

God's Throne Upon Earth.

Adorned with Four
Illustrations—

HIS MAJESTY THE KING,
H.R.H. PRINCE OF WALES,
THE HIGH ALTAR SCREEN IN WESTMINSTER
ABBEY, AND
THE CORONATION CHAIR.

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— BY —

REV. ARTHUR PRITCHARD, M.A.

Author of "God in His Earth," "God in British History," etc.

PRICE SIXPENCE.

PUBLISHED BY THE COMMITTEE OF THE
BRITISH-ISRAEL-WORLD FEDERATION,
14, FETTER LANE, FLEET STREET, E.C.4.

THE COVENANT PEOPLE.

THE BI-MONTHLY JOURNAL OF THE BRITISH-ISRAEL-WORLD
FEDERATION.

Price 7d. ; or 8d. by Post.

All communications for the Editor must be addressed to the Rev.
L. G. A. Roberts, "Vidya," Canterbury Road, Herne Bay.

All communications must be accompanied by the writer's name, not necessarily for publication. Newspaper cuttings, ready worked up for "Notes and Queries" column, will be gratefully received. Friends are invited, in addition to articles and notes intended for publication, to at once communicate to the Editor any fresh discovery bearing on our subject.

Subscriptions or Orders for the Journal must NOT be sent to the Editor. These should be sent to Lieut.-Col. WRIGHT, D.S.O., Hon. Sec., Publishing Committee, 14, Fetter Lane, London, E.C. 4.

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ALL COMMUNICATIONS AND SUBSCRIPTIONS should be forwarded to the Secretary-General, HERBERT GARRISON, Esq., F.R.G.S., "Westward Ho!" 57, Barrowgate Road, Chiswick, London, W. 4.

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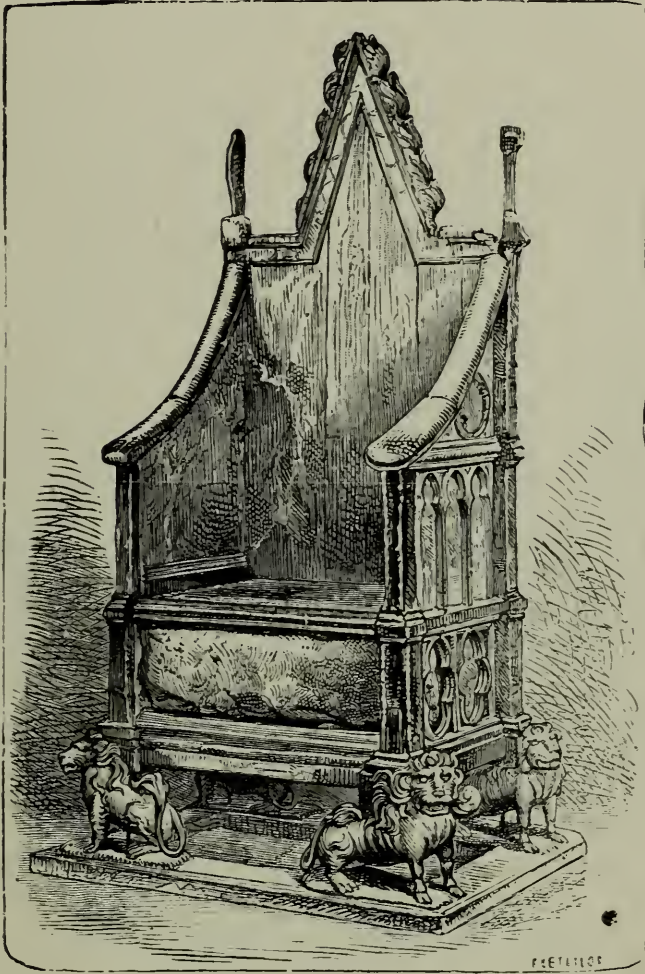


H.R.H. The Prince of Wales.

