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THE MISSING



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*to Mrs. Vron
J. Friedman
New York*

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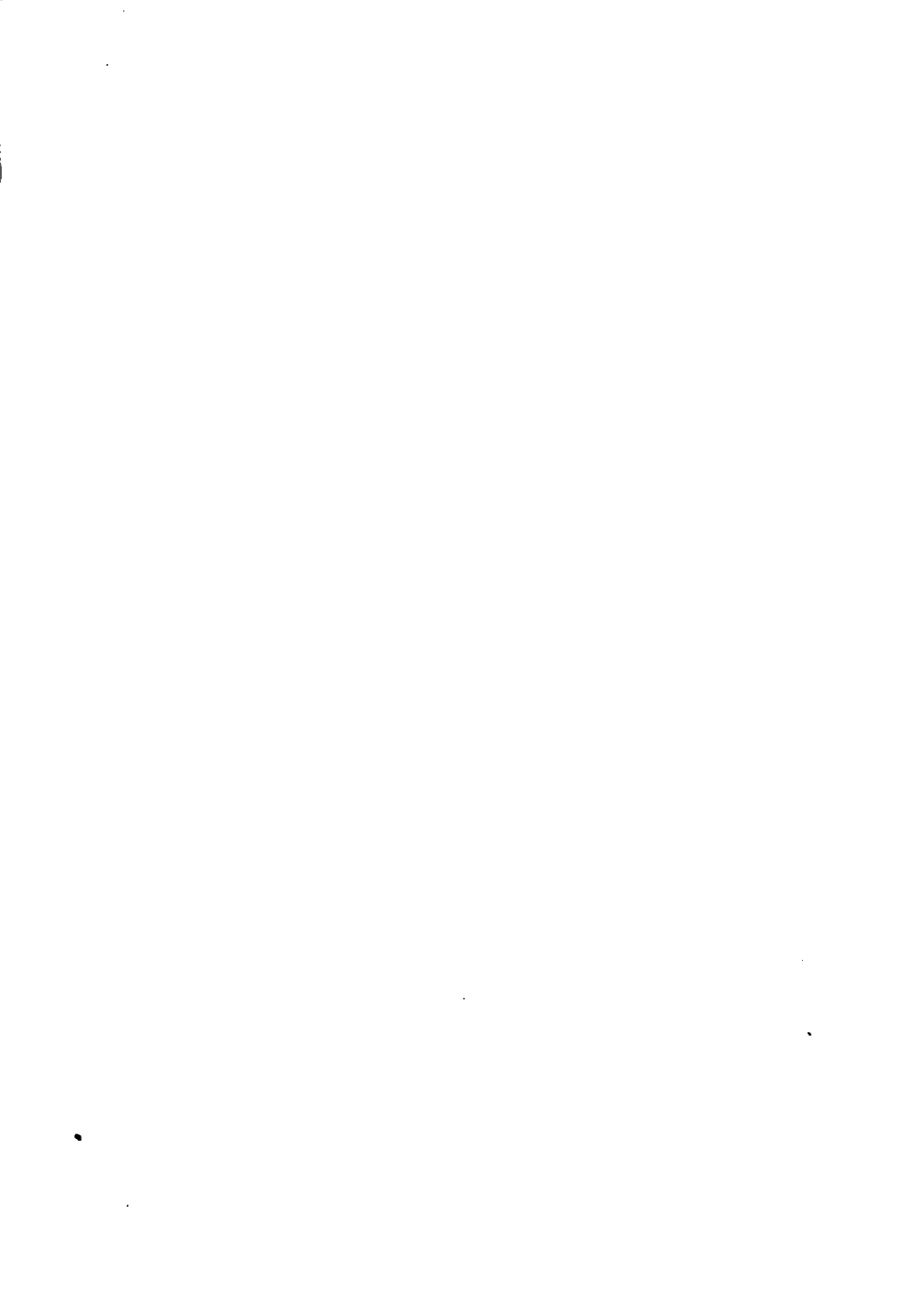


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THE AUTHOR AND FAMILY IN 1882.

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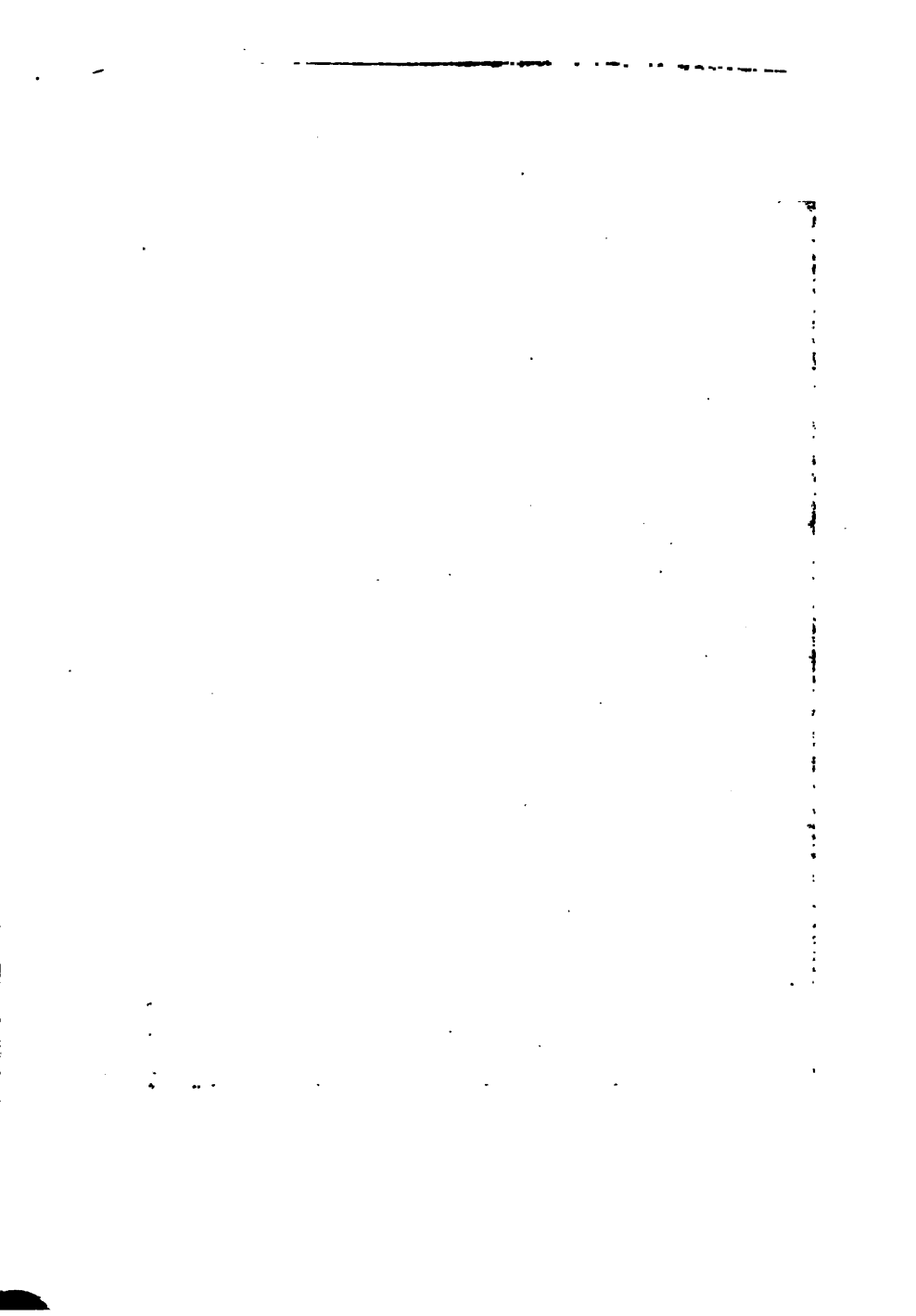
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THE MISSING LINKS

OR

THE ANGLO-SAXONS, THE TEN TRIBES OF ISRAEL

ONE THOUSAND HISTORICAL AND PROPHETICAL PROOFS OF
OUR HEBREW-SAXON ANCESTRY, FROM THE "CALL"
OF ABRAHAM UNTIL THE KINGDOM IS "DELIVERED
UP," SHOWING THE ONE PLAN OF REDEMPTION.
IT DECLARES WHY AMERICA IS A REPUBLIC,
AND NOT A MONARCHY; OUR NATIONAL
TRIUMPH, IN GOVERNMENT, COM-
MERCE, WEALTH, CIVILIZA-
TION, AND RELIGION.

THE KEY TO OUR SUCCESS

ENGLAND AND AMERICA THE FOCI OF THIS DISPENSATION
CHRIST THE CENTER OF ALL THE AGES

By Rev. MORTON W. SPENCER, A.M.

IN TWO VOLUMES

VOL. II.

*Make a chain: for the land is full of bloody crimes, and the city
is full of violence.—EZEKIEL*

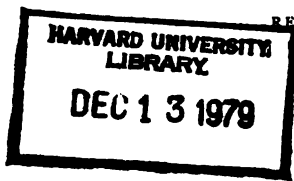
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PREFACE.

"What is this? fact or fiction," remarks the publisher as he scans the list of subjects of volume first. So the Hebrews, when a *something* appeared around the camp in form like coriander seed; "What is this?" was echoed everywhere, but when they had tasted its "sweetness" and learned by trial its sustaining qualities, they could only call it, "what is this" (Manna).

Although we are not writing in the interest of any church or denomination, we must confess that formerly our eyes were blinded to certain patent facts. We did not so intend, but we now know that we read into the Bible what was not there, and read out of it what was there. For we now believe that the Identity, as it is called, may be traced as a thread of brilliance in every fiber of its exquisitely wrought pattern.

We have heard of a learned man who once said that he had read the Scriptures in the original tongues seventeen times, and if the doctrine of atonement had been there he must have found it. He read *out* what many intelligent Sunday-school pupils have had no difficulty in reading *in* to the text. Of how many is this true, in regard to the doctrine of the New Covenant to the Hebrews as written in the New Testament!

Since, in the first volume we had a view of the Hebrews under the Old Testament history, we will now follow this ancient people in the Hope and Faith of the New. We shall see them in different phases, but always under the shadow of the promises.

We read that "in the last days perilous times shall come." How shall we meet the "crisis," that may usher in the next Age, with its marvelous and stupendous events? How shall we uncover to the mind the coming deluge? Shall we listen to the roaring of "the bottomless pit" and not give the warning, before the world is taken in the snare? The divine watch-tower is ablaze with light. To veil the eyes or refuse to lift up the voice like a trumpet,—can be nothing less than criminal.

In nothing is the masterful genius of John Bunyan flashed forth more clearly, than when in "The Holy War," he places that old churl, Mr. Prejudice with sixty deaf men under him, as warden of Bargetate. Nothing that even Emanuel may say, can reach Mansoul, while Prejudice and his deaf men keep the castle gate. How often we hear, "Is it in the standards of our church?" "I have not seen it in my favorite authors, etc., etc!" Away with Mr. Prejudice!

We have given in volume first, a sketch of the Hebrew people from the "call" of the race until King James came to the throne in A. D. 1603. Having seen their wanderings through the Roman Empire, their escape from the catacombs, and their long and eventful journey, for more than a thousand years, through Central Europe to the British Islands, we now invite the reader to accompany us to America, "the land of magnificent distances," and see them again under the clear light of "the more sure word of prophecy, whereunto ye do well that ye take heed." Before this burning Hebrew "bush", and joyful vision, we would reverently "unsaddle" and "uncrown."

It is not to be supposed that in the Bible, where almost every nation in Europe, Asia and Africa is distinctly traced, that nothing is said of this country and "the great people" of the promise in America, especially since that promise includes the holiness and happiness of the masses of mankind.

There still lingers in the mind of many, anything but a *nimbus* around the head of a Jew. When the blessings of wealth, grace, power and glory are read in the Bible, it is not quite as easy to find the subjects, as when we read of the "curses." If now we find another class of Hebrews on whom these same blessings are announced, there is at once a cry that we have bartered away the Spiritual for a gross, worldly, sordid and sensual pottage, although we *declare* that we are *linking* the promise, what ever that may be, to the real "heirs." The birthright blessings now after nineteen centuries, are being worked out in detail, the literal in order to, and the accompaniment of the Spiritual.

The errorist, is not given largely to the in-look or the out-look of religion, and so for the present our reply to him must not venture too far beyond "the things which are seen." Modern thought has demanded literal proof and so a literal Israel is God's reply to this intensely literal age. Since this has been given, we do not ask men to look through nature up to nature's God, merely, but through Israel up to Israel's God.

If it is asked, "of what practical good is this truth if proved?" The reply of a puzzled searcher of Scripture acknowledges that a literal interpretation and the Anglo-Israel view makes him think much better of the Bible. He no longer looks upon the Word as a myth, or the greatest puzzle that was ever written. The dry-as-dust chapters of the old Book are instinct with life, the biography of our own dear ancestors. We now have the key to the stored jewels, we will search and marvel. Complexity is of man, simplicity is of God.

God's promises and His fulfillments are exactly parallel. Fully grasp the thought that the New Testament is the covenant to the Hebrews of the ten tribes and perfect harmony prevails.

If the reader is enabled to lay aside his chromatic glasses and open his eyes to the clear and steady light of Identity truth, he will often wonder at the vastness of the plan, and will as frequently thank God for a noble and godly ancestry, and as often feel the necessity of clasping hands with the infinite, for grace to work in harmony therewith. When all shall understand, the highest effect will be reached—the glory of God and humanity.

It is marvelous that the Lord Jesus has never ceased to do His best work in His chosen agents, nor will He as we are informed, until the kingdom is delivered over to the Father. With them today He is carving out a work to be manifest in the millennial age. This one people of all who are found worthy, and all who join them, bought off in an atonement, justified, sanctified, glorified, adopted in a new resurrection, are for the first time equipped for His highest service.

The good news of "Israel found" will be like a sun-burst from behind the darkness of the past, it will arouse the thoughtless, give courage and zeal to the faint-hearted, to the weak helpfulness, and to all, a gracious uplift of hope.

Let the tabernacle of God be pitched on earth and the whole world will respond in acclamations of praise.

MORTON W. SPENCER.

St. Augustine, Fla.

Future address, Garfield, New Jersey.



MEMOIR.

Morton Wright Spencer, son of Reuben M. and Hariet (Allen) Spencer, the subject of this sketch, was born February 21st, 1836, in Schroepfel, Oswego Co., New York. His youth was spent on a farm. At the age of six his mother died, and nine years later a dear sister, three years his senior, which greatly affected him. Soon after, he became a member of the Free Baptist Church of Gilberts Mills. It was about this time he felt called to the public ministry.

At about the age of fifteen, a severe attack of inflammatory rheumatism debarred him from physical labor for nearly ten years; and the greater part of the time for four years he was helped from bed to chair and chair to bed. The former part of this period was spent in study. Books from the public library were eagerly read, such as Rollin's Ancient Histories in 16 volumes, Bunyan's Pilgrim's Progress, Pollock's Course of Time, and others. The family Bible, too heavy to hold, was rested on the arms of the rocking chair with support thrown across. In this way the Old Testament was read through twice and the New, three times. At the same time the Epistle to the Hebrews was memorized in ten days, and in a short time nearly all of the other epistles, and later, extracts from the Psalms and Prophets. From a child he had been accustomed to hear the Scriptures daily read in the family.

A little episode greatly strengthened his faith. A beloved Aunt, Mrs. Eunice Brayton, while on a visit to his father's, laid her hand on his head, saying: "If God has called you to his work, He will qualify you." His first school days of nearly a year away from home were spent at Falley Seminary. In the spring of 1857, he went west to the State of Michigan, where he engaged in teaching. Soon after, he entered school at Hillsdale College. In the first year of the regular course, at a prize contest of the A. K. P. Society, November 14th, 1862, the Melendy prize was won, a beautiful copy of Shakespeare.

The subject of the oration (a poem) was "The Creation," which now forms a part of "The Rosy Cross," chapter VI. of the 1st volume of "The Missing Links." In 1866, he graduated from the classical course, and three years after received the degree of A. M.

Among the many teachers and professors of the college to whom is due honorable and loving mention, probably there are none holding a higher place than that of Ransom Dunn, D.D., for years at the head of the Theological Department. Perhaps no words can better express our appreciation of him who was much of the time associated with his college life as both pastor and teacher than those of the following poem, an acrostic, written in 1880 :

R-eward is sure to him, whose word, whose will,
 A-nd earnest life the world's great need fulfill ;
 N-oble of heart, a guide of age and youth,
 S-ervant of God, whose loins are girt with truth ;
 O-n wings of thought o'er starry heights to roam,
 M-akes endless fields, the universe, his home.
 D-ies not the soul in fruitful labor blessed ;
 U-ntil the Master comes to reign, no rest :
 N-or fails that day the *ransomed* to prevail,
 N-o fear, the work is *done*, well *done*. All hail !

One year after graduation, July 24th, 1867, Dr. Dunn officiated at the ceremony which united Mr. Spencer in marriage with Miss Elisabeth Corey of Hillsdale, a graduate of the Ladies Course of that year.

In 1869, while serving as Professor in Atwood Institute of Albany, Ohio, and also as Pastor of the church of that place, he with L. C. Chase, Principal of the school, under the direction of the council, was ordained to the ministry by Rev. I. Z. Haning.

After nearly five years of labor in Southern Ohio, he removed to Hamlet, Chautauqua Co., N. Y. Here, September 15th, 1873, Julietta Blanche, the oldest of his two children was born, and three years after, in Centennial year, May 31st, Hattie Genevieve, at Pierpont, Ohio.

While engaged in pastoral work in Elton, Catt. Co., N. Y., in 1880, "The Rosy Cross," a poem representing the lives of the Christians of the first three centuries in Rome, was published.

In the early days of his ministry, questions would often arise in regard to the authenticity and genuineness of the sacred writings, which were satisfactorily answered in the reading of "Horne's Introduction to the critical study and knowledge of the Holy Scriptures." Afterwards came the careful exegesis of certain texts. His father who was generally well versed in Scripture was willing to lead the way in explanation, but there seemed to be no satisfactory reply to such ques-

tions as the following. How was it that the ten virgins all belonged to the kingdom? How did David's house continue to rule over Israel forever? How could the oath bound promises to Abraham be fulfilled in the Gospel to Gentiles? What is adoption and when does it take place?

In the summer of 1881, as he found that some of these questions were satisfactorily answered in the teachings of Anglo-Israel, he immediately began to consider proofs in regard to the integrity of the Bible and to prepare a course of lectures, five of which were delivered in the M. E. Church of St. Augustine, Fla., and also to churches in other places.

Since 1883, on account of failing health in the family, his residence has been in the South, and much of the time for nearly twenty years has been engaged in the study and development of this subject. Aside from necessary attention to business, occasional preaching, lectures and assistance of the churches in the city, here in full view of beautiful St. Augustine Bay, old Fort Marion, and in rooms adjoining the famous "City Gate," much of the writing has been done.

In a brief *resume* of a life, who can read between the lines the varied experiences of light and shadow, of disappointments, trials incident to environment and inherited peculiarities of taste and disposition. The joys and sorrows of life, who can tell? Sins repented of who can count? In view of thoughts like this we are led to exclaim!

"The mistakes of my life have been many,
The sins of my heart are more,
And I scarce can see for weeping,
But I knock at the open door."

How often in a record like this, just what we want to know is omitted! What of the daily life? How about the home? In the summer of 1891 while Mr. and Mrs. Spencer with the youngest daughter Genevieve, were spending a few months in Atlanta, Georgia, the news came from Hillsdale, that Blanche (then a student there), while out on the beautiful Baubese lake gathering water lilies, the boat had overturned, and she, although the life of her attendant was lost, was rescued after nearly an hour of peril in the water, by the timely and persistent efforts of one, Mr. Charles Harrington. It was years before a full recovery from the nervous prostration caused by this event. After this, with her sister Genevieve, she continued a

student of the college until in July 1895, when she was married to G. S. Davenport, M.D., of Garfield, N. J., where she now resides. She, with her husband, have rendered valuable assistance in the publication of this work. After a visit of several months in Florida, Genevieve was also married August 24th, 1897, to C. I. Collins, of North Adams, Mich., a superintendent of schools, then located in Corunna, where, September 19th, 1899, the first grandchild and namesake was born, Rufus Spencer Collins.

How true it is that while others may be subject in a measure to us, we ourselves are also under discipline and in subjection to the Father of spirits. Mr. Spencer feels that it is true of his experience as of others, that the sins of our lives react upon us, and that the only secret of a happy, well ordered, rewarded life, is to dwell in the secret place of the Most High.

First to God, next to friends and relatives, he is indebted for kindnesses, forbearance and assistance above what he could ask. For such favors he remembers with due appreciation, among others not named, his dear sisters, Mrs. Cinthia M. Rockwell, (deceased) and Mrs. Sarah A. Wright and her husband, to whom is due grateful remembrance for careful nursing and assistance during sickness in early years, also his only brother, J. A. Spencer, an active business man of Dwight, Ill., his brother-in-law, N. J. Corey, organist and musical lecturer of Detroit, Mich., his mother-in-law, Mrs. Julietta Corey Sinclair (lately deceased) with whom his daughters Blanche and Genevieve were furnished a home during their years of school life at Hillsdale. Mrs. Spencer has also assisted in the literary, and has done much of the work of an amanuensis.

It is the desire of the author to devote his time in the future to lectures and Bible readings on Anglo Israel and kindred subjects.

He feels that in his work he has been aided by the Holy Spirit, and it is his prayer that the same Presence may attend with blessing the careful reading of these volumes.

MRS. E. C. SPENCER.

THE MISSING LINKS.

VOLUME II.

CHAPTER I.

MANASSEH-ISRAEL—FIFTH COLONY—DAN IN AMERICA.

If we can accept the testimony of ancient authors, we may believe that flourishing towns and cities may have been seen and visited in America three thousand years ago. It is said more or less distinctly by more than one Greek writer that the Phœnicians and Carthagenians knew the way to a continent beyond the Atlantic. One account preserved in Tyrian commerce and mentioned by several ancient writers, is related by Diodorus Siculus (B. V. chap. II.), very particularly as a matter of authentic history. His narrative begins with the following statement: "Over against Africa lies a very great island in the vast ocean many days sailing from Libya, westward. The soil there is very fruitful, a great part whereof is mountainous, but much likewise Champaign which is the most sweet and pleasant part, for it is watered by several navigable streams and beautified with many gardens of pleasure, planted with divers sorts of trees and an abundance of orchards. The towns are adorned with stately buildings and banqueting houses pleasantly secluded in their gardens and orchards. The Phœnicians having found out the coasts beyond the

Pillars of Hercules sailed along the coast of Africa when suddenly one of their ships was driven by a furious storm far off the main ocean. After they had lain under this violent tempest many days they at length arrived at this Island."

Here again we meet with our able friends, the enterprising navigators from the tribe of Dan so long associated with the Phœnicians just off the coast of Palestine. As was their custom in regard to the Cassiterides or Tin Islands, as well as their voyages to Great Britain and the West generally, their discoveries were kept a profound secret lest their mines of wealth should become the property of all. This new discovery, if we may so consider it, was made by our Hebrew-Phœnician friends about 1200 B. C., at the very time the inhabitants of Northern Syria were fleeing their country. Who knows but this discovery may be associated with the now lost Atlantis so long the wonder of the world?

Theopompus, a learned historian who lived in the days of Alexander the Great, relates in his work entitled "Thaumasias," a very ancient dialogue which took place between Midas, King of Phrygia, and Silenus, in which the latter is made to say, "There is a continent beyond the sea, the dimensions of which are immense, almost without limit, greater than Asia, Europe and Lybia (Africa) and so fertile that animals of a prodigious size are to be seen there, as likewise a race of men calling themselves Meropes, whose stature is much greater than that of ordinary men, and who attain to an extreme old age; that a great many large towns and cities were to be found on that continent, one of which contained about a million of inhabitants, and having different laws and customs from those of the people of Asia, Africa and Europe; and finally, that gold and silver were

found very common over all the surface of the vast continent."

The first reliable information we have gathered in regard to the discovery of America may be dated as far back in the history of the world, at least, as the days of David and Solomon, or 1000 B. C. King Solomon, we are told, with the men of Hiram, king of Tyre, built a navy of ships at Ezion-Geber, a port on the Red Sea, opening out into the Indian Ocean. The Danites located at Joppa, and also from their northern colony, were the seamen of these early times (Jud. 5:17). Their relation to the men of Tyre has been fully shown in volume 1st of "The Missing Links" (page 76), where the great merchant ships of Tarshish were built for the eastern trade. The entire coast of India was thus open before them as it would seem from the articles of their commerce, viz., "gold and silver, ivory and apes and peacocks" (1 Kings 10:22).

These mariners could have coasted along the south of Asia and from Siberia at East Cape passed over the Behring Strait into Alaska and west of North America. The ivory, or as the margin reads, elephant's teeth, apes and peacocks might, and probably were, brought from India; but nowhere in the tropical zone can gold and silver be found in quantities as here described. The vast amount of the precious metals which King David gave to the building of the Temple clearly points to some region of extensive gold fields (1 Chron. 29:4). This, we are informed, was gathered from Ophir, a land long and familiarly known.

King David gives the aggregate of gold and silver that were gathered in his time for the Temple he had planned to have built, "one hundred thousand talents of gold and a thousand thousand of silver." And to Solomon he said: "Thou mayest add thereto." When we learn how actively

and extensively King Solomon instituted measures to add thereto, by building a navy and joining with Hiram, we need not be surprised that the builders of the Temple alone used many tons of gold in its construction. And again when we are told that gold was "as *plenteous as stones* in Jerusalem," we are certainly to understand that Solomon's millions were nugget gold, for gold dust would not have been classed with stones, and we must admit that Ophir was a land of nuggets. To this conclusion we add the most positive testimony from the book of Job, "Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks" (22: 24).

Solomon was too wise not to avail himself of what was then known and had been written of these mines of gold. The earliest written book of the Bible was then probably 500 years old, and makes many allusions which are to this day followed in the gold discoveries. "Hast thou entered into the treasuries of the snow or hast thou seen the treasuries of the hail which I have reserved against the time of trouble, against the day of battle and war" (Job 38: 22-23 R. V.). In the north country where there is snow and hail is the place to look for gold, the very treasuries where the Saxons are now, at Alaska, gathering the nuggets against the "day of trouble and war," that is soon to come on the world. No doubt he had often pondered the words, "Fair weather (margin, *gold*) cometh out of the north." The word "fair weather" comes from the Hebrew *zahab*, which in the Bible is translated "*gold*," about three hundred and fifty times, and in this one instance alone our translators have rendered it *fair weather*. The tropics have no gold on the coast in any part of the world.

Again these voyages were made in three years, which must be regarded as sufficient time for the journey. The

country of Ophir to which David refers, therefore, must have been in the north, of about three years' journey, and where nuggets could be picked up "as stones of the brooks." Alaska, or northern California, appears to be the country answering to this description.

"Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold" (1 Kings 10:14). And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold, none were of silver, it was nothing accounted in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram" (10:16-17-21-22).

Thus, these vast stores of mineral wealth must have been open to Eastern Asia for at least five hundred years, and it is not improbable that the gold seekers who are now gathering there may find implements of Hebrew and Phoenician art in these old mines worked 3000 years ago. At least we know that relics and traditions found among the Indians of North America are of eastern origin, even as far south as the sun-worshippers among the Aztecs.

Among Ottawas, as we learn from A. J. Blackbird, a son of an Indian chief, there is an early tradition of the great deluge. The account is so associated with other events in his narrative that the paradise in which man was placed was lost in this flood. He also says "it did not rain" which sounds strange to us, but if the flood came mostly by the breaking up of "the fountains of the great deep" their account may not be far wrong. "In former times the heart of every tree contained fat from which all inhabitants of the earth obtained delicious oil to eat; but mischievous Ne-naw-bo-zhoo ("the clown"), in his supernatural way, pushed his staff into the heart of every tree, and this is the reason why

the heart of every tree has a different color." Thus by the acts of "the clown," which appears to be Satan, paradise was lost; although he acknowledges that through some of his "mischievous" tricks some good comes to us.

The same author says in order to find how deep the waters were this same evil genius, sometimes "in the shape of an animal and sometimes in human shape," sent down a "beaver" to sound the depth and he could find no bottom. Again he sent a "muskrat," which gathered pieces of earth in his little paws. But after sending out a "raven" from among the animals "in the great canoe" the waters began to recede very rapidly, till the earth came back to its natural shape. He also says that "every tribe of Indians has a different coat of arms or symbolical sign by which it is known." These, like those of the tribes of the Hebrews, were of "animals," thus possibly indicating the knowledge they seemed to have derived from the east.

"It is evident that this country has been inhabited for many ages, but whether by descendants from the Jews or other eastern races there is no way for us to determine. However, considering the many curious discoveries, the ruined cities, underground aqueducts, public roads, copper plates, gold plates, and edged tools of copper as far north as Lake Superior, from which we conclude that the first inhabitants of America were once civilized people."

There is one other possible view of this matter that could be entertained, and that is, that Ophir is located in South Africa, in the mountains of Mashonaland. The Phoenician and Hebrew relics discovered by Mr. Hunt in that region has recently been confirmed as belonging to them by Dr. Schilichter. But the ancient mines, fortifications, temples and astronomical buildings might have belonged to a later age. Not all the conditions as here stated are, or can be,

applied to the southern expedition. We can but believe therefore that America was the real Ophir of Bible times.

Not only is there an alleged discovery from a southern point, but there was a more effectual effort made by the inveterate seamen of Dan, and with greater results by a northern route. The Icelanders were descended direct from the people of Denmark, Ireland, Scotland and the Orkneys. They maintained a republic for more than four hundred years. Their national ensign was a *spread eagle* not unlike that of the United States. Their military caps were adorned with *eagle's wings*, the old accompaniment of Dan ever since his settlement in Northern Palestine.

“From shores where Thorfinn set thy banners
Their latest children seek thee now.”

—*Bayard Taylor.*

“The language of Iceland indicates the origin of its people. The early literature was written in *Dansh tunga*, Danish tongue. The characters in which Icelandic was written were the runes (rindir), which are supposed to be adoptions from the Phœnician alphabet. Each letter consisted of an upright stroke, to which various cross strokes were added. The letters were at first only sixteen in number. Their books of law and literature show the attention paid to the culture of letters in a remote corner of the world at a time when the whole continent of Europe was sunk in barbarism and ignorance” (*American Ency.*).

For hundreds of years the schools and general literature of Iceland, as well as its public libraries, were in great repute in Europe. The sixteen letters of her language correspond with the Irish and old Phœnician. Their mythology, and the worship of Oden and his son Thor, bespeak their racial origin.

“Kings of the main, their leaders brave :
Their barks the dragons of the wave.”

King Olaf is said to have had ships he called "Long Serpent" and a "Dragon ship." This was the name given to the large ones having a dragon's head carved on the prow and at the stern the appearance of a coiled dragon's tail. These were richly painted and gilded; and when one of these long, low vessels was scudding through the waves with its sails set, its shining red and white shields hanging scale-like over the rails from stem to stern, and its thirty or forty oars moving in measured time, it must have been no bad representation of the ideal figure of a dragon flying across the waters. The symbols of their *serpent-worship* they seem never to have forgotten.

The language spoken by modern Icelanders is pure Norse. The men are tall, fair, with blue eyes, and frames hardened by constant exposure, not unlike the fair-haired Saxons. Greenland was settled from Iceland and Ireland, possibly more of Phœnician blood. On account, no doubt, of their close alliance with Denmark and Great Britain the priests and bishops during the Medævial Darkness were zealous and active. The Moravian missionaries who came from Saxony were wonderfully successful among them, both in Iceland and Greenland, so that their Christian labors are "spoken of throughout the whole world." Here, according to the promise to Hebrews, the Holy Spirit has been poured out upon "thy seed, and my blessings upon thine offspring."

There is some reason to believe that the Irish had sailed to this land. For in the year 1059 A. D., it is said an Irish or Saxon priest named Jon or John, who had spent some time in Iceland, went to preach to the colonies in "Vineland," meaning America, where he was afterwards murdered by the heathen.

Humboldt says, "The tract which was named 'Good Vineland' (Vineland it goda), comprised the coast line

between Boston and New York and consequently parts of the present states of Massachusetts, Rhode Island, Connecticut and New York." Again, "*The discovery of the northern part of America by the Norsemen cannot be disputed.* The length of the voyage, the direction in which they sailed, the time of the sun's rising and setting, are accurately given. . . . America was discovered about the year 1000 A. D., by Leif, the son of Eric the Red, at the latitude of forty-one and a half degrees north." The wild grapes found in this region so delighted the discoverers that this name was suggested, no doubt, as was the "Martha's Vineyard" of our day. The three boundary pillars on the eastern shores of Baffin's Bay and the Runic inscriptions which were discovered in the autumn of the year 1824, point to the Norse settlers, the latter bearing date, it is said, of 1135. The "Old Mill" at Newport is generally supposed to refer to the same period. The inscription as a "relic" on Dighton Rock may, and, by some, is referred to the Norse Colony; so, too, the remarkable finding of a *skeleton in armor* in the vicinity of Fall River, Mass. The armor was of bronze and has been found by analysis to be very similar to those of Denmark of that period. Longfellow, in a poem written in 1841, makes the skeleton "tell" the story of the voyage across the Atlantic and the discovery of America, thus:

"Three weeks we westward bore,
And when the storm was o'er
Cloudlike we saw the shore
Stretching to leeward;
There for my lady's bower
Built I the lofty tower
Which to this very hour
Stands looking seaward."

It may be interesting to notice that Michael Leet, Vice-president of the London Antiquarian Society, in 1787 A. D., published a work in which he quoted the following from a New England letter dated more than half a century earlier: "There was a tradition current with the oldest Indians in these parts that there came a wooden house and men of another country in it, swimming up the Assoonet, as this (Taunton) river was called, who fought the Indians with mighty success." This tradition which was old when our Pilgrim Fathers landed in New England must have referred to the previous colonization by the Norsemen. It is also related that Erik, Bishop of Greenland, made a voyage to Vineland in 1121 A. D.

It is generally known that the original manuscripts from which the Prince Society of Boston published in 1877 the "*Voyages of the Northmen to America*" were long carefully preserved in Iceland. The Sagas of the "*Codex Flatoiensis*," now in the possession of the Danish Government, were published in Danish and Latin by the Royal Society under the title "*Antiquitates Americanae*," by Prof. Rafn, and copies of the same manuscripts are kept in Mimer's Library at the University of Wisconsin. The narratives are plain, straightforward, business-like accounts of actual voyages made by the Norsemen in the tenth and eleventh centuries along the Northeastern coast of North America.

There are two historical sagas which describe western voyages undertaken during twenty-five years that intervened between 985 and 1011. One of them is known as the saga of Erik the Red, and the other as that of Thorfinn Karlsefine. About the year 1000 A. D., a bold seaman by the name of Erik, pushing west and south from Greenland discovered new territory and called it "Erik's land." Soon

after, this country was again visited by the Norsemen, their leading being Biarni.

Fourteen years later Leif, a son of Erik, started in search of the lands Biarni had seen. This discovery opened to view the northeastern coast of what is now the United States, which he first called Vineland. The next year Leif's brother Thorval went to Vineland and coasted as far south, it is supposed, as the Carolinas. Thorfinn Karlsefine, a wealthy and powerful Icelandic merchant, descended from an illustrious line of Danish, Norwegian, Irish and Scottish ancestors, came to Greenland in 1006 A. D., from whence he made a voyage to Vineland with three ships and one hundred and sixty men on board, taking also live-stock and other things necessary for the establishment of a colony. They disembarked at Buzzard's Bay. Here they passed the winter and here the first European child was born named Snorre, son of Thorfinn, among whose lineal descendants was Thorwaldsen, the Danish sculptor. The winter was severe, their provisions failed, and they were threatened with famine. One of the company, a fierce, resolute man, bewailed their apostasy from the old religion and declared that to find relief they must return to the worship of Oden and Thor. Thorfinn explored the coast farther west and south, and spent his second winter in Vineland, then with a part of the company he returned to Greenland, where he soon after died. Thus ended the colony of Danites in the New World, the ever restless navigators and pioneers of the tribe of Dan, but the knowledge of which in Europe led at the close of the fourteenth century to other discoveries, where as the Hebrew-Saxons became developed new settlements were made.

For information at the World's Fair Exposition a request was made, and an examination of fourteen hundred

documents were considered at the Vatican by the United States Department of State. "These documents did not prove the assertion of the Scandinavian scholars that the voyage of Leif Ericson was known to Columbus, but they did prove that a Catholic bishop resided in Greenland all that time, and that he reported to the Pope that there were unexplored regions south of Greenland that were peopled by savages." We are convinced from the evidence at hand that Columbus should be honored for his perseverance in the study of what had been accomplished, his steady purpose, well executed, and that the labors of others are thus made practical.

The remarkable events of this discovery have been so thoroughly accepted that a statue by Miss Anne Whitney has recently been placed on Commonwealth Avenue, Boston, Mass.

The statue is of bronze, and represents an heroic figure, eight and one-half feet in height. The conception is bold and strong and the execution admirable. There stands the typical Northman, upon whose rugged features is impressed a look combining firmness and gentleness. The attitude is easy; the weight of the body is thrown chiefly upon the right foot, which is slightly advanced. The hair is disheveled and tossed as by strong ocean winds. The left hand shades the eyes, and the whole attitude is that of a man earnestly searching the horizon for some distant spot. Firmly grasped in the right hand, which is held slightly behind the body, is a horn. The body is represented as clothed in a shirt of mail, with leggins of buckskins upon the sturdy limbs. The shoes are heavy and strong. The pose suggests the eager, straining search of a man standing upon the prow of his vessel and earnestly looking for the land he hopes to find.

The pedestal is of Longmeadow stone, with a rough crenelled surface. At each corner is carved a dolphin's head; The base of the pedestal is shaped like an ancient Norse barque, with the raised prow and stern. On the prow is carved the head of a sea monster, while the stern is cut like the tail. Around the rim of the boat is figured a wreath of twining *serpents*, similar to those we have seen so often on Dan's ships. On the east face is the inscription :

LEIF,
THE DISCOVERER,
SON OF ERIK,
WHO SAILED FROM ICELAND
AND LANDED ON THIS CONTINENT
A. D. 1,000.

On the west face is the same inscription, in ancient Runic. On the other two faces are tablets of bronze. One of these represents the discoverer's landing on the rocky shore; the other, his telling of the story on his return.

THE KYMRY DISCOVERY.

There is a story or legend of another colony in the New World. Subsequent to the Scandinavian discovery and previous to that of Columbus, America is believed to have been visited by a Welsh prince. It is stated in Cardoc's "*Historie of Cambria*" that Madoc, son of Owen Gwynnedd, Prince of Wales, set sail westward in 1170 with a small fleet, and after a voyage of several weeks landed in a region totally different, both in its inhabitants and productions, from Europe. Madoc is supposed to have reached the coast of Virginia. May not the name of this prince have given name to the tribe of Indians called *Modocs*?

The land he reached, wherever it was, seemed to have pleased him, for he left his countrymen there, and returned to his native Wales for reinforcement of adventurers with whom he again set sail for the New World, but whether he gained his purpose, or was shipwrecked on his voyage, has never been known. Conjecture is on the side of their having reached land, however, as Europeans probably had intercourse with the Indians, as appears from their language and customs. Mr. Catlin, who lived thirty years among the Indians, "believes that the *Mandans* were of Welsh origin from the fairness of their skin, color of their eyes, the manner of building their huts in Druidical circles, and their domestic habits, religious rites," etc.

In 1660 the Rev. Morgan Jones, a Welsh clergyman, seeking to go by land from South Carolina to Roanoke, was captured by the Tuscarora Indians. He declared that his life was spared because he spoke Welsh, which some of the Indians understood,—that he was able to converse with them, and that he remained with them four months preaching to them in that language. It is well known that in early colonial times the Tuscaroras were called "White Indians." Vancouver found a tribe of Indians in the vicinity of the Columbia river whose language differed from their neighboring tribes and whose features resembled those of Northern Europeans. Another early traveler, Mr. Charlevoix, states that he "found a number of white people settled near a lake, by the head waters of the Missouri." Sir I. Caldwell in his published work shows that he firmly believes in the fact of a Welsh colony having settled among the Indians. He says "They are the Panis, or as the English pronounce it Pawness; that their country lay about the head of the river Osage, the south branch of the Missouri, and extended far westward to a chain of mount-

ains, from the top of which the Pacific Ocean could plainly be seen." He further states that the Panis were whiter than other tribes, one of whom was exhibited by a Cherokee chief in London, in 1792, as of Welsh descent.

"The Greek word *Allelouia* from the Hebrew *Halleluyah* is frequent, in pæans, or hymns in honor of Apollo, and in the form *eleleu-ie*, a mere corruption of the Hebrew word." It is worthy of remark that the Indians of America have the same word in their religious worship, and use it in the same sense. In their places of worship, or *beloved square*, they dance sometimes for a whole night, always in a bowing posture, and frequently singing, *Hallelujah*, ye ho wah ; praise ye yah, ye ho vah ; probably the same as we call Jehovah. (See *Adair's "History of American Indians."*)

The foregoing testimonies being admitted, it follows that a Welsh colony in the twelfth century, formerly from Crimea, actually settled among the Red men of the West and preserved something of their own vernacular and native customs for more than five hundred years. May not this fact be a clew to the puzzle of the archæologists.

But here we have a colony from the very heart of the Hebrews who longer than any other in the West, retained their mother tongue, still bearing it down the ages, representing the tenacious customs and rites of our Druidical forefathers and thus pioneering the way for our future establishment in America.

The thread which connects these discoveries with the better known one of Columbus, may now appear evident. (1st) From a letter which Columbus himself wrote, we know positively that while the subject of a western voyage was maturing in his mind, he went to northern Europe, and in 1477, visited Iceland, and actually sailed three hun-

dred miles toward Greenland and then turned back to Iceland. Here by the Bishop and other learned men, he must have been informed of the country beyond the western ocean. It is said, by Mr. R. Shaw in his "*Creator and Cosmos*," "An Irish saint named Vigile, who lived in the eighth century, was accused by Pope Zachary of having taught heresies on the subject of the antipodes. He at first wrote to the Pope in reply to the charge, but afterwards went to Rome to justify himself; and then he proved to the Pope that the Irish had long been accustomed to communicate with a transatlantic world." These facts are said to be preserved in the records of the Vatican. To the great geographer the least information would be eagerly sought. This was only three hundred and fifty years after the Norse discoveries, and hence more than probable that some information was derived from them. (2d) Certain it is that Gudrid, *the wife of Thorfinn*, after having lived in "Vineland" had visited the city of Rome and narrated the events that occurred on these voyages, and Columbus was in constant communication with the priests of Rome. (3d) The appointment by Pope Pascal II. of Erik Upsi, as Bishop of Vineland. (4th) While the information obtained from the priests was not to be divulged, yet "his Philosophy," on which he depended to convince the courts of Europe, did not "take" until he invoked the aid of the church fathers in his behalf, who had heard no doubt of these "voyages." (5th) It should be noticed that Columbus directed his course south on the western coast of Africa, by way of the Canary Islands, which was exactly the route of the old Phœnician navigators in their ancient discoveries. From these considerations it is evident that Dan was certainly the pilot to the New World, while the

Welsh, our old Kymry friends, were following in the westward wake.

FIRST PERMANENT SETTLEMENT.

It is not improbable that Columbus himself was of the Hebrews. Genoa was in the line of their travels. Christopher was a name frequently adopted among them while the surname Colon, it is said, was borne by a distinguished family of Jewish scholars. Nothing is certainly known, nor is it important, since he did not reach this continent with his Spanish Gentile crew. The great voyager having sailed westward through the knowledge he had obtained from the Danish Icelanders landed at San Salvador and in four voyages explored adjacent islands. But John Cabot, a merchant of Venitia (Phoenicia) living in Bristol, England, and his son, Sebastian, possessed the spirit of *the old navigators*. To the Cabots was reserved the honor of viewing the continent first (in 1494 or, at least, in 1497,) who sailed under the flag of England (*Professor Swinton*) and along the same coast the Icelanders had discovered five hundred years earlier. They, commissioned by Henry VII., a son of Margaret, daughter of Christian I., King of Denmark, *i. e.*, in the line of Danish descent, explored and took possession of the northeast coast of America. On the first discovery, all claims of Britain to North America were based.

A permanent settlement was made by the Spainards (Gentiles) in 1565 A. D., at St. Augustine, Fla., more than forty years before the English settlement in Jamestown, Va., in 1606-7, the first Israelite colony in the New World. But in the Providence of God the Spanish and French colonies were destined to be swallowed up by the advancing hosts of Israel, for the Lord has always "set the bounds of the people [Gentiles] according to the number of

the children of Israel," (Deut. 32 : 8). The Lord has also "made him to ride on the high places of the earth [the high seas] that he might eat the increase of the fields" (Ver. 13) which has been abundantly fulfilled in Agricultural America. It is not a little remarkable that the Saxon settlement of New England, although made half a century later than the Spanish, has far surpassed the latter.

