carried them over the waters, and so came they into another land.

But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river; for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there till the latter time," (II Esdras, 13:39-48): that is until the age of the Messiah.

In addition to this, we have the testimony of Herodotus (Israel's Wanderings," by Oxonian, pp. 50, 51.) Herodotus, in his histories, confirms the account given by Esdras in every particular. And this Herodotus, who is he? Oxonian makes it appear that he was himself an Israelite of the tribe of Dan. (Israel's Wanderings," p. 50, note.)

In the quotation from Esdras, the account of the captivity of ten-tribed Israel is identical with that in II Kings, 17; so that we have here the testimony of three witnesses of the captivity of Israel into Assyria, of their sojourn there, and of their removal thence. Of this removal, Herodotus and Esdras use almost the same language in rehearsing the events. But we now have yet more confirmatory evidence of the removal of Israel from Assyria to the "land uninhabited by man," a year and a half's journey distant. Oxonian, in his history, has given maps in which is traced the line of the wanderings of Israel in all their journey, from their leaving the cities of the Medes on the River Gozan, and on the southwest coast of the Caspian Sea, till they reached the end of their journey at Arsareth.

On these maps, which give the true geographical position of all the lands through which Israel passed, their road is marked by dotted line, thus: ..... This line leads first from their starting-point to the crossing of the Euphrates, high up in the mountains, the only pass known in that region, which course is northwesterly. Here, Esdras says, "God kept back the waters till Israel had passed over!" Is this any more wonderful than the crossing of the Jordan on dry ground by the same Israel under the guidance of the same divine power? If we believe the one, why not the other? Or if we reject the one, why not the other also?

After crossing the Euphrates, their course is north and northeast, then west to the Black Sea; thence in a northwesterly course, following the windings of the shores, till the Crimea is reached and passed through; then on in the same general course to Arsareth, which on an old map is discovered to be on the northwest coast of the Black Sea. Here at length Israel pitched their camp, after the journeying of a year and a half, a distance of 1,500 miles in a direct line.

The exact date of' this removal is not yet known, but from the best data now in the possession of historians, it would seem that the settlement of Israel on the northwest coast of the Black Sea must have been at least 500 years B. C. (And here let it be borne in mind, Esdras says this was a "country uninhabited by man" -- clearly teaching that Europe, at least that part of Europe, had never been occupied by human beings.)

Let us now learn, if we can, something of what transpired during their occupancy of' this land. As to the area of this country, it is said by Oxonlan to be bounded on the east by the River Don (nee Dan), on the south by the Black Sea and the River Danube, on the west by the upper waters of the Vistula, by the Carpathian mountains, and the lower course of the River Sereth, to its mouth on the Danube.

The north side was bounded by a low range of hills, parallel to the coast of the Sea of Azov and the Baltic Sea, and extending nearly to the Baltic; a country about 500 miles square, giving an area of 250,000 square miles. And this is now known to be the most fruitful country in Europe; and in this fruitful country these Israelites sojourned at least 500 years -- probably more. But, it seems, they never regarded this as their home; they were still seeking a place of rest, from which they would be no more removed till their final removal back to the land of their captivity; for they still had the impression, (by what means so ever obtained,) that their removal from Canaan and "being scattered among all the nations" was not to last forever; although they had no knowledge of the prediction uttered by Isaiah, that they were to be planted in the isles of the sea. (Isaiah 41:1, etc.; Zechariah 2:6-13.)

For this prophecy was not given till after the captivity in Assyria. But while the old men and women and children remained at home with their flocks and herds, and to till the soil whence they obtained food and raiment, the men of war --such as were able to bear arms -- many of them were found making their way into the different parts of Europe, still seeking a place to settle which they might call home. But this place was never found, until they had reached the "Isles of the West." But we shall find much to instruct and interest us in the wanderings of these tribes during this long time of habitation on the northwest coast of the Black Sea. During this period of 500 years or more, these Scuths had some twelve or thirteen battles with Rome. (There are tombstones now in the museum at St. Petersburg, which were discovered in the Crimea, and which leave no doubt on this subject. The dates on these stones are given, and the inscriptions are as follows: (1) "This is the tombstone of Buki, the son of Izchak, the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of our exile." (2) "Rabbi Moses Levi, died in the year 726 of our exile." (3) "Zadok the Levite, son of Moses, died 4000 after the creation, 785 of our exile." Could there be a more striking coincidence than that afforded by the evidence of these tombstones, three in number?)