THE CORONATION CHAIR

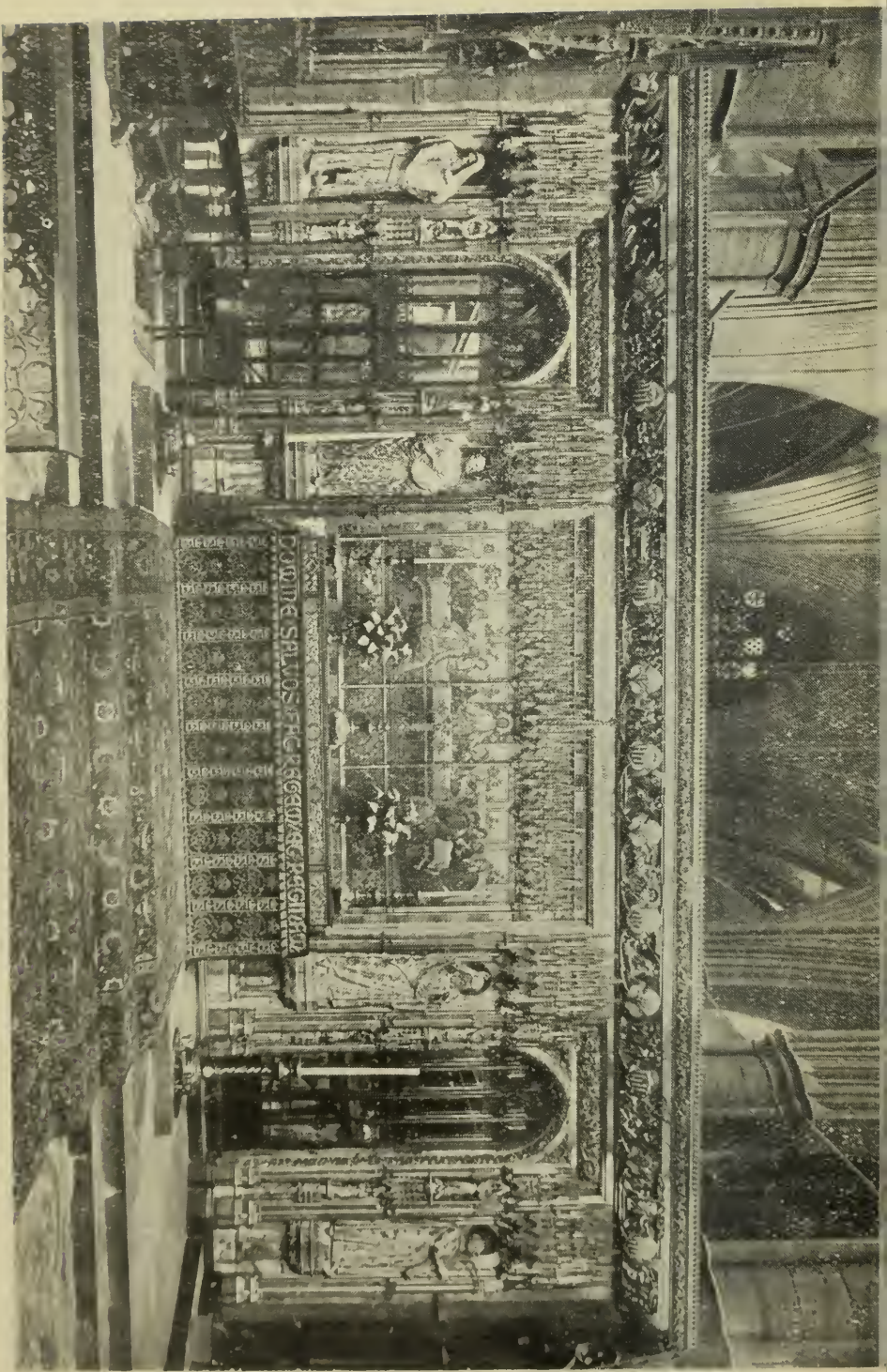
AND

"STONE OF DESTINY" in WESTMINSTER ABBEY.



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

628 Irish Celtic rune. translated by Sir Walter Scott.



(Permission of Valentine & Sons, Ltd.)

High Altar Screen, Westminster Abbey.

GOD'S THRONE UPON EARTH.



— BY —

REV. ARTHUR PRITCHARD, M.A.

Vicar of ROWINGTON, WARWICK.



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God's Throne upon Earth.

By REV. ARTHUR PRITCHARD, M.A.

PART I.

BIBLE GLEANINGS AND MEANINGS.

ISAIAH XLVI., 10—"I am God, and there is none like Me :
declaring the end from the beginning."

Isa. xiv., 24.—"Surely as I have thought, so shall it come to
pass; and as I have purposed, so shall it stand."

Gen. xvii., 6.—"Kings shall come out of thee" (Abraham).

Gen. xvii., 16.—"Kings of peoples shall be of her" (Sarah).

Gen. xxxv., 11.—"Kings shall come out of thy loins" (Jacob).

I. Chron. v., 2.—"Judah prevailed above his brethren, and of him
came the prince."

Gen. xxxviii.—Twins (Pharez or Peres and Zarah or Zerah),
born of Tamar the Hebrew, and Judah. Peres, ancestor
of the Davidic Royalties to Zedekiah and his spared
daughters, also of the Messiah, through David's son
Nathan, none of which line have yet reigned.

Zerah (with the scarlet thread), ancestor of the other
Royal lines.

The rank and file of Judah have descended from Judah's
Canaanite wife and daughter-in-law.

Gen. xlix., 8.—"Judah (praise) thee shall thy brethren praise.
(To Royal section.)

Deut. xxxiii., 7.—"Hear, Lord, the voice of Judah, and bring
him to his people." (To the wandering "Jews.")

Mic. v., 3.—"The residue (of Judah) shall return unto the
children of Israel."

Gen. xlix., 10.—"The sceptre shall not depart from Judah (the
tribe) . . . until Shiloh come; and unto Him shall
the obedience of the peoples be."

