

waters as he did aforetime, that they passed through dry shod. But we must abide His time, when this and other secrets of their history shall be revealed.

Since penning the foregoing ideas we have been informed that certain ancient Scandinavian legends entirely agree with our theory. We understand that these legends state that the ten tribes, in their journey northward, erected at various points, on prominent mountain heights and such like, monuments or heaps of stones, so that if they determined to return they might have some guides on the road back to the Euphrates. These same traditions state that colonies of the very young and infirm, as well as of the wayward and rebellious were left by the wayside, and from these colonies the fathers of the Norsemen sprang. These legends, in time, became crystallized, and make their appearance as verities in the traditional histories of the nations of northern Europe.

Esdras says that he was shewn that they abode in this north country until the latter time, when they were to come forth again, a great multitude, to add to the glory of Messiah's Kingdom. This statement agrees with the word of modern revelation to which we now draw attention.

Nearly half a century ago, the Lord, through Joseph Smith, in speaking of the lost ten tribes, says: (Doc. & Cov. Revelation called the Appendix.)

"They who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And they shall fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim."

It is very evident from the above quotation that Ephraim, or at least a large portion of that tribe, had at some period of his history, separated from the rest of the tribes of Israel, and at the time of this restitution was to dwell in a land far from the north country in which the residue were hidden. These tribes are to have the frozen barriers of the north melted, so that they shall flow down, then a highway is to be cast up for them, in the midst of the great deep, next they cross barren deserts and a thirsty land and eventually arrive with their rich treasures at the home of Ephraim, the first born of God of the House of Israel, to be crowned with glory at his hands.

We must now draw the attention of our readers to certain extracts from the Book of Mormon, which show that at the time of our Savior's visit to this continent, Ephraim and the ten tribes dwell neither on this land nor on the land of Jerusalem. Jesus says: "Verily, verily, I say unto you, I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whether I have been to minister. But they of whom I speak have not as yet heard my voice, neither have I at any time manifested myself unto them; but I have received a commandment of the Father that I should go unto them and they shall be numbered among my sheep, and there shall be one fold and one shepherd, therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it be so that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes that they know not of, that these sayings which ye shall write shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because

of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel." (Book of Nephi, chap. vii.)

The statement of Jesus, above cited, that the ten tribes did not dwell in the land of Jerusalem neither in any parts of that land round about, effectually disposes of the theory of Josephus and others, that they dwelt near the river Euphrates. The reason why the Jews had lost sight of their brethren of the House of Israel, is explained by Jesus, in the same chapter of the Book of Mormon, as that from which the above quotation is taken. He states: "The other tribes hath the Father separated from them; (the Jews) and it is because of their iniquity that they know not of them."

Some have imagined that it was unscriptural to look for Israel, except in three places. The scattered Jews in all the world, the Lamanites on this continent, and the ten tribes in Asareth. But we claim that we have abundant reason from Scripture to expect to find the seed of Joseph as well as that of Judah in every nation under heaven. The prophecies recorded in the Old Testament expressly state that Israel, especially Ephraim, was to be scattered amongst all people.

How completely they were to be scattered is shown by the following prophecies:

Hosea, (chapter xiii, verse 3) in rebuking Ephraim's idolatry in the name of the Lord, says:

"Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff that is driven by the whirlwind out of the floor, and as the smoke out of the chimney."

Amos (chapter ix, verses 8 and 9) states:

"Behold the eyes of the Lord are upon the sinful kingdom, (of Israel) and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel amongst all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

Could any scattering be more complete?

We are directly told that the Lord will bring his sons (Ephraim still being his first-born) from afar and his daughters from the ends of the earth. It is further said that he will gather his Israel—not from the north alone—but from the north and from the south, from the east and from the west, and bring them to Zion; and that He (the Lord) will gather them from all countries (not America nor the Polar regions alone, but all countries) in which he had scattered them, among other places from the coasts of the earth. How apt a description is this last sentence of the lands from which the great bulk of modern Israel have been gathered. From the coasts of the Atlantic Ocean, from the coasts of the North and Baltic seas, they have come to Zion by their tens of thousands.

President Brigham Young stated in the discourse, quoted in a previous chapter, that ninety-nine out of every hundred of the Elders of the Church of Jesus Christ were of the blood of Israel. The people whom he was addressing were men of various nationalities, but by far the greater portion of them were descendants of those races that in the fourth and succeeding centuries of the Christian era, swarmed in myriads out of that mother of nations, Scandinavia, and filled central and western Europe with a new civilization, the people, in fact, who overthrew the great Roman Empire and laid the foundations of the majority of the nations of modern Europe. It was to the descendants of the Goths, the Danes, the Jutes, the Angles, the Saxons, the Normans, the Franks, that he was talking, and in our next chapter we shall bring forward some of the historical arguments used by Gentile writers to prove the Israelitish descent of these races, more particularly of that dominant one known to-day as the Anglo-Saxon. We do not do this, because we think the word of God's servants requires proving by Gentile evidence, but because it is a satisfaction to many minds, not only to know that a thing is so, but to be able to give a reason, or advance an argument to demonstrate why it is so.

[To be continued.]

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