Somewhat strenuous efforts were made by the early settlers, especially the French, to monopolize this county against the advancing columns of the English. They were early driven from Detroit in Michigan, then from Starved Rock in Illinois. The treaty of Fountainebleau, in 1762, drove them beyond the Mississippi, where in honor of Louis XIV. they began the building of the city of St. Louis. Another treaty, in 1763, and that city fell into the hands of the United States. Lastly Maximilian was crowned by French authority and placed at the head of affairs in Mexico, over a mixture of Spanish people. But that has signally failed.

Mr. H. Read has given, in his "*Hand of God in History*," some excellent views of Providence in America: "How singular is the train of providences that brought about so important, yet so unlikely an event! Nothing seemed more probable, at one time, than that France would be the owner of New England—that these hills and valleys, now so healthful in moral vigor, would have languished under the confessional and the priest, and bowed beneath the heavy rod of the Roman pontiff. America might have been as notorious as a fountain of abominations and papal sorceries, as she is as a radiating center of intellectual and spiritual life. New England was long an object of desire with the French. So early as the year 1605, De Mont explored and claimed for France its rivers, coasts, and bays.

But it was destined for another race. The hostile savages first prevented their settlement. Yet they did not readily yield their purpose. Thrice in the following year was the attempt renewed; twice were they driven back by the adverse winds, and the third time wrecked at sea. Again did Pourtrincourt attempt the same enterprise, but was, in like manner, compelled to abandon the project. It was not so to be. This was the land of promise which God had destined for a people of His own choice. Hither He would transplant the 'vine' which He had brought out of Egypt. Here it should take root and send out its boughs unto the sea, and its branches unto the river." [Here nothing short of the very words of Scripture (Psa. 80. 8-11) will suffice to express the thought of our blind witness]. "At a later period, a French armament of forty ships of war, under the Duke D'Anville, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia, for that purpose. In the meantime, the pious people, apprised of their danger, had appointed a day of fasting and prayer, to be observed in all the churches. While Mr. Prince was officiating in Old South Church, Boston, on this fast day, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose (the day, till then, had been perfectly clear) so violently, as to cause the clattering of the windows. The minister paused in his prayer, looking around on the congregation with a countenance of hope, he again commenced, and with great devotional ardor, supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke and his principal general committed suicide—many died with disease, and thousands were drowned. A small remnant returned to

France, without health, and spiritless, and the enterprise was abandoned forever. We cannot wonder that the natives of New England still delight to dwell on this incident as a special answer to prayer, and a gracious interference of Providence on their behalf. It is worthy of remark, how God made room for His people before He brought them here. He drove out the heathen before them" (Psa. 80 : 8). "A pestilence raged just before the arrival of the pilgrims, which swept off vast numbers of the Indians ; and the newly arrived were preserved from absolute starvation by the very corn which the Indians had buried for their winter's provisions." "The Pilgrim Fathers" (the author says in another place) "were the best men, selected from the best portion of the best nation on the face of the earth."

When the Republic wanted an orange grove she made the Louisiana purchase, and when she wanted an established fur trade, or an ice-house, she was ready to negotiate with Russia for her possessions in America. She has driven the Indians from their territory or bought their claims until the public domain is fast coming under the plow and the sickle. Jacob was the proverbial SUPPLANTER, and God had promised, "though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30 : 11).

THE ISLES TOO NARROW.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation ; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand, and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54 : 2-3.) The prayer of Israel recorded by Isaiah must have been inspired by the Holy Spirit :

"Give place that I may dwell." The answer comes direct, "Thus saith the Lord, in an acceptable time have I heard thee," even anticipating the prayer, "And I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (49 : 20-8).

The enlargement of the Saxon race has come. Since King James the First ascended the British throne in 1603 about 60 colonies have been successfully established. In interpreting the Word of God, we have been so lavish of spiritualizing, we have overlooked the fact that a national history, in nine-tenths of the Old Testament, refers to one people, and that through them God's special providence was to flow to all the other nations ; and the New Testament declares that the children must first be filled, which, as we have seen, was the prime movement with the twelve apostles.

While dwelling in our temporary home—"the tent"—we have literally broken forth on the right hand, and on the left, until we have colonies in all the civilized world. Our seed is inheriting the Gentiles, and making the desolate places to be inhabited. It is thus in America, it is so in Australia, it is so everywhere. The prayer by the American people first went up "give place" just three years after King James' establishment. The Jamestown colony was made in 1606, although America had been discovered by the Northmen 500 years before Columbus, and although a Spanish colony had been founded in St. Augustine a full half century before the Saxons came ; yet the divine purpose to let Israel occupy the desolate places and establish the earth, adds a new feature to the greatness and beauty of our American possessions. Again the cry "give place," and Massachusetts opens her arms to receive the Pilgrim

Fathers in 1620. The student of history should notice that the rapid increase in our population took place at the precise time when these desolate wastes could be established with colonies. If the enlargement of the race had come much earlier or much later it would have been equally fatal to the promise that Israel should become a company of nations" (Gen. 35 : 11). It is because God has determined that they shall be a "multitude in the midst of the earth" (Gen. 48 : 16), that their Islands shall be found "too narrow by reason of the inhabitants" (Isa. 49 : 19).

The reader will observe that this narrowness is said to be "in the land of their destruction," which was the exact case of Israel in the Islands for more than two thousand years. It is also said that "they that swallowed thee up shall be far away." This event must, therefore, have been after they had broken away from the Assyrians, who, alone, were the people that had swallowed them up. Israel would then be in the West, and the Assyrians in the East, more than three thousand miles apart, as the event has shown, with no power over them. The Prophet is particular to add they "Shall say again in thine ears the place is too strait for me. Give place that I may dwell" (20). This would indeed be a wonder, and "thou shalt say in thine heart, Who hath begotten me these," so vast a multitude, "seeing I have lost my children," so many having emigrated, and especially because she was thought to be "desolate, a captive and removed" from Palestine (21).

The history of colonization, again and again, is the human cry, "Give place that I may dwell," and the Divine answer, "I have heard thee in a time accepted," until the Saxon race now controls one quarter of the globe. We cannot intelligently give these Scriptures a spiritual interpretation, for the Church has never been too small to hold her

converts, and the love of Christ "Like the wideness of the sea" is abundant to hold the "whosoever will." It is equally certain that it cannot apply to the Jews, they were to be few in number, and to-day are only about seven million, and scattered in all lands. The "blessings" on Israel and the "curses" on the Jews were to be simultaneous, and as the latter are now operative on the Jews, the former must be on Israel; so, that, wherever found, she must be enjoying special favors from the Almighty. If any one should claim that "the blessing of colonies" is to be referred to a still future development from the Promised Land, it would follow that the curses on Judah will come after they have been gathered under the Gospel, which would be absurd.

"Listen, O isles, unto me," was addressed "to my servant, O Israel, in whom I will be glorified." By the unparalleled rapidity of increase in population, by holding the desolate places of the Western Continent for Israel's occupancy, and by the special outpourings of his Spirit at the very beginning of colonization; God is now in his own marvelous way working out the world's redemption by that very people in whom he will be glorified.

Whether we look for Israel, East, West, South or North, it matters not; nowhere else can we find the isles too narrow by reason of the inhabitants and the glory of God in a thousand beautiful living forms, and where, we hope and pray, that we shall come to full stature in the manhood of a Christian civilization. How far reaching is that doctrine announced by the Great Teacher that "the children must first be filled," before (changing the figure) "the Gentiles shall come to thy light and kings to the brightness of thy rising."

This promise to Abraham of a multitudinous seed is

now being fulfilled. It is not a little remarkable that rapidity of increase comes to our race at the time of the Spirits special outpouring, and the colonial possessions. Either one of this trinity of blessings would be perfectly useless without the other, if we consider Israel's work in this world, which was to be a vast missionary power among the nations. They came to the Saxon race simultaneously. While the new world was opening to receive us, the moral force and mental capacity of our race under the discipline of the Holy Spirit after Luther's great revival, our Pilgrim Fathers with thousands of others, were finding the Isles "too narrow by reason of the inhabitants." Just at the right time they all combine to fulfill the promise. Notice that in the history of Israel there never before had been a time when the land promise, and the spiritual promise, to them could thus combine. When they had one they did not have the other, and never the three together before the present time. Men may philosophize as they will, but the history of colonization in this country has its origin and development out of the very promises to Abraham.

It cannot be denied but that America is a great and strong hold of the Saxon people. And as we have wrested it from Gentiles, it is some indication that it is one of the gates to which Abraham's promise refers. Also the Spaniards, French, Dutch and Russians, have all tried their hand at colonization in this country. We have taken their strategic points, St. Augustine, Quebec, New York and Alaska. Maximilian tried to found a monarchy under French rule in Mexico, on the ruins of a Spanish people, but one has gone out, and the other ere long will be absorbed into the Republic of the States. One "gate" after another is taken, not to be relinquished. Whether we acquire them by purchase, or by military force, we have come to

stay. We have taken them, not from our neighbors merely, but our enemies, and those that "hate" us, either politically, socially, or religiously. How strikingly parallel is all this to the prophetic announcement (Gen. 22: 17.)

ISRAEL STILL UNMIXED.

As to the purity of races we do well to note what was forbidden and what was allowed by the Mosaic law and usage. The Amorites and Moabites were utterly forbidden an alliance with Israel even to the tenth generation (Deut. 23: 3). The Edomites and Egyptians might be admitted "to the congregation of Israel" in the third generation. Ruth, the Moabitess, becomes the mother of Obed, and Jesse, and "the greater son of David." It cannot be denied but that all these were "in good standing" among the Hebrews. How far they mingle and intermarry with others and retain their distinctive race peculiarities is a question not easy to determine. That Hebrew blood now runs in the veins of many races in the East, as the Persian and the wild Arab of the desert, cannot well be doubted. Certain it is, that during the first centuries after the call of Abraham there were many admixtures partly Gentile, yet by the divine purpose, sufficiently pure to receive the appellation of Hebrew, as the distinctive line of descent. While Abraham was in Palestine his "well digging" necessitated continual change of location. Isaac and Jacob became nomads and providentially unpopular.

A beautiful illustration of heredity is given in Ishmael, the brother of Isaac. The prophetic Angel says, "*He will be a wild man*, his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren" (Gen. 16: 12). These were

the characteristics of the founder as well as the tribe and nation. Ishmael will reappear in his offspring. These predictions have been literally fulfilled to the present day. The wild, freebooting, wandering Arab in his desert home, is proud to claim Ishmael as his father. The tent life of Jacob was different, for he was a *plain man*, and this fact has left its mark on his offspring, not less surely than has the life of his brother Esau, who, losing his birthright, it has impressed itself on the national history of the Turks of the present day.

The case of Joseph who married an Egyptian princess of whom was born Ephraim and Manasseh, is certainly a case in point. These two "lads" were adopted into Jacob's family, when he said under inspiration, "As Reuben and Simeon they shall be mine" (Gen. 48 : 5).

While the children of Israel were in Egypt they were slaves, and because their "trade was about cattle they were an abomination unto the Egyptians," and so were given a land by themselves (Gen. 46 : 34). In the wilderness they were exceedingly unpopular with Moab and Amon (Lev. 20 : 24). In Palestine they would not naturally desire mixed marriages with the natives. In Assyria they were captives in war and too numerous to require such alliances. In Babylon they were equally unpopular and subject to persecution. In Europe they were too numerous and powerful to desire such relation with other races. If the objector pleads that the Jews have a large infusion of Gentile blood in their veins, we reply, yet they are suffering the "curses" (Deut. 28 : 15-68), hence it follows that God is looking upon them as the literal representatives of Judah in spite of Gentile mixtures. And why deprive the ten tribes of the promised "blessings" for like reason (2-14)?

In the British Islands they are geographically and polit-

ically separate from the Continent, and being all of one blood, with the exception of the Canaanites in Southern Ireland, they easily coalesce. There the Roman Army was not allowed to settle down as citizens, hence did not seek alliance. As regards Ireland the Roman Catholic church for hundreds of years has opposed "mixed marriages" and the people have always been very much attached to "their church." As a matter of fact but few Saxons ever become Catholics, and if they do, must "break caste."

Although the *wanderers* were hidden from public view, "their remembrance was to cease," and not their actual existence (Deut. 32 : 26); this, as we have seen, has come to pass "in the dark days," *i. e.*, the mediæval darkness (Ez. 34 : 11-12). But "their latter end" to which we are now coming, belongs to a great prophetic period (Deut. 32 : 20). After the capture of two hundred thousand, women, sons and daughters (2 Chron. 28 : 6-8), who had been brought to Samaria, the prophet required their immediate return to Judah; thus did Providence interpose to prevent a mixture of the two houses (verse 15).

The ten tribes, although cut off from Judah socially, historically and politically, would nevertheless continue to be God's chosen people, and would, as well as Judah, be preserved separate from all the other nations. In view of the natural blindness respecting the existence of the larger body of Hebrews, the Prophets are clear that the process was to be as wonderful in its concealment, as that by which the Jews were preserved would be wonderful in its conspicuousness. The powers of darkness are let loose for the extermination of Judah—yet in vain! How much more shall Israel escape who are hidden "in His pavilion, in the secret of His tabernacle."

Thus both branches of the Hebrew family have providentially been kept pure within certain limits. Look at the Jews of the present time. Any considerable divergence from the Mosaic law and their offspring are "cut off" from the public records of the synagogue. They are even more strict to-day than were the Patriarchs of the first centuries. Providentially they have more trouble with their Anglo-Saxon "neighbors" on the question of mixed marriages than with any other people. Somehow, the Jews naturally take to the Saxon race in traffic as well as alliance by marriage. Their ostracism in Russia, and until quite recently in Palestine, and severe persecutions, has naturally made them offensive to other nations where they have temporarily settled. Thus they are severely kept within strict Jewish limits, and not allowed to disappear entirely from the earth.

God's manner of keeping the other branch of the Hebrew race is even more marked, although the Anglo-Saxons are now scattered, like the Jews, among every nation on the face of the earth, yet they do not mix with them to any appreciable extent. Let us see. The Saxons on the Islands of Great Britain are made to include nearly all, excepting the Southern Irish, with whom they seldom ask alliance in marriage and by the divine arrangement of the Islands themselves are held "aloof" from the Continent of Europe, which can be regarded at most as only a mixture of blood from Saxony and kindred people largely of Hebrew extraction. England sends out her officers for her dependent colonies and missionaries to every part of the world, yet they do not intermarry with the natives, as a rule; indeed the cases are exceedingly rare.

At the very time genealogy and all records were dropped, an other *expedient*, even better, is at hand, that is, ocean

walls. For thousands of years the Britains have stood alone. It is over this wall the vine of Joseph, of the *Birthright*, has been clambering, and in commerce has been clasping itself to other countries.

George Eliot says: "Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of Sea-kings after the manner of our forefathers, secure against invasion, and able to invade other lands when we need them, although they may lie on the other side of the ocean."

Shakespeare says:—

"This happy breed of men, this little world ;
This precious Stone set in the Silver Sea
Which serves it in the office of a Wall."

—*King Richard II. ii, 1.*

Virgil says:—

"Plenitus toto *divisos* orbe Britannos."—*Ecl. i, 66.*

"*Lo, the people shall dwell alone.*" The people of the United States are not so mixed as at first thought might be supposed. Even more than the third generation is required before complete alliance is granted by popular opinion. The remnant of Spanish Gentiles in St. Augustine or in California seldom intermarry with the Saxon race even to this day. They constitute a distinct people though living in our midst and under the same government. The Norman-French of Quebec, are from the Norman element in the old country, and as we have seen are of Hebrew extraction, yet they do not have much affinity for Anglo-Saxons of Canada. We do not, as a rule, take to the Indians, or Negroes, or Mexicans, or Esquimaux, or Chinamen, or Irish Canaanites, which may be regarded as pure Gentiles. "Caste prejudices" or other providences have kept us from intermarriage.

It is a frequent subject of remark that the Danes, Swedes, Germans and Swiss, who settle the Northwest American frontier, form easily alliance with the Saxons in civilization, but all these peoples are cousins to the Anglo-Saxon race. And although the Law of Moses was designed to hold Israel as a distinct people, yet they were allowed to receive proselytes after the tenth generation (Deut. 23 : 3), from some classes, and from others after the third. Afterwards they could become citizens of the Hebrew Commonwealth by conforming to the law of Moses. Their children were genuine Israelites. These conditions were so repulsive to Gentiles that but few joined them, the design evidently being to hold Israel completely separate from the rest of mankind. The natural as well as the artificial boundaries also of Saxon countries, have providentially kept the race. Some have thought to annex Cuba and Mexico to the United States, but hitherto we have been prevented, as it would be too great an absorption of other races consistent with our own identity.

Under the Gospel, the narrow limits of the Law suddenly enlarge by the proselyte system, and all races are sought, both Israel and Gentiles, but as the providence of God would have it, the most successful work has been done among the Hebrew-Saxons, the elect people from Abraham. "Blood is thicker than water," and hence, down to the present time the tendency of civil, as well as educational and religious affairs, is toward the gravitating center around the Anglo-Saxon, pure and simple. Hence in America our "cousins according to the flesh," are coming to the front ; not as proselytes to our civilization but on account of blood relation becoming more and more Anglosized, and Americanized.

The mandate has gone forth, "*Lo, the people shall dwell*

alone, and shall not be reckoned among the nations" (Num. 23:9). How has Israel been kept in her wanderings? We answer, just as we see the Anglo-Saxons kept distinct and apart to-day. Thus, God has fulfilled his word to Moses, that "Israel then shall dwell in safety *alone*" (Deut. 33:28). "Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand" (Psa. 121:4, 5). At the final return to Palestine it shall be said: "They shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out. A city not forsaken" (Isa. 62:12.)

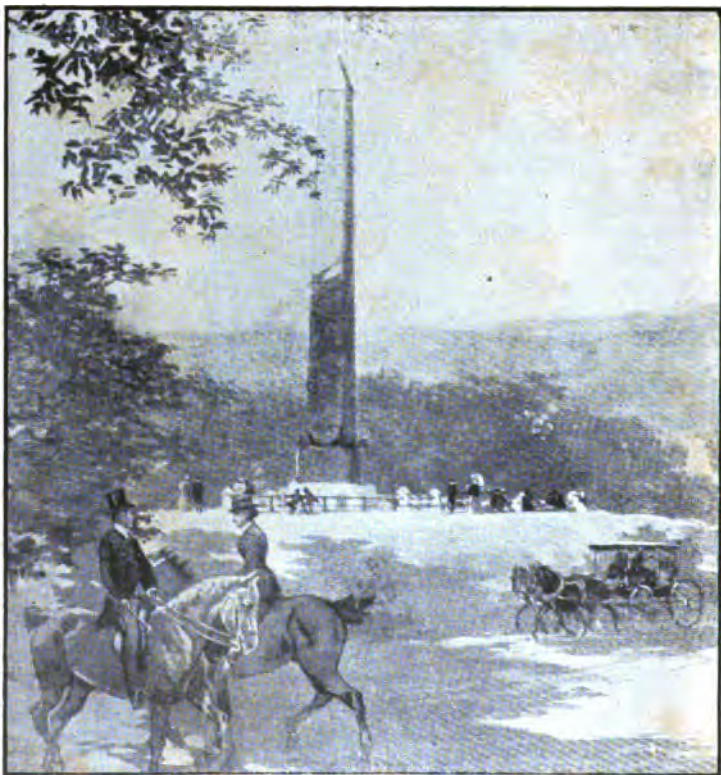
On this interesting theme *Prof. A. L. Totten*, well says: "Our common ancestral origin was by *adoption*, and just as Jacob made the Egyptian lads his own firstborn, so we, their children, are *adopting*, and adapting all men to our ends. The underlying principle of all this is *Hebrew* and finds its counterpart only in Saxon lands. The stranger that dwelleth with you shall be unto you, *as one born among you*, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. 19:34) and "as ye are, so shall the stranger be before the Lord" (Num. 15:15).

With these alphabetic facts of history we are able to spell out the long hidden lines of Prophetic purpose. What are called "mixed marriages" in Israel is simply the ancient relation renewed. The philosopher has long since concluded that within certain limits the greatest nations have sprung from the intermingling of races. Great Britain is pointed out as a familiar example. Notice, that the detachments of the Hebrew race sent into the islands and into Assyria and other countries have been separated for a thousand years, so that what appears to the philosopher as

mixed, is really *inter-marriage*. This long separation of the elements of the Hebrew race has no doubt contributed to the greatness of the British people. It is even more applicable, as a law of heredity, in the consolidation of the American people. The best blood of the race has been mingled from the Islands, and also from the same Normans, Danes, Swiss and Saxons from the continent, thus running back a few hundred years earlier into the ancient colonies of our race. The youthful, enterprising, ambitious home seekers have pushed out into America just as the best blood of New England reappears in Minnesota and the Western States. The enterprise and push of young America is not the result of mixed races therefore, but of the best blood of the favored and chosen people.

Remember that word given half a century before entering the cloud of the dark ages, "For, lo, I will command and will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9 : 9). The oriental manner of winnowing grain left the largest and plumpest kernels, while the small and shrunken ones are blown aside with the chaff. The really valuable seeds for the future harvest are all gathered up—nothing is lost. The race sweeps down the ages, but the pioneers of enterprise, push and prosperity wherever scattered do not fall worthless to the ground. It is not a little remarkable that the prophetic word, as characteristically used of those who should "push the people to the ends of the earth" is exactly what we have done to the poor Indian in America; a land where *push* is a word found to express the energy and enterprise which have given the United States rank among "the chief of the nations" (Jer. 31 : 6, 7).





OBELISK OF CENTRAL PARK, NEW YORK.

"Out of a dim and mystic past it shines serene."

This antique stone shaft covered with hieroglyphics, with its companion piece now standing in London, Eng. was transported some years ago from Egypt, where they had stood before the temple of On, or Heliopolis, since the days of Pharaoh, and beneath their shadow the two sons of Joseph, Ephraim and Manasseh, no doubt often enjoyed pleasant pastime. That these pillars of "witness" representing the two "lads" are now, just as the Identity is being proclaimed, put in position at the metropolis of both England and America, is another marvel.—See page 211.

THE NATIONALITY OF MANASSEH.

The tribe of Levi which really belonged to all the tribes as they were consecrated to the priestly offices ; and Judah, a part of which belonged to the royal family, constituted the "House of Judah," and are commonly called Jews. These two tribes are destined ultimately to reunite with the ten tribes. The "House of Israel" is made up as follows : 1, Reuben ; 2, Simeon ; 3, Dan ; 4, Naphtali ; 5, Gad ; 6, Asher ; 7, Issachar ; 8, Zebulon ; 9, Joseph ; 10, Benjamin. These compose the ten tribes, and have ever remained distinct since the separation under Jeroboam, excepting the tribe of Benjamin, which for a time was lent to the house of Judah for a special purpose. The tribe of Joseph has never ceased as a tribe. It must exist at the time of the "Sealing" (Rev. 7:4). Manasseh forms a thirteenth tribe. Ephraim is not a tribe, otherwise there would be fourteen tribes in Israel, which could not be. Ephraim is sometimes spoken of as a tribe, but when so addressed, he having received the right-hand blessing, becomes synonymous with that of Joseph, who had received the birthright among the sons of Jacob (1 Chron. 5:2).

Especially in the Prophets, the name of Ephraim is applied to all the tribes north and west of the river Jordan, with Samaria as the capital city. In process of time it becomes a representative of a nationality distinct from Judah. Manasseh also becomes the representative of another nationality equally as distinct. The complete separation of these tribes is indicated by Moses in his final "blessing" on Israel, when he gives the comparative strength of each, thus, "The ten thousands of Ephraim and the thousands of Manasseh." These round numbers indicate Joseph's fruitful branches running over the wall (Gen. 49:22), which extend beyond the natural boundary of the twelve-tribed

kingdom of Israel, even to the formation of a thirteenth tribe, with the creation of another nationality. Thus the blessing of Manasseh, "He also shall become a *people*, and *he also shall be great*." To become a "people" is to become a nation, and his becoming great was the establishment of himself into a *great nation*. But while Manasseh should become a great nationality, Ephraim was to embody the ten tribes into one kingdom and thus become "a multitude (or as the Margin has it, a fullness) of nations." The empire of Great Britain is now a union of England, Ireland, Scotland, and Wales, besides about sixty colonies, fairly representing that multitude of nations. Of Manasseh it is said, "truly his younger brother shall be greater than he." A greater nation would be made of Ephraim, since he would represent more tribes than would spring from Manasseh. Hence we have in *these two boys the creation of two distinct nationalities*, yet both of the same stock. Thus the *double portion* is assigned to Joseph. Later on it is said God would bless "Ephraim as Manasseh and Manasseh as Ephraim," *i. e.*, although as nations they would be separate and independent of each other, yet both should be under equal favors from God, notwithstanding one would be a greater nation than the other. The blessing on both these "lads" was to be so great that it should be a proverb in Israel. "In thee shall Israel bless saying God make thee *as Ephraim and Manasseh*," which has literally come true in the Saxon race and must include both spiritual and temporal blessings.

At the separation of the two houses Jeroboam received ten tribes, nine tribes of Ephraim-Israel and one of Manasseh, while Rehoboam had three tribes, Benjamin and Judah (Judah and Levi) (2 Chron. 11: 12-14), making thirteen tribes in all. At the time they were in Assyria

ten did go into captivity, because the tribe of **Manasseh**, this thirteenth tribe, was one of them. Although the half-tribe was carried captive earlier it was deposited in the same cities of the Medes, Halah, Habor and Hara (1 Chron. 5: 26), where the western half-tribe of **Manasseh**, with the remaining tribes of Israel, soon followed. Thus at the beginning of the exile of Israel this tribe of **Manasseh** was still included with the ten tribes. Just at this point the Prophet **Isaiah** takes up the history of Israel in vision, according to the received chronology, and speaks of a certain part of the House of Israel that should, during some period of their exile, become "lost" to them, or as we may say, colonize and become independent. He says: "*The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me*" (49: 20). This passage can refer to nothing less than our colonization, but we now call attention to it as bearing on the *Independence of the United States*. The word "*other*" being in the singular, shows that only one tribe or class was "lost" to them. This is literally true of us, that we are the first and only colony of Great Britain that has maintained its national independence. It has also been true of the mother country that often since our *Declaration of Independence* in 1776 the isles have been too narrow by reason of the inhabitants, and the cry has gone up, "give place." It is also intimated in the word "again," that, after the second cry for a place, these children were not lost to Israel, which is also true of all the other colonies of England, that they have ever remained subjects of British government, so it is plain that having lost one, they were to gain others which they would retain and never lose. In this beautiful and touching scene at Jacob's death-bed we have a clew to the fact that the blessings pronounced upon the heads of **Ephraim**

and Manasseh have been literally carried out ; that the two did become independent, the one becoming a " great people," the other a nation, and a company of nations or Gentiles, and both under equal blessings and pre-eminently under divine favor. The prophecy of Isaiah confirms in a remarkable manner a later relation of these " boys " in England and America. He is the only prophet who describes at some length the *great war of the Revolution*; speaking of them in deadly struggle, in which he describes the " wickedness that burneth as the fire " and " devours," in the " thickest of the forest," as seen from afar " like the lifting up of smoke," that the land is " darkened." The people are for " fuel " and " no man shall spare his brother," thus recognizing the relation of these two peoples as the relation of belligerent hosts. They shall " snatch " and be " hungry " and not satisfied, they shall eat every man the flesh of his own arm, Manasseh Ephraim, and Ephraim Manasseh. But over all the divine providence is " stretched out still " (Isa. 9: 18-21).

CHARACTERISTICS OF MANASSEH.

As an important factor in the great problems of mankind the origin and development of the Saxons of America must ever form an interesting and instructive chapter. Among the role of nations their redemptive forces are among the strongest and most effective. This is the country of " magnificent distances " (Isa. 33 : 17). Our population has doubled each twenty-five years, and at the end of the next century we shall then have the vast number of 1,000,000,000 human souls. " *We are a great people.*" "The tread of the millions is surely coming up the slope

of time." We are the heirs of a wonderful country and a wonderful destiny.

"I hear the tread of pioneers,
Of nations yet to be ;
The first low wash of waves, where soon
Shall roll a human sea.
The rudiments of empire here
Are plastic yet, and warm ;
The chaos of a mighty world
Is rounding into form."

The divine idea may in part be known from our long discipline, even before Manasseh bowed with his brother at his grandfather's knee to receive the blessing *under the Cross*. It is not enough to think of ourselves as Pilgrims and Puritans, for we were such before we came to America. The fact is we came to this country because we were Pilgrims and Puritans. These people had their ideas distinctly defined, politically, socially and religiously. The grand international Federation of Israel in all parts of the world is rapidly approaching, when, under the Prince of Peace, they will be one people, as they are in fact, in race ; and when All-Israel returns, representatively, to Palestine, Manasseh will stand in her lot and place (Ezek. 48 : 4), a people saved in the Lord under the banner of the "Shield" and the "Stripes."

Ephraim, as we have seen, in his tribal relation is represented in the British nation, as they are to-day fulfilling every prophetic mark indicated in the Bible in regard to them, and for the same reasons it is equally clear that Manasseh is represented in the Republic of the United States. Each have their distinctive characteristics, prophetic and otherwise. Thirty-five centuries ago it was said, "He shall become a people, and he also shall be great," *i. e.*, He

shall become *a great people*. Ever since the division of Canaan they have received this appellation. "And the children of Joseph spake unto Joshua saying, Why hast thou given me but one lot and one portion to inhabit, seeing *I am a great people*," (Joshua 17:14), and Joshua spake unto the house of Joseph, even to Ephraim and Manasseh, saying, *Thou art a great people* and hast great power" (ver. 17). We wanted more land then — we have the same cry to-day, *more land*, a "corner lot" if possible. We are even willing to clear it of heathen and go West for it, as they did, if necessary (ver. 15).

Even in the name, Manasseh, Americans may read the story of the present and future. It means *forgetting*, "For God hath made me forget all my toil, and all my fathers house" (Gen. 41:51). We are even now forgetting all the "unpleasantness" of the Mother-country against the Colonial Child. In the Providence of God, although we have endured great toil and hardship in subduing a new world, yet in our wealth and happiness, social and religious as well as political freedom, we are rapidly forgetting the sufferings of the past in the enjoyments of the present.

"The book of Mormon," teaches that the Aborigines of America are of the tribe of Manasseh but has mistaken them for the modern people. As singular as it may appear, this same tribe of Manasseh has adopted its ancient prophetic designation in our *Declaration of Independence* calling ourselves, "ONE PEOPLE," and also in our *National Constitution* "We say, We THE PEOPLE of the United States." We are accustomed to speak of the government as existing *by the people* and *for the people*, a purely democratic sentiment when *the people* constitute and control the government in army and navy. Our Republicanism existed in the days of the Judges, even before the monarchy

of David, who although King, was more of a military leader, and as the army was always made up of volunteers, it existed by the will of the people. Mr. Gladstone has well said: "The American constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

Manasseh having been deprived of his right-hand blessing, which, as we take it, was the right of the empire, is it any wonder that he has resolutely set his face against kings and titles? Gideon, a descendant of this tribe, having been chosen by his people, became a noted leader, and would never consent, only for a brief period, to rule over the people, nor would he consent that his son should rule them (Jud. 8 : 23), for this might have established a royal line. The Lord only was their king, as in a Theocratic Hebrew Republic. Jephthah also was chosen "Commander and Chief of the army," but because he was of this tribe, possibly, did not assume the crown. The world wonders to this day why ex-Presidents, Washington, Grant and others, so easily retire to their farms and to the business relations of life, to become mere citizens. The answer is found in Gideon and Jephthah.

After the tribes were established in Europe, when the separation of Manasseh drew near and this people were to go forth to form a new nationality, they began to be restive under the old form of government, for as yet they did not know the grand purpose of Providence. May we not well believe that Cromwell, *the uncrowned king*, was of this tribe? His government continued just thirteen years, one year for every state in the American Union in its origin, and also according to the number of Manasseh among the tribes of Israel? Was he not the successor of Gideon and Jephthah, as much as the forerunner of the royal men who have be-

come chief magistrates and leaders in the recent American Republic?

The tribe of Manasseh was the first to inaugurate the woman's rights movement. The daughters of Zelophehad appeared before Moses in council, saying, "Give us a possession among the brethren of our father" (Num. 27:4). The Lord answered Moses, and their request was fully granted by Joshua (17:4). They not only received the privilege of inheritance, but were the occasion of its being granted *to all the daughters of Israel*. Equal rights to equal labor, one hemi (half) sphere to the daughters of the land, was their motto. To women, who first lingered around the cross, has come the power and privilege of coming to the front, in religious, social, and gradually to political standing. In America she is pre-eminent in Israel. Is this the result of chance?

Victor Hugo says, "the nineteenth century is woman's century." We could give a few figures in regard to her national and financial work if there was not danger of change before this ink should dry. Manasseh in America is defining and limiting the relation of the sexes according to the Gospel standards more than any other people. Miss Willard presided at the triennial Woman's National Council, held in Washington. Speaking of the general advance of "woman's cause," she is reported to have said: "Consider the fact that more than 82 per cent of all our public school teachers are women; that over two hundred colleges have now over four thousand women students; that industrial schools for girls are being founded in almost every state; that hardly a score of colleges in all the nation still exclude us; and that these begin to look sheepish and speak in tones apologetic; that the Free Baptist and several other churches now welcome women delegates to the high-

est councils, while we vote in the local assembly of almost every church in Christendom, except the Catholic; and that, while some were rejected as delegates by the General Conference of the Methodist Episcopal church in 1888, that body submitted the question to a vote of 2,000,000 Methodists, and 62 per cent of those 'present and voting' declared in favor of completed equality within the household of faith." They have only to ask for what they want, as these daughters of Zelophehad have done.

"The cities of refuge" were eminently a type of the Gospel "refuge," and of the six appointed, one fell to the tribe of Manasseh. It bore the significant name of Golan—meaning joy, life, light; happiness, which most fully expresses the nature of a religious life, the citadel of our hope, the spirit-life, not dead forms and meaningless ceremonies.

"Brother Jonathan," as Americans are sometimes playfully called, is a more appropriate relation to the British than we have been accustomed to think or the humorous originator from New England imagined. David, the representative of empire, was brother-in-law to Jonathan who cheerfully handed over his supposed right in monarchy to David, becoming ever after his fast friend even unto death. This episode preserved in the Israelite name as the son of the first royal house and brothers-in-law to the great king of the Hebrews, we cheerfully accept.

SAXONS UNDER THE X.

Multitudinousness, special protection, and blessings are implied in empire, also the capacity to rule—Republic. The covenant to Abraham on the ground of *Friendship* with God was *unconditional*, as was that to Noah, and afterward to David in his indestructible throne. Unbelief and

unworthiness may cause delay and loss to the unfaithful, but nevertheless the covenant was sure and must have complete accomplishment. The acorn contains the oak, so the heirship of the world was in Abraham, then in Isaac, then in Jacob (Gen. 28 : 13, 14). Having been reaffirmed to Jacob it was distributed between his twelve sons, but by far the most valuable part was bequeathed to Joseph and to his sons, Ephraim and Manasseh (Gen. 48 : 15, 20). These sons of Joseph were born of Asenath, a daughter of the priest, a Gentile by birth. They were born in Egypt and from these circumstances might have been disowned but for their grandfather. Jacob, according to the divine arrangement, fully acknowledged them, saying, "As Reuben and Simeon they shall be mine." Thus they were *adopted* into the Hebrew family, making them joint heirs with his own sons. This is important, as the birthright promises belonged to Joseph, their father (1 Chron. 5 : 2). That double portion to him appears in the fact of his having *two* sons, each of which received a full portion. Although Manasseh was the elder, the right-hand blessing fell to the lot of Ephraim (Gen. 48 : 15, 22) which, as we have seen, refers to the *keeping of the stone* (49 : 24) and the Royal House. It can hardly refer to anything else. Ephraim now represents ten tribes and Manasseh only one, hence the adage, "The ten thousands of Ephraim and the thousands of Manasseh" (Deut. 33 : 17).

The law of primogeniture, as given by Moses, has, no doubt, reappeared in the laws of England. Although by special arrangement the double portion or special blessing did not always fall on the eldest son. Abraham was not the eldest son of Terah, nor Isaac of Abraham, nor Jacob of Isaac, nor Joseph of Jacob, nor Ephraim of Joseph, nor Saul of Kish, nor Solomon of David. Yet they each re-

ceived the birthright blessings and some of them through the mediation of the mother, which is supposed in these latter days to be very *unparliamentary*.

The blessing according to the divine purpose having been given to Joseph instead of Reuben (1 Chron. 5 : 2), the same was conferred by Jacob on Joseph's sons, "*God before whom Abraham and Isaac did walk—bless the lads.*" After these tribes were located in Palestine only a few years sufficed to record their idolatry and captivity and hence we must look for some place where God did more fully bless the "lads," and as the tribes of Ephraim and Manasseh became more conspicuous than the others in the captivity in Assyria and in Central Europe in "the last days," we may well look for the fulfilment of these promises in England and America. "And let my name be named on them, and the name of my fathers, Abraham and Isaac." The name of Israel was accepted about the time of their going into Egypt. "Ye are my friends," our Lord says of his Hebrew disciples, in like manner as Abraham was called "the friend of God." Afterward the name Isaac (Saxon) is applied to them while in the wilderness, thus following the precise order as here given (Gen. 48 : 16).

"*And let them grow into a multitude in the midst of the earth.*" The last thousand years has witnessed the marvelous development of the Saxon race, for they have literally "increased as the fishes" (see margin) until every nation has felt their power and one fourth of the earth's domain is theirs. Our prolific British mother has literally swarmed out, colony after colony, and still the Islands are "too small by reason of the inhabitants." Our territory is literally *in the midst of the earth*, as a place of great natural advantages, in latitude, climate, soil, and "by the water

courses" (Isa. 44 : 4). Palestine surely was not the place of our greatest development.

Just as this point in the blessing is reached, Joseph observes that his father's arms are *crossed* (R. V.), having his right hand on the head of Ephraim and his left hand on Manasseh's; thus, in a figure presenting over them the *sign of the cross*, or what is commonly known as St. Andrew's Cross. Above the heads of these adopted sons is this simple and expressive symbol of our present faith. We have adopted it as the central letter of our SaXon name, and as a type of our church relation. We have emblazoned our triple crosses on the imperial banner—"the Union Jack." The "stripes" on the American banner stand for precisely the same idea in its spiritual significance—the Christ crucified—by whose stripes we are healed. "*In Hoc signo vinces*" by this sign conquer, was first seen and realized by Constantine, the great Hebrew commander, which loses none of its charm or power in these latter days, in the conquest of the heathen. As there were twelve sons of Jacob, and Ephraim was given a place *before* Manasseh (Gen. 48 : 20) this arrangement tacitly left the thirteenth sonship for him. To this day thirteen has become a favorite number in the tribe of Manasseh.

"Not so my father, for this is the first-born, put thy right hand upon his head; *And his father refused and said I know it my son, I know it.*" This refusal must certainly be emphatic, not only because twice repeated but on account of Joseph's high standing at the court of Pharaoh, and implies a distinction between the tribes in the latter days; all of which is now seen in the monarchy of England and the republic of America.

"He (Manasseh) also shall become a *people* and he also shall be *great.*" What can this mean but to become a

great people? Both in our Declaration of Independence and in our Constitution, we have called ourselves the *people*, and in regard to territory, wealth, influence, and power among the nations we have a right to be called great. What more could "Brother Jonathan" desire?

"But truly his younger brother *shall be greater than he.*" How greater? Simply because Ephraim—England represents several while Manasseh stands for a single tribe. Both being statistically nearly equal, the Patriarch could say truly, "God make thee *as Ephraim and Manasseh.* *The ten thousands of Ephraim and the thousands of Manasseh* are exactly equal and he is only greater because he has a larger following from the other tribes. The scores of colonies now formally established by the English people are a marked feature of the British Isles. As this blessing is said to come while under the cross we may expect that others will be added, as the kingdom takes this world ultimately. Starting with four grand divisions, England, Ireland, Scotland, and Wales, the last five hundred years has witnessed many accessions with "more to follow," and with only *one* exception none have conquered a freedom from the Mother country. Thus the vision of Jacob for the "*last days,*" *i.e.*, the Gospel day, has become a part of the providential phenomena in the Hebrew race for this nineteenth century, and they are not yet ended.

ISRAEL'S REPUBLICS.

Palestine is the Mother Country of Republics. They have developed along the line of Israel's march westward. The early colonization of Greece, before the Hebrew monarchy was established, has no doubt contributed to this result in that country. The theocratic government was over all the tribes in the days of the Judges. The twelve

states of Attica combined for mutual protection and development. The growth of intellectual culture was greatly stimulated by their representative government. Whatever there was of republicanism at Rome was due to the same source. The Danes, of the Hebrew Dan, from Denmark passed over to Iceland, and there for more than four hundred years established a republic with the emblem of the *eagle on their ensign*, so long the accompaniment of Dan in idolatry. The Swiss Republic of to-day was developed out of the "wanderers" through central Europe, and like others, a counterpart of the Hebrews in the days of the Judges. The recent French uprising is from the Norman Israel element, but on account of her strong Gentile ancestry the republic has gone down and to the same source may be traced the instability of the present government. England, although it must be a kingdom to provide a place for the House of David, yet has all the mildness of a republic; is a limited monarchy and tolerant to the last degree of all religions, "a terror to evildoers," and a "praise to them that do well."

And finally the Great Republic of the United States of America with a domain of about four million square miles and a population of seventy millions has settled down to stay. Here, as we have the largest colony of Israel the world has yet seen, it is not unreasonable to conclude that the greatest redemptive forces will conspire to elevate the masses of mankind to a higher spiritual plane. Dr. J. Strong, although not an advocate of the Anglo-Israel theory, says, "Nearly all of the civil liberty of the world is enjoyed by the Anglo-Saxons—the English, the British Colonies and the people of the United States." Surely *God's school of methods, in which we have been in process of*

training for thousands of years is not all a failure. "Not by might nor by power but *by my Spirit saith the Lord.*"

The world is hushed to catch the reverberations of advancing victories. America is at present the battle-field. Eversince she was discovered by the freedom-loving children of the Vikings, she has been marked as the home of a great tribe in Israel, the admiration and marvel of the ages. With bent knees and pleading face uplifted, the worship among the Huguenots of the South, blends with that of the Puritans of New England, in consecrating this soil to God. *The moulding elements of society are Saxon, pure and simple.* The best blood of the ancient people is here; of the Welsh, the Scotch, the Danes, the Angles and the Normans; each conspiring to realize the greatest blessings, which are working transformations in morals, civilization and religion. The banner of "the eagle," and "the stripes" by which we are "healed," floats in triumph over a united land, and the people according to the promise to Abraham are becoming "a blessing."

"Open the map of our North American continent, and see how the land was shaped for immeasurable prosperities. Behold the navigable rivers, greater and more numerous than any other land, running down to the sea in all directions—prophecy of large manufactures and easy commerce. Look at the great range of mountains, timbered with wealth on the tops and sides, and metaled with wealth underneath; 180,000 square miles of coal; 180,000 square miles of iron. The land so contoured that extreme weather seldom lasts more than three days. For the most of the year the climate is bracing, and favorable for brawn and brain. All fruits, all minerals, all harvests. Scenery which displays an autumnal pageantry which no other land pretends to rival. No South American earthquakes. No

Scotch mists. No English fogs. No Egyptian plagues. No German divisions. The happiest people on earth are the people of the United States. The poor man has more chance, the industrious man more opportunity. How good God was to our fathers ! How good God is to us and our children ! To Him blessed by His mighty name, to Him of the cross and the triumph, to Him who still remembers the prayers of the Pilgrim Fathers, and the Huguenots ; to Him this land shall be consecrated."

The author of "Our Country" has an inspiring faith in America, as seen in a lecture. If he had grasped the idea of our origin as he did the promise of God to *us* (Isa. 44 : 3) he could hardly have said more to our purpose. "I believe, my friends, that the eyes of heaven and hell are bent to-day upon this generation in the United States. I believe that the supreme interests of the earth are here in the scales. I believe that the great conflict between sin and righteousness is being waged, and is to be waged, here and by this generation. I believe that this fact is appreciated by the enemy of souls. My brethren, has not the time come for the Church of Christ in the United States to arouse herself, to forget minor differences, to put away the discussions of theories, and to strike hands in Christian work, to carry the gospel to every soul in all our land, to meet the rising tide of perils by the principles of the gospel of Christ, to seize upon the mighty power which lies in co-operation. Plans are being wrought out for this ; they are being committed to the Churches and seized upon by the Churches — plans which I believe have been inspired by the Spirit of God. And I believe that the Church of Christ in America is not to prove disloyal to her opportunity. I hear the sound of the goings in the tops of the mulberry-trees. I believe that the Spirit is speedily to be

poured out as never before upon our land. "O my brethren, has not the time come for every Christian man and woman to cry out for America as John Knox cried for Scotland: "Give me Scotland or I die!" Has not the time come for every Christian man in the spirit of Whitefield to cry out: "O God, give me souls, or take my soul!" Has not the time come to every Christian man and woman to make an absolute consecration of self unto God?" —*Dr. Josiah Strong.*

There is no doubt but that the free interchange of thought will push to the front the great civilizing and Christianizing agencies of this race, which according to the promises will be more and more powerful for good, filling "the face of the world with fruit" (Isa. 27:6). This will be evident as we review the "Visions" in the Prophets and Psalms and note the position the great republic will assume in the sixth and last colonization of the Hebrews. When that gathering of all the tribes shall come, for unto Him shall the gathering of the people be, shall not America hold a conspicuous place, paramount to any of the great nationalities that have blessed the earth?