Ezek. xxi., 27.—"Until He come Whose right it is."

- II. Sam. vii.—Meanwhile, David's house, kingdom, and throne established for ever.
- Ps. lxxxix.—“Once have I sworn by My holiness, I will not lie unto David. His seed shall endure for ever.”
- Jer. xxxiii.—“David shall not want a man—a son—seed, to be rulers over the seed of Abraham, Isaac, and Jacob.”
- II. Kings xxv.—Zedekiah, the last king of David's line to reign in Jerusalem, deposed and blinded, his sons slain, and his kingdom brought to an end in Palestine. (588 B.C.)
- Jer. i., 10.—Jeremiah ordained not only to “overthrow” in Palestine, but “to build and to plant” elsewhere.
- Ezek. xix., 14.—“There is no strong rod (male) to be a sceptre to rule ” (only a tender twig—a female).
- Ezek. xvii., 22.—“I will plant the tender twig in the Kingdom of Israel.”
- Jer. xxxi., 22.—“The Lord has created a safety for a new plantation” (Septuagint).
- II. Sam. vii., 10.—An appointed place of security from invasion.
- Rev. xii., 6 and 14.—“A place prepared of God.” “Israel's place.”
- Amos xi., 15.—“I will raise up the Tabernacle of David that is fallen. I will plant Israel.”
- Isa. lx., 21.—“The branch of My planting.”
- Ex. xvii., 16.—“Amalek's hand was against the throne of the Lord.”
- I. Chron. xxix., 23.—David and Solomon sat on the throne of the Lord.
- Ps. ii., 2 and 6.—“The kings of the earth set themselves . . . against the Lord, and against His anointed . . . yet have I set My king upon My holy hill of Zion.”
- Rev. v., vii., and xxii.—“The Lion of the Tribe of Judah, and “The Root and Offspring of David,” “hath the key of David.”
- St. Luke i., 32.—“The Lord shall give unto Him the throne of his father David.”
- Zech. xiv., 9.—“The Lord shall be King over all the earth.”
- Rev. xi., 15.—“The kingdom of the world is become the kingdom of our Lord and of His Anointed.”
- Heb. x., 23.—“Brethren . . . He is faithful that promised.”
- Mic. vii., 20.—God will perform the truth to Jacob, and the mercy to Abraham, which He sware unto our fathers from the days of old.



PART II.

HISTORY AND MYSTERY.

“**J**UNE is the pearl of our New England year.” So Lowell. But, thinking historically, June is also the pearl of our Old England year—a memorable month, indeed, as can be quickly demonstrated. For it is the month of the accession, coronation, and Diamond Jubilee of Queen Victoria, and the month of the coronation of her grandson, George V. It is also the birth-month of Kings George III. and V., James I., and Edward I., and of our beloved Prince David. In it, too, was the Magna Charta “sealed,” the seven Bishops acquitted, the first Reform Bill passed, and the fateful victories of Waterloo and Plassey won. In the afternoon of June 22nd, in the year 1911, ten years ago, our Sovereign Lord King George, returned from Britain’s greatest sanctuary, compassed about with the “Divinity that doth hedge a king,” the recognised, acclaimed, anointed, crowned vice-gerent of the “Blessed and only Potentate,” the “King immortal, eternal, invisible,” to rule over, by far, the mightiest Empire the world has ever seen, though it is to be “mightier yet.”

“The coronation is only a farce,” said a lady, to the writer, at the time—a remark of absolute un wisdom and ignorance, as is a similar remark applied to any truly religious ordinance or service.

It was the sacring or hallowing of the King and Queen, as our forefathers, with true insight, termed the Coronation service. In it he was stamped as God’s king, consecrated as God’s deputy, and empowered with God’s grace. And so the important part of the service was not the crowning, but the **anointing**, or consecration—the setting him apart for sacred uses.

Thus the King, after his anointing, was no longer a mere layman, but a special officer of God, the Lord’s anointed, commissioned by Heaven to rule in Heaven’s name.

By the use of holy oil, “Egfert” was “hallowed the king,” says the Saxon Chronicle; and so King George, as a sign of glory, holiness, and courage, had the triple anointing on the head, the breast, and the palms of his hands. Think back over the solemn ceremony, and remember that the five vestments put upon him signified his “ministry for God.” As for the regalia, the symbology of it is amazing: The Imperial **Crown** coruscating glory in every direction, symbolising out-going, beneficent, Empire-wide influence; the **orb** of gold, with a golden cross above, and a monster amethyst below, the symbol of a redeemed earth which the King is to publish abroad and to actualise to the best of his powers; the marvellous piece of jewellery called the

Sceptre Royal, surmounted with a richly-jewelled cross. Here is the sign of Justice and Christian rule—[“*Judah's Sceptre*” is shown amongst the regalia of Scotland, in the noble Castle of Edinburgh]; the golden **rod**, surmounted with globe and white dove, the emblem of justice tempered with mercy for Christ's sake; the gold finger-ring representing his marriage to the Faith of which he is to be Defender; the four swords, symbols of delegated power from on high; and the Sword of the Spirit, which is the Word of God, “the secret of England's greatness.”