Something of agriculture we will look at first. It is stated by Herodotus that "about 438 B. C., the Scuths extended their dominion to the eastern side of the Kimmeria,<sup>1</sup> Bosphorus, or Straits of Yenckaleh. This territory they held till 304 B.C. From 393 B. C. to 353 B. C., the Seuthic corn trade rose to an unprecedented height. The ordinary trade with Athens was 600,000 bushels, and on one occasion as much as 3,150,000 bushels were shipped for the same place from one port in the Crimea.

In their many battles with Rome, the first is said to have occurred B. C. 113. The Scuths (Elsewhere called the Kimmerians. The Kimbri is the more proper name.) are said to have wandered south till they met the Roman consul, Cn. Papirius Carbo, who on receiving the envoys of the Kimbri sent them off in a false direction, and himself went with his army and attacked these Kimbri, who were wholly unprepared for battle. "But they resisted boldly, and at length the betrayed defeated the betrayer."

Carbo lost many of his men. He would have lost his whole army but for a sudden thunder storm, which shrouded the heavens in darkness and separated the forces. The Roman army was routed and dispersed. "That storm," says Mommsen, (*Israel's Wanderings*, p. 79.) "alone prevented the complete annihilation of the Roman army." The Kimbri might have immediately advanced on Rome, but they were held back by the same superintending hand that had led Israel in all its wanderings hitherto. "The Fourth Empire was not yet ripe for its final doom."

Oxonian states that three years elapsed before we hear of these Kimbri again. At this time they came into Roman territory in southern Gaul, and requested the Romans to assign them land, whereon they might settle peaceably; but this request was contemptuously rejected, and the Roman general, M. Junius Silanus, attacked them, but he was utterly defeated, and the Roman camp was taken.' (*Israel's Wanderings*, p. 80.) Thus a second time had "the remnants of Jacob gone through, trodden down, and torn in pieces, and there was none to deliver." (*Micah*, 5:8.)

But again they were kept back following up their victory. These battles, commonly ascribed to the "Goths and Vandals," together with many more by the same people, are now known to have been fought by the Anglo-Saxons, then called Scuths, Kimbri, Sacra, and Engel all of which names are appropriated solely by the "Lost Tribes of Israel." And it is especially remarkable, that in all these twelve or thirteen battles, Israel was triumphant in all save one, which was said to have been a "drawn battle," "the time of Rome's utter fall having not yet come." It is not necessary, therefore, to recite the history of these many battles, which Oxonian has done (*Israel's Wandering*, p. 65, ch. VIII, and ch. X, p.77, also ch. X[, p. 84.) having gathered them up from the many histories of Rome in her decline, but especially from Gibbon's "Decline and Fall of the Roman Empire."

In reviewing this subject I cannot refrain from giving a brief account of a battle of these very Israelites, called by the Romans the "Cherusi." The scene of this battle was between the headwaters of the Ems and Weser, and called *Saltus Teutobergiensis*. This battle has been narrated by Sir E. Creasy, "as one of the decisive battles of the world." The leaders in this battle, A. D. 9, were Quintilius Varus, of the Roman legions, and Arminius, the leader of the Cherusi (the Israelites.) This battle, which lasted two days, was so fatal to the Romans that the tidings of it filled all Rome with an agony of terror, and Caesar Augustus was so alarmed that he often beat his head against the wall and exclaimed, "Quintilius Varius, give me back my legions." The blow struck by Arminius was never forgotten.

In remarking upon this battle the historian says' "Had Arminius been supine or unsuccessful, our Germanic ancestors would have been enslaved or exterminated, in their original seats along the Eyder and the Elbe; this island would never have borne the name of England, and we, this great English nation,

whose rule and language are now overrunning the earth from one end of it to the other, would have been utterly cut off from existence."

Thus, once more are we able to lift the veil which covers those dark ages of tile world's history, and we see the "remnant of Jacob," which Jehovah had promised "should be a nation before Him forever;" again, with irresistible force and with lasting result, "treading down and tearing in pieces" the Roman, or fourth kingdom of Daniel. "There was none to deliver;" no Roman general ever avenged the destruction of the legion of Varus.

The emigration of these Israelites from their home in the northwest of the Black Sea, is not definitely known as to the time, but it was sometime as late as A. D., the first or second century,. But the track of the migration is followed till they reached the Baltic, when some, a few of the wanderers, took ship and sailed away to Dan, in Denmark; while the main body settled in Germany, a place now called Saxony; a name now known to be the exact synonym of Saca-Suni, the old original name borne by these tribes while yet in Assyria. The whole history of these Israelites, for the long period of their sojourn in their temporary home, is given by Oxonlan, in "Israel's Wanderings."