Thou, who hast here in concord furled
The war-flags of a gathered world,
Beneath our western skies fulfill
The Orient's mission of good will,
And freighted with Love's golden fleece,
Send back the Argonauts of peace.

Oh! make Thou us, through centuries long,
In peace secure, and justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law,
And, cast in some diviner mold,
Let the new cycle shame the old!

Whittier's Centennial Ode.

CHAPTER II.

PROPHETIC ISRAEL.—NATIONAL.—GOD WITH US.

What think ye of Immanu-*Isra-el*? "Believest thou the prophets?" "O fools and slow of heart to believe *all that the prophets have spoken.*" "Can there any good thing come out of Nazareth?" "Search and look, for out of Galilee ariseth no prophet." Suppose the chronic objectors had first found out whether the Christ was born in Galilee. Popular interpretation is not always wise. "*Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the Fathers*" (Rom. 15:8). The New Testament Gospel then is to develop and confirm the promises of the Old—this is the Gospel—the *Gospel of fulfilled promises.* Hundreds of Scriptures will easily and naturally *drop into the pigeon-holes* assigned to them.

Prophecy is pre-written history, and the great interpreter of Providence. The Divine purpose was that the Northern Kingdom should be forgotten by the nations (Deut. 32:26), but not forsaken of God (Gen. 28-15). "*For God hath not cast away his people,*" although they have been under a cloud for more than a thousand years. It will certainly prove a cloud of glory with a silver lining. Christianity during the first centuries having been confined to the ten tribes, as we have shown, and as the great persecutions of the Church under Diocletian and others were directed against this very class, it is evident that the thousands who

fled the country from Asia Minor, Greece and Italy, must have been of the same stock. These mostly went north and west over the mountains into Central Europe—where else could they go?—and joined their brethren, thence working their way to the islands of Great Britain. This swept the whole empire of Rome and left it to the domination of Gentile forces, and to gradually fall into decadence as we found it in the Mediæval Darkness in which the Israelites were hidden from the historian, while they were really and safely sheltered as "*the wanderers*" in the islands, their asylum in danger, the *place of their Divine appointment* (2 Sam. 7-10).

During the early centuries these with their parent stock were known by the name of Danes, Jutes, Saxons and kindred tribes in the fifth century, and as Normans in A. D. 1066, where they were consolidated with the Celtic Goths, the Celtic Gauls, and the Celtic Britons, being as we believe of one stock. Here the *seven* nations became united in the Heptarchy and the greatest prosperity has attended them. The present chapter covers a period of about three hundred years, beginning with the union of "the remnants" on the Islands, in 1603 A. D., and ending with the present century.

Before Israel's call, however, came to her in the West, she was under the law of development in the land and Isles of Greece. She had there to prepare the way for Christianity; hence Clement of Alexandria probably expresses a truth in the assertion that Greek philosophy was, in a certain sense, the product of a divine Providence. That the Greeks do not appear in ancient history as either Hebrews or Israelites, is by no means a singular circumstance. In ancient Egyptian texts, if we may believe Professor Sayce, there is the same absence of any mention of Hebrews or

Israelites, from which we may infer that anciently, Hebrews were not so-called by nations outside Palestine. They were in all probability generally known by geographical names, and so, according to their situation, would bear the name of the country in which they were located. In Scythia they would be Scythians, in Thrace, Thracians, in Hellas, Hellenes, in Miletus, Milesians, just as the British are to-day Australians in Australia, Canadians in Canada, Americans in America.

As our investigation of the history of the House of Israel goes more deeply to the root, the words of the hymn—

" God moves in a mysterious way
His wonders to perform"—

ring in our ears, and compels us to see that, however evil are the doings of men, they are made by God an agency for good.

We now direct attention to the circumstantial evidence surrounding our social condition gathered mostly in the field of political history, and the customs of our people which in this nineteenth century constitute a perfect *fac-simile* of what the prophets said they should be at this period. "Prophecy is the mold in which history is cast," one answers to the other, point by point, feature by feature, Israel to Saxons. Henceforth we are to trace them in *prophecy*, the fragments of profane history that have floated down to us, and especially in the unexampled prosperity of Great Britain, her Colonies and the Great American Republic, as developed under a Christian civilization. The prophet Isaiah began to deliver his message 750 B. C., which being just previous to, and continuing during the siege of Samaria, we would naturally expect some words of encouragement in the midst of their great national chastisement, hence this evangelistic prophet. Some of the Minor

prophets wrote about the same time. If there were any "coming glories" to Israel, surely the pity of a Father would lead the prophets to "comfort" them in this, their time of need ; foreshadowing something of the Divine purpose in regard to them, and making them, like the Jew of modern time, a *standing miracle* for the truth of the gospel.

The corroborations are numerous and many-sided. To those who have studied them they present a network of evidence, the web and the woof of a mighty plan and purpose. For instance, find Israel and you must find the throne and David's heirs ; find David's heirs ruling, and you must find Israel ; find the people to whom the appointment of safety was so remarkably promised (2 Samuel 7 : 10), and you find the place ; find the place, and you find the people.

The forecast of the prophets becomes history in our time. The condition of the Saxons both in England and America is precisely what was announced of Israel for the latter days. "God hath not cast away his people." "He shall feed his flock like a Shepherd, he shall gather the lambs with his arms and carry them in his bosom (Isa. 40 : 11.). "Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord," as though he had not followed them in all their devious wanderings? It was only the "remembrance" of them that should cease (Deut. 32 : 26), not ancestral relation, and in this age they must be found a living force in human affairs. After the command was made, "Depart ye, depart ye, go ye out from thence," the prophet adds, "For ye shall not go out with haste, nor go by flight, for the Lord will go before you; and the God of Israel will be your rearward (Isa. 52 : 12).

To the colony founded by Jeremiah the Lord said, "Verily, it shall be well with thy remnant," while "I

make thee to pass with thine enemies into a land which thou knowest not" (Jer. 15 : 11). "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them *as a little sanctuary in the countries where they shall come*" (Ezek. 11 : 16). History has not furnished a more delightful illustration of the presence and power of God than have the Saxons of both Hemispheres. Here the little one has become a thousand and a small one a strong nation, the same All-wise God extending His star canopy over all. The prophet sings "Rejoice not against me, O mine enemy; *when I fall, I shall rise. When I sit in darkness the Lord shall be a light unto me.*" Read the full context of what follows (Mic. 7 : 8), and learn how wonderfully God has been with Israel (Saxons) in all their wanderings—leading them out into a larger liberty of government and territory than they could have enjoyed in Palestine or Assyria. When they were on the march, as if going through the Dariel Pass, their king shall go "before them and the Lord on [at] the head of them" (Mic. 2 : 13). "I will bring the blind by a way that they knew not; *I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them*"! And to what end was this mighty protection, this gracious guidance to be extended to them? Surely to make them—as "chief of the nations—give glory unto the Lord, and declare His praise in the islands." "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a Father to Israel, and Ephriam is my firstborn" (Jer. 31 : 9).

We own to the transgressions which caused Israel to be wanderers. We acknowledge the justice of her punish-

ment. We confess that we are still prone to fall from the right way. But we plead that we have nationally obeyed the exhortation, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." We have besought Him to "take away all iniquity, and to receive us graciously"; and now we rest in the promise, "I will heal their backsliding, I will love them freely : for mine anger is turned away from him ;" and "I will be as the dew unto Israel."

God should never forget His promise to the fathers (Lev. 26 : 42) and though for a time the people should "walk contrary to him and He should appear to walk contrary to them (vers. 40-41) "yet," He says, "for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am the Lord their God" (vers. 44).

SCATTERED ABROAD.

There is always a conservative influence at work among the children of men. When communities were first gathered together after the flood, their aim and object was to form a united body, and so obtain universal power and influence. Men were of one language and one speech in those early days, and they thought it well to settle down in one locality as an organized people. They said, "Go to, let us build us a city, and a tower, whose top may reach unto heaven ; and let us make us a name lest we be scattered abroad upon the face of the earth" (Gen. 11 : 1-4, R. V.). They wished to enjoy a life of ease, and by force of numbers, to acquire greatness and renown. They did not imagine that God's purpose was to scatter the people, and by scattering them to bless. It needed a divine interference to frustrate the mistaken purpose, and the confusion of

language to carry out God's designs in peopling the world.

The same thing happened in the history of the early church during the time of the apostles. The cradle of the church had been Jerusalem. There the Lord had agonized and died. There the infant church had been reared, and surely that was the center from which it would acquire influence to conquer the earth for Christ. The apostles and disciples, therefore, clung to the metropolis, and intended there to stay. But God decided otherwise. The church must be scattered to prosper, and by the dispersion of the believers the increase and blessing were to come. The harsh discipline of persecution was sent to scatter them. It was enough to disperse the latter, but the apostles still tarried at headquarters. There was a "great persecution" against the church; Saul, the pharisee, was at the head of it. Men and women alike were "haled" to prison. The result was not what he desired or expected. Saul did not put down Christianity. He merely dispersed the believers, who "were scattered abroad and went everywhere preaching the Word." The scattering proved a blessing! The preachers were the persecuted ones, but they were God's messengers nevertheless, proclaiming to the world what Philip, the evangelist, told to the people of Samaria (Acts 8:5)—namely, the Gospel of "the Christ." God's purpose was to scatter His believing people, and so widen the sphere of the Gospel proclamation.

But the messengers who first went out to publish the truth were Hebrews, according to the prophecy that Israel was to be spread abroad to the West, and to the East, and to the North, and to the South; blossoming and budding and filling the face of the world with fruit, a blessing to all nations, families, and kindreds of the earth (Gen. 28:

14) (Acts 3 : 25). "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him and there was no strange God with him" (Deut. 32 : 11-12).

In these, our modern days, we are witnessing phenomena answering very exactly to what has taken place before God interferred at Babel to disperse mankind. He sent persecution on the infant Christian Church to compel them to scatter, and so preach the Gospel far and wide. And now, again, in the 19th century He has prepared and formed His people Israel to propagate His Gospel ; and to enable them to do it effectually He has scattered them in the four corners of the earth under a Saxon name, with the glorious commission that they should go to all nations and "preach the Gospel to every creature" (Mark 16 : 15).

In applying these historical facts to this subject we have before us the evident Divine motive of gentilizing a large part of the Hebrews by first scattering them into foreign lands for their idolatry and then Christianizing and civilizing them that they might fulfill the promises. The Anglo-Briton and the Anglo-American are endowed for this very purpose. At this very hour with their ships in every harbor, their possessions in every zone, and one-fourth of the habitable globe under their governments, surely he is blind who cannot see in this the purpose of God in regard to Israel. How else could it be fulfilled that they should be "a blessing to all the families, kindred, nations" of the earth. This scattering then, is clearly effected by the hand of God, and the purpose is the same as that which sent the early disciples throughout the Roman earth to preach the Word everywhere. It is our own glorious privilege to do that, and we exist for this very purpose. "This people

have I formed for myself," said the Lord (Isa. 43:21). "They shall show forth my praise!" The very thing that Israel was appointed to do. We must be Israel.

ISRAEL'S ISLAND HOME.

Moses gives an account of Israel thus: "Wherefore hath the Lord done thus unto this land?" (Deut. 29:24). "Because they have forsaken the covenant of the Lord God of their fathers. They went and served other gods and worshiped them. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto the Lord our God"; intimating that there is a great secret connected with Israel's displacement. So far as the world's record went it remained a profound mystery for more than twenty-five hundred years. All the inventions and discoveries of the world seem to be developed in providential order, and in regard to this secret there is no exception. Until the present century there was not sufficient data developed in the line of history, on which to found arguments for Anglo-Israelism. The world must wait. But now the identification cannot be long deferred.

But where is the place where the tribes are again nationalized? "*Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict any more, as beforetime*" (2 Sam. 7:10). At a time when the kingdom of Israel was well established, the prophet Nathan appears to David and makes this singular announcement, putting it in the future, "*I will.*" Interpreters have been troubled over this tense. Dr. Clark knew not what to make of it. As the whole Hebrew people were then settled, enjoying the full extent of the prom-

ise, from Egypt to the Euphrates, yet there was to be a place appointed which they should have for "their own, and move no more; and be afflicted no more, as beforetime." "Israel in the West," is the only interpretation of this text or its context. "In the place where it was said unto them, ye are not my people, there ye shall be called the sons of the living God" (Hos. 1:10). Stephen triumphantly asks, "What is the place of God's rest?" Where now but in the Saxon lands of to-day? (Acts 7:49).

The extent of the westward colonization in the Christian era may be ascertained as we have shown, in various ways, but particularly now we note the Hebrew names which characterize it. *Baal*, the name of the Sun-god, we have previously considered, also the name of *Dan*. The name of the locality where the tribes were taken in Armenia was called *Haias-dan*. We have found profusely repeated on the Continent and the Islands the word *Dan* for modern *Danes*, being its equivalent, as the word *Jutes* is of Jews, and Saxons for the sons of Isaac. The Naaman of the tribe of Benjamin (1 Chron. 8:4) becomes the Norman of English history. These same Normans had the figure of a wolf (Gen. 49:27) in the signs of the Zodiac and bore it on the prows of their ships. In the morning of the Christian era they came into Israel's Islands and "ravened" and they will doubtless in the evening "divide the spoil." He has been the "beloved of the Lord" (Deut. 33:12), the light to lighten the Gentiles and the glory of his people Israel. The *Gau-thei* or Goths *Gau* or *Ga-au* "the sons, or people" *Thei*—of God. In the British Isles this people were called *Ga-els*, *Wa-ls* and *An-ga-els*. The country whence they came had been called *Ga-leed* (Gen. 31:47) later *Gilead*, *Ga-lilee* and *Ga-latia* of Asia Minor, or *Ga-als* of Central Europe.

The inhabitants of the Isle to-day are called "Englishmen," or An-ga-el-ish-men, a marvel of redundancy in meaning,—thus, the sons of the living God (Hos. 1 : 10). The Welsh—from Waa-als are the *Wanderers*—"the Mountaineers" from Palestine. Dr. Poole says, "In the Welsh language, the language of the Cymry, the name Jesus has never assumed its Greek or Latin form : it still retains the pure Druid, *Y-e-s-u.*" It is to the credit of the Welsh people that they and their forefathers never worshiped any God but *Yesu*, the "Coming One." With them it was Jesus before Jesus came, and now they are still looking for his coming. Thus the Druidic faith prepared them for the *new faith of Christianity*. Just so Hungary—Hun-Ga, (Greek *Ge*) the land of the Hun—is still expressive of one of the tribes settled under Hu the Mighty. The Ottoman Empire, now ruled by the royal family from Bagdad of Arabia, is the home of Esau, originally called "O Teman" (Obd. 9).

The word *Leag* as we have seen in Vol. I, Chapter III, is the name of the stone wonderful and is the same word rendered "*stammering lips*" (Isa. 28 : 11), and when the letters are transposed we have *Gael* which represents the language and people of the Highlands of Scotland, over whose origin we are now stammering. The use of words in which the letters are capable of such transposition was not uncommon, as Nabal for Laban, and if we read *Leag-Gael* or Gael—"Stone," we have a parallel case. The *Lia-F-ail* may be balanced around the letter F, and by transposition read the same either way. The F, though but an English letter, the initial of "Fish" (Gr. *Ichthys*) is called by the Saints of the Catacombs "Sacred," and in the Scriptures is a most remarkable Symbol. (See notes on *Catacombs.*) The X at the center of the word Saxon, as a

pivot for the other letters, is our Cross commonly called St. Andrew's, on which religious truths are balanced. The word *Massa-geta* may have been coined out of the names Manasseh and Gad, the trans-Jordanic tribes first captured.

The author of "Ecclesiastical Antiquities of the Cymry" says the leading articles of the Druidic creed were: "There is one Supreme Being, the Creator of the Universe, of an eternal, immaterial, mysterious nature, which pervades all space. In him consists the plentitude of life, knowledge, power and love. With the Druids, as with the Hebrews, the name of God was unpronounced, a symbol of three lines or strokes (1 1 1), sometimes standing for the ineffable name. So profound a secret was the sacred name before the time of the Exodus that even Moses appears to have been unacquainted with it (Exod. 3 : 13). Notwithstanding, God had revealed Himself to Abraham, Isaac, and Jacob, by a special name (6), and by it sealed His covenant to give them the land of Canaan. According to Cæsar, the Britons were worshipers of Dis, a circumstance that at once connects them with Greece, Dis being but one of the names of Zeus, as explained by Plato, who says the name of Zeus, divided into two, some called the Deity Zeus, and some Dis. In these statements we have interesting confirmations of the assertion of Nennius, that in prehistoric times there came to Britain a colony of Trojans, *i. e.*, Danaans. These characteristic ideas and names have clung to our race, to our language, our history, and some of them are in America and elsewhere.

The following Scriptures were addressed to Israel and can only apply to them after they became a lost people: Keep silence before me, O islands" (Is. 41 : 1). "The isles shall wait for his law" (Is. 42 : 4). "Sing unto the Lord a new song; the isles and the inhabitants thereof" (Is. 42 : 10).

"Listen, O isles, unto me" (Is. 49 : 1). "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock." The Word announces the colony in the islands, which we have fully followed in Vol. I, Chapter II, to the days of the prophets. "Thou art my servant, O, Israel, in whom I will be glorified." If the reader should think for a moment that the "Isles" might refer to those of Greece or any others in the Great Sea, then where is the record of their ever bringing special glory to Jehovah? (Jer. 31 : 10). "Let them give glory unto the Lord, and declare his praise in the islands" (Is. 42 : 12). "To the islands he will repay recompense" (Is. 59 : 18). "The isles shall wait upon me, and on mine arm shall they trust" (Is. 51 : 5). "Let the multitude of the isles (marginal reading *great isles*) be glad thereof" (Ps. 97 : 1).

The context to the above indicates the persons addressed to be "the seed of David," "my people," "my servants," "my nation," "the people," "the righteous man from the East," applicable only to Israel. And the expressions "the isles," "the great islands," "the isles afar off" (being more than 3,000 miles) and the isles where Israel was "scattered"; all this is in harmony with Isa. 59 : 18, "So shall they fear the Lord from the west, and his glory from the rising of the sun" (the east). So that Israel must be as truly *from* the west as *from* the east, Palestine being the prophetic center. The islands of Great Britain were early known as the Great Islands of the Western Seas; and since the reunion of the tribes in the Saxon conquest of these Islands, Israel has found a delightful home, where for centuries she has developed the "arts of peace," and where, we can but believe, she shall "blossom and bud and fill the

face of the world with fruit" (Is. 27 : 6). Indeed she is doing this already.

"But mark! Though the seat and center of Israel is insular, the insularity is not confined to the center, but is a characteristic of the Imperial system. John Bull has an unerring instinct for 'land surrounded by water.' He sees French, Italians, and Portuguese dominating continental spheres of influence with comparative unconcern; but it sorely goes against his instincts to give up an island, such as Heligoland, even for the sake of large territorial concessions. Take a swift glance at the insular possessions. Not to speak of the fringe of isles about the mother country, we go abroad, and are bewildered by the brilliant Australian galaxy, by Tasmania, and New Zealand, the cluster of the Western Pacific, the Straits Settlements, the West Indies (the Windward and Leeward Islands); Barbadoes, Bahamas, and Bermuda; the Mediterranean group, and Ceylon, and many more in British America and elsewhere.

What the advanced and isolated post of Hougomont was to Wellington at Waterloo, islands seem to be to the British people—a necessity to them; and a necessary mark, as we humbly conclude, of their identification with the people addressed as the 'House of Israel.' There has, no doubt, been a wise, underlying, strategic value in this insular tendency of the race—an instinct, or intuition, deeply implanted and almost unsuspected. Without it, the expansion of England would have been apparently impossible; with it, it has been a most potent means of strengthening the stakes, and lengthening the cords, of her tabernacle. Enterprise has increased; commerce has been necessitated; the study of languages has grown and developed; the maritime blessings foreseen by Abraham, and Balaam, and the prophets, have been realized; but better than all, the good

seed of the kingdom has been disseminated in all quarters of the globe."

"He comes to reign with boundless sway,
And make your wastes His great highway."

THE TWO ROUTES.

About 700 years before Christ it was said, "The Lord *maketh* (present tense) a way in the sea and a path in the mighty waters" (Isa. 43 : 16), which as we have seen was made by way of the Mediterranean. Then (verse 19), "I *will* (future tense) even make a way in the wilderness." This was made also, as has been shown, 500 years later, by way of Central Europe, both terminating in the Isles. Dr. Clark and other commentators are troubled to know how the *future tense* can apply to the way in the wilderness, supposing it refers to the wanderings in the way from Egypt. But notice, this way is said to be a *new thing* (verse 19). They are now "plain to him that understandeth, and right to them that find knowledge" (Prov. 8-9). This same language applies also to the settlement in the Western Hemisphere, which is a part of our wilderness.

God also says, "I *will* bring the blind by a way they know not, I *will* lead them by paths that they have not known. I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them" (Isa. 42 : 12-16). "Therefore, behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths" (Hos. 2 : 6). Israel's paths were lost in the Dark Ages (Ezek. 34 : 11-12) and they have been traced by the magic torch of Phœnician-Bael our Scythian history and customs. The results of this Providence is described by a single dash of the pen, thus—"Behold I will allure her and bring her into the wilderness,

and speak *comfortably* unto her" (Hos. 2 : 14). Has not God been true to this promise, both in America and England ?

The Scriptures plainly teach that Israel, between the time of her leaving Media till her arrival in the Isles, would become exhausted and diminished in strength. This was because she was to make her way through the northwest passage by the prowess of warfare ; she must force her way through different states and peoples. It would be a long series of marchings and encampments, before they should become a settled and prosperous people. Hence we find the Lord addressing Israel upon their arrival in the isles thus : " Keep silence before me, O islands; and *let the people renew their strength*" (Is. 41 : 1). To make it, if possible, still more plain that it refers to Israel, He says, " Thou Israel, my servant, Jacob, whom I have chosen, the *seed* of Abraham my friend. * * * I have chosen thee, and not cast thee away. Fear thou not, * * * *I will strengthen thee.*" So that when Israel arrived in the Islands God gave the reassurance of his help, that he had not forsaken his own " righteous," his " chosen " people raised up *from* the east. If the Isles had been to the east they would have been *raised* from the west ; so that their Isles must have been to the west, or they could not have been raised from the east. Notice, that God is represented as on the Islands, calling them to his " foot " to " speak " to them " near together " ; but it was the same God of the *east* speaking to his chosen people, " Fear thou not."

This is the exact counterpart of our case. The Isles have kept in silence the secret of the origin of the inhabitants thereof, for more than three thousand years, but the secret is out. Our British ancestors, as we have seen, were " raised from the east." God " gave the nations " before us and made us " rule over kings " (Is. 41 : 2). It was

before the days of firearms that they were to our "sword" and "bow" as "dust" and "driven stubble," and we "passed safely" through by a way we *had* not gone with our feet (ver. 3) until we reached the Islands where we did "renew our strength"; and ever since we have been upheld by "the right hand of his righteousness." This is a very beautiful identity; and if students of the Bible would only give to the 41st chapter of Isaiah its natural application, they could not fail to be struck with its many interesting and telling arguments for our origin as Israelites; or, if they still insist that this chapter applies to the church, or to Christ, it would be easy to show that the whole chapter is full of inaccuracies. In order to see the whole truth we must brush away the false *head lines*, written by uninspired men, and sometimes the *italicized* words, supplying them from the context alone. This is a general rule of caution, but it has frequent applications, as in the chapter before us.

HIGH PLACES OF THE EARTH.

After stating that Israel shall inherit the desolate heritages (Isa. 49 : 8) which has literally come true of us in this our "day of salvation." The prophet further states that "the prisoners"—that is, the exiles—shall "go forth," and that they who were "in darkness"—the blindness happened to Israel (Rom. 11 : 25)—"might show themselves," and then adds that "their pastures," possessions, "shall be in all high places." While the Jews were to be "hungry" and "thirsty," (Isa. 65 : 13-15) Israel should not "hunger nor thirst." They should be so far north that "the sun should not smite them," for the Lord shall "have mercy on them," leading them by "the springs of water," the most delightful pastures. Moses, after comparing Israel to an eagle (Deut. 32 : 11) says:—"He made

him to ride on the high places of the earth," eating "the increase of the fields," sucking "honey out of the rock," and drinking "the pure blood of the grape," which would seem to indicate abundant prosperity to Israel. If we consider the Anglo-Saxon race, her wealth, her vast commerce, her high seas, her temperate zone, her balmy climate and luxuriant fields, we can see where Israel's pastures are, that they are in *all high places*; and all coming to us in the last days.

In Great Britain we have eight hours of daylight per day even in midwinter, which those places further North do not enjoy. Further, none of our rivers are obstructed by *portages*, rapids or waterfalls. Our home navigation by rivers is unimpeded. Our geology is unique among the nations, and gives us great advantages over them. Our coal deposits are all but unlimited, and our iron lies contiguous to it, making manufacture cheap and profitable. Our stone quarries, slate quarries, fire clay, pottery clay, beds of salt, limestone and chalk, sand and alkali for glass manufacture, all abound here, and make ours the envied land of the world. We have a certain immunity from invasion which nations, such as France, Germany, Italy and Spain do not enjoy. Next, we have more sea-coast than other countries in proportion to the superficial area of the kingdom. This gives facilities for fishing, ship-building, docks and harbors, for exporting and importing, for sea-bathing and recreation and health, derivable from sea-side residence. Our islands have nearly three times as much coast-line to every square mile of area as the other nations collectively. Then our climate is the most equable in the world. We have none of those extremes of cold and heat from which other places even in the same latitude suffer, a fact resulting from the neighbor-

hood of the sea to every part of our home, and by reason of the Gulf Stream, which washes our shores with water warmer than the surrounding sea.

When the chosen people should be once located in the islands, it would be impossible for any Gentile nation to dislodge them. No other nation has such a promise, so the task of discovering Israel is narrowed down to a single point. "The remnants of Jacob shall be among the Gentiles as a lion (see *British Ensign*) * * * who, if he go through them both treadeth down and teareth in pieces and none can deliver." "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Mic. 5 : 8, 9). Israel was to be "terrible from their beginning and hitherto" (Isa. 18 : 7). "Let thy seed possess the gate (stronghold) of those which hate thee" (Gen. 24 : 60). "They that war against thee shall be as nothing, and as a thing of naught" (Isa. 41 : 12). "No weapon that is formed against thee shall prosper" (Isa. 54 : 17). The above quotations, except one, have all been written since the Assyrian conquest, and hence, applicable to Israel in exile.

The British nation has never been subdued, since located in the islands, by any Gentile power. The Romans sent military forces to the islands for 400 years, but they never went beyond the great wall and did not colonize even the southern portion of the island. It would seem that the Scriptures above referred to, apply more especially to them after the union of all the tribes in the islands, which took place in the Norman conquest of 1066. After that time no weapon formed against her has prospered, all who have warred against her have been as nothing. No other existing nation can say this. Look at the conquest of Germany, Austria, Portugal, Spain, Italy, Russia, Denmark, France and India, who have all been overrun by

conquering forces and the greater part of them, obliged to sign conditions of peace of a humiliating character, on their own soil. Twice since 1066 has the invasion and conquest of Great Britain been contemplated, once in 1588 when the Spanish Armada, called the "Invincible," was dispersed and defeated, more by the force of Jehovah's mighty tempests than by man's resistance. The squadron was ready to sail, the admiral seized with a fever of which he soon after died; by a curious coincidence the vice-admiral suffered the same fate; others were appointed, unacquainted with sea affairs; they set sail, the next day met with a violent storm, the ships were scattered; some of the smaller ones sunk, and a few sheltered in the Groine where they repaired the broken ships. Again they put to sea; with 130 ships, carried on board 19,295 soldiers; 80,456 mariners; 2,088 slaves, and 2,630 fine pieces of brass ordnance. Moved by a false report they disobeyed the orders of King Philip. Their largest ship, carrying valuables, was on fire, and another disabled, and soon taken. Thus disaster followed disaster, till without accomplishing their purpose, and with hardly a battle, they were broken to shivers.

Once more the conquest of the British Isles was planned. In 1805 Napoleon I. thought to "spoil and rob," and as signally failed. He gathered for this purpose "one of the most splendid armies collected since the days of the Roman legions, one hundred and fourteen thousand men with four hundred and thirty-two pieces of cannon, and fourteen thousand six hundred and fifty-four horses, with ample transports to convey them all from France to England's coast." The plan was designed with consummate ability. Historians assure us its success was all but certain. Nelson, for once, was off his guard. Villeneuve escaped from Toulon

with the French fleet. A midnight gale, which shattered the enemies ships, alone frustrated the design. The Lord had said to Israel in the islands, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee, with the right hand of my righteousness" (Isa. 41 : 10). Verily the God of Israel, in both these cases, wrought for our race a great deliverance. "God rebuked" the hosts of Napoleon and "they fled far off" to the Danube; and the vaunted ships of Philip's proud Armada were chased as the chaff of the mountains before the wind; and like a rolling thing before the whirlwind." (Isa. 17 : 13). "This is the portion of them that" would "spoil us, and the lot of them that" would "rob us." Behold the conquering race. This was to be verified in Israel. It is verified in us. It can only be verified in Israel, it is only verified in us; therefore, we must be Israel.

A MULTITUDE IN EXILE.

There have been many efforts to populate this world with holiness. The human race as represented in Adam was tried in the garden and failed. The race was tried out of the garden and failed. Noah was singularly preserved as the second head of the race, and the command given to Adam "Be fruitful and multiply" was transferred to Noah, and the effort again failed and the race was dispersed. One more trial must be made. Abraham is chosen as the "heir of the world," as "the Father of many nations" as the head of a great people and to become the receptacle of the Divine Word (Rom. 3 : 2). "Be fruitful and multiply" was changed into a promise, and God assumes all responsibility, saying, "I will multiply thee exceedingly" (Gen. 17 : 2.). The Lord brought him forth abroad, and said,

“Look now toward heaven, and tell the stars if thou be able to number them, and he said unto him, So shall thy seed be” (Gen. 15 : 5), or like the sand upon the sea-shore innumerable” (Heb. 11 : 12). And if Israel or Judah in their first possession of Canaan, when their number was said to be as the sand of the sea, were really designed to people this world with holiness—and the faith of Abraham, there must have been the record of another failure. But under the genial influences of Christianity the Israel in exile is filling the earth with the “knowledge of the Lord.”

Israel must be a multitude in exile, when she should arrive in the islands, as we have seen, God should renew her strength, which would naturally suggest great increase in population. It was after they were called *Lo-ammi* not my people, “In the place where it was said unto them, ye are not my people,” that is, where they are called by “another name” which came to them in the isles ; that “the number of the children of Israel shall be as the sand of the sea which cannot be measured, nor numbered” (Hos. 1 : 10). The rapid increase to Israel would be given them when in exile and not in Palestine. The same view is given when she is compared to an unfaithful wife. “For more are the children of the desolate, than the children of the married wife, saith the Lord” (Isa. 54 : 1). Both of the above Scriptures are quoted by Paul, and referred to Israel under the Gospel, to which they clearly refer in the Old Testament as well. And as if to give some idea of their multitudes, the prophet adds, “Enlarge the place of thy tent,” “For thou shalt break forth on the right hand, and on the left.” The Jews having been dropped as Gospel workers, Israel was taken up, and spiritual blessings, as well as multitudes have come to us in our banishment.

Our Anglo-Israel theory is the only one that furnishes a

reasonable explanation of the marvelous increase of our population. According to the last census, none of the great nations, as Russia, Germany and Turkey, in the old world, double their population in less than one hundred years. In Britain it takes half of that time, and in the United States we double every twenty-five years. May we not see in this the purpose of God to multiply Israel.

There seems to be especially three natural causes for the increase in population in the Saxon race and notably in the islands. First the good physical condition of the people. This may be due to latitude, the soil, so assiduously cultivated with fruits, to the sea breezes, or to the fact that these islands are at the opening of the Gulf Stream from the American coast, which may account for the temperature being ten degrees warmer than in the same latitude in other countries. You may say they are the beef-eating and beef-producing race, which animals were accounted clean among the Hebrews, and you would not be far from the truth. But climate which must ever be the basis of health and strength is nowhere, during every season of the year, more inspiring than in these islands of Great Britain.

A second natural cause may be found in England's great wealth. Her landed estates, her commerce and manufactures are a vast reserve, a "sinking fund," from which the faithful laborer can draw at will for his own support and that of his family. This condition is necessary, for whatever the rapidity of increase, it could only result without it in starvation and death. In no other country is this condition met so fully as in the isles of Great Britain.

The third natural and common condition of increase in population is also, by way of contrast, found in England's great poverty, among certain classes. It is not unfrequently said that large families and great poverty go to-

gether, which is absolutely verified with them as with us. While children are "as olive plants around our table" they are just as clearly "a heritage of the Lord." While there may be natural causes they may be a fulfillment of a Divine purpose and promise. Mr. Gladstone says, "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires."

In regard to the prospective population of Britain and America and the dominance of the Anglo-Saxon race in particular, Dr. Strong, in "*Our Country*" (New ed.), has given the following figures. When this point is reached, and long before, men will realize the force God has put in the field to make this whole world blossom as the rose.

In their possession are the forces to be employed for elevating mankind. What a noble destiny; and nobly it is being fulfilled. In the year 1700 the Anglo-Saxon race numbered 6,000,000. In 1800, the number had increased to about 20,500,000; and in 1890 the figures were 120,000,000, the race having multiplied almost sixfold in ninety years. At the end of the reign of Charles II. there were 200,000 English colonists in America. Since that date the population has increased two hundred and fifty-fold. And look at the expansion of the Anglo-Saxons. In one century the United States' territory has increased tenfold; while the acquisition of foreign territory by Great Britain is unparalleled in history. This mighty Anglo-Saxon race, though comprising only one-thirteenth part of mankind, now rules more than one-third of the earth's surface, and more than one-fourth of its people. And if this race, while growing from 6,000,000 to 120,000,000, thus gained a third portion of the earth, is it to be supposed that when it num-

bers 1,000,000,000 it will lose the disposition, or lack the power to extend its sway?" The Anglo-Saxon race is multiplying far more rapidly than all the other races of continental Europe. Judging from what occurred from 1870 till 1880, the population of the European continent in 1980 will be 534,000,000; while the Anglo-Saxons, should the increase in the decade named be maintained, ought to number 1,111,000,000 souls in 1980. Taking the lowest estimated increase, the population in Great Britain, in 1980, will be 57,000,000; in the same year the 11,000,000 in the English colonies in 1880, will have risen to 176,000,000; and the population of the United States may amount to 480,000,000, making the total Anglo-Saxon population of the world, in the year 1980, about 713,000,000, compared with 534,000,000 inhabitants of continental Europe. These figures represent the largest probable population of Europe, and the smallest probable numbers of the Anglo-Saxon race, which is likely, before the close of the next century, to outnumber all the other civilized races of the world.

When these forces are united against the powers of evil then "tremble, O Earth, at the pressure of the God of Jacob," the God of Abraham and his seed forever. While Dr. J. Strong is not an advocate of the Hebrew origin of the Saxons, and makes no account of a probable diminution of European population by its coming wars, he has said enough to enable the reader to judge of their unequalled forces.

The multitudinousness of Abraham's posterity is a grand and incontrovertible fact, which we regard as illustrating the Israelitish origin of our race. Abraham standing beneath the clear, starry cope of the Asian sky, God commanded him to "Look now toward heaven, and tell the stars if thou be able to number them; and He said unto him, so

shall thy seed be" (Gen. 15 : 5). Moses, reminding the Israelites of the early and partial fulfilment of this great promise, said : "The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude" (Deut. 1 : 10). The stars visible to the naked eye in the whole heavens is nearly 6,000—about 2,500 in the Northern, and nearly 3,300 in the Southern Hemisphere. So the words of Moses must not be interpreted in a limited sense, literally, but rather indefinitely for a vast number. The number of the Israelites, independently of women and children, at the first census amounted to more than 600,000. But now understood in relation to the millions of Britain and America, their multitudinousness is a stupendous and sublime fact. "As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jer. 33 : 22).

The number of stars throughout the infinite depths of space defy definite calculation. "So shall thy seed be," was the promise of Jehovah to Abraham. When he received that promise, the limitless starry expanse glittered above him, "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South" (Job 9 : 9). "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances or heaven? Canst thou set the dominion thereof in the earth" (Job 38 : 31-33). In the light of the stars of heaven, what a sublime view of the multitudinousness of the Israelites. On any other principle of Scriptural exegesis we are utterly at a loss to comprehend the "sure word of prophecy" relative to the grand destiny of Israel in the latter times. But viewed in the light of

the Saxon-Israel Identity theory, there is no mystery, no difficulty, the meaning, the application, is plain, simple, and comprehensible. Apart from that theory many of the sublimest portions of Holy Scripture must remain absolutely sealed and unintelligible. "And in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies" (Gen. 22 : 17).

ISRAEL MUST BE A NATION.

The Jews can only be said to be a nation in the sense that they are destined in the future to have restored to them in connection with Israel their national privileges. At present they are nothing more than a dispersed people. But Israel must come into existence before the Jews are dispersed, or the oath and honor of God would be at stake, for he says, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, *then the seed of Israel also shall cease from being a nation before me forever.* Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, *I will also cast off all the seed of Israel, for all that they have done*" (Jer. 31 : 35, 36, 37). If this measurement cannot be made then there must be a nation somewhere of the House of Israel. The *Great and Mighty Nation*, which is yet to come, will develop out of the two or more nations into which the Hebrews have been divided since the days of Solomon. But this text covers the whole ground and is sufficient for our present purpose.

To believe for a moment that Israel is not now a nation

is an unwarrantable assumption. To fix this thought the prophet appeals to the established course of nature, the unmeasured heavens, and the center of the earth unsearched, and declares that whatever changes may come to this world, Israel shall never cease to be a nation. We must steadfastly believe, that somewhere there is a nation, dating back in its origin to the ancient house of Israel. But where is that people with established laws and government which has existed ever since these words were uttered, and which also has the other marks of Israel? Before the Jews ceased to be a nation, about 70 A. D., the people of the British Isles had consolidated into an empire of considerable power, so much so, that the Romans under Julius Cæsar were unable to subdue them. Even earlier than this by five hundred years the people of Ireland had a national reputation and were sending their learned men, the Druids, to educate the rest of mankind. This is not all. The westward national movement of Israel indicates the same unbroken succession from the foot of the Caucasian mountains through Central Europe till they arrive in the islands. The easiest way out of this otherwise would-be dilemma, is certainly to admit that Great Britain is veritable Israel.

OUR GREAT CIRCLE.

There is only one great circle east and west around this globe, and Israel must occupy that circle. This is a work of sublime magnitude, and that people whom God has led, instructed and kept as the apple of his eye (Deut. 32-10), ought to fill such a place, with honor to God and humanity. "When the Most High delivered to the nations their inheritance, (that is the Gentile nations), when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel, for the

Lord's portion is his people and Jacob is the *lot* [margin, cord, hence, a girdle, belt, measuring line, outside circle,] of his inheritance (Deut. 32:8-9). However Jeremiah referring to the Gentiles, says: "The portion of Jacob is not like them: for he is the former of all things; and Israel is the *rod* [measuring rod] of his inheritance" (Jer. 10:16). Paul was justified in telling the "men of Athens" that God "hath determined the times before appointed and the bounds of their habitation" (Acts 17:26). Thus we arrive at another curious fact that Israel and her colonies must be so arranged in reference to other nations that they will completely surround them, and at the same time form a complete circle around the globe. If Israel is to occupy this outside position upon the earth's surface; then they must mainly possess, the "sides of the earth," "the coasts of the earth," "the ends of the earth," "the uttermost parts of the earth." All these descriptions are applied in scripture to Israel in exile.

Find a people that occupies this position and you immediately find Israel. Remember that on the "empire of England the sun never sets." Daniel Webster once said of Britain: "Her morning drum-beat keeping time with the hours, encircles the earth with one unbroken strain of the martial airs of England." Look at the map and note how fully God has made good his promise. She literally occupies the great circle east and west. The hand of God is in it.

Take the observatory at Greenwich and look eastward; the first stations on that line are Gibraltar, Malta, Cyprus, British India with her sixteen dependencies, Hong Kong and other Chinese ports, Australia, New Zealand, Feji Islands; thus completing the eastern view. Now looking west and you have British America, on the north, and the

great American Republic, on the South ; thus completing the circuit of the earth.

Remembering that Israel was to be a nation and a company of nations (Gen. 35 : 11) and that the Anglo-Saxon, with her cluster in the constellation of nations, is all governed by one stock, teaching one language, and identified in manners, customs, and laws ; we have a perfectly unique argument for the identity of Israel.

Our colonies, some sixty in number, form a belt around the world. We literally encircle all the Gentile nations, in fact our colonies form two distinct circles, for we go around each hemisphere, and thus girdle each half of the world. Look at the coast colonies of Africa and our Islands north and south of South America, many of which are governed by Saxon blood. We claim that therefore no other race of people so fully corresponds with the prophetic description of Israel. With this view, the complete establishment of that word, spoken more than three thousand years ago, is fulfilled in the very face of a scoffing world, and it thus becomes a powerful weapon against infidelity. Once let the masses of the people see this great truth in its own native light, and the power and wisdom of God in overruling the "blindness" of Israel would be recognized at once, and the human heart respond in submission and love.

ISRAEL'S GATES.

The strategic points in Israel's Governments may be regarded as a part of the promise to Abraham. "And they [the household] blessed Rebekah, and said unto her, Thou art our sister ; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them" (Gen. 24 : 60). The word gate is used in a generic sense, as a place of prominence, a position of strength, a

strategic point, as the entrance into a city. Anciently the cities were walled, hence a gate is a place of defense or a stronghold; in this sense "the gates of hell" should never prevail against the apostolic work. A stronghold in a military sense may be a tower, an island, a mountain pass, a fort, a narrows, indeed any means of general defense. According to the terms of the blessing on Abraham, we should naturally look for the heirs of this earthly promise to occupy the gates of enemies, when the seed should be multiplied as the stars of the heaven. Thus we have come to our estate in various parts of the earth, until our possessions are known in both hemispheres. Many of these lands have fallen to us on account of great missionary zeal and colonization. "Not by might [military] but by my Spirit, saith the Lord," was the ancient promise, and Paul could declare that the heirship of the world was to this seed by the righteousness of faith (Rom. 4:13). All which is being fulfilled to the Saxons since Luther's day.

Note, that the Holy Land is situated upon the great thoroughfare of traffic between Assyria and Egypt and became the key to all military maneuvering of these great nations for thousands of years. To hold it as did David and Solomon was to hold the peace of the world. This greatest gate is now held by our enemies and when that becomes Hebrew, as it will "when the times of the Gentiles are fulfilled" (Luke 21:24), they will then hold in abeyance the universal peace of Christendom.

But the land of promise by which Israel held Canaan in possession could not be all that was intended. If the spiritual is developed under the Gospel, why may not the multitudinous seed and the promise of the gates also be thus referred. The "plenty of corn" and wine of Jacob's blessing may be enjoyed out of Palestine, as well as "let

people serve thee and nations bow down to thee" (Gen. 27 : 29).

THE "GATES" AJAR.

Is this oath-bound promise being fulfilled? But of Israel's gates the Lord says, "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought" (Isa. 60 : 11). When did any one hear of closing Boston, New York, or Philadelphia, Chicago, St. Louis, or New Orleans, by any Gentile nation? Who ever thought of closing London, or Liverpool, or Dublin or Glasgow? Some say this gate question refers to the passport system. This is doubtful. But, if so, the same is true still, our consuls hold the key for all those Gentile countries. Go to any country on the European continent and be sure you look well to your passports. Did any one ever hear of a passport in order to travel in England, Ireland, Scotland, Canada or the United States? Not likely. Anglo-Israelites can take care of themselves without passports. With the "gates open continually, men bringing unto thee the forces, wealth, of the Gentiles." Visitors from all countries come to us, and wealth and commerce flow in at our open gates. It is estimated that \$5,000,000 is annually spent by visitors from Gentile countries, and their kings are not the least in interest.

"God bless the United States,
May their wide-open gates
Lead on to peace.
To cities free from vice,
Pure from unholy strife,
Where plenty crowns the life
When wars shall cease."

All those gates are now in the solid, undisputed, mili-

tary, or naval occupation of the Saxons, which represents a part of the seed promised to Abraham, and fulfills before our eyes the destiny of the thousands of millions who were to issue from Isaac. We notice, finally, in this connection, that in virtue of her maritime supremacy, Great Britain also possesses the gates of her enemies in the world's high-ways, viz., in the Atlantic, the Mediterranean, the Red Sea, the Indian Ocean, and the Straits of Malacca. Observe that all the above mentioned gates have come to the British Empire, with only one exception, since King James the First came to the throne in 1603; at which time we became the proper subjects of the land promise to Abraham, corresponding to the multitudinous seed.

THE DYING OUT IDENTITY.