Now, it is worthy of special notice that King George was actually enthroned over Jacob's pillow-pillar, which his predecessor, Edward I., brought from Scone Abbey, in 1296, and which his Stuart ancestor, James VI. of Scotland and James I. of England, as the blood representative of Judah and David's lines and of all the Royal families of Britain up to that time, followed to Westminster Abbey in the year 1603, for the first Coronation Service in English on record.

Some of the statements just made shall now be substantiated.

King James I. and VI.

From George V. to James I. there are only ten generations. This is the king who had more remarkable insight than his detractors, hence the following statements are worthy of credence:—

(1) God, he said, gave the Kingdom of Israel to him and his posterity, and he enjoyed it all his time. (Table Talk of James I., Section cxxix.)

(2) “The ancient kings of Scotland are descendants of the kings of Ireland.” (At Council Table, Whitehall, 1613.)

(3) We are called **Great Britain**; her name shall be **Great Britain**.

(4) When going to England he said he was going to the Land of Promise; and, agreeably with this, the 47 A.V. translators termed the land “Our Sion.”

(5) On the gate of the elders (Aldersgate), through which he passed to his throne, there was an effigy of the Prophet Jeremiah, and the inscription, “Then shall enter into the gates of the city, kings and princes sitting upon the throne of David.”

(6) On his gold unite, or sovereign, struck to symbolise the union of the kingdoms, was the inscription (in Latin) from Ezek. xxxvii., 22: “I will make them one nation.”

It is interesting to record that King James was buried not with his own immediate relations, but with Henry VII. and Elizabeth, his great-great grand-parents, whose daughter Margaret was the grandmother both of his father and mother. The discovery of the burial place was made on opening a vault, or cavern, in 1869, when, as Dean Stanley writes, Tait, “the first Scotsman who had ever reached the highest office in the

English **Church**, bent over the grave of the first Scotsman who had ever mounted the throne of the English **State**."

King Edward I.

Edward I., "the English Justinian," cherished the hope of uniting the three parts of Great Britain under one monarchy. The hope was realised, as regards Wales, in 1283, for its conquest was then completed, after 800 years' efforts. His eldest son, born in Wales, became the first "Prince of Wales," and the golden coronet of the last independent Prince he hung up before Edward the Confessor's shrine at Westminster. On defeating Scotland, at Dunbar, in 1296, he himself was crowned King of the Scots, on the Stone of Destiny, which he afterwards consigned to its place of honour and security, near the Shrine, in the specially-constructed oak chair which all the subsequent kings and queens of England (Mary Tudor happily excepted) have been enthroned in. It is instructive to note that although Oliver Cromwell sat in the chair, the stone was previously removed from it, and that Charles II. dated his accession from the death of his father. On the tomb of black Purbeck marble wherein Edward "Longshank's" body (6ft. 2in.) lies in royal robes, near to the Coronation Chair, are the inscriptions, in Latin—"The Hammer of the Scots," and "Keep faith."

What, therefore, this great and prudent king wrote to Pope Boniface VIII., to whom the Scots had appealed against him, can surely be taken as extracted from authentic writings then available :—

"About the time of Eli and Samuel the Prophet, a valiant and famous man of the Trojan nation, named Brutus, after the destruction of Troy, arrived with many of the Trojan nobility at a certain island called Albion, inhabited by giants, and having routed and slain them with his forces, he called it after his name, Britain, and his companions Britons, and built a city that he named Trinovantium, now called London, and afterwards divided his kingdom between his three sons, viz. : to Locrin, his firstborn, he gave the part of Britain which is now called England, and to Albanact, his second son, that part which was from him named Albania, now Scotland, and to Camber, his youngest son, that part which, after his name, was called Cambria, now Wales, reserving to Locrin the Royal dignity. Two years after the death of Brutus, arrived in Britain a certain king of the Huns, named Humber, and slew Albanact the brother of Locrin; at which news Locrin, King of the Britons, pursued him, and he, in his flight, was drowned in the river which is called after his name, Humber, and so Albania returned to Locrin."

Now, Julius Cæsar must have been familiar with this early British history, or he would not have written to Cassibelaun :—

“ In truth, we Romans and the Britons have the same original, since both are derived from the Trojan race. Our first father was Æneas” (ancestor of Brutus as he goes on to show) .

The letter also demanded tribute, and occasioned this spirited reply :—

“Your demand is scandalous, since the same vein of nobility flows from Æneas in Britons and Romans, and one and the same chain of consanguinity shines in both, which ought to be a bond of firm union and friendship. That was what you should have demanded of us and not slavery. We have learned to admit of the one, but never to bear the other.”

How these Trojans, or Danai, or Dan-ites, of the Tribe of Dan, came, as pioneers, to these isles, followed eventually by other Israelitish tribes, is a story that can't be told here and now, for we are tracing the origin of our ancient **throne** rather than that of our nation.