## CHAPTER VI

The Anglo-Saxons -- Who they are -- Sharon Turnet's history of them -- Their emigration to England -- The Octarthy -- Egbert crowned the first king of England, A. D 800 -- The incursion of the Danes -- And last, William the Conqueror, 1066, who is found to be the leader of Benjamin -- Himself a Benjamite -- How Benjamin escaped from Jerusalem and wandered to Denmark, thence to France -- The ten tribes now all in the isles of the sea; yet all ignorant of their own identity.

The Anglo-Saxons -- Who they are

The period of residence of these Israelites in Germany (now called Anglo-Saxons) is not definitely known, but can be inferred from tile time of the ingress into England, A. D. 446. Here we now reach the historic grounds thoroughly traveled over. All the histories of England, whether written by Hume, Macaulay, Knight, Green or any other, are pretty nearly unanimous in assigning the date about the middle of the fifth century of the Christian era; ( The exact dates as given by Oxonian: The first invasion was A.D. 449,the last about 590. During this period eight little kingdoms were established in England, called the "Ochtarehy.") but who these Anglo-Saxons were, no one seems to have known. On this topic all these historians are silent, and, indeed, the inquiry seems never to have been instituted as to the origin of these people until the very close of A. D. 1799, when it is said the question arose in England, Who are the Anglo-Saxons? Who were their ancestors? Where did they come from?

Sharon Turnet's history of them -- Their emigration to England

In the investigation of this subject one Sharon Turner took the lead, and in the history which he finally gives we find he began by tracing them back, step by step, till he landed them in "the cities of the Medes on the River Gozan," where he left them; the very place to which Israel was carried captive by

Shalnmneser, B. C. 720, and this he did, not dreaming that these Anglo-Saxons had anything to do with "the lost tribes of Israel" He builded better than he knew.

But during the present century, and indeed within these last few years, the attention of different men has been called to the investigation of this subject, and it is now found that the Anglo-Saxons are indeed the very Israelites, whose capital was Samaria, and after being besieged by the king of Assyria for three years, was destroyed and all carried captive to Assyria.

The Octarchy -- Egbert crowned the first king of England, A. D 800

The Anglo-Saxons, being now established in England under the name of the "Ochtarchy," they seem to have quietly maintained this form of government until A. D. 800, when these eight little kingdoms were all consolidated into one, and the crown put upon Egbert's head. This, then, seems to have been the beginning of the government of Great Britain in its present form.

The incursion of the Danes

Not long after this the piratical northmen came up from Norway and Denmark. These Danes (Danites) began tearing around -- robbing and plundering wherever they went, so that there was little no peace in England until A. D. 1066, when William tile Conquer came over from Normandy with his army, and, at the Battle of Hastings, subdued the whole and put tile crown on his own head!

And last, William the Conqueror 1066, who is found to be the leader of Benjamin, Himself a Benjamite

But who was this William? and whence came he? It is declared by the best authority that William was none other than the leader of the tribe of Benjamin! The very Benjamin lent to Judah for a time, according to I Kings, 11:9-13. And hence we find that Benjamin was given to Judah, and remained in that kingdom -- did not go off with the ten tribes under Jeroboam, but continued with ,Judah till the Babyloniah captivity, went to Babylon, returned to ,Jerusalem at the end of seventy years, and remained, i. e., a portion of the tribe, till the destruction of Jerusalem under Titus, the Roman general, A. D. 70.

How Benjamin escaped from Jerusalem and wandered to Denmark, thence to France

At that time it is said that all this remnant of Benjamin escaped from Jerusalem, and fled to the north to find their brethren of "ten-tribed Israel" (Jer. 6:1, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem." Also, Eusebius's "Historia Ecclesia," Blook IIIi, 5: 2. Also, Josephus's "Wars of the .Jews," II, 19: 7. The word rendered, "contrary to all expectation," is "tarasogoata." This word may also mean: "Without any show of reason.")

That this was the remnant only of Benjamin, will appear when it is called to mind that Paul said, "I am all Israelite of the seed of Abraham, of the tribe of Benjamin." (Rom. 2: 1.) From this and from other things it is evident that some of the Benjamites had before the coming of Christ left Judah, and had already found their way north to their brethren, some of whom were known to be at this time in the region of Tarsus, where Paul was born, and whither this remnant of Benjamin fled to join themselves to

their own proper kingdom; for Benjamin was loaned to Judah for a time only, at the end of which Benjamin was led away back to Israel by the same unseen hand that has led Israel in all his wanderings.

Then it is found that Benjamin was led through Asia Minor over into Europe; thence north across the Danube, and on till he found Dan in Denmark. From here he migrated south through Holland and Belgium, and finally established himself in France, building one of the most magnificent kingdoms then existing in Europe, called Normandy (Northmen.)

Oxonian says: "There were also representatives of Benjamin spread over the whole length and breadth of Asia Minor, and it is not too much to say that the Apostolic churches were mainly the fruit of the reception of the truth by Benjamin and of the work of Paul, himself an Israelite, of the tribe of Benjamin."