We are expressly told that other nations should die out, or lose their nationality before advancing Israel. "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30: 11). This promise was given to Israel one hundred and twenty years after they had been ejected from their land and applies to them in their "scattered" condition. God declares that he will make a full end—a dying out of nations where Israel should go, who on the other hand should be in rest and be quiet" and none should make them afraid, which is the precise attitude of Saxon-Israelites to-day. "He hath as it were the strength of a unicorn, he shall eat up the Nations his enemies, and shall break their bones, and pierce them through with his arrows. * * * Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24: 8-9). These scriptures cannot apply to the Jews, for

neither when they were scattered by the captivity of Babylon, or by the Romans, did other nations die out before them, neither has it been true of them in any subsequent period, neither have they ever enjoyed the "rest and quiet" referred to in the previous verse.

We cannot accept the learned statement of Dr. Cummings, who publicly stated when the Shah visited England, that the ten tribes were then hid away in some parts of Persia. If the Dr. was right, then the Persians must be dying out before some foreign people, hid way in their land, which has no foundation in fact. This Scripture also disposes of many other modern theories, as to where Israel may be found, for if on the application of this test it is found that history does not affirm that other nations are disappearing before them, it is the best of evidence that we have not found the Isreal for which we are looking, and on the other hand if we do find that either the government or people of other nations are disappearing before the Saxon race it is one proof that the Saxons are the people we are seeking to find.

Let us apply this historical test. Look at the islands of the Pacific ; almost without exception the government and native population are disappearing. In Tasmania two large tribes have already passed away. The Maories of New Zealand are a clearly marked example. The evils of civilization are seized with avidity before Christianity can reach and save them. Drink, tobacco and cannibalism destroy them. In Africa the native governments are passing into the hands of the Saxons. In Australia the Aborigines are driven back or subdued. The same is true of the Indians in America and Canada. In India, three hundred millions of Hindoos and Mahommedans are held by seventy-two thousand bayonets of our race.

The "dying out," though clearly foretold, usually has connected therewith some awful sin. Before the world, England stands convicted of a great crime, by forcing the opium trade and compelling its license upon China. Seventy-five years ago this great heathen empire was comparatively free from this scourge. Now well informed missionaries estimate that fully *one-fourth* of her people (100,000,000) have become the victims of its fell power! China, if left free, would destroy the traffic from her territory; fear of the British cannon renders her powerless.

In India, under English rule, the state of affairs is equally bad. For the sake of the revenue derived, the manufacture and sale of the drug is made a government monopoly. The government license for its sale contains a clause by which the licensee is bound under heavy penalty to sell a specified number of pounds within given dates! It is indeed the scourge of Asia, and the British government is chiefly responsible for its terrible consequences. We offer no palliation for the wrong in this as an argument for the *Identity*, purely a foreseen event that should happen to Gentiles.

The slave trade of Africa going on for many years, and the introduction of the liquor traffic among the natives everywhere, both by England and America, has disgraced the civilization of this age; but it has the effect foretold, of depletion to Gentiles which we here use to confirm our statements of Saxon identity. "Certain it is, whatever expectations we may indulge, that there is a tremendous overbearing scourge of power in Christian nations, which, if the others are not speedily raised to some vastly higher capacity, will inevitably submerge and bury them forever."

"It seems as if these inferior tribes were only precursors of a superior race, voices in the wilderness, crying, 'Pre-

pare ye the way of the Lord '! The savage is a hunter ; by the incoming of civilization the game is driven away and disappears before the hunter becomes a herder or an agriculturist. The savage is ignorant of many diseases of civilization which, when he is exposed to them attack him before he learns how to treat them. Civilization also has its vices, of which the uninitiated savage is innocent. He proves an apt learner in vice, but dull enough in the school of morals" (*Strong*).

At the present death rate the aborigines of North America in a few years must all be absorbed or pass away. What has become of the athletes of the forests of New England and the Pacific slope? The only answer is, they have disappeared according to the prediction, before the dominant power of Israel. This leads me to observe that the Welsh people are a tribe of Israel and not of the aborigines of Britain, as they are not dying out. The fact that they belong to the British Empire and are increasing, shows that they are not Gentiles, as is also intimated by the large number of Hebrew words in their language.

More than three thousand years ago it was said that Israel "shall push the people [Gentiles] to the ends of the earth" (Deut. 33 : 17). This was to be done by the ten thousands of Ephraim and the thousands of Manasseh," that is, when the multitudinous promise is fulfilled, which, as we have seen, is upon us to-day. Whether there was a great dearth among the Indians of this country before the white man appeared, affirmed by Samoset, in his first interview with the Indians at Pawtuxet, the fact is a patent one that before the march of civilization the red men of the forest have rapidly faded away. The great efforts of the missionaries, Eliot and Mahew to Christianize them, and the still greater efforts of our day does not materially hinder decay and

death. However much we may deplore it, there seems to be no check to its onward march. Our first Centennial has passed, yet who can define our Indian policy. With every presidential election the administration at Washington changes, and every change according to our *spoil system* is against the poor Indian. Their national unity, if they ever had one, has long since been broken. The tribes have been rent assunder by removal and death. We have literally been "pushing them to the ends of the earth." The pushing process has gone on first for "Western homes," then for conquest, then for the gold of California and the Black Hills, till now it threatens the extermination of the Indian race. We may blame the government, if we will, but there are circumstances over which the government has no control. That they did not desire to be Christainized, nor learn agriculture was no fault of ours; and the stern providence that deprives them of home and country is in harmony with the declared law: "The survival of the fittest."

Jacob having twice supplanted Esau, gains a real victory over him and his escort of four hundred men by the "wrestling" (Gen. 32:24). He prevailed: from which circumstance he is called Israel, the Prince of God, which in course of time *supplanted* his first name. In this wonderful transaction he calls himself Jacob, *i. e.*, the *supplanter* (27) which was his confession and humiliation; but only as the Prince of God should he prevail. This foreshadows that in Israel's posterity there should be a prevailing "with God and with men." Our spiritual prevailing has already come and we are also now prevailing over thousands of Gentiles and *supplanting* them in regard to land, language and religion. That we are doing this work in the old, as in the new world, is our confession and in some respects



STONEHENGE.

THE CANAANITE BAAL, SUN AND SERPENT WORSHIP UNITED.

See Vol. I, page 85, and Vol. II, page 87.

our humiliation, in that we are getting possession of territory by "sharp practice" instead of value received. What may seem still worse, the natives of the Pacific islands can have no representation in parliament, nor the aborigines of America any share either in Canadian Government or the Congress of the United States, even though we are eager to give citizenship to every other Gentile in our midst.

CANAANITES AND ISRAEL.

Moses instructed the children of Israel to drive out the Canaanites and dispossess them of their land. But finding themselves sufficiently comfortable, and the work of driving them out somewhat difficult, they disobeyed the command, and suffered them to dwell among them. The alleged, and perhaps the chief reason why they were not exterminated was through the fraud and misrepresentation of the Gibeonites. Joshua's great victory at Jericho and Ai alarmed all the tribes of the Canaanites and they sent out a deputation to "work wily" and feign themselves poor and from "a far country" (Josh. 9: 22-27). The deception was so skillfully planned and executed that Joshua made a league with them and it was confirmed by the oath of the princes of the congregation. The army respected the oath and made them tributary. This was very displeasing to the Lord, and they were left to "prove" Israel, and we now use the Canaanite to prove that we are of the true stock of Abraham.

The Great Lawgiver of Israel informed his people what the result would be in case the original inhabitants were not expelled. He says, "They shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell" (Num. 33: 55), "They shall be snares and traps unto you and scourges in your sides and

thorns in your eyes" (Josh. 23 : 13). "Their gods shall be a snare unto you" (Judg. 2 : 3). "There shall none of you (Gentiles) be freed from being bondmen, and hewers of wood and drawers of water for the house of my God" (Josh. 9 : 23). They were to be the cause for the removal of Israel "from off the good land which the Lord thy God giveth you. They were to vex them in the land wherein ye dwell" which seems to imply that the Canaanites were to follow them wherever they should go.

In the first chapter of Judges we are surprised to learn how little was actually done, after twenty-five years, towards driving them out, especially in the northern section of the country. We know, at least, that they were used for bond-servants in the days of Solomon, or about five hundred years. It should be noticed that the vexing and bond-service is not limited to their possession of the promised land.

The words, "to prove Israel," would require their presence while in exile. We should, therefore, expect to find the Canaanites still vexing the modern Israel. This view is confirmed by the assistance they should render at Israel's "second return" when "Edom and Moab, and the children of Ammon shall obey them" (Isa. 11 : 11, 14). But the time shall come when "there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. 14 : 21).

The identity declares the people of the south of Ireland to be descendants of the Canaanites. This people are boasting that they are descendants of the Phœnicians, the very people who once occupied the northern portion of Palestine. The old Irish language is said to be not unlike the Phœnician, having each sixteen letters. There are many ethno-

logical proofs with others, that they are so descended, some of which have already appeared.

There are two distinct elements in the population of Ireland. The first is the so-called Norman element which is, as Saxons are, purely of Israelitish origin. These, our kindred, have supplied us with some of the finest blood and talent our country can boast; statesmen, warriors and artisans. But the Southern element still bears the characteristics of those ancient Gentiles. There need be no doubt about this, their own history and legends fairly prove the case as well as the open boast of it to this day.

The Irish Canaanites are to us as aborigines and must come under the "dying out" process. It is in positive operation, as shown by the census of 1871 as compared with others. After deducting the emigration to America for the last twenty-five years they have diminished to the extent of half a million. This is an object-lesson on the origin of races, and shows that they, as well as we, are alike included in the prophetic vision, and both are wonderful, and living witnesses of the fulfillment of this portion of God's sure word.

The Gentiles of Southern Ireland present before us many phases of social, civil and religious interest. This class of population swarms in certain parts of all our large cities, not only in Great Britain but in America, and in all the colonies of our race. They can be regarded as literally and positively no other than the descendants of the Canaanites, the seven nations that were in that land of Canaan prior to the possession of our fathers in the days of Joshua. These nations, the Hittites, the Amorites, the Jebusites, the Hivites, etc., our forefathers were commissioned to disperse; but they disobeyed the command of God, and all of them remaining after the death of Joshua, were permitted to

remain to "prove Israel." These Gentiles, are, even now, what they always have been, "hewers of wood and drawers of water" to the house of Israel. These people were given to idolatry, whose debasing effect, to this day, is seen in their moral condition and mental development, reflecting the foolish trickery palmed off on Joshua and the princes of the congregation. They stubbornly and persistently cling to another system of idolatry. But God has placed them by our side to prove us, and let us thank Him, that we have thus far stood the test, and that *only a small portion of our race have fraternized with this error.*

It was a dark period in the history of Israel when, under the rule of the judges, they were driving out these Gentiles from their fertile valleys and fortified mountains, and contending against the old and false systems of idolatry. In the Mosaic dispensation the possession of the Land of Promise followed their civil and religious establishments. After discipline in the wilderness for forty years, they received the landed inheritance. The darkness came to modern Israel under a Romish idolatry. Having burst the bands and gained the liberties of the Reformation we can no more be thrust back into the horrors of the Middle Ages. We first gain our religious freedom and define the powers of state and even while doing this our territorial possessions are coming to us. The sharp and long contest with Canaanitish idolatry is "proving Israel," as really to-day as in the days of John Knox and "Bloody Mary." No system of toe-kissing, or masses, or ritualistic priest or sister making, can destroy the protesting power of our entire race against the wily arts, and bewitching cunning of the Church of Rome. We are contending for both "the hills and valleys" of the promise.

Fenianism (from Phœnicia), the Home Rule party, and

the Orange men in America are still "thorns in our sides." They may have given rise to much bad temper on our part, but they have developed some of the finest feelings of our fallen humanity. When we hear of the great famines in Ireland it touches a sympathetic chord in every heart in Christendom, but only the Saxon race especially respond to their cry for help. By deeds of charity our nature has been refined. Our conscience has been quickened by their religious zeal. While they are stoutly contending for the *forms*, we are as earnestly contending for the *faith* once delivered to the saints. In Congress, as in Parliament, we need to be proved, and it is one of the mercies of God that we have them by us. The mass processions in New York and Chicago, as well as in Manchester and Clerkenwell, still bespeak the power of this thorn in our flesh. The riots, strikes and mobs in all our large cities are frequently strengthened by this uncontrollable element. Parnellism in England and Know-Nothingism in America seem to be equally necessary as correctives.

However piercing these thorns may be to Israel—mark they are only to Israel. They are thorns to our entire race, in England, in Canada, in Australia, in New Zealand as well as the United States,—everywhere to us. But they are not thorns in France or China, simply because the people of the above named countries are not Israel. The fact that England holds Southern Ireland is an illustration also of the possession of the "gates" of our enemies; and in America both great political parties are bidding loudly for the Irish vote, and at the same time this "gate" is held with despotic power, and used for Saxon purposes. Look at the vivid description of the sacred writer reflected, for more than three thousand years, down the ages. They were to be thorns in our sides and pricks in our eyes, our vexing in

the land wherein we dwell, and the snares and traps laid for us. There is no class of people that give such interesting and intense vitality to the story of the Gibeonites as these same Irish Canaanites of to-day.

This view may be made practical in our treatment of them. The mayors of our cities, not even of New York, nor Mr. Gladstone are required to tamper with them, by throwing "gilded bate." We are not called upon for our own sake to disestablish an Irish church. Neither is Parliament or Congress required to open wide its doors to them. The fullest instruction was required of the "Prose-lyte" before he could enter into "the congregation," and sometimes he must wait till the third generation, and sometimes even until the tenth. Should not the franchise wait for instruction in our national polity? In the days of Moses, the danger was so great from surrounding idolatry, that God commanded "to destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places" (Num. 33:52). "Ye shall utterly destroy all their places, overthrow their altars, break their pillars, burn their groves, hew down the graven images of their gods (saints and relics), and destroy the names of them out of that place" (Deut. 12:3). From the very first, Israel raised the timid plea of religious toleration, and to this day our forefathers are acting the same part. England does not yet furnish any broad, national system of education, either secular or religious, which would, no doubt, as in other cases, in a few generations, accomplish the religious reformation contemplated. God is still saying to Israel, "Throw down their altars, but you have not obeyed my voice, why have ye not done this?"—the twin altars of drink and profanity, which more than in any other is represented in our foreign population. Toleration is no

longer a virtue, and there must be no national league with this Canaanitish idolatry, either in Washington or London. And true it is, that if the cry of "Reform" does not come from our modern Israel, the Saxon element, there is no hope for us, either in the Church or State. But God is still on Israel's part, and heathenism in every form must crumble before the power of the gospel—the new covenant to his chosen people—"when the eyes of man as of all the tribes of Israel shall be towards the Lord" (Zech. 9 : 1).

ISRAEL'S GRAND ARMY AND NAVY.

From the first, Israel was a strong power, and could not have been without an army. Their history under the kings in Canaan is an indication of their policy, and their genius for war becomes a national characteristic. "All the people of the earth shall be afraid of thee" (Deut. 28 : 10). "Thou shalt tread upon their high places" (Deut. 33 : 29). The above scriptures refer to Israel before the exile, with scores of others to the same effect ; but the following were issued to Israel after their captivity, and appropriately apply to them at the present time, and establish the position we have taken above, that in some part of her exile she should be in possession of a powerful army : "Therefore shall the strong people glorify thee" (Isa. 25 : 3). "They that strive with thee shall perish * * * they that war against thee shall be as nothing" (Isa. 41 : 12). "The nations (Gentiles) shall see and be confounded at all their (Israel's) might."

The army of Israel was composed of *volunteers* (Deut. 20 : 8) and in our exile days this has no doubt contributed to our great strength. In most European countries, as Germany, France and Russia all male citizens are compelled to serve. Although a war draft for special emer-

gencies has been made in Anglo-Saxon Israel, yet the volunteer service is the one chiefly relied upon for military purposes, and has prevailed even under a draft.

It is well known that in Great Britain we have a powerful standing army, it being about 360,000 strong, while in the great American Republic, although we have only about 25,000, we can command and equip on short notice a vast host, as the last War of the Rebellion abundantly confirmed, whose voluntary service bespeaks our Israelitish origin. The comparative insignificance in numbers of the soldiery of all Anglo-British and Anglo-American countries adds very materially to our advantage by turning the time, talents and support the people otherwise needed in this way into the development of the "Arts of peace," the world's greatest material wealth.

The insular position of Israel for a long period of years would naturally require them to have extensive naval support. Indeed, how could they occupy "the coasts of the earth" (Jer. 31 : 8); "the ends of the earth" (Isa. 43 : 6); "the uttermost parts of the earth" (Isa. 24 : 16); "the isles of the sea," without this arm of the military service. If they are strong by land forces, they should be so at sea. Their very training in maritime affairs on the coasts of the Mediterranean Sea, their divinely appointed position in the land of promise, and their association with the Phœnicians, would open at once to the Danites the possibilities of commerce and conquest, all tending to a strong naval power. Judah had no sea-coast except the worthless border of the Dead Sea. It was Israel that knew seamanship. "Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon," becoming at once seamen and colonizers (1 Kings 9 : 27). Of Israel it is said, "They that go down to the sea in ships, that do busi-

ness in great waters." Their modern naval prowess is given thus: "His seed shall be in many waters, and his kingdom shall be exalted" (Num. 24 : 7). The song of praise comes up from those that "go down to the sea, and all that is therein, the isles, and the inhabitants thereof" (Isa. 42 : 10). "He that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isa. 49 : 10).

The above considerations when linked together and applied, as they only can be, to the latter day Israel, sufficiently show that, wherever found, she must possess great naval strength. It is sufficient for the identity to know that "Britannia rules the wave," and the fact that in the United States we have so little naval strength, as we shall see hereafter, is another reason why the Saxon race have a common origin in Israel.

ISRAEL CONQUERS AGAINST ALL ODDS.

It is one of the prerogatives of Israel to obtain decisive victories by the use of small forces. This was one of the blessings that was not forfeited in Israel's captivity: "Ye shall chase your enemies and they shall fall before you by the sword, and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword" (Lev. 26 : 7, 8). "When thou goest out to battle against thine enemies and seest horses and chariots, and a people more than thou, be not afraid of them, for the Lord thy God is with thee" (Deut. 20 : 1). Let the reader carefully observe the latter half of the book of Isaiah, written after the exile, and he will see how often God calls upon Israel to "fear not for I am with thee;" "be not dismayed, for I am thy God;" "the Lord reigneth," with a great variety of expressions

showing that Divine power is on the side of Israel. One shall chase a thousand, does not exclusively apply to military power,—but genius, skill, invention, and moral force as well. There is only one remark to be noticed here, that the language above, applies only to *Israel when contending with Gentiles*, and hence can never refer to wars when the different tribes of Israel are contending with each other.

The identity declares that the Anglo-Saxons, more than any other race, are able to face the greatest odds. Physical endurance, mental discipline and the completeness of her engines of war, have rendered her military service by land and sea most remarkable. Look at the Peninsular War, when the Duke of Wellington bravely withstood, with a small army, nearly the entire force of the Continent. They prevailed against the people of China, computed by millions, with only a few boat loads of men. A small force holds India with her teeming millions. A few regiments at the Crimea turned the tide of battle. In Abyssinia a handful of English put their millions to flight. In Egypt, in the last war, we have a fair example of the same power. In America the Indians may be a thousand to one, and that one shall chase a thousand, and two shall put ten thousand to flight. In the wars of Mexico we were several times opposed by twenty times, and once by fifty times our force. These great victories have all been secured to the race since coming under the Cross in 1603, at which time we became a united people, and hence proper subjects of the promise to Israel. The promises above referred to, can not apply to the Anglo-Saxon conquest, or the Danish, the Revolution in America, or the last war of the Rebellion, which were simply Israelites contending with their own people, the most sanguinary of all wars.

NON-INTERVENTION.

Israel was to be "a strong nation" (Mich. 4 : 7), and "the chief of the nations" (Jer. 31 : 7), and as such she must hold supremacy. To attain and maintain this she would be jealous of her power, and use every care to hold her own. The great argument in European politics has long been "Balance of power." France has used it on Germany for a long series of years. England has watched with eagle eye any movement she thought calculated to give other nations too much power. It was clearly the work of Israel that "Thou shalt reign over many nations, but they shall not reign over thee" (Deut. 15 : 6). Our Saviour, speaking to his Israelite disciples, says, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them" (Mark 10 : 42). The lordship of Israel was given as a blessing to the nations and not for selfish oppression. So the Saviour immediately adds, "But it shall not be so among you." They were to adopt a different way. It was first true of Christian communities, and as Israel comes more thoroughly under the Gospel teaching it is dawning on us as a race. Israel could not throughout her history have enjoyed unbroken peace, but must have taken her full share in interfering with the internal affairs of other nations. The time would come when all this must be changed, and she who had been the foremost in every warlike movement, now should be passive, neutral, non-interfering. Peace to nations, as to persons, is a divine gift, "Lord thou wilt ordain peace for us" (Isa. 26 : 12). "Come, my people (a term applicable to Israel), enter thou into thy chambers, and shut thy doors about thee (non-intervention), hide thyself as it were for a little moment until the indignation be overpast, for the Lord cometh out of his place to punish the inhabitants of the

carth." This Scripture may refer to the scenes connected with the coming of our Lord "with power and great glory," when no intervention of human agency would be of any avail.

It is evident that England has been foremost in almost every squabble for supremacy, using the watchword, "Balance of power," and recently the government of the United States has entered its protest against the reckless management of Spain in regard to her colonial possessions. This interference is claimed to be temporary until a better and more stable government can be secured, when the Isles of the Antilles as well as the Philippines may be launched as independent governments.

The Council of the Continental Nations convened at London in 1882, practically advanced the neutrality doctrine as applied to Egypt, when Mr. Gladstone failed to receive any response. The colonization scheme for Egypt began before the idea of non-interference with other nations had taken so deep a hold on the national character.

In this country the Monroe Doctrine, as it is called, was thought at one time to be firmly established. It was the application of the same principle which in England is called the "Balance of power." But when Maximilian set up his empire in Mexico the non-interference prevailed, and we were compelled on account of our being engaged in civil war to practically ignore the doctrine.

This state of affairs is exactly what was said should come to Israel. In Balaam's second parable, which refers to soon coming events, Israel is compared to a young lion that shall not lie down until he eat of the prey and drink of the blood of the slain (Num. 23: 24). That "lying down" is near at hand, when Israel shall enter into her council chamber and wait to see the salvation of God. Then we shall be virtu-

ally saying, "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2 : 4).

We have practically no standing army to learn the art of war, and the outlook of England is tending to the same happy result. This cry of non-intervention has reduced the strength of her armies, has shut up and sold dockyards, lessened defense expenses, reduced by thousands the employés of her arsenals, and turned thousands of capital to the developments of the arts of peace. All this is not a little remarkable when we remember that France and Russia and other nations are increasing, upon an enormous scale, their respective armies, preparing for "a day and an hour" when a storm of fire may burst upon them. Israel only was required to be at rest and be quiet, which is coming to be the national feeling on both sides of the ocean, and therefore, when taken in connection with other proofs, it constitutes an interesting illustration of our subject. The Parnell difficulties have no doubt providentially called the attention of England to her own "home rule," rather than to hazard anything in the attempt to settle the "eastern question," and the distance of America from the scene of action almost forbids her interference.

ISRAEL'S OCEAN EMPIRE.

The total area of the earth is 197,500,425 square miles of which 145,000,000 are water and 52,500,425 land. The great oceans have about three-fourths of the entire surface. Now, a single glance at the map of the world will show how absolutely necessary it is for those who have colonized the islands of the seas to hold sway also in a vast Ocean Empire. England holds the five greatest gulfs in the world, which are : Guinea, Oman, Bengal, Baffin and Hudson ; she opens or shuts at her pleasure, nine seas—the

North Sea, the English Channel, the Mediterranean, Adriatic and Ionian seas, the Archipelago, the Persian Gulf, the Red Sea and the Sea of the Antilles. Besides, she has innumerable islands upon all seas and before all continents, like ships on station and at anchor, and with which island and ship, herself planted before Europe, she communicates, so to speak, without dissolving, her continuity, by her innumerable vessels, floating islands. The five great oceans are very much controlled by our race. Many of the inland seas are wholly under our influence, besides the great chain of lakes in America and the coast-line. The British Navy (about 375,000 tons) is more than one-fifth greater than that of France which stands second. The commerce by ship (150,000,000 tons) must be protected, it being about four-fifths of the commerce of the world. Thus, for Israel to capture and hold the high seas becomes a financial necessity.

The Ocean Empire, then, is founded on the divine gift of the gates, "the gates of the enemies" of Israel, that we may acquire dominion on the ocean highways of the world. The notable one of these is the well established route to the Western Hemisphere with Anglo-Saxons at either terminus. There can be little to fear from any or all other nations.

ISRAEL'S LAND EMPIRE.

The whole land surface of the earth is set down in round numbers at 50,000,000 square miles, probably not more than 40,000,000 of which can be inhabited by the different races of mankind. The British isles contain about 121,000, her colonies, etc., 7,000,000 and India 1,380,000, giving to the British Government rule over the magnificent area of 8,400,000 square miles of the earth's crust. The American Republic in the United States extends rule over 4,000,000

square miles of territory. The sum total, therefore, of the Anglo-Saxon possessions is in round numbers about 12,500,000 square miles, or considerably more than one quarter of the earth's inhabitable surface.

Look at the soil, consider the climate, the mutual relation of each of these countries and their dependencies; their wealth, present and prospective, their wholesome laws, polite learning, the melody of the English tongue, as well as the exalted place the Christian religion has attained with them, and then ask yourself, was there ever another people not claiming to be Israel and yet to the fullest extent enjoying the very blessings promised to Abraham more than 3,500 years ago?

Behold her "multitude of nations" (Gen. 48 : 19) and her "blessing to others."

BRITISH COLONIES AND DEPENDENCIES.

The foundation of the British Empire beyond the seas began practically in the seventeenth century. Virginia received its first charter in 1606, and within the next two hundred years Great Britain secured a footing in every quarter of the globe: (1) by the voluntary exile of her citizens; (2) by conquest, especially from Spain, Portugal, Holland and France; (3) by plantations under government auspices; (4) by commercial enterprise; and (5) by expatriation of convicts.

Following are the names of the various colonies and the parts of the world in which they are situated:

BRITISH NORTH AMERICA.

1. Canada.
2. Newfoundland.

AUSTRALIA.

3. New South Wales.
4. Victoria.
5. Queensland.
6. South Australia.
7. Western Australia.
8. Tasmania.
9. New Zealand.
10. Fiji.
11. New Guinea.

WEST INDIES.

- | | |
|-------------------------------|--------------------------|
| 12. Jamaica. | 17. Trinidad and Tobago. |
| 13. British Honduras. | 18. Barbadoes. |
| 14. Turks and Caicos Islands. | 19. Windward Islands. |
| 15. British Guiana. | 20. Leeward Islands. |
| 16. Bahamas. | 21. Bermuda. |

SOUTH AFRICA.

- | | |
|--------------------------------------|-------------------------|
| 22. Cape Good Hope and Dependencies. | 23. Natal and Zululand. |
|--------------------------------------|-------------------------|

WEST AFRICA.

- | | |
|------------------------------|---------------------------|
| 24. West Africa Settlements. | 27. Niger Protectorate. |
| 25. Gold Coast. | 28. St. Helena—Ascension. |
| 26. Lagos. | |

EUROPE.

- | | |
|----------------|------------|
| 29. Gibraltar. | 30. Malta. |
|----------------|------------|

INDIA ROUTE.

- | | |
|-------------|-------------------------|
| 31. Cyprus. | 32. Aden—Perin—Socotra. |
|-------------|-------------------------|

INDIAN OCEAN.

- | | |
|----------------|--------------------------|
| 33. Ceylon. | 35. Straits Settlements. |
| 34. Mauritius. | 36. Labuan—North Borneo. |

IN OTHER PARTS.

- | | |
|-----------------------|---------------------------|
| 37. Hong Kong. | 39. West Pacific Islands. |
| 38. Franklin Islands. | 40. India. |

BRITISH PROTECTORATES,

varied in form, exist in North Borneo, the Niger Territory, Pondoland and elsewhere. Furthermore a number of islands and rocks throughout the world are British territory, or under British protection, but are not included in any Colony or separate Protectorate. Among such may be mentioned the Kermadic Islands (Pacific Ocean), the Ashmore Group (Indian Ocean), Bird Islands (Tasmania), Sydney Islands, the Caroline and Flint Islands (Pacific Ocean), Maiden Islands (off the coast of Victoria), the Purdy Group (New Guinea), Sombrero (West Indies), and

there are many others. The Musha Islands, a group of coral reefs off the coast of Abyssinia, were ceded by the Sultan of Tejureh, and taken possession of on August 31, 1840. The Kuriyan-Muriyan Islands, five in number, off the Southeast coast of Arabia, were ceded by the Iman of Muskat for the purpose of landing the Red Sea telegraph-cable. On one of them, Hallaniyah, is the signaling station maintained by the telegraph company.

The above list was originally prepared by Thomas P. Peabody for the *British American* for July, 1888, and was compiled from "The Government Year-Book" for 1888 (New York: White & Allen), and the "Colonial Office List" (London) for 1887.

The enumeration as given above is made so that one country includes several others; if all were reckoned, the whole number of British provinces would not be much less than sixty, instead of forty, as here given.

The British flag "floats over a populace of more than 360,000,000, and covers an annual sea-borne trade of 370,000,000 sterling." This is its mighty circulation in all waters, and no less, we may conclude, is this wondrous flag conspicuous on land all "the wide world" over. "The earth is the Lord's;" "The sea also, and he made it;" and thus hath He set His ensign under the guardianship of the chosen people, His soldiers and servants, to mark it and to keep it as His own till He come.

THE SCRAMBLE FOR AFRICA.

The lion's share has fallen to France, according to a French writer, in regard to quantity and extent superficially. But a very large portion of their new acquisition is "light, very light land," which was Lord Salisbury's lively description of the Desert of Sahara. The following

table tells us the actual details, giving the comparison between the present possessions of these powers and their African dominions in 1876, in square miles. To sum up, the various European powers that have joined in the scramble have apparently acquired the following areas in Africa, Turkey being excluded, and Egypt being left aside :

	1876. Sq. miles.	1890. Sq. miles.
Portugal	612,217	774,993
Spain	3,500	210,000
France	283,450	2,300,248
Germany		1,035,720
Congo Free State		1,000,000
Italy		360,000
Great Britain	279,165	1,909,445
Total	1,178,332	7,590,406

If to this we add the areas of Egypt and the Egyptian Soudan, of Tripoli, Morocco, the independent Central Soudan States, the Transvaal and Orange Free State, and patches elsewhere not yet ensphered, it will probably be found that of the 11,900,000 square miles of Africa, not more than 2,500,000 remain.

In regard to Britain's possessions the French writer asks : "Has Britain finished? Probably not, for the British East Africa Company has no northern limit to its sphere and English troops occupy Wady Halfa, Cairo, and Suakin. In mere area France considerably exceeds England in her share of the scramble, but every one will admit that so far as value goes England has no rival in Africa."

BRITISH AFRICA, 1890.

	Sq. miles.
West Coast Colonies	45,000
Royal Niger Company	400,000
Atlantic Islands	125
Walfish Bay	460
Cape Colony, with dependencies; Basutoland, Zululand, Bechuanaland, etc.	500,000

Natal	21,000
British South Africa Company and Nyassaland	500,000
Mauritius and dependencies	900
Zanzibar and Pemba	760
British East Africa (incl. sphere of influence)	400,000
Somali Coast region	38,000
Socotra	3,000
Total	<u>1,909,445</u>

Now that the national recognition of Israel is at hand, "that Egyptians shall serve (worship) with the Assyrians," and become "a blessing in the midst of the land, whom the Lord of Hosts shall bless" (Isa. 19: 24-25), we may anticipate wonderful things for this ancient country. The late Fashoda incident seems to have settled the Soudan permanently. The great dam at Assouan must restore health and wealth and the railway and telegraph from "the Cape to Cairo," soon to give rapid transit to the east coast of Africa, must develop its resources. "The highway (railroad) from Egypt into Assyria," foretold by the prophet, is even in contemplation while we write. Although the river Nile was the western limit of "the promise" to Abraham, yet it is hardly supposable that the whole valley is not included.

The battle of Omdurman has made Britain mistress of Egypt. To realize that the coming great African power of the world is none other than "Israel of the Isles of the West," "the possessor of the gates," is boldly proven from the capture of Egypt in 1882 from the national enemy which held this land. But now under the new regime Africa will soon stretch out her hands unto God. The power of the "unspeakable" Turk must soon relinquish his hold over the east as he has over the west, and the chosen people begin the work for which they were selected.

The fact of the partition is one of the most remarkable in the history of the world. The sudden desire of the chief Christian nations of Europe to seize on the virgin soil of

Africa and administer it for the benefit of the natives as well as for their own commercial purposes is unique, when it is remembered that Africa contains about 12,000,000 square miles of habitable country, of which all but two and one-half millions has been appropriated by seven of the most powerful nations of Europe, Russia and Austria excepted. The British folk really had no desire to acquire more territories to add to their already enormous empire; but were compelled by the earth-hunger of Germany, Italy, and France, to assert their claims and secure the lion's share! They have done so. But we may ask with the French writer, "Has Britain finished?" His reply and ours are the same: "Probably not!"

WHO HANDLES THE MONEY?

The *Montreal Daily Witness*, which gives a succinct statement of the comparative wealth of the principal countries of the world, is probably to be relied upon as substantially correct.

The amount of capital engaged in banking in different countries in the world is given as follows:—

Country.	Capital Market value.	Deposits.
Great Britain.	\$1,250,000,000	\$2,850,000,000
France.	275,000,000	750,000,000
Germany.	425,000,000	1,000,000,000
Russia.	225,000,000	550,000,000
Austria.	180,000,000	650,000,000
Italy.	155,000,000	300,000,000
Spain and Portugal.	60,000,000	50,000,000
Belgium.	35,000,000	100,000,000
Holland.	30,000,000	100,000,000
Scandinavia.	55,000,000	120,000,000
<hr/>		
Europe.	\$2,790,000,000	\$6,470,000,000
United States.	725,000,000	1,930,000,000
Canada.	85,000,000	90,000,000
<hr/>		
America.	\$ 810,000,000	\$2,020,000,000
Australia.	95,000,000	330,000,000

The immense financial strength of Great Britain and her great preponderance over all other countries in Europe is forced into prominence by this table. If England is not still the banker of all Europe, as she has been in times of war, she is, even in the piping time of peace, the great possessor and custodian of the riches of the most civilized portion of the globe. The capital and deposits of her banks are only a little less than half of the whole amount deposited and invested in the banks of Europe.

The following table, showing the total of capital at the disposal of the banks in each country, including capital and deposits, and the amount per capita of the population, shows the great disparity which exists throughout all countries :

	Total.	Amount per inhab.
Great Britain	\$4,200,000,000	\$125
France	1,025,000,000	30
Germany	1,425,000,000	30
Russia	775,000,000	10
Austria	830,000,000	25
Italy	455,000,000	15
Spain and Portugal	110,000,000	5
Belgium	135,000,000	25
Holland	130,000,000	35
Scandinavia	175,000,000	20
Europe	\$9,260,000,000	\$30
United States	2,655,000,000	50
Canada	175,000,000	40
Australia	425,000,000	150
Totals	\$12,515,000,000	\$7

That the capital at the disposal of the banks in Australia should be greater per head of the population by \$25 than that at the disposal of the British banks is extraordinary, and, as the *Chronicle* points out, it is remarkable that with a capital not very much greater than that of the Canadian banks the Australians can secure and profitably employ between

three and four times as large an amount of deposits. The United States comes third in respect to amount of capital per head employed, and Canada a good fourth, Holland fifth, and Germany and France next.

The financial strength of the English-speaking people more than corresponds with their numerical strength. Of the total amount of capital at the disposal of the banks of Europe, America, and Australia, amounting to \$12,515,000,000, no less than \$7,455,000,000 is in the hands of English-speaking peoples, or almost two-thirds of it all. When it is remembered that India and South Africa, as well as numerous other colonies and dependencies of the British Empire, are not included, the power of the English-speaking peoples, if once united, to control the sinews of war, would be great.

“He giveth thee power to get wealth” is the Bible account of the matter, but our secular writers for the public, systematically ignore God in His own universe, and decline to attend to His holy word, which explains all anomalies connected with our people’s wonderful wealth and prosperity. It is one of his signs whereby we may know Israel, even when disguised, as one of the Gentile people of the earth, as they were to be called (Hos. 1 : 10) and have been so considered for hundreds of years. This is the Lord’s doing, it is marvelous in our eyes.

ISRAEL, THE MONEY LENDER.

The Lord appointed his Israel to be the treasury house of all nations. “The Lord thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow” (Deut. 15 : 6). These promises were forfeited once by disobedience, but when Israel resumes her place under the New Covenant, they are restored

to her again. Indeed God "will do better unto her than at the beginning." This promise looks two ways, thou shalt lend, and thou shalt not borrow. Is this true of the Saxon race only? When did England ever negotiate a loan from any Gentile nation? When the United States wanted money in the last war we borrowed of our own people. It is true the Southern Confederacy tried hard enough to procure a loan in Europe, and obtained a small amount in England and Germany, our near of kin. Was the failure on account of their poor credit abroad, or was it that this word had been spoken more than three thousand years before. The *Westminster Review* says: "Foreign countries have, during the last thirty years, added three thousand million pounds sterling to their debts, and the British people are great lenders." Emerson says: "The creation of wealth in England during the past century is a main fact in modern history." The wealth of England determines the prices all over the globe." Mr. Carpenter says: "The amount of interest paid on our enormous loans in England, alone exceeds six millions sterling in a single month." While they are lending at two or three per cent. the amount of unemployed capital is so great that borrowers can not be found. This promise to Israel that she should lend to many nations was never fulfilled in the land of Canaan (if so, when?) and the usury laws practically forbade it, as well as the agricultural habits of the people.

Is not London the great market of the world for money? We give you a few items of what she has abroad. These are sums that are owing to her, which she has invested in different parts of the earth; in India, \$1,275,000,000; in Australia, \$1,000,000,000; Cape Colonies, \$170,000,000; West Indies, \$35,000,000; Ceylon, \$20,000,000; Mauritius, \$12,000,000; Strait Settlements, \$2,500,000; Newfound-

land, \$2,500,000; Dominion of Canada, \$560,000,000; and one might go on with Egypt and other countries on the face of this earth until the sum would be equal to \$10,000,000,000, which makes \$284, to every man, woman and child in England. Ye shall lend to others and not borrow. Tell me a nation or a market outside of England that England ever borrowed from; or the United States? They never did, for God said they never would. The great exchange of November 14, 1890, £3,000,000, sterling, which the Bank of England secured from the Bank of France was in no sense a National loan. It was merely an accommodation of one bank to another. The Rothschilds (Hebrews) were the *intermediaries* to this world-renowned transaction.

THE WEALTH OF THE WORLD.

Rev. H. Roe in his "Israel's World" gives a few of the leading facts in regard to his country and we leave him to tell his own story in his own way. "It is He (the Lord thy God) that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers" (Deut. 8 : 18). We have no record of those precious promises being fulfilled in Bible times, or to the Jews since, as they are now.

"Examine the context of these promises as to the kinds of wealth, and notice that the mineral wealth of the world is largely coming into the hands of Saxons. See the mines of tin, iron, and coal, here and abroad. Whose are the gold fields of California, Australia, and the African gold coast? Are they Jewish? Lift up your eyes again! Who owns the diamond fields of South Africa? Are they Jewish eyes that first see the sparkling stones of the Orange River, and count a day's wage by thousands of pounds? No. Look at the fishing wealth of the world,

nearly all in the hands of Great Britain and America. See, as we so recently saw in this little Bay of St. Ives, one net containing ten thousand pounds value of fish at a single catch. This was a seine net I saw cast November 8th, 1883, within sight of the church where this discourse was first delivered. The net was cast all round a shoal of pilchards so as to inclose them in a pen. We, for the pleasure of the thing, helped to empty the net. The local newspaper, *The Cornishman*, of January 1, 1884, says: 'The chief feature of the fishery, was the success at St. Ives, which landed about 3,000 hogsheads, from an inclosure on 8th November, 1883. The general price was about 77s. per hogshead. The pilchards were exported to Genoa 6,992 hogsheads, to Naples, 1,656; to Venice, 1,969; to Leghorn, 1,011.' Then explain God's promise to Israel (Isa. 60: 5). 'The abundance of the sea shall be turned unto thee.' Did Jews ever catch like that? How is it that the British race has so largely the commercial wealth of the world? See our twenty thousand ships doing the world's trade on every sea, and in every port. 'He giveth thee power to get wealth.' See the remarkable smallness of our army, contrasted by the vastness of the empire, as another cause of wealth. Search the Scriptures as to what Israel would do with wealth, and explain why we gave twenty millions sterling to let the captive slaves go free. Was that a Gentile work? Are they Gentiles who have Mansion House Funds in London, to comfort and help all over the world? Open your Bibles and open your eyes. It is all written there in large letters of light.

"'Thou shalt not borrow.' How comes your vast national debt? Has the promise failed? Be calm. Hark at those heavy wagons jolting along the country lanes. They are all full of silver and gold plate, and beautiful maidens'

jewelry, going up to London to support Jehovah's wars, and to prevent any borrowing from Gentile hands. The Unicorn helps the Lion. See the horns (cockades of the nobility) of the Unicorns in the hats of all those servants. See how those loads of wealth are lent by the aristocracy, so little understood, and so abused. That is how your national debt is formed, and how it fulfills God's word.

"Nearly every nation is begging this little isle to lend to them, and nearly every request is granted. Besides the many millions of pounds sterling we have lent to Russia, France, Austria, Italy, Spain and Egypt, for which interest is being paid, we have also lent various nations and states £395,094,423 for which no interest is paid. (Present space will not allow of the detailed list now before me.) Such was never so seen in history of any other nation, and never will be, for God says that is His special mark upon Israel, and no other people is ever to take her place, for she is the last of the kind the world will ever see. Do you know the meaning of millions? Very few do. Try a sum, and you will find that the commonly reported age of the world is not yet three million days. Then what do you think of Great Britain having lent to other nations more than a hundred pounds for every day of the world's age? Surely there is no money left in this land after such a draining! Lift up your eyes and see how every British field, and river, and sea, is still overflowing with wealth. It is the wealth of Israel. It is the fulfillment of covenants made with ancient patriarchs and prophets. It is the faithfulness of God. Do you believe in God? I know you do. Then believe all His words.

" 'That he may establish his covenant which he swear unto thy fathers.' Let the light of Scripture enter your soul, then the future of the 'Eastern Question' is as plain

as this morning's newspaper. Without this light all is dark and full of noise, and smoke, and blood. Lord, open the people's eyes! This 'covenant' to be 'established' by Israel's wealth includes Constantinople, Suez Canal, as much of Egypt as 'from the river of Egypt to the Euphrates,' and the future of many nations. The subject is political, for your Bible is political. It is Christian, for Israel's wealth is to prepare the world for Christ. It is doing all this now."

THE UNITED STATES.

No doubt that much of what has been said in regard to England may be affirmed of America. But this "land of magnificent distances" (Isa. 33:17) requires a more extended notice. Here nature has built on a larger plan. The mountain range and the river course extend a thousand miles and the vast prairies between are the foreground of the picture. From the "Empire State" on the North to the summer land of the South, there is one government, one language; from the "Maine State" of the Atlantic to the Golden Pacific there is but one standard of exchange, one patriotic sentiment prevails and one flag floats in triumph over us.

We have wonderful wealth under the soil as well as in it. From 1870 to 1880 we produced \$746,613,792 of the precious metals, and during the nine succeeding years \$735,377,000; while the entire product from 1849 to 1889 inclusive, was \$22,730,077,153. The United States now furnishes one quarter of the gold and silver of the world's supply. Iron ore is to-day mined in twenty-three states. A number of them could singly supply the world's demand. Our coal measures are simply inexhaustible. When storing away the fuel for the ages, God knew "the place" to which he would appoint "the heirs" of the promise to "his

friend" (2 Chron. 20 : 7) and gave to them in this concrete form much more than to all the people of Europe. In 1880, our mining industries exceeded those of Great Britain and were greater than those of all continental Europe, Asia, Africa, South America, Mexico, and the British colonies, collectively ; while in 1888 the total mineral product of the United Kingdom was \$289,601,385, and that of the United States was \$591,172,795 ; and as yet, we have hardly begun to develop these resources. Thousands of square miles of mineral wealth lie wholly untouched.

AGRICULTURE.

"The increase of the field" is another blessing peculiar to Israel in the latter days. "Joseph," the head of the ten tribes, is a "fruitful bough whose branches run over the wall." Within the last thirty years the acreage devoted to corn in the United States has increased from 14,000,000 to 72,000,000, and the amount produced from 400,000,000 to 1,620,000,000 of bushels, while wheat in the same period has expanded its area from 11,000,000 to 34,000,000 of acres, and the amount produced from 50,000,000 to 400,000,000 of bushels. The oat crop is counted by the millions and the vast amount of barley and rye being consumed in the mill, reveals to us the "blessing." Add to this the fruits of the garden and *the fruits of the tree*, the clusters of the vine, "the precious things of the earth and the fullness thereof," brought forth by the sun and by the dew, are each in their way, fulfilling the earthly promise to the founder of the ten tribes (Deut. 33 : 16), and thus we have the blessing of the Almighty upon Israel after three thousand years. God had in a providential manner made Joseph the leading grain merchant in Egypt and by his wisdom and foresight, his father and his brethren were

rescued from starvation. So now God by the same divine power in this wonderful way provides for all-Israel, and Gentiles eat of the crumbs which fall from our overloaded tables, which is represented in our commerce to foreign races.