Our Ancient Throne.

James I. is linked on to Edward I. through his English grandmother by nine generations, and through his grandfather to the Welsh Owen Tudor, by four generations, Owen Tudor having descended, as is shown in the old Welsh records, from Beli, son of Anna, daughter of Joseph of Arimathæa, and the cousin of the Blessed Virgin Mary.

James I.'s Scottish descent goes back through Mary, his mother, and the previous five Jameses to Malcolm III., and his Saxon Queen (the sole survivor of the Saxon line), whose son, Alexander I., erected an Abbey at Scone, in which, with solemn state, he deposited, at dead of night, the famous **Lia Fail**; on further, for eight generations, to Kenneth MacAlpin, the first king of the united Picts and Scots (836—854), who removed his Court from Dunstaffnage to Perth, and built for himself a palace at Scone, to which he brought the **Lia Fail** from Iona; on again for another eleven generations, to Fergus the Great, who was crowned, about the end of the fifth century, on the same “Stone of Destiny,” fetched from Tara to Iona for that special purpose.

His descent has been traced by experts through a long line of Scotland's kings to Angus the Prolific, in Ireland (whose two sons respectively headed a long line of kings in Ireland and Scotland), and on to Eochaidh and his Hebrew queen, at Tara, Tea Tephi, or possibly Tamar Tephi (the beautiful palm), the reasonably conjectured daughter of Zedekiah, the last king of Judah-David's line, as yet to reign in Jerusalem.

Milner's splendid chart, showing the illustrious lineage of

the Royal House of Britain, can be had for 1s., post free, from 4, Fetter Lane, London, E.C. 4.

Every possessor of a Bible can work out the 17 generations from Zedekiah to David (whose descendants, by the bye, are more numerous than is generally supposed, for, in a wonderful providence, there is to be a House of David apart, just previous to the Millennium), and thence to Judah, through Peres, the ancestor of the Messiah.

Peres, and Zarah with the scarlet thread, Tamar the first's twins, were the only pure-blooded Hebrews that sprang directly from Judah, the Judahites (shortened into "Jews" after the exile) being descended from Judah's Canaanite wife and daughter-in-law, causing the facial and racial characteristics that have always "witnessed against them" throughout their history. (Isa. iii., 9.) From Zarah other Royalist lines have separately descended, but the "breach" seems to have been repaired when Eochaidh of the Zarah line became united with Tamar of the Peres line, to be the *fons et origo* of the Irish, Scottish, and English Royal streams, confluent in George V.

Thus we have the scarlet "line" in our Royal House, as well as in our naval cordage, and there can be no purer-blooded Judahite alive than King George, and nobody quite so racially and **facially** Davidic in the world to-day, as Prince David of Wales, and especially if, as seems probable, he is to be the long-prophesied Prince David of Jerusalem, and the Vice-gerent of the Prince of princes.

"Hail HIM, ye heirs of David's line,
Whom David Lord did call,
The God Incarnate, Man Divine,
And crown HIM

LORD OF ALL."



PART III.

THE MYSTERY STONE.

WHAT here follows is written to arrest the attention of thinking men and women, and nothing will be urged beyond ascertained or revealed truth save the most rational possibilities. Inspiration seems to have had a special purpose to subserve by mere **allusion**, which, in time, should breed investigations; and that is why each generation of Bible-searching believers, for the next, a richer harvest yields.

A stone is a piece of rock; and even a small stone, in U.S.A., is colloquially termed rock. "Tsur" is the chief Old Testament Hebrew for rock, and it also signifies stone, pebble, edge. "Sela"

is the other, meaning cliff or rock (from its elevation). "Eben" is the common Hebrew word for a stone of any size or shape, ranging from the pebble that astonished Goliath (for such a thing had never "entered his head" before) to the Temple foundation stones, 30 ft. long and $7\frac{1}{2}$ ft. high.

Again, let it be emphasised that a stone is detached rock and it may be Providential that a covenant **stone** be "hidden" under the term rock, as a covenant **people** is "hidden" under the name Saxons. Reference, therefore, seems to be made to Jacob's Stone as the Rock, the Pillar (R.V.), God's House, a Witness "that hath heard all the words of the Lord," a Royal Throne which was also "the throne of the Lord," and a precious Corner Stone "from the Lord." It has been variously called Jacob's pillar, Pillar of witness, Jacob's title-deed, the Foundation pillar, Lia Fail and Lea Gael (both spelt either way), Saxum Fatale, Stone of Destiny, Dream-miracle Stone, Columbus' Pillow, Stone of Tara, Dunstaffnage, Iona, Scone, Westminster, Coronation Stone, and the Palladium of Monarchy.