From this it seems evident that the Asiatic Christians of the first two centuries were mainly of the tribe of Benjamin; one section of them, the Galatians, being as already shown, Israelites of the remnant which escaped.

But how did Benjamin and these Galatian Israelites join their brethren in the "Isles of the West?"

In the year A. D. 267, as we are told by Prof. Max Muller, (Lectures on the Science of Language. Series 1, p. 188.) "the Goths made a raid from Europe to Asia, Galatia, and Cappadocia, and the Christian captives whom they carried back to the Danube were they who spread the light of the Gospel among the Goths."

This short sentence carries Benjamin half-way to Britain. And from here it is not difficult to find how they might have made their way through to Britain.

As a further illustration of Benjamin, let us listen to the words of Lord Macaulay: "The Normans were then the foremost race of Christendom. Their valor and ferocity had made them conspicuous among the rovers whom Scandinavia had sent forth to ravage western Europe.

Their sails were long the terror of both coasts of the channel. Their arms were repeatedly carried far into the heart of the Carlovingian empire, and were victorious under the walls of Maestricht and Paris. At length one of the feeble heirs of Charlemagne ceded to the strangers a fertile province -- (Normandy). Without laying aside the dauntless valor which had been the terror of every land from the Elbe to the Pyrenees, the Normans rapidly acquired all, and more than all, the knowledge and refinement which they found in the country where they settled.

That chivalrous spirit which has exercised so powerful an influence on the politics, morals and manners of all the European nations, was found in the highest exaltation among the Norman nobles. But their chief fame was derived from their military exploits. Every country, from the Atlantic Ocean to the Dead Sea, witnessed the prodigies of their discipline and valor. One Norman knight, at the head of a handful of warriors, scattered the Celts of Connaught. Another founded the monarchy of the two Sicilies, and saw the Emperors both of the East and of the West fly before his arms."

What now can be conceived as a more perfect fulfillment of Jacob's prediction? Gen. 49:27, "Benjamin shall devour as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."

The ten tribes now all in the isles of the sea; yet all ignorant of their own identity.

Here, then, we have, since Benjamin has arrived, eleven tribes of "the Kingdom of Israel," Benjamin being the eleventh in number. But there is no evidence that any one of this vast number has the remotest idea of his own identity. History does not furnish a single ray of evidence that the least surmise existed in the mind of any one of these eleven tribes that they were indeed descended from Israel of old.

They had now been lost, not only to themselves, but to the history of the world also, for many long centuries. As in Hosea, 9:17, "My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations." Also Hosea, 3 4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim," thus utterly obliterating all knowledge of their nationality, their language, their religious institutions--everything of their tribal relations, etc.-- so that no one dreamed even who he might be.

How then shall it be known who is who? I answer, to man this is not known, but to God alone; for shall not He who said, "I will sift the house of Israel (not Judah) among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth," (Amos, 9:9); shall not He who has said, "There is not a sparrow falleth to the ground without your Heavenly Father, and the very hairs of your head are all numbered," shall not He have care of his people Israel. of whom He has said, "I will never leave nor forsake thee" and "I have loved thee with an everlasting love"?

Can He forget so that He shall not know the tribal name of every one of these long-lost Israelites? He must be an atheist who doubts this. Indeed, we must give up all knowledge of God and of everything else, if we doubt this great truth! But, alas! it is nevertheless too true that we have all been so nearly practical atheists that we have lived, indeed, have been taught to believe that at the beginning God wound up the machinery of the universe and then retired, to let the whole develop itself as chance might seem to direct.

What can this be but practical atheism? But Christ taught us that every -- the most minutest -- thing does not escape the continual present sustaining care of our Heavenly Father. Here is rock. Here is a foundation on which one can build, and on this foundation alone can safety be found.

Here then, Israel has been gathered, according to Isa. 41:1, "Keep silence before me, O Islands, and let the people renew their strength. And here in these islands, this Anglo-Saxon people have grown and "renewed their strength," in all unwonted manner.

Here have they spread abroad, on the east and on the west, on the north and on the south, till their land became too strait for them; till at length the cry is heard, "Give place to us where we may dwell." Then are colonies planted in the deserts, which soon blossom as the rose. And "the waste places of the

earth" are now being peopled by this very Israel, and her colonies are found in all hinds and in the islands of the seas, till now the promise to Abraham is indeed fulfilled, Gen. 12:2: "I will make of thee a great nation, and I will bless thee, and make thy name great. Again, I will set thee high above all the nations of the earth; thou shalt be the head and not the tail." (Deut. 28:13.)