So excellent authority as Dr. J. Strong says, "The area of the United States, excluding Alaska, is equal to that of Great Britain and Ireland, Norway, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Greece, and European Turkey, together with that of Palestine, Japan and China proper. These countries have a population of nearly or quite 650,000,000, and their aggregate resources are probably not equal to those of the United States. The crops of 1879, after feeding our 50,000,000 inhabitants, in 1880 furnished more than 283,000,000 of grain for export. The corn, wheat, oats, barley, rye, buckwheat and potatoes—that is, the food crops—were that year produced on 105,097,750 acres, or 164,215 square miles. But that is less than one-ninth of the smallest estimate of our arable lands. If, therefore, it were all brought under the plow, it would feed 450,000,000, and afford 2,554,000,000 bushels of grain for export. It need not, therefore, make a very severe draft on credulity to say that our agricultural resources, if fully developed, would sustain a thousand million souls.

"On the continent of Europe every nation is burdened with debt, and none can ever hope to pay off its obligations. Measured by their natural resources and their possibilities, they are bankrupt. In all of them the cost of production and of living is steadily increasing.

"In ten years, from 1880 to 1890, we have added \$2,000,000,000 to our capital invested in manufactures, an increase of nearly seventy-five per cent. In the same time the value

of our manufactured products has risen from \$5,300,000,000 to \$8,600,000,000, a gain of \$3,300,000,000; or, in other words, we are producing manufactured goods at the rate of \$3,300,000,000 a year more than we were ten years ago. The increase in capital invested in manufactures in ten years, from 1880 to 1890, was greater than the entire amount of capital invested in 1870, or only twenty years ago. In these ten years the growth of our manufacturing interests was greater than the growth from the settlement of America up to 1870. In these ten years we have built 72,000 miles of railroad, almost as much as our total mileage in 1880.

“The world affords nothing with which to compare our marvelous advancement. This is a country of infinite resources and unbounded energy, increasing in wealth and population as no other country ever did in the world’s history, and we are just getting ready for the real work of developing the marvelous wealth-creating possibilities.”

Dr. J. Wild, of Toronto, in his usual happy manner gives us the following: “In the Hebrew Commonwealth we find God, nature and man intimately related, hence nature was fruitful in crops, and when we get near to God He will put nature into that beautiful relation to us that she will give us plenty of crops, by which we can maintain ourselves, and pay our rent if we have any to pay (Psalm 85: 12). ‘Yea, the Lord shall give that which is good; and our land shall yield her increase.’ Or, as we read in Ezekiel (34: 26, 27), ‘And I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase.’ Or, as we read in Hosea (2: 21, 22), ‘And it shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the

earth ; and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.' We will call out— 'Give us some more corn ; give us some more oil,' and the response will come, 'All right !' Or, as we read in Ezekiel (36 : 30), 'I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.' Is it not, therefore, in the intention of Providence to have an anti-poverty society? What we want to-day is to work in harmony with God. Let us get the Hebrew sanitary laws, commercial laws, and land laws, then we will be in a grand and glorious position as a people. These are what we should get, for we are the descendants of that people. May the Lord bless every sincere effort put forward to ameliorate man's condition, and to banish poverty from society, and to make men happy and comfortable."

The lesson we would draw from this subject is this : If God, who made certain distinct promises to the children of Israel in respect to numberless blessings which he stated that he would give to them exclusively, fulfilled them to the very jot and tittle ; then surely we may trust this same faithful Jehovah in greater matters wherein he has also pledged his word to those who believe in Jesus Christ. Hence in the well grounded hope, we rest on the earthly promise as fulfilled to the very letter—

" We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime ! "

THE GREAT STOCK-RAISERS.

We hope our readers will not think we are trifling with them when we descend to such matters as raising stock and

the fruits of the earth in order to prove our Gospel true. "The Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground. Blessed shalt thou be in the city and in the field—the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep—in basket and in store—traveling mercies—storehouses—handicraft—rain and fruitful seasons—and pecuniary wealth" (Deut. 28:12). These blessings were to be on them and "overtake" them in Palestine, "if they observe and do all his commandments."

"Israel obedient" under the influence of the Holy Spirit should have the same blessing (Ezek. 36:27) and inherit in due time the land given to their fathers. "I will call for the corn and will increase it and lay no famine upon you" (29) "and I will multiply the fruit of the tree and the increase of the field" (30), "I will multiply upon you *man and beast*" (11). The increase of the Hebrew race has come to us, and since the Great Reformation began, in the close of the fifteenth century, the vast wealth which has "overtaken" us as a people is to be regarded as the effect of the promise to Jacob, "See, the smell of my son is as the smell of a *field which the Lord hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth and plenty of corn and wine*" (Gen. 27:27).

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and *with the seed of beast*" (Jer. 31:27). Notice that this promise has nothing to say of their being in Palestine, and Israel was then in exile, and hence it appropriately referred to them out of the elected land of promise. Notice how this has been fulfilled to them. It is worthy of remark that since the Holy Spirit has been most deeply and graciously outpoured, God has "laid no famine upon

us," and under the easy transportation systems now in use we cannot reasonably expect one. Among Gentiles, as in China, India and Southern Ireland, Russia and in America among the Indians, as is supposed, before the Saxon settlements, there have been famines. In these emergencies we have been the "standing relief committee" for all other races and nations.

It should be noted also that the "best blooded" stock for domestic uses are now in Anglo-Saxon countries and that under their fostering care, they have been bred. The English have paid more attention to the breeding of horses which have surpassed all other nations in quality and speed. The English racers are unparalleled for agility and endurance, in which they excel the best of the original, oriental stock. For draft animals, the Clydesdale is considered, justly, one of great excellence and was first bred in Clydesdale, Scotland. The Norman French stands high of its kind, and the Norman people, as we have seen, were of Saxon origin. And so of all other high bred horses, they all come from stock developed in Saxon countries. The history of the horse in the last two hundred years does not, as we are aware, furnish an exception. The Arabian horse is too small, and though "really beautiful" its power of endurance forbids its being thought an exception to the above remark.

American breeders have taken advantage of the best qualities in the old world—anywhere in the bounds of the Anglo-Saxon race,—but do not import from China, Spain, Italy, or Egypt, simply, as we presume, because it does not pay to buy of Gentiles. American breeds can now compare favorably in beauty, speed, and endurance, with the very best in any country in the world. It is proved by experience that the best horses can only be reared where the

soil is adapted to the cultivation of wheat. Hence the great extent of the wheat belt in America has added to the number and variety of her development in this line. These remarks apply to both sides of the St. Lawrence River, our friends and kindred.

Look at the dairy cattle—all without exception from England or her domains, the Devonshire, the Durham, the Ayrshire, Alderney, these and all others of world-wide reputation developed on her own soil. These within the present century have been freely bred in America and constitute the standards of the highest grades among dairymen. The famous Jerseys originated on the Island of Jersey, belonging to Great Britain, and of Saxon stock, have become justly celebrated in America. Besides Jersey, there are several other islands, the principal of which is Guernsey. From this island comes a breed of cattle of the same name, larger than the Jerseys, and fully equal in butter-producing qualities. The question is often asked, why these islands should produce so fine dairy cattle. The answer might be found in the "blessings" of Moses quite as much as in the climate or soil—the high places of Israel's inheritance. In the *western colony* as described in the pathetic picture "*He suffereth not their cattle to decrease*" (Psa. 107:38) all of which has come to us at the very time when "He (God) blesseth *them* [Israel] so that they are multiplied greatly."

The system now well defined for the making of cheese is known as the Cheddar system and adopted on both sides of the St. Lawrence river. This system originated in Somersetshire, England, and with improved methods has extended over her western counties. It then went into Scotland and became a leader in the large dairy belt. The Cheddar is King in the Highlands. On the banks of the Volga, in Russia, are cheese factories, built by the enter-

prise and zeal of the Czar, using this system. It is also used in Australia,—in short, throughout the world.

Glance at the question of swine raising. Those breeds of English origin are considered the best in the market—those of Berkshire, Essex, Middlesex, Suffolk and Jersey, all of which have been largely imported to the New World. Although swine was used in our idolatry, and we still raise it mainly for Gentiles, we are the greatest beef-eating and beef-producing people in the world. This may not all be charged to superior worldly wisdom, but to inherited preferences. After an experience of three thousand years we have learned that beef is one of the best muscle-developing animal foods in the world, and that the law of Moses was not arbitrary but actually favored health and longevity in the race.

The flocks of our sheep demand a passing notice. We are the largest wool raisers in the world. Australia and America furnish the wool, and England manufactures it. Since the "multitudinous seed" has come to our race under the advancing Christian civilization, there has arisen a corresponding increase in the flocks, to meet the universal demand and necessity. In regard to the best breeds, it may be remarked that the history of sheep-raising reveals the fact that the best stocks, crossed and re-crossed as they have been, without exception worthy of note, have all originated and been developed in the line of Israel's wanderings, and in the adopted home of our race in the islands and on the continents.

WHERE WE MAY INVEST.

The dear old people of the Mother Country know where to invest their capital in order to insure safety and profit. Americans should consider this a compliment to her as

well as an honor to Britons. Financially, they begin to "see eye to eye" that they may be one in more than a religious sense. Prominent among the owners of the 30,000,000 of acres owned by aliens throughout the United States are the Capital Company, a London syndicate possessing 3,000,000 acres in the Hartley, Grayson and Galveston counties of Texas. The Dundee Investment Company is credited with 778,000 acres in Nueces county, and the Franklin Land and Cattle Company, of which the Earl of Rosebery is the largest stockholder, with 700,000 in the Panhandle counties of the same state. Besides another half a million acres held in smaller quantities by British proprietors throughout the state, there is at Austin a firm of Edinburgh money-lenders who hold a million dollars' worth of duly registered mortgages on farm lands in various parts of Texas. In Arkansas, the Dundee Investment Company, already referred to above, owns 50,000 acres of the finest timber land of the state, and which is valued at from £3 to £4 an acre. Alexander Cross, of Glasgow, is the possessor of some 40,000 acres in Poinsett and Cross counties, Arkansas. This land, which contains vast forests, of fine timber, is of great value, which will still further be increased by the railroads through that section of the state, which are now in course of construction. Another huge tract of land in Arkansas, about 100,000 acres in extent, and situated in Mississippi and Crittenden counties, is owned by an English syndicate, the manager of which is John M'Colloch of Glasgow. The estate was acquired eight years ago at a cost of \$2 an acre, and is worth at the present moment some \$25 an acre. Among the other British landowners in Arkansas are John Charlton, of Glasgow, with 15,000 acres; Mr. Smithers (the agent of a Birmingham syndicate), with 35,000 acres, and Mr. Wil-

Ham Scully, of London, with 80,000 acres of choice land. The Earl of Dunraven is credited with 60,000 acres in Colorado. The Missouri Land Company, of Edinburgh, with 465,000 in the state of Missouri, and the Delta and Pine Company, a Canadian syndicate under the presidency of a Mr. William Watson, with a million acres in the state of Mississippi. Three millions of acres are held in the state of Florida by Englishmen, prominent among whom are: Sir Edward J. Reid with 500,000 acres, the Duke of Sutherland with 425,000, a Scotch syndicate with 475,000, Lord Houghton with 60,000, the Florida Estates Company, of London, with 10,000; and William M'Cabe, of London, with 25,000. Not long ago the Southern States Land Company, a London corporation, completed the purchase of a property in the district of Pensacola aggregating five miles, with 400,000 acres of yellow pine land, and about forty miles of railroad. According to the statements of an official report presented to the United States Congress about five years ago, the Marquis of Tweeddale (since deceased) was set down as owning 2,000,000 acres, Mr. Wm. Whalley, M. P., 310,000 acres; Messrs. Phillips, Marshal and Company, of London, 1,300,000 acres; Mr. Robert Tennant, of London, 230,000 acres; Mr. Benjamin Newgass, of Liverpool, 100,000; Mr. Albert Peel, M. P., Leicestershire, 10,000; Lord Dunmore, 120,000; the Anglo-American Syndicate of London, 750,000; and Sir John Lister Kaye, Bart., 8,000 acres. Among the industrial enterprises here controlled and owned by Englishmen are the Harney Peak Tin Mine in Dakota, the first of its kind in the United States, which owns thirty miles of land, and of which Lord Thurlow is the chairman. Over £1,000,000 sterling of English money has been invested in cotton thread factories at Newark, N. J., and at Pawtucket,

R. I., by George B. Clark and Messrs. Coates, both of whom are aliens in every sense of the word. Large industrial enterprises of various kinds here are controlled by the Industrial Trust Company of London, capital, £5,000,000 and by the Foreign and Colonial Debenture Association, also of London, capital £3,000,000, and there is hardly a coal or iron mine from Alabama in the South to Wisconsin in the Northwest which is not being worked with British capital.

Moreover, a sum of some £200,000,000 of English money is invested in American railroads. The Alabama, Texas and Pacific Junction Railway is an exclusively English corporation with about £8,000,000 in stock and bonds. It operates the Vicksburg and Meridian, the Vicksburg, Shreveport and Pacific, New Orleans and North-Western, Cincinnati, New Orleans and Texas Pacific, and the Alabama Great Southern, with about 2,000 miles of road, the dividends of which are drawn by Englishmen in London. The interest of the English stockholders in the Pennsylvania Railroad is sufficiently large to necessitate the permanent residence of one of the vice-presidents of the system in London, and there are many other roads both in the West and South which are entirely controlled by British capital.

All the above facts are merely those on the surface, which any one can obtain who takes the trouble to do so, and doubtless they only represent a small portion of the English investments in this country. Such as they are, however, they may well constitute a subject of alarm to the adherents of the doctrine of "America for the Americans," and of well justified pride to John Bull. But to one who believes in the unity of the Hebrew race there is no cause for alarm. When the federation of the race comes it will magnify God's promises.

Let any one read the two passages in Gen. (49) and Deut. (33), and he will see that what the journalist described as our nation's portion in 1865, is the very cluster of magnificent blessings bestowed by the God of Israel upon "Abraham and his seed forever." After they had accepted the Lord Jesus Christ as their God and Saviour, (Hosea 1 : 10,) God's blessing has followed "Israel obedient," as declared (Deut. 28 : 1-14).

Considering how natural it is for the British Lion to growl and shake his mane on slight provocation, it is interesting to note how well he has controlled his temper of late. Our ability displayed in the last war, as well as our national resources, simply compelled admiration, since which British gold has flowed freely to the United States. It would seem that the investments are about equal to the assessed value of the seven states lying between the Potomac and the Mississippi rivers, while Florida's assessed value would be sufficient only to pay one year's increase from these investments. It begins to look as if England were going to recapture her rebel colony. Money may accomplish what armies failed to do. At least we learn that it is only safe to invest along the line of Israel and the promises. *A word to the wise* (Dan. 12 : 10).

Therefore in view of these wonderful prophetic visions so accurately fulfilled, that are here traced in this chapter we come to the conclusion which is well-nigh irresistible, that the Anglo-Saxons, so called, are now exactly what the prophets foresaw Israel would be in exile. Prophecy and history fit as a glove to the hand. There can be no "speculation" in the matter when we have not one or two, but twenty or thirty important lines of evidence presented to us for investigation, not one of which has been found to fail after the most careful and exhaustive examination for

years. Prophecy and facts invite us, in the days of the Christian dispensation, to find a western, northern, and island nation, great, mighty and populous, unconquered in war, stupendous in wealth, developing rapidly into a federation of states in the four quarters of the earth, with a vast heathen empire, unique in the history of the nations, attached to it, and possessing the gates of her enemies, with her own gates always free and open. And from them have sprung a great people, also receiving their birthright blessings in Joseph and rejoicing in the same national greatness and protection from the God of Abraham; the wealth in gold and silver, in soil and climate, the rapid development, the federation of states and the open gates.

Such is the picture scripture draws for us, and modern facts present us with the exact reproduction of this prophetic image in the Saxon nations of our own time. Those who speak of these things as mere "speculations" are bound to tell us where this "great people" of the prophecies, so grand and glorious, is now to be discovered, and why the Saxons, who answer to the whole mass of the prophecies in the very jots and the tittles, cannot be that people? In this attempt they must fail, since all who have candidly examined the facts have admitted that they are "the modern Israel," the exact *fac-simile* of the scriptural Israel of the prophecies.

CHAPTER III.

PROPHETIC ISRAEL—RELIGIOUS—THE PROMISE IN SHEM.

Geoffrey began the history of England with the fall of Troy, and said that Britain was named after a prince, Brutus, who was a grandson of Æneas. In the course of his wanderings this Brutus married a princess of Greece, and sailing out with her to seek his fortune came to an uninhabited island. Brutus there asked the goddess Diana to tell them what country he was destined to find a home in.

That night, at about the third hour, Diana appeared to Brutus in a dream and said in Latin :

"Brutus, there lies beyond the Gallic bounds
An island which the western sea surrounds,
By giants once possessed ; now few remain
To bar thy entrance or obstruct thy reign.
To reach that happy shore thy sails employ ,
There fate decrees to raise a second Troy,
*And found an empire in thy royal line,
Which time shall ne'er destroy, nor bounds confine.*"

A similar account is given by Jacob Abbott in his life of King Alfred. It is narrated that Brutus followed the advice and founded the city of New Troy which was called London.

Geoffrey then relates the history of the reign of Lear, (told also by Shakespeare) and other kings ; the wars with the Danes ; the invasions of Julius Caesar and of the Saxons ; the birth of Christ ; the introduction of Christianity ;

the life of St. Patrick and the origin of Merlin; and then devotes a number of pages to Arthur and his exploits.

Interwoven as are these early accounts with legend and story, there is always a vein of truth running through them like a golden thread, which needs only the Anglo-Israelite to interpret. His magic wand unravels the mystery.

The eastward movement is fully as interesting if not as full of promise. Prof. Max Muller, the great Orientalist, presented a paper not long since before the Royal Society of Literature in London. The professor showed clearly from names of places, customs and religious rites, that the Hindoo systems are of Semitic origin. And Mrs. E. A. Reed, A.M., of Chicago, has written recently a book of "*The Ethics of Buddhism.*" The author presented many historical facts, showing it to be possible that some of the sentiments of Buddhism had been derived from the early writings of the Hebrews, or from some people familiar with these writings.

But the Saxons must be diligently considered as an object-lesson for all ages. In them we discern a purely physical argument for the faithfulness of Jehovah to his promises, and their national and social prosperity the most of mankind love to consider. The comparison of them with others must be our proof.

Prediction and accomplishment is by a hand mightier than man's. The first intimation we have in Scriptures of the racial line of the divine disclosures, is given in Genesis (9: 26-27):

"Blessed be the Lord God of Shem,
May God enlarge the boundaries of Japheth
And may *He dwell in the tents of Shem.*"

The above rendering is by Leaser. In the common rendering the "he" of the second line is made to refer to Japheth, who will dwell in the tents of Shem. This is one of those wonderful forecasts yet to be worked out when "the kingdom and the dominion" shall be given to Hebrews, then "the tents" of Shem will be spread over them.

If we adopt the words of Leaser, then we can ask, "Who shall dwell? The Jewish authorities, with few exceptions, say it is God, the subject of the verb just preceding; and this is doubtless according to grammatical regularity. See Aben Ezra, Rashi, and others. Sometimes, to avoid the seeming anthropomorphism, they substitute for God the words 'His light,' or 'Shekinah.' Thus, the Targum of Onkelos, 'His Shekinah (or indwelling) shall abide in the dwelling (mashkeneh) of Shem.' So the Arabic both of the Polyglott and of Arabs Erpenianus, 'His light shall dwell in the tents of Shem.' 'God has specially dwelt in the tents of Shem.' 'He hath put His glory there' (p. 341). There is, finally, the presence and dwelling of the Messiah with Israel down to this day. The interpretation, too, must have been very ancient, antecedent to the Targums and Talmuds, as it seems to have colored everywhere the poetry and language of the Old Testament. Hence that frequent imagery of God's dwelling with his people, or—the converse in expression, though essentially the same in thought—His being His people's dwelling-place in all generations." See 1 Kings 6:13; 8:29; Exod. 25:8; Psa. 90:1; Ezek. 43:9; Zech. 8:3. Such was Shem's blessing here literally expressed, though clearly implied in the previous verse, "Blessed be the Lord God of Shem (the name), which was the highest mode of saying, Blessed be Shem himself, the people whose God is Jehovah" (Psa. 33:12; 144:15). (Note by Professor Taylor Lewis.)

The most obvious test of race is physiological appearance, as seen in the structure and proportions of the body, the complexion of the skin, the color and set of the hair, and above all the size and shape of the skull. In all these respects the inhabitants of the British Isles are strikingly similar to what is written of the people of Palestine in the first historic records.

"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 I will bless *them that bless* thee, and *curse him that curseth* thee, and in thee shall *all the families* of the earth be blessed" (Gen. 12:2-3). These seven blessings on Abraham are now realized and have come to the Saxon race; her name is great and honorable, God's blessing is on her, and she is bestowing upon others, the neighboring nations, civil and religious freedom, commerce, law, government, and a gospel filled with the power of the Spirit.

Jacob is the lot of God's inheritance, but is there any possession or inheritance for Israel in any other people? By virtue of her national superiority and commercial interests, Israel was to have a kind of ownership in other nations. "He hath showed his people the power of his works, that he may give them the heritage of the heathen." "Thy seed (Israel) shall inherit the Gentiles." "Ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves." "*For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted.*" Many of the above Scriptures were written since the exile in the country of the Medes and belong to the present and future condition of Israel. But there is a rift in the cloud so long resting over the camp of Israel, and her great future is, even now, being distinctly outlined for the good time coming.

Look at our case. God has been showing us the power

of his works in redemption, as in nature, more than to any other race, that he might give us the heritage of the heathen, who are not coming to our shores merely, but we are fast gathering them into the Gospel, in foreign parts. We are literally fulfilling the words spoken of Israel's King, "Ask of me and I shall give the heathen, thine inheritance; and the uttermost parts of the earth, thy possession." The whole continent of Africa is a standing evidence that we are Israel, if we may except a narrow strip on the Mediterranean coast. We are inheriting the Gentiles on the islands of the Pacific. We are literally eating the riches of the Gentiles from China and Japan, and already boasting of the glory of our commercial advantages with them. We are clothing ourselves with silks from France, furs from Russia, or those gathered by the Indian or the Eskimo. We are putting on ornaments as a bride doeth, the pearl from the depths of the Indian Ocean, and the diamond from the coast and from Africa. In Egypt and Palestine we are getting a foothold so that the ancient territory of Moab and Ammon shall be possessed by "the remnant of my people." We are more and more coming to think that the nation and kingdom that will not serve "thee" shall perish, as many have been left to pass into oblivion, until they become utterly wasted. The Indians of North America have deliberately resolved not to serve, and they as a people are passing away, while, on the other hand, the negro serves and prospers.

Dr. J. Strong, as reported in the New York Convention of Christian Endeavor, in 1892, said: "Of the 139 missionary societies represented at the General Conference of Protestant Foreign Missions in London in 1888, eighteen represented all other races, and 121 represented the Anglo-Saxon. Evidently it is to this people that we must look for the evangelization of the world, and to show that this

is pre-eminently the missionary race is to show that it is the most Christian."

The supreme thought of God is to people this world with holy beings. The antediluvians were a failure. Abraham who was in the line of Shem was called, whose seed was to be as the "stars" and like the grains of sand innumerable.

Five hundred years later the law was given, but it was only a shadow of good things to come. The Gospel from the days of the apostles was preached among them, one half of whom, according to tradition, labored among the ten tribes. The Magi who "saw the star in the East" returned to their own country, and the Parthians and Medes after the day of Pentecost also probably returned.

Soon after this began the last great Western movement of the white race, through central Europe, to the British Isles, and in process of time to America. Two hundred years ago they were one tenth of mankind, one hundred years ago they were one seventh. Now they are one third, numbering four hundred and twenty millions. In one hundred years, at the present rate of increase, they will constitute one half of the human race.

We are the organizers and can easily control the other two thirds. Our religion bears the light of science because it is in itself scientific. We control the great watercourses of the world (Isa. 44:4). Our systems of government, as well as education and wealth, popularize our religion. God has said He would pour out his spirit upon the seed of Israel (Isa. 44:3), which has come to us since the days of Luther, and in the great modern revivals. The children must first be filled, and now that we are like the "stars" and the "sand" for number, *we go by* our missions *into all the world*, thus fulfilling the high commission first spoken to Israel.

ISRAEL'S TRUE PLACE.

The word inheritance, though it is commonly used in regard to possessions by ancestral relation, yet the Lord has been pleased to apply it to a people, the only one selected from all others to become his peculiar possession, as we say, his inheritance. This accords with the prayer of Moses, "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiff-necked people; pardon our iniquity and our sin, and take us for thine inheritance" (Exod. 34 : 9). Moses's prayer was answered, for he informs them, "The Lord hath taken you to be unto him a people of inheritance as it is this day" (Deut. 4 : 20). Again he prays, "O Lord God, destroy not thy people and thine inheritance" (Deut. 9 : 26). Solomon prays, "Thou didst separate them from among all the people of the earth to be thine inheritance" (1 Kings 8 : 51). And a wise woman said to Joab, "Why wilt thou swallow up the inheritance of the Lord" (2 Sam. 20 : 19). Israel's exile did not affect their status in this particular. "Return for thy servant's sake the tribes of thine inheritance" (Isa. 63 : 17). There was to be a time when Israel should be "a blessing in the midst of the land, whom the Lord of hosts shall bless," saying, "Blessed be Israel mine inheritance" (Isa. 19 : 24, 25). The above Scriptures sufficiently indicate that Israel, both before and after the exile, was properly called the inheritance of the Lord. The New Testament is equally explicit, "that ye may know what is the riches of the glory of his inheritance in the saints" (Eph. 1 : 18), referring to the Hebrew people to whom the epistle, in part, is addressed.

In the identification of Israel we may notice that the State Church of England has agreed to apply this term to themselves and in the Non-conforming churches of America the same word is applied to us, although with less definiteness. God has applied it to Israel, and we have agreed to apply

it to ourselves. He has led us in our ignorance and blindness in a way we had not known. The avowal that we are the Lord's inheritance is made, on the part of the Episcopal church, in all countries, when she prays, "Lord save thy people; and bless thine heritage. Govern them and lift them up forever." Every Sunday evening, for a long series of years, they have thus confessed before God that they are Israel. American churches have fallen unwittingly (?) into the same blindness when we acknowledge that we are "God's servants," "his chosen people," "his inheritance." But when seen in the light of which we are speaking, new hopes will inspire every Israelite indeed with many thanksgivings to God for so many of the ancient promises fulfilled in us, and the tenderest emotions of gratitude and love will render the worship complete, satisfying and delightful. Then, only, can we say in our hearts, "*Blessed is that nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.*"

GROSS IDOLATERS.

"All our righteousness is as filthy rags," we claim nothing for Israel, *but the promise* only. "Not for your righteousness do I this, O house of Israel, *be it known unto you*, but for my holy name's sake" (Ezek. 36 : 22). Moses knew their "rebellion and their stiff neck" and that it would be worse after his death (Deut. 31 : 27). Stephen charged upon them that they are "stiff-necked and uncircumcised in heart and ear." Israel has been more wicked than any other people, estimated by the majority and the responsibility in view of increased light.

They left Palestine in the interest of idolatry, and in every colony, except that which came with Jeremiah and the tribe of Benjamin, all our fathers retained their heathen rites,

even indulging, probably, both in England and on the continent, in human sacrifices. We have little ancestral relation of which to be proud, that "no flesh should glory in his presence" (1 Cor. 1:29). Most emphatically we would say to every Anglo-Saxon, "Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged" (Isa. 51:1). After recounting the mercies of Israel on the islands, the prophet says of the idols, "Behold they are all vanity, their works are nothing, their molten images are wind, and confusion" (Isa. 41:29). This vividly recalls the Druidic worship of Baal until the Gospel swept it away forever, which, according to the prophecy, preceded the coming and preaching of Christ (42:1).

That the Druids on the islands were of Hebrew extraction is shown in what has already appeared in volume 1st, and the following is in full accord therewith.

The whole Saxon people look back to the worship of idolatry and the groves with unutterable loathing. This was announced more than twenty-six centuries ago, "For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen" (Isa. 1:29). The worship of the Druids of Baal, under the name of the "oaks and groves," so often referred to in the Phœnician idolatry in the fall of Israel, is now, thank heaven, entirely discontinued and abandoned, with all its bloody rites and heathen horrors, "God having provided some better things for us."

WORKING BY A PLAN.

In the light of Anglo-Israelism it may be clearly affirmed that God is now working out a definite and progressive plan along the line of the promises to the Hebrew race.

Creation had its own peculiar order of development. Tens of thousands of years could hardly begin to measure the changes in the physical creation in order to produce a paradise. Since it has been lost, we need not wonder that ages may be required to reproduce its beauty and luxuriance, not only physically but morally and spiritually.

"I doubt not through the ages
One increasing purpose runs."

—Tennyson.

The late Bishop Titcomb well says, "There is an invisible and omnipotent power at work in the changing roll of history, which is overruling the events of the world toward a final consummation of purposes that are infinitely wise, and which have been foreordained from the beginning. Generations come and go; they play their part in the great drama of life, under a system of moral government which allows them perfect freedom of will; yet unconsciously to themselves they are working out designs of providence which mutually tell upon one another, and which ultimately result in the fulfillment of divinely predetermined ends."

In pursuance of the *Irrevocable Purpose of God* the day of Pentecost reveals very little that may be said to be really new. There was the power of prayer, the gift of the spirit, the object of their faith, the motives to repentance, and the same Hebrew race with whom we have been conversant in the former dispensation. When we read, "the wind (spirit) bloweth where it listeth," we are to understand that God works always in conformity with his plan of developing the promises.

Abraham and his descendants were called for a definite purpose, as media of blessing to the world (Gen. 12: 2).

They were not to be "cast away" (Rom. 11:1), although some of the branches are "broken off" (v. 17) through unbelief. This view shows that God is not fickle or mutable, but "the same yesterday, to-day and forever." He has set his heart to the moral quickening of the world in the offspring of Abraham and has strictly adhered to it in the past, and we have no well-grounded knowledge of a change of base in the immediate or even the remote future.

This gives the Christian worker a definite line of action to pursue in order to the greatest success. Becoming thus "laborers together with God," recognizing the blessings to Israel and scattering them broadcast over the whole "field, which is the world." All the great evangelists of our day have strictly followed this plan. From Mr. D. L. Moody and his coadjutors, to Diaz, the Cuban evangelist whose astonishing success has roused even Spanish Gentiles to their duty, they have reaped golden spiritual harvests along this line. The "call" into Macedonia was suggested by the Holy Spirit, and his "help" has always been vouchsafed to these workers. We are not aware of a single case recorded in the Acts of the direct influence of the Spirit where it was not given to further this plan. The Holy Spirit is actively guarding the line of the promise.

Let Saxons, the true Israel, multiply. Let her Protestant faith be developed a thousandfold. Let the Holy Spirit lead to the entire consecration of the believer and the whole race be organized for more aggressive work. Let each individual say, "Here am I, send me," till all Israel is reached and the world redeemed. As the church of Jesus Christ is put under tribute with all her natural resources, and the wealth of the world is emptied into the treasury of the Lord, let all the people respond with a rousing "Amen." "Then the wilderness and the solitary places shall be glad,

and the desert (the Gentile regions) shall rejoice and blossom as the rose." Then the great commission to which Israel was ordained," to declare God's glory among the Gentiles, who have not heard his fame or seen his glory" (Isa. 66: 19), will add a new triumph to the cross of the Jew and the service of Israel. Commerce, civilization and education are efficient agencies even in this "rushing, roaring" world. Business is directed to the same end to work out the divine plan. "For it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers as it is this day" (Deut. 8:18). Or as the New Testament could say, "Diligent in business, fervent in spirit, serving the Lord."

THE WILDERNESS AGAIN.

The prophet Balaam, as he looked towards *the wilderness* (Num. 24:1), pronounced a marvelous blessing which has been enjoyed by our fathers in the wilderness journey for more than a thousand years. Israel then should be like a cedar tree (evergreen) beside the waters. Their Island home is beside the great Atlantic and Manasseh is in the wilderness of America. The colonies of the race are scattered far, and "his seed shall be in many waters," in all the oceans of the earth, and his kingdom is exalted (6-7). The ten tribes at this wilderness season are exactly represented.

Notice, that in the four short poetic, prophetic paragraphs of Balaam, that this is the third in the series, and strictly in the order of time; the second was applicable to them after the division of the tribes, since he saw "not all of them" (23: 13), for at the time to which the prophet refers they were separated.

The historical wilderness under Moses was in Arabia. The prophetic is in Central Europe, Britain and America.

Thus we read, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert, to give drink to my people, my chosen" (Isa. 43: 19, 20). These words, according to the received chronology, were written B. C. 712, and being in the future and a new thing, could not refer to the wilderness of Arabia. That it did belong to this age we may be assured, by noting the time when the 1260 days (years) were being fulfilled (Rev. 12: 6). The protection of Christians is by civil government and especially by the Eagle Government of America (14), as we now find it.

The scapegoat bore the iniquities of the children of Israel into the Wilderness, as a prophetic picture of the dropping of our old national sins, which is being accomplished as an object-lesson to the ages. To David there was the promise of place (2 Sam. 7:10). Five hundred years later it is said, "Behold I will allure her and bring her into the wilderness and speak comfortably to her" (Hos. 2:14). That place, in the wilderness, has been very comfortable. The millions of wealth have, to a majority, been very alluring. Broad acres and abundant fruitage make the whole world laugh heartily that Isaac (laughter) has come to power again.

The Holy Spirit should be poured out in the wilderness (Isa. 32:15). The distinctive blessings of expansion to the race and the wealth to modern Israel has come to the Saxons, and now the Spirit's gracious benediction in the great Reformation of 1517 A. D. and with it increasing power in Britain and America under the Evangelizing spirit of our civilization. "They that dwell in the wilderness shall bow before Him" (Psa. 72:9). So "the wilderness shall become a fruitful field and a fruitful field be counted for a forest."

"And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded

with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant" (Ez. 20: 35-37).

These words were uttered about 600 B. C., and the prophet places the pleading and the bond of the covenant in the then future. Like the forty year wilderness this may be expected to last for a long term of years, and now that we have become christianized the bond of the blood covenant of power is on us and the rod of our afflictions has yielded abundantly. Hosea also gives us the same glowing vision. "And I will allure her; and bring her into the wilderness and speak comfortably unto her. And I will give her vineyards from thence and the valley of Achor for a door of hope, and she shall sing there as in the days of her youth" (2: 14, 15). Look at history: how comfortingly God has spoken to us in our wilderness home; and in our Achor (trouble) we have become a door of hope to the whole Gentile world, and in all this we sing and rejoice as in youth.

"When the poor and the needy seek water and there is none, and their tongue faileth for thirst; I, the Lord, will hear them, I, the God of Israel, will not forsake them, I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water and the dry land springs of water" (Isa. 41: 17, 18). The above is not unlike the promise, "He turneth the wilderness into standing water, and dry ground into water-springs, and there he maketh the hungry to dwell" (Psa. 107:36), which has come to pass in the colonies of England and America, where they have "a place of habitation," where they sow fields and plant vineyards, which may yield fruits of increase; here also he establishes them, "so that they are multiplied greatly, and suffereth not their cattle to decrease."

The New Testament contains the same thought; thus, in parable our Savior speaks of the "Man having a hundred sheep, if he loses one of them doth he not leave the ninety and nine in the wilderness and go after that which is lost until he finds it?" The Gospel has followed in our trail from Greece westward, and from the Black Sea up through the great Reformation of the sixteenth century, into the wilderness of America and the "brush land" of Australia.

A bold and beautiful figure of the Hebrew Church is given in the Apocalypse, in the vision of the sun-clothed woman.

She (the Hebrew Church) had been invested in sun-worship for centuries, and the moon, the emblem of the Law, was under her feet. After the Christian Age she had a crown of twelve stars, decorating her Apostolic doctrines. It was the Hebrew Church that brought forth the Messiah. It was Herod, an Idumian from Arabia, who sought the young child's life, at the very first, "as soon as it was born." She fled into the wilderness to escape the great red dragon of Mohammedanism which came into power from Arabia under Omar's Califate, A. D. 636. As the Saracens swept north and west the red dragon of war pursued the church and the woman fled. The times of the Gentiles will soon close (Luke 21:24). The place of safety had been prepared for more than a thousand years in the British Isles as we may see (2 Sam. 7:10). Here she was nourished, here she kept "the commandments of God," the perpetual sign of her Hebrew origin, and here also, was added "the faith of Jesus" which she had so richly enjoyed in the early centuries.

"And the Dragon was wroth with the woman and went to make war with the remnant of her seed" (Rev. 12:17). The remnant of her seed must here be referred to the "rem-

nant" of the Hebrews, which has now grown to be "the chief of the nations" and the great republic of America. The same old Mohammedan power which drove us out of Palestine still holds sway at the Mosque of Omar. The awful persecutions of the Armenians, no doubt a remnant of the Hebrews, under the same red dragon of war and murder, are face to face, one the Christian, the other the Turk, the successors of the Saracenic power, which is even in its death throes exhibiting implacable hostility to the woman and her seed and whosoever has the testimony of Jesus Christ. But the hiding of Israel and "the times of the Gentiles" will cease, "for," it will soon be said, "the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. "Therefore they shall come and sing in the heights of Zion and flow together to the goodness of the Lord" (Jer. 31 : 11, 12).

The same route is followed by our national emblems in their westward flight. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12 : 14).

I cannot doubt but that the star-crowned woman, who fled from the dragon into the wilderness, unto her place, was Israel. Mark, it was *her place* because it had been promised by God in the days of King David. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more as beforetime (2 Sam. 7 : 10). So she came to her place "where she is nourished for a time, and times, and half a time, from the face of the serpent."

The woman, as a figure of the Church, is now fled

to the wilderness of America for safety and protection for a season.

The Eagle, our national emblem of liberty, is said to give her wings to fly to a place of safety and nourishment, which is literally true of our country, ever since the colonization by our Pilgrim fathers and the Puritans. It was a great eagle, to denote the greatness of our institutions and country. When the prophet referred to Europe and her wilderness the woman "fled," but when there is a "flood" between her and safety, she is said to "fly" into the wilderness, thus recognizing the place on both sides of the Atlantic ocean, where Israel then was coming under the bond of the Covenant. John, who follows closely Ezekiel's figures, has written also of Israel in the Wilderness, and their escape from slavery, not of Egypt but of Idolatry.

Thus it was that the prophet could truly say: "The people left by the sword, found grace in the wilderness, even Israel, when I went to cause him to rest" (Jer. 31: 2). The grace and the national rest has come now to our people, as to no other, and a Christian civilization prevails everywhere under the protection of the great outspread wings of the American eagle.

"The wilderness and the solitary place shall be glad for them" (Isa. 35: 1) is properly and usually applied to us in these latter days, for we are the people who "make the desert to rejoice and blossom as the rose." "He shall make her wilderness like Eden" (51: 3). The moral, spiritual, and material, everything considered, may be even better than old Eden. "They shall dwell safely in the wilderness—and I will cause the shower to come down in his season, there shall be showers of blessings" (Eze. 34: 25, 26). Contemplate the showers of blessing in the way of increase of families, extent of territory, commerce by land and sea, public

beneficiaries, education, inventions, and religion, and we are able at once to see how gloriously this promise is fulfilled, "the earth shall yield her increase and they shall be safe in their land" (v. 27). In so much is this true that there is no famine among Israelites as there has been recently in Southern Ireland, in China, India, Russia and other Gentile countries (v. 29). Notice, also, that while Palestine was called the Lord's land, the Island Home is said to be theirs.

ISRAEL AND THE COVENANTS.

The Old Covenant given to Israel in the words of the ten commandments, was a "sign." "He wrote upon the tables the words of the covenant, the ten commandments" (Exod. 34: 28). "Thou shalt bind (the words which I command thee) for a sign upon thy hand" (Deut. 6: 8).

The English State church diligently teaches them to the children, and rehearses them before the nation every Sunday morning. The non-conforming churches recognize the law of the ten commandments as the sign of Israel's heirship. The Latin church has violated the *second*, and in doing so has destroyed the force of all (Jas. 2: 10). To the Greek church they are secondary in importance, as they are to all others not Israel.

The "oath-bound" promise which preceded the First Covenant or the Law of Moses and which Paul declares to have had the very elements of the Gospel (Gal. 3: 8), was a promise in which God assumed the whole responsibility, thus, "*I will make of thee a great nation (Gen. 12: 1-3), I will bless thee, I will be with thee, and in thy seed shall all the nations of the earth be blessed.*"

It is to be particularly noticed that the covenant with Abraham is *unconditional*, like the one with Noah after the flood (Isa. 54: 9-10), which is now in the process of fulfill-

ment—"I will establish my covenant between thee and me, and thy seed after thee in their generations for an everlasting covenant" (Gen. 17: 7).

The New Covenant is also fastened upon Israel. God has sacredly pronounced to her, as the purchase of the precious blood of his dear Son, the new covenant. The American Revisers have given the preference to the word Covenant, which we accept instead of Testament. With this corresponds the words of the prophet, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah" (Jer. 31: 31). Notice the order of the words Israel-Judah. The first covenant was made with the entire Hebrew race, the second is to be made to them also and to be ratified to Israel in the writing upon the heart (Heb. 8: 10). Lest some might insist that it was written of Gentiles, he adds that Jesus was made a mediator of a New Testament by means of death for the redemption of the transgressions *under the first Testament* (Heb. 9: 15). The Law which neither they nor their fathers were able to bear, had rested on them as "a yoke of bondage"—a vast incubus, and now Jesus fulfills it for them, taking it out of the way, saying, "*It is finished.*" The writing may be on the heart by the Spirit.

To those who believe that this is a Gentile and not a Hebrew age, let us follow the argument of Paul (Rom. 4) "What shall we say then that Abraham our father *as pertaining to the flesh hath found?*" He is speaking of those literally born of the posterity of Abraham, and not of any "*spiritual*" seed. Indeed there is no spiritual seed and cannot be from the nature of birth and descent. It is absolutely impossible that there should be either man or woman descended by faith or by grace or spiritually from Abraham. There can be no other descent than lineal or literal. In

order that our blessed Lord himself should be able to claim descent from Abraham and David, he must be born of a woman. There is no hint or suggestion in the Old or New Testament that a spiritual seed is possible. This is to insult the common sense of ordinary intelligence and *add* to the word of God (Prov. 30:6).

In this chapter (4) Paul is carefully defining between the children of Abraham, those under the Law, the Jews, and those broken off from the Law, the ten tribes. The same distinction we observe in all the Scriptures which refer to them as Judah and Israel after the days of Rehoboam. The whole argument of the apostle is to show these self-righteous Jews that, without the righteousness of Christ imputed to them through faith in Him, the mere fact of their being Abraham's children would not give them a title to the heirship of the promise. But acknowledging Christ they attain the heirship. For we read, "And if ye (Hebrews) be Christ's, then are ye Abraham's seed (in truth), and heirs according to the promise" (Gal. 3:29).

Paul continues, "that he might be the father of all *them* (Hebrews) that believe though they be not circumcised" (Rom. 4:11). We say "*them*" refers to Hebrews, since he is stating the argument in regard to the *flesh* descent. "And the father of circumcision to *them* (Hebrews) who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham" (4:12). There is not a word in all this that indicates that the Holy Spirit meant "spiritual" children of Abraham, and not the literal descendants.

"For the promise that he should be the heir of the world was not to Abraham, *or to his seed through the Law*, but through the righteousness of faith" (4:13). The promise then was to his seed, but not through the Law, but by faith. Where is there a word here that the promise was not given

"to his seed according to the flesh"? In order to fit the text into the "spiritual" seed idea, it would be necessary to eliminate the words "through the law" which are in the Bible, and substitute the words "according to the flesh," which are not there. Then we should read, For the promise that he should be the heir of the world was not to Abraham or to his seed *through the flesh*, but through the righteousness of faith. We dare not thus *add to the word* (Rev. 22: 18).

Now let Paul clinch the nail in the coffin of the "spiritual" seed theory, a mere theory, *which never has been proved*. "To the end, the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of *us* all" (16). Paul was of the ten tribes and classes himself with them. Abraham "considered not his own body now dead" nor Sarah "past age" (Heb. 11: 11). "*In Isaac shall thy seed be called,*" that is, they which are the children of the flesh, "these are not the children of God, but the children of the promise are counted for the seed. For this is the word of promise, "at this time will I come and *Sarah shall have a son.*" Thus the line of promise is through Sarah and that by natural descent. Will it be contended that Sarah was the mother, as it is that Abraham is the father, of a spiritual seed? If so, what of Sarah's children descended through Isaac and Jacob? Are they to give place to Abraham's? But as if to make assurance doubly sure, the apostle continues, "*And not only this,*" and at once introduces Rebecca on the scene. Thus the whole fabric of the "spiritual" seed theory of inheritance is swept away by the apostle himself, and justifies us in denominating it as a "strong delusion."