It is first historically met with in 1760 B.C., at the top of a hill about 12 miles from Jerusalem, when, apparently, Jacob, the homeless wanderer, took it, at dusk, unknowingly and inspirationally, from a heap of altar stones his grandfather, Abraham, had erected in 1918 B.C. "The place" he "lighted upon" was holy ground, and even if the pillow-stone were not already consecrated, it soon would be, as being the first stone on record to be anointed and made "a spiritual rock," brought into sacramental association with the Rock of Israel.

"As CHRIST is named from CHRISM, or unction, so there was a great mystery (sacramentum) in this anointing of the stone with oil" (Augustine). The Holy Land and Colonial expansion having been promised to Jacob and his descendants, the Wanderer called the place Beth-el, vowing that "This stone which I have set up for a pillar shall be God's house." Twenty-eight years afterward, Jacob returned to Bethel to fulfil his vow, and re-named it EL-BETH-EL, God of the House of God, but was not permitted to dwell there very long, for, after the great EL SHADDAI had ratified the new name of Israel, recently given at his conversion at the brook Jabbok, and decreed that kings and a nation and a company of nations should spring from his loins, Jacob "journeyed from Bethel, and came unto Isaac, his father, to Hebron . . . where Abraham and Isaac sojourned." Why?

The "Book of Jubilees" gives reasons: "Do not build this place, and do not make it an eternal sanctuary, and do not dwell here, for this is not the place. Go to dwell with Isaac thy father until the day of the death of thy father. For in Egypt thou wilt die in peace, and in this land thou wilt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac."

Genesis xxxv., 14, records the setting up, evidently, of another consecrated pillar, and the reasonable inference is that, in order to fulfil his vow in regard to the original pillar—which was to be God's House—he carried it away from the idolaters of Canaan as a prized heirloom, title-deed, and "spiritual rock," and thus it began its wanderings in Asia, Africa, and Europe, necessitating the insertion of iron rings in it, and being a House of God in a House of God all through the centuries.

Israel's Stone Wanderings.

In 1689 B.C., Jacob entrusted the guardianship of "the Stone of Israel" to Joseph and his younger son, Ephraim, and seems, at the time, to have had his feet on that sacred "Beth," in Egypt, just before he was gathered unto his people."

In 1491 B.C. the wandering Israelites demanded water from Moses at Rephidim. So he cried unto the Lord, and was told to strike the "tsur" in Horeb, upon which God would stand; and we think that the rock referred to was the mystery stone of Jacob, kept under a tent, or tabernacle, called the "Tent of the Congregation"—a veritable House of God pitched "without the camp" (Ex. xxxiii., 7)—which, on this occasion, would be about Horeb.

"Two traditions of the Rabbins are noticeable: one, that the rock thus smitten actually followed the Israelites; another, that the (issuing) stream of water went with them. There is no justification for these fables in the sacred narrative. The petition of the miracle (see Ex. xvii. and Num. xx.), excludes the second; the first needs no refutation." Notice that the *Speaker's Commentary*, just quoted from, doesn't allude to the possibility of the "tsur" being the "spiritual rock" of Jacob, which may, or may not have been the rock in Horeb whence refreshing water flowed for man and beast. Perhaps there is more possibility of the "sela" at Kadesh, of 1452, being Jacob's one; and Mrs. Rogers, in "*Britain in History*," marshals eighty arguments in favour of the hypothesis. The reference to I. Cor. x. (R.V.), is a clue to right thinking on this matter.

"Our fathers did all drink the same spiritual drink: for they drank of a spiritual rock that followed them or went with them." Was that rock a mountain, or a mountain stream, or Jacob's altar? The reply is: "And the rock was Christ." So, though the children of Israel may not have realised it, Christ was in the midst of them, and the **sacramental channels** He employed. The Ark of the Covenant and the Stone of the Covenant—both linked with Divinity, and both ringed for reverential carrying—were perhaps the two most revered of the holy mysteries," and as Uzzah was punished for sacrilegiousness in the one case, so Moses may have been in the other. We need know that "The symbolical value of things, set apart, is not

that they remind us of something which they are not, but that they help us to understand something that they in part are."

The Arabian desert was a waterless region, and the invisible Spiritual Rock may have "claved the rocks in the wilderness many times during the forty years' wanderings, making them natural the media of the supernatural; but it is a reasonable conjecture to say that the rock that was **not** to be struck, but only to be spoken to, was the spiritual rock of Beth-el, brought out if not outside already, when Moses went to fetch the rod-embodiment of authority from before the presence of the Lord.

"**That Rock was Christ,**" because, in some mysterious way His presence was especially there, as also in the pillar of smoke and fire which was a "pavilion round about Him."

"It was not the nature of the rock that sent forth the water for **that** alone would never have bubbled up in streams, but was another species of rock, even spiritual, that was ever ready to operate, that is, **CHRIST**, Who in all places was present, and in all cases working wonders" (Chrysostom).

"It may be remarked that spiritual in this verse cannot mean typical, as some, nor miraculous, as others: nor can 'water' signify represented or prefigured, as many" (Speaker's Com.).

