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(Page 48d) With respect to the Samaritans, Mr. Elliott states that, at Nablus, they are reduced to eighty persons, and in their physiognomy exhibit proofs or not being of the same blood as Israel. Yet the remains of Jewish opinions were very discernible in the requisition that a party entering the Temple should take the shoes from their feet, and in their veneration of the burial-place of Jacob and Joseph. Two copies of the Pentateuch were shown to Mr. Elliott; but we have doubts whether the *ancient* Samaritans, as it is commonly reported, received no other part of the Sacred Books: their strong expectation of the Messiah conveys to us a different idea. If any of the writings of the true Prophets of Israel had survived the deportation of the ten tribes, and were in the possession of the new settlers, we see no cause why they should not have been equally received; nor can we well reconcile to probability the opinion that the Psalms of David, which had been sung in the Tabernacle and the temple before the schism of the tribes, should have been entirely rejected. To these we may safely refer the knowledge of the Messiah, which prevailed among the Samari- (p. 49) tans; nor will it effect the argument, that the Palms were compiled and edited at a later period, because there must have been copies of the Temple-service long before the revolt of Jeroboam. Whatever of Truth, the ancient Samaritans knew, must have been known to those who were sent back to the land; and thus this knowledge must have become perpetuated.

The dove, too, which the Samaritans are said to have worshipped, is far from being well authenticated: Josephus, whose hatred to the Samaritans is evident, says nothing of it. Probably, when Antiochus Epiphanes dedicated the Temple on Gerizim to Jupiter, the Jews willfully imputed to them the Assyrian idolatry, and the dove probably was no other than Juno, since in Hebrew and Syriac that word means a dove. Yet, if this hypothesis be unfounded, the Samaritan chronicle, which states that the Romans placed a brazen bird upon Gerizim, will give an adequate solution to the tradition, without fixing blame on the Samaritans.

It is clear that in the time of our Savior they lay under no such imputation, that they professed a knowledge of the Messiah, such as we have supposed to be derived from other books besides the Pentateuch, and that the well of Jacob was then regarded with the same veneration as it now is. That they *now* receive no books, or that they received no others in the days of Josephus, avails not the question: for the expectation of the dispensation of the Messiah which the woman of Samaria exhibited, and the Samaritan commentaries on the Pentateuch exhibit still, leads us for its solution back to the times before the deportation of the ten tribes, and to the assumption that they *then* knew the prophetic books.

**Comments on this section from the Editor of theSamaritanUpdate.com**

Mr. Elliott is **Charles Boileau Elliott** (1803-1875) Vicar of Godalmin, author of *Travels in the Three great Empires of Ausria, Russia and Turkey*, London: Richard Bentley, New Burlington St. 1838 vol I with the Samaritan articles in vol II (1839).

The author of this article is unknown.