Again the writer alludes to the "branches broken off," and those "grafted in" (Rom. 11: 17-24). (a) We learn that there exists the old stock or "root"; (b) that some of

the branches were "broken off"; (c) that the "wild olive" may be "grafted in"; (d) and that the new grafts should be partaker "*with them,*" *i. e.*, with the branches not broken off. Thus, there is the true relation of converts from the Hebrews and the Gentiles, and also the Jew broken off and finally "grafted in again." While some of the branches were broken off, the branches with which they are to be grafted in must be in existence somewhere. It is the branches not broken off, the ten tribes, that constitute the "remnant" of Jacob. The never-to-be-forgotten fact is clearly shown by Paul that Judah would be gathered and nourished by the Israelites, when at last they should put away their unbelief. Also that Gentiles *proper must be* borne from the old stock or root, against which they should not boast.

The true relation of these three classes, Israel, Jews, and Gentiles, is also declared in the communion service: "Likewise after supper he took the cup and when he had given thanks, he gave it to them saying, "Drink ye all of it, for this is my blood of the New Testament which is shed for you." The new covenant was made to the house of Israel (Heb. 8:8); hence, Anglo-Saxon churches in their communion service declare that they are of Israel, by partaking of the "cup." It is a startling fact that our Lord uttered these words in reference, not to his body, when the disciples partook of the bread, but only of the "cup" which was the sealing of the covenant in his blood. And it is equally striking that the Roman church refuses the "cup" to the laity; hence they fail to ratify the covenant, which is the glory of Israel, and thus declare that they are Gentiles. A similar remark will apply to the Eastern or Greek church, where the "cup" is practically denied to the people and the eucharistic bread is only dipped in the consecrated wine. The Jew

still continues "the passover service," of which "the communion" is a part, for it was at this service that our Lord "took bread" and the "cup." "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you" (John 6: 53). Transubstantiation avails nothing to Roman or Greek, as they do not "drink." And if the wafer is changed into the body, still "the flesh profiteth nothing" (63). Thus both virtually deny that they are of Israel.

Has it never occurred to the reader that the graft "wild by nature," i. e., Gentile, after being nourished from the old root is only a Gentile still? "Boast not thyself against the branches, for if thou boast, thou bearest not the root, but the root thee." No amount of nourishing or development can change the "blood relation," on which the promise originally was made.

Both the Romish and Greek churches have from the first boasted against the Hebrew branches. It is the old story, "You are cast off, we are accepted," forgetting, "if God spared not the natural branches, take heed lest he spare not thee" (Rom. 11: 18-21).

The claim has been often made that the Gentile church of Rome was first established by way of Cornelius, the centurion of the Italian band (Acts 10: 1), who readily appears to be at most only a Gentilized Hebrew, as the Great Council at Jerusalem sufficiently shows (Acts 15). We are far from admitting that the early Christians of Rome were largely Gentiles *proper*. Romanists have too long boasted against the Protestants of our day who will ere long be recognized as the heirs of the promise. "We are thine; thou never barest rule over them; they were not called by thy name" (Isa. 63: 19).

The Jews had nothing in their sacrifices and offerings to be "confirmed"; they were to be "taken out of the way."

The covenant to Abraham certainly needed to be reaffirmed. That was made only to his natural born descendants. The prayer of Daniel for the men of Judah * * * *and all Israel near and far off through all the countries whither thou hast driven them*, is sufficiently explicit, so that when the prophecy came of the Messiah and He confirms the covenant with "many," we are quite sure they must be of the Hebrews. And that the covenant "confirmed" must be one already in existence. "The oath which he swore to our father Abraham" (Luke 1:73).

The State church, Sabbath after Sabbath, prays, in connection with the decalogue, in accordance with its formularies, for the bestowal of this most priceless gift, in the words: "Lord, have mercy on us, and write all these thy laws in our hearts; we beseech thee." This response was first introduced into the Liturgy by the Reformers in 1552, and as it would seem, was taken, neither from Roman Catholic, Protestant, reformed or unreformed, Jewish nor other formularies, but straight from God's own Word. And all the non-conforming churches in England and America worthy of the name, without exception, teach that without the writing upon the heart we have no claim to the New Covenant. We conclude, therefore, that while the promise of the New Covenant was made to Israel, and it was fulfilled in Christ to Israel, and that the churches of the Saxon race are the only ones absolutely insisting on the very terms of the covenant as conditions of membership, and recognized by our law, that we are the proper and legal heirs of all the blessings implied in it. The Roman Catholic and the Greek church of Russia are Gentile in their racial development, and hence, in their doctrines know nothing of the writing on the heart, the second covenant to Israel (Heb. 8:10).

WHO ARE THE ELECT?

The Scriptures clearly teach the doctrine of election in some form, either of persons or races, or both. We may now understand it to refer to the Hebrews. It may also be shown that it is merely an earthly arrangement in every case, and is never made a ground of hope in the work of salvation, either here or hereafter. The "Land Promise" to Israel, like any gift in nature to individuals or nations, is clearly in harmony with Providence, as it is with the Bible, and is consistent with the goodness of God; for rewards and punishments to them are ever "according to what a man hath and not according to that he hath not."

That God has endowed with earthly blessings some persons and races in a special manner, for his own purposes of benevolence and mercy, there can be no objection either in theory or in practice. But election to eternal salvation of certain individuals and passing by others, before the development of moral or even intellectual nature in them, is quite another doctrine, wholly unjustifiable by any known principles of right dealing.

There is no doubt but that God has chosen, elected, called, or appointed (for these words are used of Israel) a certain race or individuals to fill certain places in the divine government, and to do a specified work for the world. Thus "the Lord God *sent him* (Adam) forth to till the ground." To Noah he said, "Make thee an ark" and "come thou and all thy house into the ark." It is refreshing to read the record. "So did he." This ark-builder was selected from the rest of mankind; "he *found* grace in the eyes of the Lord," and with him God "established his covenant," by which a few of earth's inhabitants were delivered from drowning—purely temporal, as was the tilling of the ground.

The "call" of Abraham to which the election refers was another arrangement of an earthly nature in order that something might be done for the world's redemption. After the two previous failures of Adam and Noah in their descendants, Abraham, "the friend of God," *was chosen and his seed with which to people this world with holy beings.* This God proposes to do with them before he lets them go (Gen. 28 : 15).

God appeared to Abraham five times and at each revelation of himself he adds some new "blessing," the most important of which is included in the following propositions: (1) "I will bless thee," God taking all responsibility upon himself; (2) Abraham should receive a great name; (3) God will make of him a great nation, as the stars of the sky for multitude, and as the sands on the seashore innumerable, and he should become the father of kings; (4) God will make him a great blessing to others—to all the families of the earth; (5) to him and to his seed he gives the land of Canaan for an everlasting possession, and (6) also his seed shall possess the gates (strongholds) of his enemies. These six blessings are definite and comprehensive, but each one of them is conferred on him and his race for this world only. Whatever belonged to the covenant of Abraham was established with Isaac (Gen. 17 : 21), and the same was confirmed to Jacob (Psa. 105 : 10), and through him to the whole Hebrew race.

There is no desire to forget the fact, as we take it, that the Hebrews were the only people ever chosen of God who became a nation and as such designed to be a blessing to the whole world. How it follows that individuals, as some say, have been elected to eternal salvation does not so readily appear. The ninth chapter of Romans has been chiefly relied upon by the advocates of this scheme. But to an im-

partial mind this Scripture lends not the shadow of support to such a doctrine. Let us see. When it is said, "Jacob have I loved, but Esau have I hated, that the purpose of God according to election might stand," the apostle quotes from the account given by Moses, and can never refer to individuals, but to "the two nations" and to "the two manners of people" (Gen. 25:23), and hence not to the two "boys" but to their multitudinous offspring.

Also allusion is made to the potter who "has power over the clay to make one vessel unto honor and another unto dishonor," which has not the slightest allusion to any individual case in the Scriptures, but solely to the nation of Israel to whom it was written (Jer. 18:6). To suppose that it refers to any individual convicts the great apostle of a gross error in quotation, as plainly as can well be conceived.

Thus, we have the nation of Israel compared to a vessel from the potter's wheel (Jer. 18:6). We first see the clay placed upon the wheel, and a vessel marred in the making, evidently signifying the apostasy and banishment of Israel, and we next see *the same lump* placed again on the wheel and moulded into another vessel, as seemed good to the potter—that is, I apprehend, that the dispensation having changed, Israel was moulded into a Christian nation, fashioned under grace instead of under the law, as formerly. At all events, we have here the vessels of mercy as contrasted with the vessels of wrath; and Paul, applying the prophecy of Jeremiah to his own time, tells us (Rom. 9:21-24), that they were the House of Israel, with which he identifies himself, and which was called out, not only from the Jews, when Benjamin escaped from Jerusalem (Jer. 6:1), but also from the Gentiles, when they were gathered from all nations (Isa. 43:5, 6), and brought into a place of safety (2 Sam. 7:10).

Another passage very much relied upon to prove, as some suppose, the doctrine of unconditional election is found in the first chapter of Paul to the Ephesians: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The "predestination" is thus stated, "According as he hath chosen us in him (Christ), before the foundation of the world." It should be noted that these texts say nothing of the moral character involving the choice; indeed the predestination was made before the foundation of the world; that is, before the foundation of the Mosaic system, probably, and as that system was not founded on any moral limitations, but on the race descent from Abraham, none need be mentioned.

Surely such an election will keep no one out of heaven, and it is equally powerless to get any one into it.

In order to make it clear that this Scripture refers only to the Hebrews, we give only two conclusions from this text: 1. The apostle distinctly says that the class of persons under consideration are those "who had before hoped in Christ," which can by no possibility refer to Gentile Christians, and that no Gentile had the remotest idea of a religion broad enough to include them, is the stern fact of history in Paul's time.

2. Observe the word "we," which evidently means Paul and his company, who were Israelites, and the "ye" (v. 13), which stands for Gentiles, "the faithful in Christ Jesus." Notice that the choosing and predestination is all affirmed of the "we," *i. e.*, of Israelites, and nothing of the kind is said of "ye" Gentiles in the context. This text, then, like the one in Romans 9, refers exclusively to the Hebrew Christians whose election was not to eternal life, but to certain earthly privileges to which they were born in the line of Abraham, who was *before* the Mosaic age.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28). Here those that love God are the same persons as those who are called for God's purpose. "For," showing the manner of the call, "whom he did foreknow he also did predestinate to be conformed to the image of his Son" (v. 29). The past tense indicates that the apostle was speaking of a previous dispensation, in which the Gentiles as such were *not known*. "You only have I known of all the families of the earth" (Am. 3: 2). They were not called by thy name (Isa. 63: 19). And those who love God he predetermined should bear the image of Christ. Besides this, those who bear the image were included in the "call," clearly pointing out the call of Abraham and his seed, which brought them under the discipline to secure the "love of God" as the end to be attained "in his good purpose." Still keeping up the past tense, he says, These God "justified" by faith as in the case of Abraham (Rom. 5: 1) and has also now "glorified" with his "Image." Moreover, the "did know" (8: 29) must refer to the state of God's mind under the Mosaic Law, nothing further. We cannot afford to torture the above text into a Calvinistic election scheme.

As Israel was God's elect people (Isa. 45: 4), it has been thought that they typify the spiritual election, but the figure does not hold in any essential particular. Character is not transferable in race. "Beloved for the father's sake" would not do in morals. The gift of eternal life, so unlike the Land promise, is made to depend upon character. "Be thou faithful unto death and I will give thee a crown of life."

The birthright blessings followed no law of primogeniture, but, on the contrary, were often reversed and given to the youngest born. The external and temporal advantages bestowed on a descendant of Jacob has no gift of eternal

life, as we have seen—no fixed and irreversible boon of salvation to any soul.

Once, at least, the whole nation of Israel came near entire destruction (Deut. 9: 14). This could not have invalidated the promise to Abraham, as Moses was of direct descent from him, but it shows how little dependence can be placed on election for salvation. The Jews who were the branches "broken off" that others might be grafted in would hardly be quoted as a type of the supposed spiritual election. There is no security of salvation in this election, since after God had elected, still it must be made "sure" by the subject of grace; hence, we read "make your calling and election sure" by "diligence," which is the work of the individual man (2 Peter 1: 10). Then, too, we may remember that Judas was the subject of this grace of election. "Have not I chosen (past tense) you twelve and one of you is (present tense) a devil" (John 6: 70). However, he was not elected to be an apostle when a devil. Our Lord did not withhold from him the instruction and warning which he gave to the other apostles.

We have no right to assume, as some do, that when our Lord gave Judas the sop (John 13: 26, 27) he caused Satan to enter into him. The act was a mere outward token to the other disciples, but it conveys a solemn warning to us all, as signifying that from that moment Judas was given over to a reprobate will. He had long been chaffering with the devil, and now he had made his final choice.

The inheritance given to Jacob and his seed is very different from election to salvation, and the casting off of Esau is not to be compared to the awful proceeding which is ascribed to the Calvinistic dogma of reprobation.

The doctrine of election and free grace often appear together, thus, The lost sheep in the wilderness is sought

"*until he find it*" (Luke 15), and the woman sweeps diligently for the lost piece of money "*until she find it*"; God will not give them up; they are the elect. His promise and oath are not to be given up; they were unconditional. Then our Lord gives another case, the prodigal son, in close connection and in contrast to these in which the doctrine of *free will* or free grace, as it is called, is exhibited in the prodigal *seeking his father*; the lost seeking God, exactly the counterpart of the former parables. The "want," his poverty, and the merriment of his return, both "begun" on earth; hence the picture here drawn is limited to this world, to the grace of God on earth.

Moreover, the word elect or election as used in the New Testament is limited to the natural descendants of Jacob who when converted became Israelites indeed; "And shall not God avenge his own elect," "For the elect's sake those days shall be shortened," and the danger of "deceiving the very elect," all of which was primarily spoken of the Hebrew Christians. The apostle speaks of "the remnant (of Jacob) according to the election of grace" (Rom. 11: 5). "The election hath obtained it and the rest were blinded." "Who shall lay anything to the charge of God's elect?" and "Knowing, brethren beloved, your election of God" (1 Thess. 1: 4). (Acts 17: 12). And Grecians who were some of them of the ten tribes, to them Paul says, "God hath from the beginning chosen you to salvation" (2 Thess. 2: 13). The Greek for chosen is not the word ordinarily rendered "elect" in other passages, and means no more than to "take, grasp, seize" (Liddell & Scott), and of course affirms nothing on this subject.

"What shall we say then to these things? If God be for *us* who can be against *us*?" As this epistle, as we have seen, was written to "*the saints*" in Rome, mostly Greeks, the *us*

must refer to the Gentilized Hebrews. The sentence, "He that spared not his own son, but delivered him up for us all," is explained in the same line, saying, "Who are Israelites of whom as concerning the flesh Christ came" (9: 5). The prophet expresses the same general thought. "He was wounded for our transgressions" (Isa. 53: 5). The reference in this passage, as above stated, is clearly to the restored ten tribes; the "raising up" of these we are told was the work of the Messiah (Isa. 49: 6). Hence, the apostle adds, "Who shall lay anything to the charge of God's elect? It is God that justifieth" (8: 33).

"Elect according to the foreknowledge of God" (1 Peter 1: 2), was addressed to the "stranger of the dispersion," which can refer to no other than Israel. The "elect lady" we refer to the same people, and "the children of the elect sister" (2 John 13) for like reasons we refer to Jews as being a naturally born sister to Israel, or it may be applied to converts among them.

If election refers to the Hebrew race it is easy to see how such expressions as the following have become current: "Born to the covenant," "unconditional election," "election before love," "the number certain," "the gracious and sovereign purpose," "His glorious justice," "the effectual call," "the perseverance of the saints," "the federal head" and "some are passed by." Such expressions, when applied to salvation, are utterly vague and groundless, but if of Israel they are sufficiently clear. Our Saxon congregations for years have sung the following words:

"The Lord, ye know, is God indeed,
Without our aid he did us make;
 We are his flock, he doth us feed,
 And for his sheep he doth us take."

Moreover, it can hardly be shown that any word which is supposed to teach the doctrine of election is ever used even in a figurative sense of the Gentiles, even after their conversion to Christianity.

How simple this doctrine becomes when applied to the naturally born of Jacob and then held where it belongs, to the temporal and earthly race to whom exalted blessings are now referred. This view of the doctrine in question entirely disposes of the Calvinistic scheme, which has so long clouded and obscured the goodness of God. Let the reader see that Hebrews only were the elect people, and that to earthly and temporal blessings, under the Gospel, and the great scheme of mercy through the agency of Israel becomes the pivoting point, around which gather all the doctrines of the spiritual work.

From the above it is evident that the doctrine of election and of free will or free grace harmonize, and both glorify their divine Author. In this age these doctrines have found a place, and are bestowing special blessings each in its own sphere, on the one people, while even the free grace has not reached far beyond the elect race. But in the coming age the whole world will be prepared to share in the favors freely offered. Free grace, as advocated by Armenians, will then be a much grander display of God's abounding favor than its most ardent advocates have ever seemed to have thought.

SKILLED LABOR.

Israel disciplined and developed is the "Divine ideal." "He bringeth forth an instrument for his work." "Thou (Israel) art my battle ax and weapons of war." "The sword of the Spirit," the Word of God, is to be wielded by "the arms of his hands made strong by the mighty God of Jacob."

Skilled labor will tell in Gospel work. The church needs it, the world expects it, and Providence is and has been preparing for it in all ages, not less than now.

The Hebrews were kept in the world's best schools. The founder of that people was called out of idolatry. "He led him about and instructed him" (Deut. 32: 10-11). During their long history Israel has often found the "nest" broken up, but it has been God disciplining them for his service. Even before the larger body of them had left Egypt, as we have shown, Vol. I., pages 54-55, detachments had left for the great westward colony on the Islands. Although they had long been gone in the days of Moses, yet they were included in the covenants of promise as *though they were present* (Deut. 29 : 14, 15).

They were once sun-worshippers, as would appear from their names. Their idol was represented in the letters, *ra*, the sun (or, as we would say, *ray*) forming a part of the word *Ab-ra-ham*; also in the name of his father, *Te-ra-h*; in that of his wife, *Sa-ra-h* or *Sa-ra-i*; and in *Ra-chel*, the daughter of Nahor, the brother of Abraham. They are found in the name *Ha-ra-n*, where Terah died, and in *Padana-ra-m*, where Jacob dwelt. Notice, that after the introduction of the true worship of Jehovah these letters are dropped among the Hebrews generally, in the names of the sons of Jacob in particular, except in the name *Eph-ra-im*, his adopted son.

This may be accounted for, in that he was born in Egypt (its ancient name *Miz-ra-im*), where this sun-worship was common, and also his mother was of the priests of On. The worship of the sun corresponded to Baal-worship, and under the Druids at the famous hall of *Ta-ra*, as well as in Phoenicia, was the most refined of the idolatries of antiquity. Traces of sun-worship in Southern 'Africa are exceedingly interesting. Mr. Theodore Bent, in his archaeological dis-

coveries, found evidences of this in mines and edifices. The most characteristic features of these ruins are their "circular form," representing the sun. The fortress was the most mysterious and complex structure he had ever seen, and he thinks their worship "phallic." A score of reasons are given by other writers showing that in the days of Egyptian grandeur the Phoenician-Hebrews had dropped the relics of sun-worship in Mashonaland.

But Abraham built an altar to the Lord, and the well-digger and grove-planter became popular. His descendants became nomads—*wanderers*, and were sent to Egypt, the home of the arts and of refined culture, where they learned "all the wisdom of the Egyptians." A divine instructor at Sinai in a written Law gave them a wider range of God's work. Their "march" in the wilderness was to keep step with Divine Providence. A few changes in their national fortunes under the judges brought them to feel that God ruled in the affairs of men. They settled down under a monarchy to know, very soon, how unsettled they were under God's all-disposing hand. Five-sixths of them, if we number by tribes, were carried captive to Assyria, another school of the arts. The remaining portion were deported to Babylon, from which fiery ordeal they graduated with some honors.

At the opening of the Christian era, John came "to make ready a people prepared for the Lord." From them were "winnowed" out another class (Matt. 3 : 12) from whom the first preachers of the Gospel were chosen as disciples—*learners*. The members of the mother church at Jerusalem were of the same prepared people, so that when the "Go ye" is pronounced, it is clear that the Great Commission was given to the whole body of believers in Christ.

Thus we see in the history of the Hebrew race as seen in

the Saxons an illustration of the manner in which God is preparing an instrument for his work. Our worship of Bel, the Sun-God of the Phoenicians, was the most refined and intellectual of all the ancient forms of idolatry, but none the less superstitious and corrupting. Our Insular Home gave us at once the prestige of commerce and navigation, and our great political and military achievements render our educational and religious work of vast moment to the world. Carrying forward, as we did, the language and arts from Egypt, Greece and Carthage by way of Phoenicia to our western home, we have in the good providence of God after thousands of years of discipline settled down to Christian civilization of which the world has never seen a parallel. Thus in the good purpose of God the house of Joseph has become "a flame" against slavery, intemperance, and all ungodliness. (Ob. 18.)

Our education in Central Europe is equally remarkable. Our intellectual faith in Bel and grove-worship, our wars of conquest and defence, our daily and manly toil for bread in a rugged country and northern climate with all its severity, has given us a hardy and compact nature, physical and intellectual, and our position among the nations has disposed us to Protestantism, under the work of the Holy Spirit, all of which has brought the Anglo-Saxons to the front in all the great movements for the world's emancipation.

Our occupation of America is another link in the golden chain of events. There the Saxon is no less a distinct species and a living force in society. His government is unique and the country is supremely important as a base of supplies to other nations. Its vastness and the fact that it is bordered by two great oceans which touch the most distant lands, and with mountains sloping both east and west, give

promise of wonderful results. The enterprise, commerce, political standing, inventive skill and improvement in the arts, her public school system and her free establishment of religion, the outgrowth of true missionary zeal, these when chastened and purified, are evidently designed for some magnificent work hitherto unprecedented. Speak to the children of Israel that they go forward.

Our republican form of government is sending its roots down deep into the heart of other nations. The old monarchies tremble and thrones are crumbling. Even the throne of David feels "impressed" and becomes a *limited* monarchy. The "gem of the Antilles" and the far East are fast becoming utilized for a higher civilization, while other nations are loosing their grasp. Thus the Hebrew-Saxons become the teachers. Let the world march on, in double-quick time, at the sound of God's bugle-blast.

We conclude therefore that while the preachers of the Word are called and trained for their work, it is equally requisite that the whole people partake of the divine discipline, through which Israel is passing, in order to fit them to be ready hearers and doers of the Word. Skilled labor for the whole body is the highest divine ideal as the best means of reaching the masses of mankind. And as we shall soon see, skilled labor is being prepared in this Gospel age for the great work in the millennium.

THE WITNESSING CHURCH.

Rev. Dr. Jessopp says, from 286 A. D., Britain was for nearly ten years a free state, under Carausius. In 296 Constantius Chlorus re-conquered the island. Constantine the Great gave full liberty of worship to the Christians, and in 321 the Bishops of London, York and Caerleon-upon-Usk

took part in what was commonly called the Council of Arles. British bishops were also present at the so-called council which met at Rimini in 359, and in 429 Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, came over to Britain and held a famous conference at St. Albans, at which what most struck them was the arrogance and luxury of the British prelates. The last authentic literary work which had come down to us from this British Church is the famous *Epistola* of Gildas, which recent research had almost demonstratively proved to have been written in the year 496, a hundred years before Augustine and his little band left Rome. One hundred and fifty years before Gregory or Augustine was born, missionaries from Britain had gone to other lands. St. Ninian had preached to the Picts, and among the Irish, St. Patrick had laid the foundation of that strange and almost unintelligible ecclesiastical system which developed itself in well-nigh complete isolation both from Rome and the rest of Christendom. About the year 563 A. D., Columba settled in Ionia and studied the language of the Picts, and Ionia became the center of Christian life in Northumbria, and there was closed the noblest missionary career ever accomplished in Britain, in June, 597, exactly one week after Augustine baptized Ethelbert, King of Kent, at Canterbury. Both Ninian and Patrick were Britons, and Augustine himself was of Carthage, one of the cities of Israel. Thus the Gospel became firmly established in Britain before the agents of Rome, Hebrews though they may have been, had thought to graft on their system, and in the first centuries "the kingdom" taken from the Jews was actually carried over to the ten tribes on the Islands, "to a nation bringing forth the fruits thereof" (Matt. 21:43).

The conversion of the nation followed the conversion of

their kings. *The ecclesiastical organization grew side by side with the political.* There was not so much as any hint of a contract between Church and State. The Church and State were merely the people of England, fearing God and working righteousness. And mark that at this and at all periods the Church of England was always a National and independent Church. She never was a branch of the Church of Rome. The British bishops rejected Roman supremacy; Saxon bishops looked to Rome with respect, but not with subjection. Papal usurpation had not culminated. The Saxon kings, whether great or small, had the undisputed appointment of the bishops, and even ecclesiastical edicts were issued in their name, with the authority of their Witan. *Two things are certain.* The Church of England *never* has been at any period *independent of the State*, and *never* has been at any period *under the dominion of usurping Rome*.

Geo. P. Fisher, of Yale, says: "During Constantine's reign, the Church in Britain emerged (came) most clearly into view. We read of its being represented at the Council of Arles, in 314, by the Bishops of York, London and Lincoln. In the reign of Diocletian, it was prominent enough to be the subject of persecution, though protected, as far as possible, by Constantius, the father of Constantine." Here churches were organized which continued to increase in numbers and strength till being joined by the spiritual powers of Israel from the Continent, in Luther's day, the English Reformation of the Saxons was consolidated, A. D. 1534, under the reign of Henry VIII., and the Church of England became the mother church. Since which time a growing spiritual element has been developed, and again and again the non-conforming churches are also recognized everywhere as true witnesses.

But just now we have to do with the English Church.

She is certainly an important witness. There are indeed no more surprising facts in the whole series, than the testimony, woven into the very substance of the offices of the church, set forth in the book of Common Prayer.

The substance of the Liturgy is of undoubted authority; the form and order as now set forth date from the ascension of our Lord. Through all its additions and eliminations it still, while Israel was lost, unwittingly (?) retained the great truth of Israel's worship and presence. The notable circumstance is this, that the references to Israel throughout are not occasional, but systematic and continued. If the Prayers and worship had been formed expressly for the veritable Israel, they could not more perfectly fulfill their purpose. In some way the great national Church has been guided by the Holy Spirit to witness for God in the unchanging truth of his Word.

To the uninstructed the service of this Church comes with strange expressions, incomprehensible indeed. A lady reared in the manner of the Nonconformists, was taken for the first time to the service of the English Church, where she was so puzzled by the repeated self-identification of the congregation with Israel that she said to herself, "Is this a synagogue, I wonder? Are these people Jews? What can they mean by talking about their *Father Abraham* and being the *Chosen People* and the Lord's *Inheritance*?"

The editor of *The Messenger* (London) presents this subject thus: "The Book of Common Prayer contains many familiar Scriptures concerning Israel. A mere "spiritual" interpretation of them which denies their application to Israel of the flesh can have no possible allusion to ourselves. For example (Psalm 95), Venite, in Morning Prayer, the passage,—When *your fathers* tempted Me, proved Me, and saw My works. *Forty years long was I grieved with this*

generation; and in the song Magnificat, in Evening Prayer, the passage,—As He promised to *our forefathers*, Abraham and his seed; refer to historical facts of ancestry which can have application only to such as are descended from them who were forty years in the wilderness, and from Abraham's seed. Of Abraham it is written that he might be the father of all them that believe though they be not circumcised, but it is not so written of his seed, the fathers who grieved the Lord in the wilderness. Yet in using this Psalm and Song in public worship we expressly claim descent from them as much as from him; which, unless we be so descended, is absurd.

“To them who understand that we are so descended, the prescribed use of these canticles, of the Benedictus, the Jubilate Deo, the Cantate Domino, and the Nunc dimittis, as principal elements in the public daily services of the Pan-Anglican Communion is of most signal import and significance. In them we declare that we are the *People of the Lord's pasture, and the sheep of His hand*, that it was *our fathers* who grieved Him in the wilderness. We bless the *God of Israel*, that He hath *redeemed His People*, and raised up a mighty salvation *for us* in the House of His servant David, that *we should be saved from our enemies*, to perform the mercy promised to *our forefathers*, the oath to *our forefather Abraham* that He would give *us*, that *we* being delivered out of the hand of our enemies might serve Him without fear. We magnify the Lord that He, remembering His mercy, hath holpen *His servant Israel* as He promised to *our forefathers*, Abraham and *his seed* forever. We sing unto the Lord that He hath remembered His mercy and *truth toward the House of Israel*, and that all the *ends of the world* have seen the salvation of *our God*. We praise Him for His salvation which He has prepared, to be a light to lighten the

Gentiles, and to be the *glory of His People Israel*. If we be not Israel in very deed, by actual lineal descent, then only by 'spiritual' interpretation gone mad can we make application to ourselves of these things.

"It is not only by such excerpts from the actual Scriptures, however, that the Church witnesses for Israel in her Liturgy. In the Te Deum we cry to the Lord,—Save Thy People, and bless Thine Heritage. These in the Word are the specific titles of Israel, and of none other. If we be not Israel, we are guilty of perpetual presumption in appropriating them, and indeed plead to the Lord under a false pretence.

"In the Benedicite we expressly claim to be Israel, singing,—O let Israel bless the Lord, praise Him, and magnify Him forever. Again, in the versicles after the second offering of the Lord's Prayer, we entreat the Lord,—Make Thy *Chosen People* joyful. O Lord, save Thy People. And bless Thine *Inheritance*.

"In the Liturgy, or General Supplication, the great inclusive pathetic pleading for all the needs spiritual and temporal of ourselves and all men, in itself a complete service of utmost solemnity, we beseech the Lord,—'Spare thy people whom thou hast *redeemed* with thy most precious blood.' But Israel only is *redeemed*, brought back. Again we present ourselves as the people of the Lord and that—We have heard and *our fathers* have declared unto us the noble works that Thou didst in their days and in the *old time before them*; we cry to Him, O Son of David, have mercy upon us, thus entreating Him by the title which expresses his specific relation to Israel.

"In the third Collect for Good Friday we pray for mercy upon all Jews, Turks, Infidels, and heretics, that they may be saved among the remnant of true Israelites. Now 'true

Israelites' may be explained away in a 'spiritual' sense, but not so the *remnant*.

"The reading forth in the Office for Holy Communion of the Ten Commandments delivered to Israel at the Mount Sinai, and the prayer of the congregation,—Write all these Thy Laws in our hearts, we beseech Thee,—have especial significance which is obvious. It is written,—He sheweth His statutes unto Israel. He hath not dealt so with any (other) nation.

"Very remarkable passages occur in the Solemnization of Matrimony. The minister prays for the man and woman,—O God of Abraham, God of Isaac, God of Jacob (observe the unusual emphatic form), bless these Thy servants. And as Thou didst send Thy blessing upon *Abraham and Sarah*, so vouchsafe to send Thy blessing upon these Thy servants. The last words of the Office are an exhortation to the woman,—For after this manner in the *old time the holy women* also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as *Sarah obeyed Abraham*, calling him lord; *whose daughters ye are* as long as ye do well, and are not afraid with any amazement! Then in the Thanksgiving of Women is read the Psalm 116, of which the last words are,—I will pay my vows now in the presence of all *His People*, in the courts of the Lord's House, even in the *midst of thee, O Jerusalem!* Halelu-Jah!

"No less remarkable is the Commination on the first day of Lent, in which the people are reminded of the curses of the Law (Deut. 27), and the denunciations of all sin and transgression by the Prophets and Apostles, and by our Lord Himself when with us in the flesh. The Psalm 51, Miserere, is appointed to be said *kneeling*. Its penultimate verse is,—O be favourable and gracious *unto Sion*; build Thou the *walls of Jerusalem*. Then in the prayer following.

again the supplication is,—Spare *Thy People* whom Thou hast *redeemed*.

“It is written,—I have found David My Servant. And I will set his hand upon the sea, and his right hand on the rivers. Observe now the witness of the Church for Israel in appointing for service to be used At Sea the great Psalm 107, the resonant thanksgiving and praise of Israel,—O give thanks unto the Lord. Let them give thanks *whom the Lord hath redeemed, and gathered them out of the lands*, from the east, and from the west, from the north, and from the south. They went *astray in the wilderness* out of the way, and found no city to dwell in. So they cried unto the Lord in their trouble. He led them forth by the right way. *Whoso is wise* will ponder these things; and they *shall understand* the loving kindness of the Lord. In the thanksgiving after Victory over an enemy, the glory is given to the Lord,—We gat not this by our own sword; but Thy right hand hath saved us, because *Thou hadst a favour unto us*.

“In the Prayers with Thanksgiving for the anniversary of the Accession of H. M. the Queen,—We acknowledge with humble and thankful hearts Thy great goodness to us, in setting Thy servant our most gracious Queen over this *Church and Nation*; and pray that in order that the blessings asked,—may be continued to after ages, let there *never be one wanting* in her House to succeed her in the government of this United Kingdom, that our posterity may see her children’s children, and *Peace upon Israel*. So we that are *Thy people and sheep of Thy pasture*, shall give Thee thanks forever, and will always be shewing forth Thy praise from generation to generation.

“These are the most obvious instances of the testimony of the Church of Israel for Israel. Those who are familiar with the Liturgy and instructed in the Scriptures will con-

tinually perceive others, and cannot fail to be impressed by the manner in which the whole Order of the Church is permeated by the idea of identity of this people with the Lord's Heritage and Chosen from of old. The surprising significance of the whole record cannot be exaggerated. There is yet, however, an instance which surpasses all the rest in its conspicuous force and prominence; and for which there is no sort of apparent explanation,—excepting the direct guidance of the Spirit of God. The Epistle for the day in the Office for Holy Communion is generally taken from the Epistles, sometimes from other parts of the New Testament. In four cases passages from the Old Testament are appointed 'for the Epistle.' Each of these is remarkable, as may be seen by them who will be at the pains to refer to them. The first is for Ash-Wednesday, from Joel (Blow the trumpet *in Sign*. Sanctify a fast). The second is for Monday before Easter, from Isa-iah (Return for Thy servants' sake, the *Tribes of Thine Inheritance*). The third is for Tuesday before Easter, from Isa-iah. The fourth and last is for the Twenty-fifth Sunday after Trinity, from Jerem-iah. Attached to this order is a rubric, directing that whether there be more or fewer Sundays before Advent this Epistle shall *always* be used on the Sunday next before Advent.' It is the notable Scripture in which is written,—A king shall reign and shall execute justice. In his days Judah shall be saved, and Israel shall dwell safely. Behold, the days come when they shall no more say, The Lord liveth which brought-up the seed of the House of Israel out of the Land of Egypt; but, The Lord liveth which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. At these words the reading closes. Why should this particular Scripture be expressly reserved

and appointed to be read without fail, at the close of every year, to the whole vast congregation of the Pan-Anglican Communion in every zone and longitude of the round world? The answer is, that the witness of Mother-Church for Israel may be completed and crowned.

“Concerning the Episcopal Churches of Scotland and Ireland, it should be specially remembered that the foundation of each was historically independent of that of the Church in South Britain; and at dates closely approximating. Each suffered with the Church of England from the pernicious invasion and dominance of Popery. Each was cleansed of that ‘perilous stuff.’ Each is still the Church of the most influential elements of the population. In Scotland the Church has been replaced in the union with the State by her Presbyterian sister, whom she loyally upholds against the attacks of men who would make the State godless. But she does not forget that she is the ancient and traditional Church of the Scots, since long before ‘England’ had taken to itself a name. Her witness for Ephraim runs back to Andrew, Apostle, and Martyr for Jesus.”

Thus we find that all churches, including the Pan-Anglican communion, the whole assemblage of Anglican churches, established, unestablished or disestablished, and those which are wholly independent of the jurisdiction of the Church of England as well as the Non-conforming churches, are all banded together around a common center—the cross of Jesus. Indeed, the denominations of Christians who have sprung from the old Episcopal stock, including those of the United States and of the self-ruling colonies, are thoroughly committed to a spiritual witnessing for the Lord Jesus Christ and his work of grace on their hearts, the very thing promised to Israel (Jer. 31 : 33).

Although the mother church has done noble service in

the dark ages, yet now, as Israel emerges to the fullness of the promises, God has raised up in the non-conforming churches a more powerful witness to his truth. These, both in the Island and in the colonies, are growing rapidly. America is especially freeing herself from the old forms which in these days have, and are constantly tending to the Gentilism of Rome; yet in this God has not left Himself without witness. The High Church forms, as they are called, do not flourish in America.

It may be noticed that these churches, even the furthest removed from the Episcopal service, as the Baptists and Congregationalists, have still adopted language in their worship which savors of Israel's present condition, although it may be interpreted spiritually. They talk of the "Heritage of God," of the "Prodigal Son," and very many of our most popular hymns in Saxon-America recognize "Our Father Jacob." In this respect we are like the Saxon Britains in the services of the established church.

Here, we are traced back to Abraham,—

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, thy oath to Abraham's race,
In us, even us, fulfill."

Notice the foregoing points:

1. God's truth is declared *eternal*.
2. His promise is faithful.
3. Belongs exclusively to Abraham's posterity.
4. It has been conferred by an oath.
5. If we are Gentiles, we are beseeching God to be false to his oath to the seed of Abraham.

The doctrine of the Episcopal Church called "Apostolic Succession" we regard as a Providential arrangement in

order to keep in memory through the exile of Israel the fact that *the whole people* are really descended from the same stock as the apostles themselves. It teaches that the ministry at her altar, by ordination in direct line from the apostles, receives a *certain grace* which others do not possess, whereby they become true ministers of the Gospel. While the Hebrews believed in genealogy as a line of descent, this theory teaches that the "touch" of ordination imparts the "certain grace" without racial descent. The ministry may have been selected as a type of the whole people as being descendants from the old apostolic Israel. Moreover, the idea is apparent in all this, that the prophetic Israel should be the teachers of Gentiles. This certainly was in accordance with the divinely revealed plan (Isa. 49:6). And when the Saxons were esteemed only as Gentiles in our blindness, her teachers from the sacred altar should have a direct line from the apostles who were of the true stock of Israel. The "certain grace" imparted was nothing more than linking together the "lost" Israel with the Israel "found." This doctrine will, therefore, soon become a useless fabric, to be cast off when it has served its purpose.

ISRAEL AND HER SABBATH.

It is impossible to find Israel unless you find a Sabbath-keeping people, legally and nationally. God has bound the Sabbath to them as an institution in a way that they cannot loose themselves. "Wherefore the children of Israel shall keep the Sabbath for a perpetual covenant. It is a *sign* between me and the children of Israel *forever*" (Exod. 31:17). "It is a *sign* between me and you *throughout your generations.*" "Ye shall keep my Sabbaths" (Lev. 26:2).

This declaration of "a perpetual covenant," "a sign forever," "throughout your generations," is clear and decisive. If the statement is made that we do not keep "the Jewish Sabbath," the answer is, God does not say the Jewish Sabbath but "the" or "my" Sabbath. Now, guided by the Spirit, the church observes the Lord's day Sabbath.

The identity declares that England and America are the only nations upon earth who have a Sabbath. We carefully preserve the day by legislation, so that no individual can carry on trade, or open his shop, without violating the law. Sabbath-keeping becomes a mark, a sign, by which God undertakes to distinguish us from other peoples. Though we now keep Sunday, we still preserve the Sabbath intact, and just as really keep "the sign." Since King James I. of England, Sabbath laws have been well secured by legislation. A divine power has retained them, and at the present time, on both sides of the sea, many prosecutions have taken place on account of their infringement. Before that time the Sabbath was kept by the Jews, but as soon as "the blessings" began to come to Israel the sign appeared with us. Both houses of Congress were fully committed to Sabbath-keeping, even in the Columbian World's Exposition, and the people rose up to do them honor. Though our American Sabbath is not what it should be, and we have many things to correct, yet it is vain to ask for this "mark" of Israel anywhere except among Anglo-Saxons. Even Germany, near of kin, has nothing worthy of the sacred name.

ISRAEL, THE CHAIN-BREAKER.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of

Jacob their sins" (Isa. 58: 1).- The gospel to modern Israel must have no uncertain sound. Its sweet, clear tones, must *ring like a bugle blast*. The house of Jacob must hear from Sabbath to Sabbath, her sins portrayed in all their native blackness. Our religious fast must not be with "a voice to be heard on high"; our fast, if at all, is "in secret" as the Savior instructed his disciples (Israelites), literally fulfilling the word, "ye shall not fast as ye do this day," which has come to be the recognized fact with us. "To smite with the fist of wickedness," was a mild way of putting a modern duel. Prize-fighting is prohibited by law in England and America, which was to come to Israel before the identity.

In 1834 the English nation paid down the sum of £20,000,000 sterling in order to liberate the slaves, and the English ships constantly look out on the great ocean to prevent traffic in slavery. Why are the British so anxious to set the slaves free? Why, because God's message to them is this: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, *and that ye break every yoke?*" (Isa. 58: 6).

"To loose the bands of wickedness," is just what has been done in the slave trade of our race. England, with all her colonies, has declared this "sum of all villainies" at once and forever unlawful. America *professed* the theory "that all men are endowed by their Creator, with certain inalienable rights, among which is life, liberty, and the pursuit of happiness," but they only *reached the reality* in the Emancipation Proclamation of 1862, and the bands of wickedness fastened upon us for two hundred years were broken, never to be mended. The Saxon race has broken the yoke and the oppressed go free in all her vast domains.

This is not all. Israel was "to undo the heavy burdens."

The whole process of law is to do this for the masses of the people. The price of day laborers, which is greater with us than with others, the cost of living, food and clothing, furnished in the same quality, is less, the ten-hour system of labor, and in some cases eight, and the general diffusion of knowledge, all tend to the elevation of the working classes, which must ever be the masses of our national life. The burden of taking care of the poor is oppressive in most countries in the East. But Israel was to deal her bread "to the hungry" and "when thou seest the naked that thou clothe him." Look at our provisions for the poor; the alms-house in every county or town, institutions for the blind, the lame, the deaf and dumb, and the insane. Look at this whole country, opening wide her doors to the oppressed of every nation, and observe how England has provided colonies in all zones to satisfy every natural demand of food or climate, and we can understand how the command to Israel has been fulfilled in us as in no other race. You may explore other nations in vain, to find a parallel on which to found an argument for the identity.

ISRAEL'S CATHEDRALS.

Israel must be found with a church recognized and supported by law. It may be objected that Russia and France and other nations have State churches, and so would be Israelites on this principle. Not so. We insist that all these identities must be taken together; that Israel could never be identified unless all of them were found with her. France has a State church, but she has a desecrated Sabbath by her national consent; she has one identity, but not the other. Let us look at the Saxon churches.

Twelve hundred years ago, before Ephraim and Manasseh

became separated by war, the Abbey of Westminster was consecrated. That Abbey is the record of the growth of our great nations. Within its walls we are on common ground and in "a goodly company" among those who by words and deeds and earnest example have made England and America what they are. The latter is represented as really as England by every monument in the Abbey earlier than 1606, when the colonization in America began. And within the last few years England has been proud to enshrine in her Pantheon the memories of two great and good Americans—George Peabody and Henry Wordsworth Longfellow.

One of the charges brought against Israel in captivity, was that they buried "the carcasses of their kings in their high places" (Ezek. 43: 7). A high place according to the tenor of Israel's history was a place of religious worship, either true or false. When Israel had possession of their land, they used to bury in sepulchres, apart from their places of worship. The Jews are so thoroughly wedded to the Mosaic law, that they would scornfully reject such a custom, and since the Babylonish captivity have had no king to bury. Not long since the Chief Rabbi of England could not be present at St. Paul's on Thanksgiving day, because his religion forbade his entering a building whose roof covered the dead. This charge could not apply to Israel *after* the identity, because the custom is alluded to as being against the divine Will; hence it must apply to Israel at the present time, or while in exile.

Look at England. St. Paul's, Westminster Abbey, St. George's Cathedral, and others which are their high places of religious worship, have been made the burial places of their kings. It was this very custom the prophets so severely reprov'd, which has entirely disappeared in the

non-conforming churches in America. The prophet says of them, "One shall say I am the Lord's, and another shall call himself by the name of Jacob and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel" (Isa. 44: 5). Notice that this state of things is after the outpouring of the Spirit; which sufficiently marks the rise of the non-conforming churches in the Saxon race. Their number is great, "They spring as among the grass, as willows by the water-courses" (an impressive figure, intimating our great water-courses). These different classes, or churches, are called God's witnesses, that is, the Protesters for God, and include all the Protestant elements of the race. All of which was said most distinctly of Israel, but we have no allusion to the burial of their dead in the high places among them.

THE EASTERN WINDOW.

In Great Britain, in what is called the High Church, the custom prevails of facing the east while engaged in the national prayers. This custom also prevails to some extent in the so-called low church. In prayer the pastor turns toward the east window, and the receptacles for the dead are arranged so that at the rising, the face will look toward the east. This has also become quite general in the United States.