If there was a spiritual rock at Kadesh, so intimately bound up with the Covenant which assured to them the Land of Canaan that without it, they could not, at the end of their journey enter that land, we have an explanation of the stern punishment in spite of his most earnest entreaties, meted out to Moses, "thou man of God," for his sin in **striking** the Rock which was Christ, and, if we may judge from its present appearance, almost rending its sacred mass asunder, and yet, strange to relate, **not** actually rending it.

To those who say that a stone couldn't be a rock, the reply is: Why not, if "Cursed is everyone that hangeth on a tree" could have been applied to the Saviour's **CROSS**, as it was, by the same Apostle on the same missionary journey?

Now to proceed.

1491 B.C.—Jacob's stone may be referred to as the cause of the doom of extinction pronounced on Amalek, whose hatred was "against the throne of the Lord" (Ex. xvii, 14 Margin).

1005 B.C.—According to Scripture and tradition, Jacob's stone which the Tyrian builders had rejected for a place in Solomon's Temple, exactly fitted in some divinely reserved "corner," wherever that was, and so actually occupied the chief place in the structure. "The stone which the builders rejected is become the head-of-the-corner. **THIS** is from the Lord."

There is a reference to this corner stone by Isaiah, which

is naturally applied in the New Testament to the Church's one foundation—Jesus Christ her Lord.

4 B.C.—II. Chron. xxiii. records a typical coronation ceremony in which there are references to crown, scriptures, coronation stone or pillar, anointing, clapping of hands, and the shout, "God save the King."

9 B.C.—Jacob's stone may by this time have become a "stone of stumbling," for the people are charged with saying, "to a stone, thou hast brought me (or us) forth" (Jer. ii., 27).

8 B.C.—End of David's line, throne and kingdom in Palestine. But Jeremiah had been divinely raised up to build and to plant them elsewhere, otherwise the solemn promise of continuity would have failed. Accordingly he took possession of Zedekiah's young daughters (possibly his great-grandchildren), and the holy relics. Some of the latter, according to II. Macc. ii., he hid in the mountain where God had buried Moses; and others, like the mystery stone, David's harp, Judah's sceptre and flag, and the High Priest's breastplate, as a consensus of authorities testify, were found three years afterward with Jeremiah, Baruch, and Zedekiah's daughter, at Tara, where there was a Danite colony, with a king of Judah's line, to whom the Princess Royal of David-Judah's line was joined in marriage, being crowned in Inis Fail (the isle of destiny) on Lia Fail (the stone of destiny). Jeremiah was the Ollam Fohla, or wonderful seer, "of venerable age and exceeding glory, and wonderful and most majestic was the dignity around him," and to this day Jerry or Jeremiah is as familiar a patronymic in Ireland as Taffy or David is in Wales. "There's not a hut the isle around but where a 'Jerry' may be found."

A Contest of Authorities.

Dean Stanley has written:—

"Of all explanations concerning the stone, the most probable that which identifies it with the stone pillow on which Columba rested, on which his dying head was laid, in the Abbey of Iona; and, if so, it belongs to the minister of the first authentic Western coronation of a Christian Prince—that of the Scottish chief Aidan" (584—604).

In "Life of Columba" (Adamnan), published in 1874, Columba, at Iona, is stated to have laid his head on the stone, and, like Jacob, beheld a vision of angels.

There is a contest of authorities as to whether the stone was at Tara before Iona, and at Scone after Iona. Keepe, in 1681,

wrote: "It was brought out of Ireland by King Ferguze into Scotland." And Anderson, in 1736, wrote: "According to the modern Scots' historians, and the vulgar opinion of that nation Simon Breac brought the Lia Fail into Ireland. Fergus (Christian) brought the aforesaid stone to Argyle: according to short Scotch chronicle."

There is a MS. in the College of Arms, London, written in Henry III.'s reign, and therefore before 1272, which tells of the existence of a sacred stone—kept in Scotland for a long time—not a native stone, but foreign—that it came from Egypt—that it was brought from Egypt by a princess, the daughter of an Eastern monarch—brought and used as a Coronation Stone. (See Jer. xliii, 5—7 for reference to Egypt.)

Skene, the antiquary, evidently did not know of this MS. as he quotes Bisset (1301) as being the earliest to mention the Coronation Stone, and who, as unworthily suggested by Skene "invented" the records of its coming from Ireland and from Egypt. There are other authorities older than Bisset; therefore. Skene has done injustice to the "Royal Commissioner from the Scotch Government to the Pope." Now, as to the Coronation Stone being old red sandstone, which geologists tell us is not found at Iona and Tara, but is found in the neighbourhood of Scone, is it likely that, at the beginning of the tenth century one of the most memorable combats with the Danes should have taken place over the possession of a block of sandstone from the Perth quarries, and at a time when it could only lately have been made a relic? The learned Canon Tristram, in "The Land of Moab" (1873), p. 41, tells us that red sandstone is found near the surface by the Dead Sea. Thus, not far from Bethel, a strata has been found of that very rock of which Ramsey and Geike say the Coronation Stone is composed.

Surely the fact that the English are the proved and obvious descendants of Joseph (the Shepherd of the Stone) establishes also the identity of the Coronation Stone of the Westminster House of God with the consecrated stone of Beth-el.

Westminster Abbey.

"It was the hope of the founder" (wrote Dean Stanley), "and the belief of his age, that on St. Peter's Isle of Thorns was planted a ladder, on which angels might be seen ascending and descending from the courts of heaven."

How truly wonderful—if the Providential introduction to the famous Abbey of Jacob's stone—the first step of the original rocky staircase of his vision—has indeed anchored the pious hope to literal certainty.

Most assuredly the believer in the solemnly-decreed continuity of David's "Tabernacle" (viz., his house, kingdom, and throne together), will rest his soul on such certainty when

he turns his face towards Jerusalem as he worships in Westminster Abbey, and especially when he kneels to receive the signs, means and pledges of the Old Covenant blessings, "confirmed" in the New Covenant by the Redeemer of Israel and the Saviour of mankind.

In front of him is Sir Gilbert Scot's highly-decorated reredos, erected in 1867. Behind it is the fifteenth century stone screen, and behind that, the Coronation Chair and Stone which previously, for more than a century and a half, with the whole eastern portion of the Abbey, had been plainly visible from the choir and nave. In Salvati's mosaic of the Last Supper our Saviour is seen standing, behind the ornamented Cross on the table. The larger niches of the reredos are occupied by **Moses**, with the Commandments (nearest the Statesmen side of the Abbey); **David**, crowned, with a harp, (nearest the Poets' corner); and the Abbey's patron saints, **St. Peter**, with his keys, and **St. Paul**, with a sword, on each side of the Altar-piece. Over the Altar-piece there is the text, in English, "The kingdoms of the world are become the Kingdoms of our Lord and of His Christ," and in front of the cedar Holy Table is the versicle, in Latin, "O Lord, save the King and Queen." In the Coronation office the Holy Table is termed an Altar, and suitably so at such time, when "are offered up the sacrifice of the highest life in church and realm to the good of man and the honour of God."

Smaller niches on the north are filled with St. Matthew above Isaiah, and St. Mark above Ezekiel; and on the south side with St. Luke above Jeremiah, and St. John above Daniel. Now discern the signification of all this.

Behind the standing figure of the **Rock of Ages**, but out of sight, is what may be the covenant spiritual rock, or stone, which, we are told, was Christ. **Moses** is there, who disobediently struck it; **David**, of the perpetual dynasty, who handed it down so that his rightful heirs might stand on it or by it "as the custom was," or sit over it, as the custom is; **St. Peter**, who quoted Ps. cxviii., 22, where the stone is referred to as the Head of the corner; and **St. Paul**, who has told us that the children of Israel, in the wilderness, "drank of the spiritual rock that went with them, and the Rock was Christ."

S.S. Matthew, Mark, and Luke also quoted Ps. cxviii., 22, and St. Matthew adds that the Kingdom of God should be taken from the Jews (though not, of course, from their race) and given to a Stone-Nation, that, in defensive and offensive warfare, should ever prevail; while St. John tells us that when the side of the Rock of Ages was struck, there came out blood and water ("water to cleanse: blood to redeem"—Ambrose). Was this prefigured at Kadesh? Well, Lightfoot quotes a remarkable tradition from *Shermoth-R*, based on the interpretation of Ps. lxxviii., 20, that Moses struck the rock twice, and first it gushed out blood

and then water." If this be true, the Rock of Bethel Kadesh, and Westminster is a mystery stone indeed.

Now let us see how the four great prophets give witness to the stone-symbol in the Confessor's Chapel, behind the screen.

In the revelation of God to Israel, through **Isaiah**, of the coming of the Virgin-born Immanuel, there is obviously the analogy of a symbol-stone, which was a Sanctuary, but yet a stone (eben) of stumbling, and a rock (tsur) of offence to both the Houses of Israel (viii., 14). **Jeremiah**, in ii., 27, apparently shows how the symbol-stone (eben) used idolatrously, had become "a gin and a snare to the inhabitants of Jerusalem." **Ezekiel**, in xxi., 26—27, refers to the crown, meaning the Davidic Throne and its symbol-stone, which should have three overturnings, from Palestine to Ireland, thence to Scotland, and thence to England, whence it should not again be overturned until He came Whose right it is. Which seems to indicate that the Covenant Stone will, in God's own time, be required in the Holy Land of its origin by the Messenger of the Covenant Whom we shall delight in. **Daniel** prophesied of a Stone (eben) Kingdom which should be in the earth after the disappearance of the Babylonian, Medo-Persian, Grecian, and Roman Empires, and that should stand for ever!


Thus, to the ancient Mystery Stone behind the mediæval Stone Screen, equally, as might be shown, to the Rock of Ages standing in front of it,

" give all the prophets witness."



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