This eastern view was required by Israel in their captivity, as in prayer their faces were turned toward their land and city. "If they should bethink themselves * * * in the land of their captivity, saying, we have sinned, we have done amiss and have dealt wickedly. If they return unto thee with all their heart * * * and pray towards their land which thou gavest unto their fathers * * * then hear

thou from heaven" (2 Chron. 6: 36-39). Notice that this prayer of Solomon was accepted and that the same thing was insisted upon several times (1 Kings 8 : 30-48).

In strict accord with this, the Psalmist says, "I will worship toward thy holy temple" (138: 2), and Daniel prayed and gave thanks before his God, as he did aforetime, with his windows open toward Jerusalem (6: 10). Thus it is that Britain's national church has the eastern window, and a bishop would be untrue to his office who would consecrate one on any other plan of construction. Gentile churches, the Greek, the German National and the Roman, observe no such custom.

The prophet sharply condemns the practice when it is made to glorify their idolatry in sun-worship, which was the Baal of ancient Britain (Ezek. 8: 16), so common among the ten tribes where the prophet then was. Then "their backs were toward the temple of the Lord," which is not now a recognition of *fire worship*, but of the true God of Israel. This is an added link to the chain of our Hebrew origin.

Dr. Talmage gives a sharp lesson which we cannot fail to quote in this connection: "How many people there are in our time who are very anxious that after their death they shall be buried with their feet toward the east, and not at all anxious that during their whole life they should face in the right direction so that they shall come up in the resurrection of the just whichever way they are buried. How many there are chiefly anxious that a minister of the Gospel shall come in the line of apostolic succession, not caring so much whether he comes from Apostle Paul or Apostle Judas. They have a way of measuring a gnat until it is larger than a camel."

Rev. D. D. Brown, M.D. says of a visit in Scotland: "It

was at Dunstaffnage Castle that the coronation stone was landed when it was brought over from Ireland by King Fergus I. During these troublous times, when might was right, the castle was frequently besieged, and for safety the coronation stone was deposited in a small chamber in the walls, which are of enormous thickness. This chamber is shown to visitors by the keeper as one of the chief points of interest. But an equally interesting point is that at Dunstaffnage some of the early Scottish kings were crowned, and the keeper states that they were always crowned *looking to the East*. This fact has been handed down from generation to generation, and the keeper names it as part of the information he has to give. It is certainly a remarkable thing that this point in the coronation ceremony should be so noted and handed down, leading one to suppose that great interest was originally attached to it. When the custom shrunk into abeyance I do not know, since, as far as I know, there is no allusion to its being kept up in later Scottish history. But the reason of it would be evident if in these early days the tradition of the eastern origin of the race and of this stone was existing and recognized as a truth."

ISRAEL AND SANCTIFICATION.

The reader may be surprised to note that among the Ten Tribes, in prophetic history, the doctrine of sanctification as understood and believed in these days is presented in various ways. The development of this doctrine is especially marked "*in the wilderness*," *i. e.*, while Israel is in Europe and America. That it should be better defined after the outpouring of the Holy Spirit in the fifteenth century, is natural and possible.

Sanctification refers to two things—to *cleanse*, and to *set apart for sacred purposes*.

Pardon necessarily implies the complete forgiveness of the sinner, and regeneration creates the soul anew. To suppose that a soul that is "born again," "born from above," "born of the Spirit," "baptized by one Spirit" into the "body of Christ," "made a new creature," "the temple of God," has still left any "original sin," "indwelling sin," or any other sin, is to suppose the work of God but half done. When a penitent cries, "Create within me a *clean heart*," and God says, "A new heart will I give," it means cleansing.

And no saint on earth or angel in heaven is any purer than a new-born soul. The temple was undoubtedly clean before its dedication, and the vessels of the temple before they were sanctified for temple service. Christ was never impure, and he "sanctified himself." The regenerated are pure by pardon, and in that sense sanctified and "fit for the Master's use."

But they are to be set apart to Divine service, as Christ was to his work. This is, in one sense, the act of the subject himself, but in a higher sense they are to be dedicated like the temple to the indwelling Jehovah. He now belongs to God and is identified with his work. For this the Holy Spirit is given. This gift so affects the heart that God, truth and duty are seen in clearer light; love and faith are increased, and strength, joy, and hope are assured. Pure religion is not only innocency, as in the guiltless infant and forgiven sinner, but it involves the gift of the Spirit to them that ask, by which they are "sealed," and by which they "grow in grace" and bless the world.

Now as Christ and the apostles began their work with the Ten Tribes, it is very natural that we should find this doctrine developed in their march through the wilderness

and in their "settled homes." In that day (the latter days), "There shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for *unclean-ness*," or, as in the margin, "*separation from uncleanness*." This text affirms nothing of "Jews" exclusively, only recognizing the place as Jerusalem, but the time to which it refers requires us to believe that Israel was, or *then will be*, an inhabitant of that city, hence it refers to both houses of Jacob.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool, but my righteousness shall be for ever and my salvation from generation to generation" (Isa. 51: 7-8).

In this Scripture "ye that know righteousness" are said in the latter verse to have "my salvation" and the law in their heart which will continue from generation to generation. The law of Moses might change, or the Gospel ordinances be given up, but this salvation, never. The "reproach of men" also is a natural and prophetic accompaniment. The "seeker" of religious knowledge had been previously described (v. 1), thus following the natural order, as in the Sermon on the Mount, when the mourner and his comfort is spoken of before *purity* and seeing God. That this salvation refers to Israel in the western colony is evident, "The isles shall wait upon me" (v. 5).

"Until the Spirit be poured upon us from on high, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. *And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever*" (Isa. 32: 15-17).

This text is referred to our western colonization, in that it is said to come to us in the wilderness and under the outpouring of the Spirit, which, as we have seen, includes Britain and America, and stands also associated with the last colony in Palestine (v. 13). Observe that the doctrine of Assurance is fully taught, "Assurance forever." It also affirms that judgment and righteousness "shall remain" in the wilderness, the fruitful field, and that the work (*i. e.*, result) of righteousness shall be "peace," mentally, as "Thou wilt keep him in *perfect peace* whose mind is staid on thee," and nationally, as we are coming to the "rest time" to "beat the swords into plowshares."

"And a *highway* shall be there, and a way, and it shall be called the *way of Holiness*; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isa. 35: 8-9). This text is too plain to need comment.

Thus in all these passages the very words of the text have been adopted in the modern views of this doctrine. "*Righteousness*," "in whose heart is the law," "*salvation*," "the Spirit poured upon us," "*Peace*," "*Assurance*," "*Highway*," "*The way of Holiness*," "*The redeemed*." Indicating, as long as words have a common meaning, that Israel in the latter days should accept the doctrine of "*full salvation*." Now, this view is not much accepted out of the limits of the Saxon race. It is singular, indeed, if we are not the children of the promise.

ISRAEL THE MISSIONARY.

Israel must be found the chief missionary power in the Christian world, carrying the Gospel to the heathen, to the

unconverted nations, to her own widely dispersed colonies in the four quarters of the earth, to her sin-degraded, semi-heathen at home, and last though not least, the Jews themselves, who have had the first, and continued offer of salvation, and have as often heretofore rejected it. "In thee (that is, the Hebrew race) and in thy seed (that is, Christ. Gal. 3: 16) shall *all* the nations of the earth be blessed" (Gen 28: 14). "He shall cause them of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27: 6). "I will be as dew to Israel, his branches shall spread" (Hos. 14: 5, 6). "The *remnant of Jacob* shall be in the midst of many people *as a dew from the Lord*, as showers upon the grass" (Micah 5: 7). "This people have I formed for myself; they shall show forth my praise" (Isa. 43: 21). "They shall declare my glory among the Gentiles" (Isa. 66: 19). "So the Lord God shall cause righteousness and praise to spring forth before all nations" (Isa. 61: 11). "Lo *we* turn to the Gentiles; for so hath the Lord commanded *us*" (Paul, a representative Israelite). "Saying I have set thee to be a light to the Gentiles, that thou shouldst be for salvation *unto the ends of the earth*" (Acts 13: 47; Isa. 49: 6). "Therefore the kingdom of God shall be taken from you (Jews) and given to a *nation, bringing forth the fruits thereof*" (Matt. 21: 43). "The Gentiles shall come to thy light" (Isa. 60: 3). "Go *ye* therefore and teach all nations" (Matt. 28: 19).

" 'Tis theirs the needy ones to save,
Theirs to emancipate the slave,
The hungry souls to fill;
The nation's darkness to dispel,
And sweet redemption's story tell
O'er every vale and hill."

Only a tithe of the many Scriptures which could be adduced on this important subject are necessary. It is sufficient to see that the evangelization of the world is assigned to Israel. By their fruits ye shall know them. Look at the mission work which is being done. Since the organization of the "Society for the Propagation of the Gospel in Foreign Lands," in England in 1698, A. D., the work of missions has gone steadily and rapidly forward. Think of the noble lives and consecrated wealth poured out on this sacred altar, upon heathen soil. Then turn to America, with something of national pride it may be, and remember that in greater measure, according to our ability, our churches, one by one, of all that are worthy of the name, have each contributed something to develop this same work of heathen redemption. Think of the hundreds of lives and millions of money sacrificed to this work of extending the Gospel for Christ's sake. We are taught that "the field is the world" and we have loud and earnest calls for home work, which is even now increasing on the wide frontier of our national domain. We have literally filled the face of the world with fruit more than any other race. Think of Africa, India, Turkey, Italy, Mexico, and the regions beyond. The Almighty has committed this Gospel of the kingdom to us, as earthen vessels, that Jacob's blessing be carried to all the ends of the earth, causing "righteousness and praise to spring forth before all nations" (Isa. 61 : 11).

The prediction that the kingdom of God should be taken from the Jews and given to a nation (Israel) has been fulfilled long ago, and she is now bringing forth the fruits as represented in the vast missionary enterprises of the Anglo-Saxon race. By way of contrast, if there is enough to make a contrast, we might ask what have the great nations on the continent of Europe done in this work for the heathen?

Alas! they have too many heathen at home, and the church is so overgrown by forms she has lost her power. To this there is only one exception (?) to notice now, the Moravians, who began in 1722 in the very heart of Saxony (a remnant of Israel) and extended their labors to Good Hope, West Indies, Labrador and Greenland, and are doing their full share "to declare his glory among the Gentiles."

The World's Conference of Missions, held in London, England, is of intensest interest to those who are looking to the moral conquest of the human race to Christ. The evangelical societies now in active operation are counted by the hundreds. Dr. Strong in his *New Era* reminds us that of the one hundred and thirty-nine missionary societies, one hundred and twenty-one represent the Anglo-Saxon race, and that more than ten millions of the eleven millions of dollars which are annually raised for foreign missions are contributed by English-speaking people. He also reminds us that three-fifths of all the railroad tickets sold in the world are used by English-speaking people, and that two-thirds of the tonnage of all the navies afloat belong to Anglo-Saxons. An intelligent traveler to whom he refers estimates that out of every thousand persons whom he met in a recent tour around the world seven spoke French, thirty-three German, and one hundred and seventy-eight English. The *foci* of this dispensation are clearly England and America.

When our Saviour was about to feed the multitudes he handed the loaves and fishes, blessed and broken, to the disciples first and then they were divided to others. The same divine order is manifest in the church among all religious teachers and in revivals, that God's people must first receive the Gospel in its purity before they are qualified to teach others. We are to look for the same order in regard to

Israel. Christ said to the woman of Canaan, a Gentile, "It is not meet to take the children's bread." Her "great faith" was manifest in her willingness to eat of the falling crumbs (Matt. 15: 26). When it was said, 700 years B. C., that "the Gentiles shall come to thy light and kings to the brightness of thy rising" (Isa. 60: 3), the Savior also says, "Let your light (speaking to Israelites, you may say Israelites *indeed*) so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16). So Israel was to become the medium of the true light, that lighteth every man that cometh into the world. As the glory of God shines in the face of Jesus Christ, so Gentiles are to catch the light from Israel. To-day the Anglo-Saxon race on the Islands, on the continent of the new world, and everywhere, is reflecting *the very best light the world has*, with a consecrated army of missionaries subduing this whole globe to Christ, thus "the wilderness and the solitary place shall be glad for *them*, and the desert shall rejoice and blossom as the rose."

The Gospel as heralded by the Saxon people has a vast transforming power. In the Sandwich Islands the work has gone steadily on for three quarters of a century until that group for twenty-five years has not required missionary aid and the people are following the great laws of civilization as exhibited in other nations. In New Zealand the colonists have changed the Maoris from cannibals to civilized beings. They let their lands to the English, and live on their rents, and send their representatives to the New Zealand Parliament. In South Africa the same work of transformation has been going on until states are being organized for protection and government, and the aborigines are more and more subdued, educated and refined.

Thus by ~~comer~~ and mutual justice the strangers are joined and "cleave to the house of Jacob" (Isa. 14: 1).

"This people have I formed for myself, they shall show forth my praise." There is no limit in regard to time or country. The law dispensation and the Gospel are each alike in this regard. The noblest ascriptions of praise this world has yet heard are developed with us in the millennium of "service."

The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is proof that Christian work is eminently successful there, and should act as a stimulus to more abundant labors.

The London Missionary Society, with only thirty English missionaries at Madagascar, reports the astounding number of 828 native ordained ministers, and 4,395 native preachers, with 61,000 church members and 230,000 "adherents."

We are nearing the close of a century of missions, during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made, and more copies scattered, more converts gathered from Pagan, Papal, and Moslem communities, more evangelists raised up, and more evangelizing agencies set in motion than during a thousand years preceding. And all this is to fulfill the high commission of God in Israel as predicted, "They shall declare my glory among the heathen" (Isa. 66: 19), and which by the prophet is said, should be done in the Isles afar off. "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" (Jer. 8: 22). Note that the prophet asks after the balm of Gilead, in the land of the North Kingdom, the Israel. The true Physician was there at his first advent as we have shown; why then is not the health of the people

recovered? Alas, they have refused and rebelled against the "one name." Let us rejoice that "the remnant" of Gilead did have the *balm of the Gospel* to heal them, and that in these days the work abounds.

A distinguished New York clergyman described the ubiquity of Britain in substance thus: "I wish you to notice how God, in christianizing England, made provision for christianizing the world. We, in the United States, are centralized in a vast territory, whose resources are illimitable, but whose possessions are self-contained. But this is not the case with Christian and Protestant Britain. She has her *possessions scattered all over the earth*. She is here beside us in Canada nursing a young nation into manhood. She is in South America, developing and guarding her commerce. She is in the Pacific Ocean, on a hundred islands, finding harbors for her navies, and trading ports for her merchants. She is in New Zealand, building up and consolidating a great Anglo-Saxon nation. She is in China, dictating to the Emperor. She is in Japan, leavening the fermented masses with her institutions. She is in India, transfusing her influence through Hindoo and Mohammedan organizations, and transforming that vast country. She is in Africa, waging wars, and digging out channels for the streams of her commerce. She is away up the Mediterranean and among the nations of Europe, modifying their laws and shaping their policy. England to-day is ubiquitous by her possessions, and wields a mightier influence than any other nation on the face of the earth. And as a Protestant Power, she has become a great missionary nation. All her institutions, through her whole territories, throb with Christian life. Where Britain goes, she carries the Bible, which has been the secret of her power. Where she colonizes, she christianizes. Where she takes her mer-

chandise she brings her religion. Before her armies she sends her missionaries. Her life-blood is saturated with Christian truths, and she sends it throbbing to the remotest point of her national organization. Her greatness is in her widespread dominions; her power and glory in her Christian vitality."

In using this illustration of the fulfillment of promise and prophecy, our objectors cannot convict us of self-laudation. This testimony is furnished by one ignorant, it may be, of our Israelitish origin, yet thus bearing witness to the fact that the marks by which "lost Israel" is to be identified are here found unmistakably impressed upon the features of a nation found to be filling up (notwithstanding all her shortcomings) the grand outline drawn by our blessed Lord Himself, when He said to the Jews of Judah: "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruit thereof" (Matt. 21 : 43). "Evidently it is chiefly to the English and American peoples that we must look for the evangelization of the world."—*Dr. J. Strong.*

Surely the coming knowledge of our origin, whether it grows by only slow degrees, here a little and there a little, or will finally burst upon our multitudes at home and abroad as a sudden and startling fact, will revolutionize our philosophy, politics, science. In the study of theology, of history, and in all literature, it will have to be reckoned with. The relative position of nations must be affected by it suddenly or by degrees, beyond our finite power of imagination to foresee.

The lights now thrown upon the subject are but faint flickerings compared with what must be the glorious revelation of God's perfection of faithfulness to his friend Abraham, and to Isaac and Jacob, concerning their seed, and to

the minute fulfilment of the inspired predictions of his prophets. When the pale flashes become a flood of glorious light, what a change must come over the "chosen people," and through them to all the world, as the "princes of Israel" (Gen. 32: 28) lay their foreheads in the dust, lamenting their national sins and proclaiming the power, the mercy, and forbearance of the God of Israel.

Persons are no doubt troubled at the rapid increase of democratic power at home and abroad. But why? When that power has reached the height needed by the Lord for his purposes and the fulfilment of his promise, it can rise no higher!

Sad as is the need of it, what a magnificent task lies before us! We read of tens of millions of human beings "sitting in darkness and the shadow of death," ignorant of God and of the Gospel of the Lord Jesus. But when the veil is lifted, and the missionary people—the "Royal priesthood"—are openly acknowledged by the Master, and the Holy Spirit is poured out on them, each and all, old and young, male and female, then may those who are alive expect to see the heathen millions fall before the army of God, crying out for pardon and salvation in countless numbers to the God of the Hebrews, in response to our spiritual efforts.

Our Father! while our hearts unlearn
 The creeds that wrong thy name,
 Still let our hallowed altars burn
 With faith's undying flame.

—*Oliver Wendell Holmes.*

ISRAEL AND THE PROMISE OF THE SPIRIT.

The reader has, no doubt, been often led to ask, "What great difference does it make after all, whether we are Israel.

ites or Gentiles?" Much, very much. If we are Israelites we have *special interest in the promise of the Holy Spirit* which in the latter days will be subject to distinct and repeated outpourings. The Pentecostal shower was but the earnest of the "refreshings" yet to follow. What have the prophets to say? "I will pour my Spirit upon thy seed (Jacob's) and my blessings (great earthly prosperity) upon thine offspring" (Isa. 44: 3). "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ez. 36: 27). The time will come of which it may be said, "I have poured out my Spirit upon the house of Israel." "The Spirit of the Lord caused him to rest, *so didst thou lead thy people*, to make thyself a glorious name" (Isa. 63: 14). The above Scriptures are spoken of Israel and can be applied only to them in "the latter days," as the reader has no doubt noticed.

At the *first* Pentecost, Peter quoted from Joel (2: 27), and proves to "the men of Israel" (the remnant, v. 32), that it was in accordance with God's promise; but it is evident from reading the context of the passage that it would be fully accomplished only when "the latter rain" should come when "the floors shall be full of wheat," and when "ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt *wondrously* with you"; then adding, "Afterward I will pour my Spirit out upon all flesh"; which yet anticipates another outpouring.

The *Jews* took very little part in the *first* Pentecost, but not so in regard to the *second* which is to be when God "shall bring again the captivity of Judah" (Joel 3: 1). Hence, there must be another "day of refreshing from the presence of the Lord." That day is dawning.

It is scarcely needful to remind the reader that already, in the present time, wave after wave of religious revival and

spiritual blessing has swept over the people of England and America. The Great Reformation under Luther, which was in the remnant of the Saxons on the continent, he and his coadjutors being Saxons; in later times the Wesleys, Whitefield and Finney; the showers of blessing in '57, '58, '59; and the fact that no denomination of Christians can long survive without these refreshings from the Lord, is sufficient to show that the Anglo-Saxons are coming, after so long a time, into the very promises to Israel. Let us look for still more. The wonderful results of the preaching and teaching of Messrs. Moody and Sankey, and other evangelists, are proof that these nations are participating largely in the promised outpourings. These have proved in the very words of Isaiah and Joel, that the Spirit is being granted to the masses of our people as it never has been before. Our "sons" and our "daughters" are becoming *able ministers of the word*. Joel having given some of the characteristics of the work fixes the time thus: "For behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather ail nations * * * and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations" (Joel 3: 1-2). And again he says, "The Lord shall be the hope of his people and the strength of the children of Israel" (16). From which it appears that the greatest of all the Spirit's refreshings shall be connected with the coming of both branches of Jacob to Jerusalem, soon to be accomplished.

With this corresponds the words of Isaiah, "Upon the land of my people shall come up thorns and briars, because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks, *until the Spirit be poured*

upon us from on high" (Isa. 32 : 15). To pray for this is to ask for the return of Israel and Judah to the promised land. "Pray for the peace of Jerusalem, they shall prosper that love thee." "I will be as the dew unto Israel. He shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." And also (Micah 5 : 7): "The remnant of Jacob shall be in the midst of many people" (or Gentiles) "as a dew from the Lord and as the shower upon the grass, that tarrieth not for man, nor waiteth for the sons of men." It falls silently, beautifying the landscape, fertilizing the land, refreshing the weary and heavy laden. The idea is spiritually applied; and the operations of God's Holy Spirit blessing, refreshing, beautifying, and silently comforting the afflicted. "The remnant of Jacob" is the light of the world—the salt of the earth. God's elect; rich in blessing. They are declared to be God's witnesses in the midst of many peoples, or Gentiles. The encouragement is that missionary success is certain, for the dew of God's grace is independent of man, and the gift of God is the dew which we have to dispense to those who lack it. Woe be to us if we fail to carry out God's purposes; for then our Lord's own judgment stands on record, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43). Notice, that when the apostles confessed the literal Christ, they found in him the spiritual. Thus, we in finding the literal Israel also discern the spiritual.

We know now the reason why God has bestowed upon us so many magnificent material blessings—population,

wealth, power, colonies, the "Gates," etc. Not because of our own righteousness, for we are a stiff-necked, rebellious, and ungrateful people; but that, protected and endowed by these great blessings, we may evangelize the world. This is Israel's appointed work.

"What wilt Thou do for Thy great name?" is Joshua's despairing cry (Josh. 7:9). Our opponents in these modern days have no such thoughts or fears. A clergyman once said to us that Israel was destroyed from off the face of the earth for sin, and the Jews were cut off from God's favor, and neither would ever be heard of again as recipients of God's blessings! Others, whose views are not quite so outrageous, tell us that "Our Identity" is a vain speculation, since Israel of the Ten Tribes is no longer in existence, and never will be found, because the more worthy Christian Church is heir now of all the promises. But it never occurs to these friends to ask, "What will the Lord do then for His great name?" if all this happens! How can His promises in Christ for salvation be trusted when His promises "to Abraham and his seed forever" must be deemed to have lapsed, and be without validity to-day, after Jesus Christ has come, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers?" (Rom. 15:8). This is the lesson that Joshua's strange faithfulness and his wonderful appeal to his Maker should teach us. It is impossible that God's promises in favor of His people can fail. Even when Israel had transgressed His covenant which God commanded them, He did not fail to carry out His promises to them to the letter. They suffered for sin, but after the suffering and exhibition of obedience, God made good to them all that He had covenanted to perform. So now, though the Houses of Israel and Judah have been punished, and both are cast out of

their land, God cannot forget the covenant He made with Abraham and his afterseed, and fail to fulfill all that He promised to perform in the Christian dispensation.

The Bible Societies have published more than 132,000,000 copies of the Bible, and translated it into 300 languages, and seventy of these—and this is a remarkable fact—languages which at the beginning of this century possessed no alphabet, and not the slightest vestige of literature. We can scarcely measure the importance of giving to a people letters, the possibility of a literature, and, to begin that literature, the Book of books. To have done this seventy times is a wonderful achievement. While the Church of Rome boasts that among all nations of the earth she is continually repeating the Mass in the dead Latin language, which appeals to no human heart, evangelical Christianity has gone forth, renewing the Pentecostal miracle, and showing the all-embracing philanthropy of our great God and Savior.

“Each nation has its own destiny and function—Israel’s was religion: Israel was God’s specialist in religion.” Is not this grand destiny a cause rather for heart searching and reproaches, that we, His people, have accomplished so little, sacrificed so little, exerted ourselves so little, to hasten that kingdom, to fulfil that work which He has so much at heart? at the same time a cause for thanksgiving to Him who has given us the power and position for the work.

Forward! Christ-men, cross-men, king’s-men—
“ . . . Take ye the burning brand!
Be swifter, stronger, firmer in intent,
And ‘onward’ bear the fiery cross
By heaven’s mercy sent.”

THE DRUNKARDS OF JOSEPH.

The denunciations against Israel on account of drunkenness may be regarded as true to the present day. “Woc

unto him that giveth his neighbor drink, that putteth *thy bottle* to him, and maketh him drunken" (Hab. 2:15). Ephraim and Manasseh have long borne the bottle, and as manufacturers and shippers it is their own bottle to-day. What other nations are so extensively engaged in its production?

"Woe to the crown of pride (Samaria), *to the drunkards of Ephraim*" (Isa. 28:1). The notorious fact of England's drinking habit, we offer as a unique argument for the Identity.

From late reports we learn that 245,000,000 drams are annually used in the United Kingdom and are increasing at the rate of thirty million drams for the past fiscal year. We forbear to give the further figures.

Half a decade since, while Britain was looking around for investment in America, millions upon millions of money were invested in the Northwest and throughout the country in distilleries and appurtenances of the liquor traffic. Ephraim bought, for Manasseh had them to sell. The investments in real estate of our brothers across the waters has no doubt contributed a large factor to the political condition of this country. This fact may hinder or prevent war between the two countries and thus cause Israel "to rest." God rules.

The drink bill of Manasseh is increasing with fearful rapidity.

Dr. William Hargreaves, of Philadelphia, the well-known statistician, several of whose works have been published by the National Temperance Society, has been going over with painstaking care the several reports of the Internal Revenue Department for some years back and gives the following statement:

Total cost of imported liquors.....	\$56,311,374
To this add:	
Domestic spirits, 102,052,003 gal. at \$6.....	\$612,312,018
Domestic ale, beer, etc., 542,420,264 gal., \$20	
a bbl.....	551,238,880

Making a total of.....\$1,219,862,272
the cost to consumers for the year ending June 30, 1890.

The enormity of the traffic may be seen in the fact that in 1880 "there was one saloon to every 112.5 voters in the States lying between the Mississippi and the Rocky Mountains. In the eleven mountain States and territories, the average was one saloon to every forty-three voters. East of the Mississippi the average was one saloon to every 107.7 voters."

Drunkenness is another heavy burden and a galling yoke of bondage; but when the command to Israel is to break every yoke, we need not fear the final result of the temperance movement. Not even the English House of Lords can check the course of legislation for the masses, only for a time. The barriers shall all be swept away, "For the mouth of the Lord hath spoken it." The work of the Woman's Christian Temperance Union and the Prohibition party is simply immense, but Israel's watchmen are "never to hold their peace." Agitation must go on, and we have actually gone so far, as in the slavery question, that we can not stop if we would, and we would not if we could.

The prophets clearly foresaw that the House of Israel would both own and use "the bottle," and now in the midst of unparalleled signs of our Identity we offer this as another evidence.

ISRAEL FOREVER.

Israel must be high above all other peoples. "And all the people of the earth shall see that thou art called by the name of the Lord and shall be afraid of thee." "Thou shalt reign over many nations, but they shall not reign over thee." "God has chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." "The Lord hath avouched thee this day to be his peculiar people as he hath promised thee * * * to make thee high above all nations." "The Lord thy God will set thee on high above all (Gentile) nations of the earth" (Deut. 26: 17-19).

After the exile the prophecies continue, "I have chosen thee and not cast thee away." "These things will I do unto them and not forsake them." "They shall be as though I had not cast them off" (Zech. 10:6). From which it appears that the Israelites after the captivity were, in some sense, subjects of the divine promises.

The above evidence appears to be that Israel must reign over many Gentile nations in the latter days. They mark the great military successes that shall come to them. The civil rule to which the Saxons aspire is not less marked than their religious influence which is the chief element of power. They reign over more Gentiles than all other nations. The political, commercial and educational world is now awaking to the superiority of their laws, language, and religion. They are loudly calling for the first part, even if, by so doing, they are obliged to accept the religious tenets. India, while she stretches out her hands pleadingly for the Gospel, asks for a better form of government than she could hope to have from her own people. The colonies of Africa

need protection against the terrible tide of degradation raging around them. Where shall the missionary of the Cross find shelter except under the ample folds of our national banners? Because we are called by the name of the Lord the people are afraid of the power, for we bear not the sword in vain. Thus it may be seen that the vast missionary resources of the two Saxon governments are immense, bound as they are to the whole Gentile world by their two arms of divine service, Law and Gospel. Although there are many abuses to correct, yet they represent the very best development the world has yet attained.

Israel was also to remain separate from Gentiles and that forever. "I am the Lord your God, which have separated you from other people." "I have separated you from other people that you should be mine." "For thy people Israel didst thou make thine own people forever." "Samuel said unto Israel * * * the Lord will not forsake his people." "The Lord loveth Israel forever." "I have chosen thee and not cast thee away. Fear thou not, for I am with thee, be not dismayed for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness" (Isa. 41:9-10). From which we infer that there is to be no dropping of Israel in order to gather the Gentiles into the "one family of heaven and earth." They, as the apostle argues at length, are "grafted in *among them*" for spiritual fruitage. But not so in regard to races which must ever remain separated from the Gentiles. It is utterly impossible for the seed of the lost ten tribes to have become amalgamated with any Gentile people. There must ever exist a marked, a well-defined line of difference between them. Gentiles may amalgamate with Gentiles and lose all trace of their nationality, but the seed of Israel must ever remain; they must exist a people

unnaturalized among others to any appreciable degree, or the above quotations from the Scripture expressing duration as applied to them must be null and void.

There may be individual exceptions, as in the case of Esau, "Who took to wife Judith the Hittite, which was a grief of mind unto Isaac and to Rebekah." But Israel even in their separate tribeship, must exist as long as time shall last. This is indicated sufficiently in the New Testament, as in the Old. It is universally conceded, that the land of Canaan has never been literally divided to the twelve tribes as set forth by the prophēt, and hence is still good to them at a future return, when each tribe shall be recognized. It could not refer to the return from Babylon, as Judah and Benjamin governed the whole land at their resettlement of Canaan. Twelve tribes are present at the Sealing, and must yet exist, as represented in "the great company" the Revelator saw. The reader may remember that the representatives of the ten tribes were safely in the British Isles long before Paul condemned the rite of circumcision and of genealogy. We simply accept the record. We may observe that neither the British-Saxon, Scotchmen, Norman, Irish, nor English, nor the Saxons of this stock in America, are losing their identity as a race. It is not the custom of any one of the above named nationalities to naturalize elsewhere. Hosts of foreigners, as proselytes, come to us; but we as a rule never intermarry with them. There may be some Esaus, but they are the exception. Gentiles may merge with other Gentiles, and lose all traces of their nationality, but they seldom merge with us, so as not to be known as of foreign extraction. There is so little intermarrying of Saxons with Gentiles in America that none need be alarmed in regard to the integrity of the race. "And to the strangers that sojourn among you which shall beget children among you;

and they shall be unto you as the homeborn among the children of Israel; they shall have inheritance with you among the tribes of Israel" (Ezek. 47:22, R V.). Thus even Gentiles born in our land shall have inheritance among us.

QUI BONO?

Of what good, after all, to us? Of what use is the Identity? In the preceding pages we have heard much of a people guided by Providence, taught to reverence the Word of God, his Sabbath, his honor, his laws, and to carry the Gospel to all nations, families and kindreds of the earth, who are at the same time partakers of peculiar and wonderful blessings.

Thus we are sure that history is in accord with prophecy and we behold in the Saxons of Britain and the United States the lost "Israel," found. These facts are not mere speculation but satisfactory proof that we are of the "remnant" and multiplied for special work (Hos. 1:10).

Our Lord's identity was established by evidence of exactly the same kind as that we offer in respect to His people. The prophecies foretold His history, birth, manner of life, death, resurrection, and ascension; and the God-män Jesus Christ was born, lived, died, rose again, and ascended, in precisely the same way, establishing His identity with the Redeemer of prophecy in a manner which was convincing to all whose eyes were not closed by prejudice or judicial blindness. The Jews rejected the Lord Jesus at their own peril. Those who now reject the evidence which supports Our Identity strike a blow at the faithfulness of God, which cannot but help the infidel and agnostic, and throw doubt upon the salvation of the Lord now about *to be completed*.

This must indeed be disastrous to the faith which saves by grace. Let Israel praise the Lord for the assurance which Our Identity gives us that He is faithful and true, that His salvation may be trusted, not by Israel only, but by the nations of the world.

Rev. C. F. Cooper well says: "I have found Anglo-Israelism a power in the pulpit; a power in social life; a source of inexpressible comfort and strength in the history of my own soul. It has made me fearless in the presence of every kind of infidelity, particularly of the subtle, poisonous scepticism of some whose profound knowledge of material nature closes their eyes to all other truth.

"It has taken from me all anxiety as to the results of the so-called 'higher criticism,' though it is difficult to preserve one's equanimity and patience when the 'Son of man' is 'betrayed with a kiss,' and the Church wounded in 'the house of her friend.' In short, Anglo-Israelism has enlarged my mind, teaching me many things in the Bible and history I should not otherwise have known. It has given me a keen but restful interest in all that is taking place in every part of the world. Best of all, it has deepened my reverence for Jehovah, the 'Holy One of Israel'; it has increased my love towards the Lord Jesus—Israel's Redeemer and the world's Savior; it has established my faith in the Scriptures, and given me unbounded confidence in the providential dealings of the universal Father. Is it any wonder that I wish others to share these grand blessings, and that I am sometimes enthusiastic in telling the good news that the 'prodigal' has come home—that the 'lost' and 'wandering' one is 'found'?"

Is it strange that the Bible is not a popular book with readers generally, when some parts apparently easy of interpretation in a literal sense are explained in a blind spiritual

way which only leads to confusion? With all honor and due regard to the good done by the numerous helps in Bible study it is sometimes true, as one has said:

“How commentators each dark passage shun,
And hold their farthing candle to the sun.”

The Anglo-Israelite's boast is, that he takes the Scriptures more as they read, since he has seen the havoc a *mere theory* has wrought. A line of logic drawn from only a supposition induces many “interpretations,” and these opinions must be defended or explained. “Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder” (Isa. 9:6). A period of two thousand years intervenes between the two events considered, and to give a spiritual interpretation to one involves that necessity to the other. The existence of the government must be literal, as was the child.

The supposition that the Gentiles have come to occupy the Hebrew's allotted place has required a world of explanation to hide, and yet, in some unexplained way the secret is out. Now since the light has broken from behind the cloud, more critics and commentators will be required than ever before. If the Bible is read just as it has been given without any attempt to spiritualize any portion of it, truly it will be found to be addressed almost wholly to the chosen people, and that through them all the families of the earth shall be blessed. This cannot be truly said of the Jews; they are under “the curse” (Deut. 28:15). As to them their condition has been the very opposite to all that God promised to the house of Israel. They are not a nation, much less a great people, but scattered and persecuted. They are not specially in the islands. They have no fixed

locality, therefore no gates. They are few, unlike "the sand of the sea in multitude." They have no commission to preach the Gospel to all nations, since they have rejected it, murdered the Prince of life and accepted the blood-guiltiness of that act, of which they said, "let it be on us and upon our children."

But all Israelites are not Jews, for the Jews cannot be "the lost sheep of the house of Israel," as they have never been lost. Suppose in look and feature the Israelite does not resemble the Jew. Is it thought that all Judah's eleven brethren had features alike? Of the four mothers, one we know was beautiful and well favoured, her sister apparently not so, while we have no guide to lead our opinion as to the appearance of the two handmaids? If so, why should the sons of Jacob have been all formed on one model, seeing their mothers were certainly not *Jewesses*? And why should their offspring have the like peculiarity, as we know their wives were distinctly not all of one tribe? We are not told out of what family each was taken, but we are told that Judah had a Canaanite (Gen. 38: 12) wife, and Joseph an Egyptian. For aught we know to the contrary, may not Judah's brethren have married a Moabite, or an Ammonite, a Hivite, or Hittite—if then existing—or women of any other "ite," who would probably vary the type of form and feature in Israel's seed? The resemblance among the Jews has probably been kept up by the strict intermarriage of that tribe with one another since they were driven forth from Jerusalem; and, moreover, it is a distinct fulfillment of prophecy as "the show of their countenance" was to "witness against them" (Isa. 3: 9), and they were not to be "lost."

Now, not to comprehend the difference between Jews and Israelites leads to many "misunderstandings." The wisest

and the best of our interpreters have erred through the ungracious headlines in our accepted versions of the Bible.

The moment the commentators arrive at these gracious and glorious promises, which the same God and the same prophets make to the same people, they write, "God's tender mercies toward his church," "The blessing of Christ's kingdom," "The faithfulness of God to the church," "God is the defender of his church." In the 148th Psalm we read, "The Lord doth build up Jerusalem, He gathereth together the outcasts of Israel." This is explained as God's care of his church, which we are told is made up almost entirely of Gentiles. In this way a spiritual Israel has been instituted, without any real foundation.

Maxwell M. Ben Oliel says: "How unjust Christians have been to the Jews in many ways. They have taken and appropriated to themselves all the blessings and promises of the Jew's own Bible, and have given it back to them with only its threats and curses. When there is a blessing on Zion and Jerusalem, it is referred to the church; but when there is a curse, it applies literally to Zion and Jerusalem. It is unjust."

It is high time to cease from explaining Old Testament prophecies in a way not warranted by the New. What right have we to say that the words Judah, Zion, Israel, and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? What precedent shall we find in the New Testament?

For centuries there has prevailed in the churches of Christ an unwarrantable mode of dealing with the word "Israel"; it has been interpreted in many passages of the Psalms and Prophets as if it meant nothing more than Christian believers. Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile

saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian churches.

It is high time for Christians to interpret unfulfilled prophecy by the light of prophecy already fulfilled. The curses on the Jews were brought to pass literally; so also will be the blessings. The scattering was literal; so also will be the gathering. The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration.

The ever-present miracle of "Israel found," at once disposes of the curious art of the "higher critics," or special pleading for the Bible. In our view, "if the hurricane of higher criticism blows away the mast, sails and rigging, the old ship with added power may still outride the storm, and be able to pick up some of the drowning critics and make her port." The "remnant," now grown to two great world-renowned nations, is a standing, visible miracle for the truth of the Bible, almost *too visible* for the comfort of the critic.

"*The secret things* belong unto the Lord our God, but those things which are *revealed* belong unto us and to our children forever" (Deut. 29: 29). "Then was the *secret revealed* unto Daniel in a night vision. *Then Daniel blessed the God of heaven.*"

If we have caught the "secret," then the Bible is no longer a dry record. Is it an antiquated book, not "up to date"? Is the Bible popular? When seen in the light of the Identity, all other books will be as nothing; and the Bible—the history of our own selves—will shine forth in all its brilliancy, and will be the most interesting and most popular book in the world.

Christians, be not content with hearing about the Bible,



BRIAN BOROMIHE.

(Monarch of Ireland, 1027, A. D., and Ancestor of the O'Brien Family.)

Notice the Hebrew numerals represented in the armor: — *one* crown, 1 trident of lily work, 1 breastplate, 1 harp, 1 angel and 1 shield; — *a trinity* of lions, 3 stripes on each arm and 3 on each foot, a double trinity in the trident or sceptre; — *five* points to the crown and 5 fingers visible on each hand; — *seven* lions' faces, 7 ribs in the double breastplate, and 7 strings to the harp.—See page 208, etc.

but be rather as the Bereans of old—search for yourselves, and see whether these things are true.

If the student, therefore, finds the great Anglo-Saxon nations reflected in the sacred types and revelations, why marvel? May we not expect this grand Book to be made for modern as well as ancient peoples? To understand that the many nations which compose “the Stone Kingdom,” and the “great people” of Manasseh, are defined in the heavenly visions, is a real pleasure. Here, we read of the glowing “flame” of Joseph and the “vine” that runs over the wall. At this era, *“who can count the dust of Jacob?”*

When the hid treasures of the Word are explored along this line, the student may exclaim with Kepler, as he threw up his hands in adoration, “Oh Almighty God, a little child like myself is thinking God’s thoughts after Him, and the things which were inexplicable to me are now marvelous.” We see in the sublime disclosures of the Jehovah God of Abraham, that He is making his teeming posterity “a blessing to all the families of the earth”; “by their fruits ye shall know them.” If these fruits have already begun to appear, and such “knowledge is pleasant unto thy soul,” the reader will find it profitable and delightful in the following chapters with our old friends, the Anglo-Britains and the Anglo-Americans, to consider the Hebrew Poets, and the symbols of our national life, as well as the New Era at hand.

CHAPTER IV.

EMBLAZONED IN HERALDRY—THE BRITISH COAT OF ARMS.

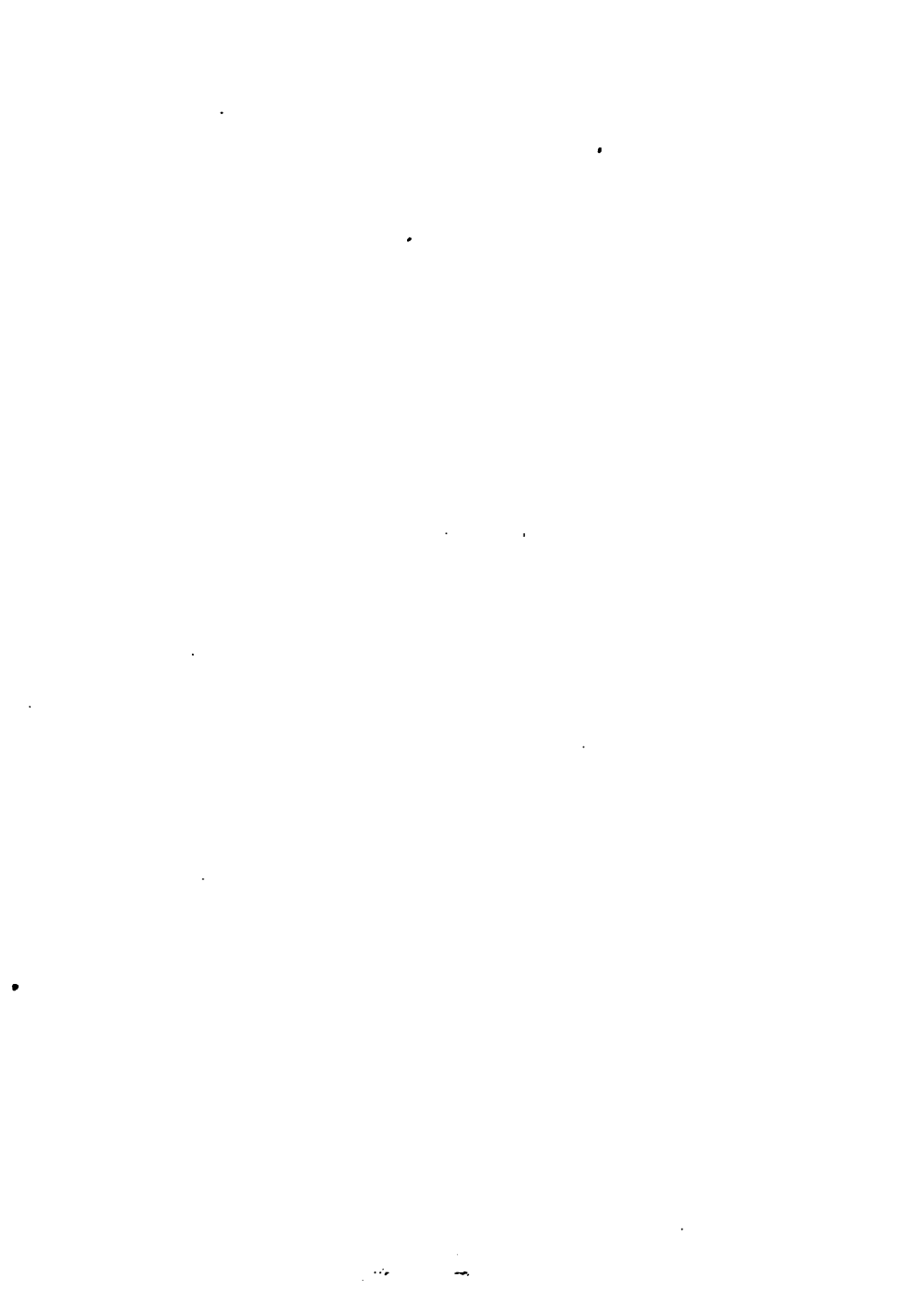
From very ancient times the combination of numbers and representatives of certain objects in nature, as we find in Heraldry, have been used to keep in mind the family, the national characteristics or the descent from generation to generation. Under the law of growth, it has been subject to great changes or modifications as families are merged into each other by the accepted laws of marriage. The British National Coat of Arms has been even slower in its development, extending over our entire history, from Abraham to the present day. When it was formed for the United Kingdom of Great Britain, Scotland and Ireland, on the ascension of King James, the union of all the tribes being complete, there is the gathering up of all the past into a beautiful marvel of simplicity and uniqueness. The "critic" may notice that it has absolutely nothing but the symbolisms of Hebrews. Though it is supposed to have been gathered up from the past, we have not usually looked far enough back in order to connect it with our ancestors before the exile. This may be regarded as a part of our blindness.

Among the emblems the shield is the one central figure. In the presence of this, and England's beloved queen, how appropriate the prayer, "Behold, O God, our shield and look upon the face of thine anointed" (Ps. 84: 9). To Abraham the Lord said, "Fear not, I am thy shield and thy exceeding great reward." The double portion of the birth-



BRITISH COAT OF ARMS.

See page 210.



right in Ephraim and Manasseh is represented by the shields upon the banners of England and America.

The "Stone Kingdom" is manifest when the "Heir of Empire" is seated upon "the ragged old stone" in the Chair of State and "The Daughter of my dispersed" is holding the flagstaff, while "Joseph's coat of many colors" is floating in the breeze. It was this coat dipped in blood that has become a clue to his identity.

Pythagoras, the Grecian philosopher, who was developed in the line of Israel's route, says, "The unit or monad is the sublime knot, which binds together the chain of causes; it is the symbol of identity, of equality, of existence, of conservation, and of general harmony. Having no parts, the monad represents Divinity, it announces also peace, order and tranquillity. Consequently *one* is a good principle."

The primary Bible numerals are *one* and *three*. Thus we have, "One Lord, one faith, one baptism, one God and Father of all" (Eph. 4: 5), and the ever blessed doctrine of the Holy Trinity—the Father, Son, and Holy Spirit, these *three* are *one*. The fact that "the Lord our God is one Lord" is not less true than that he is three persons in one "God-head." One and three are, therefore, the primary numbers in the Hebrew nomenclature. In the Old Testament, the Trinity, which was not fully revealed until after the manifestation of Christ, is dimly foreshadowed by the Mosaic *triad* of couplets in his benediction (Num. 6: 24), by the thrice holy (Isa. 6: 3), and where the name of each is given (48: 16-17). It is also seen in the triplets, and double triplets (Psa. 115: 5-7) of the Hebrew poets.

On the Coat of Arms the threes or some multiple of three are frequent. There are three divisions in the base of the Arms. The shield has a group of three lions on the second quarter and another on the third, giving a double trinity.

Both Judah and Dan were to become "lions' whelps," thus the second quarter may represent Judah's descendants Dan became such in the islands when he "leaped from Bashan," hence, the double trinity of lions. The female figure (corresponding to our Goddess of Liberty) may be Diana, a name derived from *Dan*. In the wreath, there are three kinds of flowers, the rose, the shamrock (*three-lobed* as a clover), and the thistle; representing respectively, England, Ireland and Scotland. The three lobes of the shamrock together with the stem form a complete cross of the Latin type. There are three flowers or leaves figured on *each* of them. On the *one* shield there is one lion on the first quarter, and *one* harp on the fourth, surrounded with *one* wreath of flowers, supported on either side with *one* lion and *one* unicorn, and surmounted with *one* "little lion"; on each of the latter there is *one* cross. It may also be observed that the little lion, as well as the lion and unicorn supporting the shield have each *one* foot lifted, *as if on the march*, as Israel had long been, and that the unicorn is bound by *one* chain. There is also *one* shield within the shield, the latter resembling the one adopted by the United States. The lion rampant being set in scarlet reminds us of the coming King, and stands on a yellow (gold) foundation. The other lions are colored yellow, the symbol of purity and truth, as "gold tried in the fire."

I now desire to place a few facts before you, to show the harp's Israelitish origin. "The harp is first mentioned in Gen. 4:21, and the first Irish record is found in the "Dinn Seanches," by Mac Awalgaid (B. C. 574). The books of Leacan and of Ballymote state that the harp was brought to Ireland by the Tuatha-de-Danaans (B. C. 719), a learned people in arts and sciences. Gildas, Bede, and Geoffrey of Monmouth record these facts and quote expressly from

Irish annals. Beauford is of opinion (see Walker's Irish Bards) that the Irish harp is constructed on true harmonic principles. This harp, called Cruith or Clauseach, was introduced into Wales A. D. 1098, by Griffeth, King of North Wales, who was born in Ireland (*vide Caradoc of Llancarvan, Chronicle of Wales*). Fortunatus mentions the harp as an instrument of the Barbarians (*i. e.*, of the Goths). We have, then, a strong probability that the harp is of Davidian origin, that the Tuatha-de-Danaans (tribe of Dan) brought it here, and that Saxons and Goths were noted for their skill in playing it; also the ancient minstrels in Ireland were usually received with royal honor. Our present Royal Standard, which is hoisted on the tower, stands thus, first and fourth quarters, three lions *passant-gardant* for England; second, a lion rampant within a double tressure for Scotland; third, azure, a harp or stringed argent for Ireland." The figure on which the cords are strung may represent "the Guardian Angel" of the Nation, and reminds us of the words, "The angel (singular) of the Lord encampeth round about them that fear him" (Ps. 34:7).

Three is synthetic. This number was regarded in a specially sacred sense by the Druids, who were of Hebrew descent, and who promulgated their teachings by triads or groups of threes. The Greeks honored their gods in triple libations, and the oracle at Delphi was delivered from a golden tripod. Perhaps the three-pronged scepter of Neptune himself had some mystic significance. It would be highly interesting to know why it was made the symbol of British dominion; and especially, why the *Trident* is in the hand of Britannia. The device sets forth several important facts. (1) The dominion of the sea, in the Trident. (2) Commerce, in the ship with sails unfurled. (3) Civilization, in the lighthouse. (4) Battle, in the helmet and shield. (5) Guardianship, in the lookout over the sea.

Grave Mother of Majestic works
 From her Isle-altar gazing down,
 Who god-like grasps the triple forks,
 And King-like wears the crown.

—*Tennyson.*

The rose was centuries ago the chosen flower of England, and the white and the red were the badges of the two rival branches of the Plantagenet family, the houses of York and Lancaster. At the time of the happy union of their claims in the marriage of Henry of Richmond with Elizabeth of York it is said that a rose of mingled colors sprang miraculously into being; it combined the hues of the "bleeding rose" of one race and "the pale and maiden blossom" of the other. Such a rose is still in existence, and is known as the "York and Lancaster rose."

Scotland's national flower, the thistle, bears the proud motto whose truth her foes have often proved, *Nemo me impune lacessit* (No one injures me with impunity). Tradition tells us the emblem was chosen in memory of its service long ago during an invasion of the Danes. They had planned a night attack, and as they stole in darkness toward the Scottish camp one of them inadvertently stepped upon a thistle. Losing command of himself, he uttered a cry of pain. This aroused the sleeping Scots, who sprung to arms and routed the enemy.

Old legends tell us that St. Patrick, finding it hard to convince his hearers concerning the doctrine of the Trinity, gathered a trefoil, and took the threefold leaf as an illustration, wherefore the supernatural power attributed to a threefold leaf, and hence the adoption of the national emblem:

Chosen leaf
 Of bard and chief,
 Old Erin's native Shamrock.

—*Thomas Moore.*

Among the Druids (see Davies) the white clover leaf was held in high esteem as an emblem of their God, and also in the worship of Astarte (Semiramis) from Assyria. There are *three* crosses, St. George, St. Andrew, and St. Patrick, combined many times into *one* figure. There are figures of *three* animals outside the shield and one of these, the unicorn, is composed of *three* parts, *viz.*, the head and neck of the horse, the body of a lion, and the limbs and feet of the hart or gazelle.

The double trinity is not infrequent in the Scriptures. The Ephod had on each side six names. There were six loaves of shewbread, six days of labor, and six steps to the throne. Sometimes it is doubled as in the candlestick, three branches being on either side of a central standard. The seraphim which Isaiah saw had six wings, three on either side. The double trinity is found in the number of words around the shield and also of the lions upon it. This numeral is more frequently found on the Coat of Arms for the United States.

One plus three equals *four*, denoting harmony. The ancients taught that there were *four* elements—fire, earth, air and water—which still obtains among us, although we know that they are not simple elements. There are the *four* cardinal points of the compass, the *four* winds, *four* seasons, the *four* corners of the earth. The camp of the Hebrews was divided so that three tribes were located on each of the *four* sides of a rectangular parallelogram. The Holy of Holies was a cube, as was the New Jerusalem seen in the vision of John. "The city lieth *four* square." Double couplets are common in their poetry, and enter into combination in many of their calculations.

In the Coat of Arms the shield is divided by the Greek cross into four quarters and if divided from right to left there

are four figures on either side, and if divided from top to bottom we still have four figures on either half. There is a double four in the number of union jacks on the band around the shields.

Three plus four equals *seven*, the perfect number. God himself hallowed this number by the sevenfold division of time which he ordained in so many instances. There was the one day in seven which was set apart for his service; the sabbatical year, in which the land was allowed to rest; the seven times seven years, which were immediately followed by the jubilee; the seven days of "unleavened bread"; the "feast of weeks." We read of Balaam's seven altars, of the stone with seven eyes (Zech. 3:9), of the seven-branched candlestick, of Naaman's seven dippings in Jordan, of Elijah's seven times repeated prayer for rain. Seven nations were driven out of Canaan, seven priests with their trumpets walked around the walls of Jericho seven days, and on the seventh day they went around seven times. In the New Testament we have seven petitions in the Lord's Prayer, the seven distinct "blesseds" in his Sermon on the Mountain, and the seven last sayings of Jesus on the cross. In the Apocalypse we have seven churches, seven spirits, seven candlesticks, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, seven angels, and seven words of worthiness to the Lamb (Rev. 5:12).

This perfect Hebrew number is displayed on the Coat of Arms thus: There are *seven* lions on the shield, *seven* strings to the harp of David, and *seven* broad arrow-heads, as they are called, around the lion rampant on the first quarter of the shield. There is a *double seven* in the fourteen "Union Jacks" and another *double seven* in the number of letters on the base of the seal.

Seven plus three is *ten*, and ten is the sum of the first four

digits, which Dr. Schaff calls the perfect number of Life, Law and Liberty. The Rabbins called ten "the all-comprehending number." Next to the figure seven, it is with God a favorite number. Abraham dwelt ten years in Canaan. Ten righteous men would have saved Sodom. In the ancient tabernacle were ten curtains, their pillars ten and their sockets ten. In the ancient temple were ten lavers, ten candlesticks, ten tables and a molten sea of ten cubits. The commandments written on the granite of Mount Sinai were ten. And ten men should lay hold of him that was a Jew, and the reward of the greatly faithful is that they shall reign over ten cities, and in the effort to take the census of the New Jerusalem the number ten swings around the thousands, crying "ten thousand times ten thousand."

Upon the Coat of Arms there are nine lions and a unicorn, making ten animals represented. There are ten words as a motto, the Cross of St. George is superimposed on a Roman ten—the X—and the number of letters around the shield makes a *double ten*. This may represent the ten tribes, or the ten commandments twice given.

Three multiplied by four is *twelve*, and is a symbol of completeness. There were twelve tribes, twelve apostles, twelve angels, and twelve gates to the Holy City, and on the National Arms the chain attached to the unicorn has just twelve links. There are also three crowns, each having a triple cross at its base, and surmounted by a single cross, which gives us *twelve* crosses.

There are a few other nations representing on their Coat of Arms some of these numbers and Scriptural objects, but no others but Saxon Israel have shown them so fully and surprisingly combined. In Sweden, Denmark and Belgium there are the lions and other marks of Hebrew origin, but it should be remembered that Israel's blood is mingled in all

these nations, hence they have some right to these symbols.

"He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. 24:9.) "Behold the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain" (23:24). "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah 5:8). A lion, the well-known emblem of the Royal tribe, Judah; in red, the most honorable of the heraldic colors, and in the only attitude—rampant—in which early heralds held a lion could be depicted at all. This figure all Identists claim Her Majesty inherits from Judah, through David, Zedekiah, Tea Tephi, Queen of Judah and Ireland, and her descendants in unbroken succession; representing the great line of Pharez (Gen. 38:29). The unicorn (the one-horned), rendered the wild ox (R. V.), is compared to Israel (Num. 23:22), and when in exile, it is said, "He hath as it were the strength of a unicorn." The horn or horns of the unicorn are equally applicable to the figure on the Arms, as there were originally two horns, whereas one only appears at present.

Allusion is made to the Jews as figured in the emblem of the lions and to the disciples who were of Israel in that of the unicorn, thus: "Save me from the lion's mouth, for thou hast heard me from the horns of the unicorns" (Ps. 22:21).

It is unfortunate that our translators adopted the rendering of the 'unicorn'; for 're'em' is no fabled monster, but a two-horned reality, a beast which once roamed freely through the forests and mountains of Palestine, but which

is now extinct. None other than the great wild bull of yore, the 'urus' described by Caesar when he first penetrated into the recesses of Germany, so formidable was this great beast. Caesar, with some slight exaggeration, describes it as but little inferior to the elephant in size. The name he gives it, 'urus,' is manifestly a corruption of the German 'auerochs'—*i. e.*, 'Ox of yore,' as the Saxons would have termed it. Once, doubtless, it overran the whole of Europe, Britain included, as specimens may be seen in any of our large museums. Caesar tells us that in color, form and general aspect it resembled the common bull, differing only in its gigantic size. The skull is a yard in length, and the span of the horn-cores is sometimes four feet. But how do we identify it with the unicorn of our version? First, Joseph's prophetic blessing by Moses shows that it was a *two-horned* animal. 'His horns are like the horns of unicorns' (where, as the margin correctly notes, the Hebrew is of a unicorn) (Deut. 33: 17)—*i. e.*, The Two Tribes of Joseph's sons shall be like the two horns of one mighty beast. The horn was an emblem of power. "He is my shield and the horn of my salvation" (2 Sam. 22: 3). Isaiah speaks of it as an animal suitable for sacrifice (Isa. 34 : 7). Job as related to beasts of burden (Job 39: 9-12)."

In the same strain Moses says, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut. 33: 17). The rendering of the Revised Version, "the wild ox," corresponds with "the firstling of his *bullock*."

The English people take special pains in the rearing of cattle, not like the Spaniards, for their fierceness, but for their size, weight and flesh; not bulls of Bashan, wild, active, untamable, but bullocks of the meadow and the stall, whose

flesh is toothsome and nutritious—Devons, Durhams, Herefords. Their fat-cattle shows are among the festal institutions of the land, and wherever the beef-fed Englishman goes he is known as "John Bull." The ox being figuratively applied to Israel, may be fairly emblematical of his world-wide fame. His *pushing* proclivities have already appeared.

THE BIRTISH FLAG.

"And Rebekah took *goodly raiment* of her eldest son Esau which were with her in the house, and put them upon Jacob her younger son" (Gen. 27:15). Prof. Bush translates "goodly raiment," "*desirable*" or "*the fair stole or robe.*" The Chaldeans say, "*vestments that are clean.*" The stole was a long robe with fringed or frounced border, usually white, though sometimes purple. The priestly stole was "for glory and for beauty." "We may regard the stole as a species of vestment appointed mostly to the sacerdotal office, and perhaps from a very early period preserved and handed down among the patriarchs *as a badge of the birthright.*"

A very genuine instance of heraldic blazonry or assigning of distinctive coat armor is recorded in the case of Joseph (Gen. 37:3), that when he was seventeen years old *a coat of many colors* is made for him, in anticipation, no doubt, of *the birthright blessings*. That this coat was intended and did become an honorary distinction, we may be well assured, since it was the provoking cause of the envy of his brethren, as well as a clue to his identity when he was supposed by his father to be torn by wild beasts.

These garments of desire were in all probability the sacred symbolical stole received from their ancestors and kept by the mother of the family in sweet-scented chests or ward-robes. The Targum of Jon says, "And Rebekah took the

desirable robes of her eldest son Esau which had belonged to Adam the first parent." In allusion to the aromatic fragrance it is said, "Isaac smelled the smell of his raiment." If these were mere common garments, it may be asked why they were in the keeping of Esau's mother, rather than of himself or of his wives, especially as he had been married thirty-seven years and was now about seventy-seven years old.

"The white robes" of the saints were given when they became "*kings and priests*," as the Christ had received the *long white robe*, when he entered upon his birthright work (Rev. 1 : 13). Even the prodigal, who was the younger son, represented in the sons of Joseph, when he returned, received "the best robe" (Gr. *stolen*). Joseph's coat was dipped in blood, thus, we read of those "Who have washed their robes and made them *white* in the blood of the Lamb." These we learn were the *first-born* whose names were written in heaven. Thus a special robe or mark of birthright was given by way of distinction.

It seems a matter of some difficulty to determine the precise date of the origin of Coats of Arms and of heraldry which is defined as the art of blazoning and assigning coat armor. The record of the command to Moses reads, "Every man of the children of Israel shall pitch by his own standard with the *ensign of their father's house*" (Num. 2 : 2). This, as we take it, is a very genuine instance of heraldic blazonry assigning a distinctive coat armor. We may take it, however, as a fact, and as somewhat remarkable that heraldry in Britain took its rise towards the end of the twelfth century and was brought hither by the Crusading Knights, members chiefly of that Norman aristocracy which we are accustomed to consider as descendants of the Israelitish light-bearing and warrior tribe of Benjamin, full brother to

one who, as we have seen, was probably the original recipient of heraldic distinction. Since the time of Joseph and Benjamin, the Arms of royal and noble personages have developed considerably, and consist now, besides the coat or shield, of helmet, with crest, supporters, motto and badge.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners." The Hebrews had an ensign or standard for each of the four divisions of the army, and possibly one for each of the tribes. The Talmudists were wont to define the *colors* and the *figures* or *arms* of each thus: The tribe of Judah's ensign was a *lion* and a painted inscription, "Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee." To Dan they gave the figure of a *serpent*, though others gave him an *eagle*. To Ephraim they assign the *Unicorn*. In short, they followed the figures of animals as described by Jacob and Moses (Gen. 49).

There are two national flags of Great Britain, each having marks of Israelitish origin. The Royal Flag, as it is called, has the same figures as the Coat of Arms, which has been noticed. The other, the Banner of the Crosses, is composed wholly of *straight lines*. In the use of the words "straight" and "crooked," the Bible significantly indicates the difference between good and evil. These lines look like "paths," *narrow*, indeed, but wide enough to be emblems of Christian discipleship, or of the way of the wanderers. Israel was to be "the restorer of the paths to dwell in" which British Israel certainly is to-day, and it need not be thought strange that they are emblazoned on her banner representing possibly the paths of the sea. In this respect the American flag is similar, as it, too, has the *stripes*, and its stars do not even admit any other lines than straight, no curves. "Who hath stretched the line upon it" or "whose line is gone out

through the earth." If the chord of sacred music from the harp or the line of battle were referred to, it would still be appropriate.

Moreover, these lines in the "Union Jack" all diverge from a common center. The Isles have long been such a center, military, commercial and religious. And under the reign of the Cross, the Prince of Peace, "by whose *stripes* we are healed," the true Gospel of Peace is settling down on the world. This is deeply in harmony with predictions concerning Israel, when God had "cast us off" (Ps. 60: 1-4), *i. e.*, from the land of Palestine. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." This, the Psalmist adds, was done "that thy beloved may be delivered." Under this banner (Israel's) God has made "the earth to tremble, and has healed the breaches thereof," which can be said of no nation more truly than of Britain under the Banner of the Crosses.

The emblems go far back into the ages. For thousands of years they braved the battle and the breeze, before they appeared on the modern standard. According to Mr. W. C. Langley, the Cross of St. George which was essentially the Cross of England, formerly formed the sole groundwork of the English flag. St. George was known as the patron saint of England. This St. George who is here personified, is supposed to have been a soldier born in Cappadocia, who served in Palestine against the Romans and died a martyr, being beheaded in the year 303 in Lyco-media. "St. George and Merrie England" was the battle-cry of the country in the Middle Ages, and St. George was also the cry of William the Conqueror, before the Normans entered the country, and was their titular saint also, and his name also formed the battle-cry of those who went out to the Crusades of the Middle Ages.

The Cross of St. Andrew, white on blue ground, which was the next to be added to the flag, was formerly the sole flag of Scotland, as the red on a white ground had been the sole flag of England. St. Andrew was the Apostle who suffered martyrdom in the year 66 on a cross of that particular shape which might be called the Greek Cross (memorialized by the Greek letter Ch), which stood for the initial letter of the word Christ." According to legendary history after St. Andrew's death sundry relics of him were carried to a place in Scotland known as St. Regulus, which is now called St. Andrew's, and since that time that neighborhood has been almost canonized. The Cross of St. Patrick was red on a white ground.

Now, in this flag we have four distinct quarterings—two scarlet grounds, one gold, and one blue; this, added to the six lions, makes up the number ten, and with the addition of the two for Judah makes the complete number of the tribes of Israel, viz., twelve. The colors displayed on that flag already alluded to, as scarlet, blue, and gold, we shall find have a divine origin and meaning, full of loving teaching to those of us who look into their significance. They were specially given by the God of Israel to His people when they were but wanderers in the wilderness, after their mighty deliverance from the land of Egypt. We find them first displayed in the gorgeous colored garments or vestments of the high priest, whose breastplate sparkled with the gems of the Twelve Tribes (see Exod. 28 : 5, 6, 8, 15); and the colors alluded to stand thus, and are mentioned four times in the same chapter, namely, gold, blue, scarlet, purple, and fine-twined linen. Gold is the representative of that light of the Holy Spirit which was so freely lavished in the adornment of the temple and of those things pertaining to it. It is one of the primary colors in light. Blue is

the representative color of Jehovah, the Father (Ezek. 1 : 26, and 10 : 1). Sapphire stone.

Scarlet is a brilliant dye, used for rich apparel (see 2 Sam. 1 : 24), also denoting sins, as also is crimson, which is a deeper dye, made of a mixture of red and yellow as in the passage of Isa. 1 : 18, "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool." How does this come about? Simply by scarlet being the representative color of Jesus Christ, the Son, whose vesture was dipped in blood (see Isa. 63 : 2, and Rev. 19 : 13), our great High Priest who came to offer up the last great sacrifice of Himself, not only for the sins of His people Israel, but for the sins of the whole world (see Heb. 9 : 28 and 10 : 12-14). He also is called the Lion of the Tribe of Judah, the Redeemer, Emmanuel, the Rock. Every one knows that the national color of the British army is red, to distinguish it from that of other nations, which, then, is the symbolic color of the second person in the Blessed Trinity, or of Him who is the great Captain of our salvation, the Lord of Hosts. Scarlet is also an emblem of honor (see Dan. 5 : 16). Now, if we take blue and mix it with scarlet we find the color purple to be the result. We have here in this color an emblem of regal dignity. It was in ancient times much in request amongst eastern nations, especially by the Babylonians, also it is mentioned in Acts 16 : 14. The robes of royalty and distinction were of purple, and hence the grossness of the insult and mockery of the Jews, when, at the time of the crucifixion, they put upon our Savior "the purple robe" (Mark 15 : 17). We have already seen that blue is the representative color of the Father, and is worn by our sailors, called "bluejackets," and is also conspicuous in the flag we are studying, on which ground lies the harp, or stringed argent for Ireland.

We may observe also that the "white" in the robe of righteousness and the "blue and scarlet" in the tabernacle (Ex. 25: 4) are each made to appear on our banners. The white indicates purity, the blue suggests to the mind "the paths of the sea" over which Israel came, or the sky-tints denote heaven's protection. Blue, according to Jewish tradition, was to be the color of the New Jerusalem, which the Rabbis taught will be built of sapphires and miraculously raised in the air. When the Seventy Elders of Israel saw God, "under his feet was a plinth of sapphire, and as it were the body of heaven in its clearness." Ezekiel also saw the likeness of the Throne as the appearance of a sapphire-stone. According to the Targum, the tables of the Law were made of sapphire.

This flag called the "Union Jack," of British fame, is a combination of three (a trinity of) Crosses. When King James I. of England came to the throne in 1603 A. D., all the tribes of Jacob were *united* in his government. The Cross of St. George represented England, and that of St. Andrew represented Scotland, after which was added that of St. Patrick for Ireland. "Jack" corresponds to Jacobus in Latin, and Jacob in Hebrew. Hence "Union Jack," is simply *Union Jacob*. The doctrine of the Trinity is the great theme of the Bible, and this "Union Jack" has a trinity of colors, white, blue and red, similarly arranged to the red, white and blue of the American flag. The "field," or margin, of St. George's Cross was white, St. Andrew's was blue, and the red diagonal Cross of St. Patrick is shown over the white Cross of the Scotch banner. St. George's Cross was also red. Britain's colonies are in every sea under the blue dome of heaven. The red Crosses of St. George and St. Patrick remind us of Calvary, of blood, thus of death, life, energy. The "sticks" or beams of the cross united indicate

the *union* of Judah and Israel, which are foretold to be united as "one stick" in the hand of the Lord (Ezek. 37: 19).

The red Cross of St. George is superimposed on a Roman *ten* to indicate that Christianity was to cover the *ten*-tribed kingdom of Israel. In this "Union Jack" we may discover *four* pyramids, each with its base outward and with the apex toward the center, and having two faces visible. The camp of Israel was also divided into four parts, having a common center in the Tabernacle, over which rested the "cloud of glory," or of *fire*, being red. This same form of pyramid, with two faces, more distinctly appears in the great seal of the United States.

It is placed at the upper corner of the banner, near the flagstaff, to indicate its importance, and, viewed as a whole, it has all the appearance of a star of the *first magnitude*, spangled with rays, beaming upon the earth; and here, again, we seem to read the story of the Bright and Morning Star, or the Guide of the wise men to the Christ in Bethlehem. This Star, like the one great Star, composed, as it is, of a group of thirteen smaller ones, on the American banner, and the blazing star on the helmet of the British soldiery, remind us of the promised Star of Jacob. Here, also, we have displayed the fact of our fall into the idolatry of sun-worship, or, as we may say, star-worship, that old Assyrian plague, and one pre-Christian and Phallic symbol in Britain. The ray-points are a double trinity reminding us of the Chariot of the Sun, its glittering wheels, and the inscribing of the solemn procession as seen in the circle at Stonehenge. The present form of the Greek Cross presents the same spangling rays, the center of a wheel.

The never-to-be-forgotten story of Jacob blessing the two sons of Joseph, Ephraim and Manasseh, the most conspicuous of the ten tribes, is now fulfilled in *act* as well as

word. The words of the dying patriarch in national and spiritual blessings are literally accomplished in our prosperity. And his act of crossing his arms in pronouncing his blessings gives us the literal sign of the Cross, now wrought into the famous Union Jack. Though here are a trinity of crosses, yet there is but one—the Cross of Christ. It is not a little remarkable that the crosses appeared on the British banner at the very time the foretold blessings were realized in national wealth and greatness. The crossing of one's arms as in the attitude assumed by Jacob, exactly represents the Cross of St. Andrew. And this, in the sacred trio, constitutes the central one, representing Scotland, and the only one represented in white, each of the others being of red color. The white light of the Gospel, which is a perfect blending of all colors, was thus received in a figure, while the sons of Joseph were *bowed under the cross* (Gen. 48: 14, R. V. margin).

The public recognition, on the national banner, of such events in Jacob's life, who "guided his hands wittingly," are truly remarkable. Surely God has given a banner to them that fear him, that the truth of God may therein be displayed. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," even our standard of Israel.

THE SEAL OF THE UNITED STATES.

Although the symbolisms used by our American government, historically, appear to have been derived from England, they have a Hebrew complexion, and very naturally the attentive student of the Bible might suppose that the device on the seal originated from purely Hebrew ideas. The *obverse* and *reverse* sides constitute together, as we



OBVERSE SIDE.



REVERSE SIDE.

THE SEAL OF THE UNITED STATES.

See page 228.



take it, but one symbolic unity, a part of which is represented in the National Flag. The numerals as well as the other characters are curious and suggestive. This will appear evident as we proceed to analyze and compare the various parts. It may also be observed that in many of its features it bears a *double* significance, one looking to its ancient, and the other to its modern meaning, and both equally applicable to the history of the tribe of Manasseh. What seems wonderful to us Americans, is that both numerals and symbols are subject to the same law of interpretation, to us as to the ancients.

June 20th, 1782, the Secretary reported to Congress on the device for the Great Seal of the United States as follows :

ARMS.

“Paleways of thirteen Pieces Argent and Gules; a Chief Azure; the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch and in his sinister a bundle of thirteen arrows, all proper, and in his beak a scroll inscribed with this motto,

“ ‘ E PLURIBUS UNUM,’

‘ FOR THE CREST.’

“Over the head of the eagle which appears above the escutcheon, a Glory; or, breaking through a cloud, proper; and surrounding thirteen stars, forming a constellation, argent and on an azure field.

“ REVERSE

“A pyramid unfinished. In the zenith an eye in a triangle, surrounded with a Glory, proper; over the eye these words,

“ ‘ ANNUIT CÆPTIS,’

“On the base of the Pyramid the numerical letters,

“ MDCCCLXXVI.,

“*And underneath, the following motto,*

“ ‘ NOVUS ORDO SECLORUM.’ ”

This report was adopted by Congress the same day and became the National Law.

Let us notice the symbolism of the Seal in their accepted order :

The *obverse* side, the one now used, has on this armorial device a double trinity of parts, (1) the Scroll, (2) Paleways, (3) the Chief, (4) the Eagle, (5) the Olive Branch, (6) the Arrows. The scroll in the mouth of the eagle of *serpentine form*, reminds us of the serpent of Dan. In this the central figure is the eagle. This emblem was long the cognizance of this tribe, whose navigators have discovered America from Iceland, landing in the United States. It may have come by way of Greece to the Islands of the West, as indicated in the triple-headed standard of Neptune, the god of the sea, being surmounted by an eagle. While the British Coat of Arms bears the lion, the Great Seal for like reasons bears that of the eagle, both Hebrew characters portrayed by the prophet (Ezek. 1 : 10) and in the Revelation of John, who describes the eagle as the protector of the church (the woman) in the wilderness, which, with great clearness, may be referred to Dan, and other tribes in the Isles as well as in the wilderness of America, where our civil government has protected the church (Rev. 12 : 14). *The dragon, half eagle and half serpent*, which guarded the “golden fleece,” was the cognizance of their Hebrew craft. The eagle and serpent were engraved together on temples in Phoenicia, where Dan certainly was. The eagle was also engraved on the standard of our Saxon forefathers, while in Central Europe, and in Iceland, led also by the tribe of Dan. It is

not strange, therefore, that the eagle appears on our American seal. On the breast of the eagle is what is commonly called, "a shield," though in reality it resembles quite as much the seat of the Chair of State in Westminster Abbey (see Vol. 1st, page 61).

The "*E Pluribus Unum*"—"one from (or taken from) many." This trinity of words with thirteen letters, expresses the Manassehite idea, one tribe from twelve, a numerical reference to the thirteen colonies of which (*E Pluribus*) that union (*Unum*) had been formed. We are the *One Great people* (Gen. 48 : 19). "Therefore sprang there, even of *one* and him as good as dead, so *many* as the stars of the sky for multitude" (Heb. 11 : 12). "We being *many* are *one* body" (1 Cor. 10 : 17).

The Scriptures make much of the shield. "Fear not, Abraham, I am thy shield" (Gen. 15 : 1). "The Lord God is a sun and shield" (Ps. 84 : 11). "Thou wilt compass him as with a shield" (5 : 12). "The Shield of Faith" is here made to rest over the very heart of the eagle, becoming "the shield of our salvation" nationally and personally, the guardian of our inheritance in the promises. The stripes upon it are reminders of unnatural rebellion and its awards. The shield has a Chief of thirteen horizontal and thirteen perpendicular stripes. The latter composed of a double trinity (6) and a perfect Hebrew number (7), making thirteen stripes. Our colonial number is many times repeated on the Seal. In the patriarchal blessing when Joseph was re-accepted in his sons' making Ephraim the younger synonymous with Israel, he constituted them thirteen tribes. Thus you have a full baker's dozen, Manasseh the thirteenth, the heaping measure. There were thirteen blessings given to Joseph (Deut. 33 : 13-16). There are thirteen letters in the Greek words for Jesus Christ, a double trinity in one

and a perfect number in the other. There were thirteen offerings made at the feast of seven days (Num. 29: 12-13). Thirteen was the year of rebellion (Gen. 14: 4). No wonder, then, that thirteen becomes our national number and appears many times on the Great Seal.

The eagle has his eye turned westward, as Israel has for thousands of years.

“Westward the Star of Empire takes its way.”

The *bald-headed* eagle is a native of American soil. The eagle of the east (Job 39: 27-30) had long been a symbol of Israel's guardian power (Deut. 32: 11-12), and especially with spread wings, it covers, as the Shekinah, the whole camp of the Hebrews. The *thirteen* long feathers on the border of each wing and in the tail, constitute another trinity.

“Ye have seen how I bare you on eagles' wings” (Ex. 19: 4). “To her was given two wings of a great eagle” (Rev. 12: 14). In its dexter talon is held the Olive Branch of Peace. The appropriateness of this as an emblem of our Government may be seen in the use the Scriptures have made of it. At the feast of tabernacles or of “booths,” the Feast of Harvest or Thanksgiving, the word says, “Go forth unto the mount and fetch *olive branches* and pine branches and myrtle branches and palm branches and branches of thick trees” (Neh. 8: 15). The olive leaf plucked off was, in the beak of the dove, a symbol of the Holy Spirit (Gen. 8: 11). The people of the United States have been plucked off as a tribe from the parent stock. The olive was a symbol of blessing, wealth and power (Ps. 52: 8). Manasseh is “like a green olive tree in the house of God”—“our children like olive plants around our table”—“His branches shall spread and his beauty shall be as the olive tree.” The

branch indicates that the Republic is a part of the Kingdom of the Branch (Zech. 6: 12), which, being a product of Northern Palestine, is especially appropriate.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." That the establishment of the kingdom of the Branch and the union of the two Hebrew kingdoms represented by the Duo Gaesa, or two spears (see Two Sticks of Ezekiel 37), should have figured on the emblems of the Cymry and other Celtic communities, speaks for the preservation among the Druids of an esoteric knowledge of the types intended to embalm for all time and in all lands the identity of a seed in whom God will be glorified and all nations blessed.

In the sinister talon are a bundle of arrows which may mean War if Peace is not accepted. The arrows by our national law were to be made "*all proper*," *i. e.*, natural, in each one of which there is a trinity of parts, (1) the head, (2) shaft, (3) the feather. We have long ago wrested the arrow from the Indian warrior. It was with arrows we fought our way through Europe in the Middle Ages, and with powerful bow and full quiver the Saxons were ready for conquest. It was with bow and arrow we became *skillful in war* (1 Chron. 5: 18). Of Joseph we read, "His bow abode in strength and the arms of his hands were made strong by the Mighty God of Jacob" (Gen. 49: 24). It was the Hebrews, "whose arrows were sharp in the heart of the King's enemies whereby the people fall under thee."

The *obverse* side has a trinity of objects on the Crest of the Armorial device, (1) the Stars, (2) the Glory, and (3) the Cloud. The stars are arranged in the form of a six-rayed or six-pointed star, or first *one* then *four, three, four*

and *one*. The six, a double trinity, is significant of Scripture facts. There were six branches to the sacred Candlesticks, six steps to the Throne, six wings to the Seraphim Isaiah saw and six sides to the cubical form of the New Jerusalem. From the form given to this star the Treasury Department has adopted one, six-pointed, to be used on all coins of the United States.

Is it not a curious fact that a grain of salt crystallizes a perfect cube having six sides, and it may be said that this antiseptic is the exact simile of what the Hebrews were to be in the midst of all forms of corruption. Every sacrifice must be salted with salt and lost Israel, when the salt has lost its savor (Luke 14: 34) is now being *seasoned*. Each beautiful white crystal has the very form of the Holy of Holies. Nature is literally "cubing the sphere," in the snow crystals of six branches or some multiple of three in every flake of this pure white emblem of the robe of the saints. The *double trinity* in the Crosses of David's Throne are fitly represented in "The Covenant of Salt."

The number *three* on our Seal is Hebraistic. There was the Passover blood sprinkled on the lintel and on the two side-posts of the door. The one Lord is a trinity of Father, Son and Holy Ghost. The one faith is a trinity of blessing for spirit, soul and body. The one baptism is a trinity "in the name of the Father and of the Son and of the Holy Ghost" and there is one God and Father of all who is above all and through all and in you all. Sometimes we have multiples of three, as the nine fruits of the Spirit (Gal. 5: 22-23), and the twelve gifts (1 Cor. 12: 8-10).

The camp of the Hebrews was divided into *threes* and *fours*, the one tribe of Levi in the center and three tribes on each of the four "sides of the square." And it was over and around them "the Glory of the Lord" or the Cloud of

Jehovah sometimes appeared. The Trinity, as of the Divine Three, many times appears; thus: Three stars in a row in the constellation, three mottoes, three words on the scroll, three parts to an arrow, three sides to the triangle, and three words in the last motto. Sometimes the three and four are combined, making *seven*.

In the Washington Arms the stars appear with three and often five points, as on our Seal and Flag. This is also perfectly Hebraic. There are *five* sides and *five* angles to the great Pyramid of Gizeh on the pendant of the Seal. The *fifth* world-wide empire was to be distinctively Hebrew and not "left to other people." This number also points out the march from Egypt "five in a rank" (Ex. 13: 18, margin), the "*high hand*" of Jehovah and "the fingers of a man's hand" writing the judgments of the enemies of the Hebrews on the wall (Dan. 5: 5). "Five bleeding wounds He bears received on Calvary," and there were five wise virgins. Is it any wonder that Manasseh clings to the "sweet influence" of the five-pointed star, as he reads the Law in the *Pentateuch*, the five books of Moses?

There are two pillars of Cloud, representing "*the Pillar of Cloud and Fire*" which stood over the camp of Israel in the wilderness. There were two Pillars at the entrance of Solomon's Temple, *Jachin*, "He shall establish," and *Boaz*, "In it is strength" (1 Kings 7: 21). There are thirteen folds in the Cloud, thirteen stars in the Constellation, thirteen letters in the Motto (a trinity of words), thirteen stripes in the Chief, thirteen stripes in Gules (a double trinity and a perfect Hebrew *seven*); thirteen long feathers in each wing, and in the tail of the Eagle (a trinity), thirteen double leaves including two fruits on the Olive Branch, and thirteen arrows in the talon. If the three thirteens on the pendant or base of the Seal are considered, there are thirteen thir-

teens, our National Number complete; symbolizing the thirteenth tribe.

On the twenty-five and fifty-cent pieces of 1893, on one side of the coin there are no less than ten repetitions of this number. There are 13 stars, 13 letters in the scroll held in the eagle's beak, 13 marginal feathers in each wing, 13 tail feathers, 13 parallel lines in the shield, 13 horizontal bars, 13 arrowheads in one claw, 13 leaves on the branch in the other claw, and 13 letters in the words "quarter dollar."

The *reverse* side of the Great Seal, although fully provided for by law, for some unaccountable reason has never been engraved. The *obverse* bears the characteristics setting forth the Hebrews under the First Covenant, and the *reverse* or base of the Seal symbolizes the same people in the new era at hand. This may be regarded as the *unwitting* reason that this draft of the Seal has never been used.

The Pyramid is a marvel of beauty, stability and grandeur. The two faces visible, since there were two half tribes of Manasseh, and the double thirteen layers of stone, complete the number of Israel's tribes. Its *Chief* "Corner" or capstone may crown the summit some day, as in ancient times the great Gizeh was doubtless crowned. "*Jesus Christ himself being the Chief Cornerstone, in whom all the building fitly framed together groweth into a holy temple in the Lord.*"

The Pyramid of Gizeh, Egypt, *for we are half Egyptian*, is fitly chosen for us, and the fact that it is *unfinished*, indicates that as a people we are to belong to a coming Age. Having placed the Pyramid on our National Seal, we may read with pleasure and profit what the Lord caused to be written twenty-five centuries ago, "In that day shall there be an altar to the Lord in the midst of the land of Egypt,

and a pillar at the border thereof to the Lord. *And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt.*"

To-day the Old Pyramid, the emblem of stability, is "a sign and for a wonder unto the Lord of Hosts" (Isa. 19 : 20), as the Republic has often been a wonder and admiration. This "Pillar and Altar" occupies a nearly central position (30 Lat., 31 Long.) in the Old World, as this Government does in the New, "a blessing in the midst of the land." The tribe of Manasseh, with other Israelites, raised a Pillar of Stones on the banks of the Jordan as a testimony that they were one Nation and now this Pillar witnesses that we are a part of the house of Joseph, who desired for us the first blessing, who was the Shepherd of the Stone, a symbol of which now appears on our Seal, as though we belonged to the Stone Kingdom, the Fifth Empire, which is to fill the whole earth. This blazonry points to what we ought to be, and what, by the grace of God, we may become, when our "endeavors" are complete, for the Pyramid is yet unfinished. Then we shall be the "*rejected stone*" no longer.

The Crest of the *reverse* consists of four parts, (1) the Motto, (2) the Eye; (3) the Triangle, and (4) the Glory. The illustration sufficiently indicates the general appearance of the Crest of this part of the Seal.

The words "Annuit Coeptis" ("He prospers our beginnings") indicate that Manasseh had his beginnings in the Land of the Pyramids. The thirteen letters represent the thirteen tribes, and the diphthong the adopted sons united in Joseph. This is the eleventh *thirteen* on the two faces of the device, and the second in the *trinity* of mottoes. And it denotes in general the providence God has continuously exercised over our people, which will continue until the Republic is merged into the Kingdom.

The *Eye of Jehovah* indicates that the people, represented in the Pyramid, are looking upward, while He says, "I will guide thee with mine eye"; "For I will set mine eye upon thee for good." This expressive symbol is placed in the zenith, not necessarily as a detective, but to approve the good and gracious in the individual or the Nation. The All-seeing Eye is the one majestic symbol of Him "whose eyes behold, whose eyelids try the children of men."

The *Triangle* surrounded with the *Glory*, as a head or cap-stone is over the Pyramid, as the Shekinah rested over the camp of Israel. We are still a fragment of the Stone Kingdom. When "they shall bring forth the Headstone with shouting, crying, *Grace, Grace unto it,*" and it settles down to its proper position on the Pyramid, it will beautifully represent the coming of our Lord in the New Jerusalem to canopy the Old City. At that time, and not till then, the actual use of the *reverse* side of the Seal will be appropriate. The Eye of Jehovah will guide, will indicate when this pendant shall be engraved.

The rays from the *Glory* surrounding the Triangle are "proper"ly to be made of Or (gold). This solar Eye spangling the darkness reminds us that "the Lord looked unto the host of the Egyptians through the Pillar of Fire and of the Cloud and troubled the host" (Ex. 14: 24). "Let God arise, let his enemies be scattered" (Ps. 68: 1). The flash of the Shekinah was the signal of victory. Here, then, we have a history under Moses and a glimpse of the coming glory in the Millennium.

The letters, "MDCCLXXVI," on its base, give as near as may be ascertained the time that Jacob received the blessing from Isaac, B. C. 1776. It may also be observed that the patriarch, in crossing his arms in the act of blessing Manasseh, makes exactly the figure of St. Andrew's cross,

the form of the letter X. Now cut it in two parts, following the lines of the cross, and you have four perfect pyramids. Thus, while Ephraim, England, appears under a system of crosses, which may be resolved into four pyramids, we have in the central figure of the Great Seal of the United States one pyramid with two faces visible, as there were two half tribes of Manasseh. In this view the New Era of the Ages had long been contemplated. This date is fittingly placed at the base of the Reverse Arms in *nine letters*, the exact number of the lost tribes, as we have seen, if Manasseh is counted as one. The sum of its digits ($1+7+7+6=21$) the age at which a son enters on the Government, a trinity of *sevens*.

"*Novus Ordo Seclorum*," "a new order in the Ages," is the closing motto of the *reverse* face and the third of a beautiful trinity. It is slightly changed in quoting from the Fourth Eclogue of Virgil, thus giving it an ancient as well as a modern setting. It has seventeen letters, while the seventeenth century written above it shows a friendly correspondence, and the sixty-seven, separated into its digits $6+7$ equals 13, the royal number of Manasseh and the tribes of Israel. Also, the formula 17×13 equals the number (221) of the layers of rock in the great Pyramid of Gizeh. There are some Scripture reasons why the 17 should also appear. It was Joseph, our father, when he was 17 years old, dreamed of his exaltation and his brethren hated him and he became separated from them until he forgot all his father's house, and so named his first-born, Manasseh—Forgetfulness. Again, Jacob was 130 years old when he went down into Egypt, and as he died at the age of 147, he must have lived there 17 years.

As a whole, we may say that it is of small moment whether those who planned the Seal considered their Hebrew origin,

or even thought how the Hidden Hand should be made visible, yet now the manner of defining our *Hope in Israel* has come to light. Is all this merely a coincidence? In this Blazonry the facts of our history are read with marvelous accuracy.

We have now followed in detail the wonderful Seal and noted its origin, its use, each part, each face, each emblem, and each motto, radiant with Manasseh's Hope and its inspiring meaning—to be realized when the Government of the Shekinah shall come to Him, who came—and comes again—to rule, a Prince of David's Throne.

OUR NATIONAL FLOWER.

The absence from our national emblems of a flower expressive of beauty and purity is conspicuous. The question of selecting one was first brought before the public at a recent session of the Society of American Florists in New York, and a committee was appointed to select a flower which might be adopted as the floral emblem of the American republic. The question has already been discussed to some extent, and several nominations have already been made. The common *white lily* will no doubt be the choice of the people sooner or later; at least it has marked qualities for our national recognition. First of all, it has the *thirteen*, representing the number of the original colonies, "having a regular perianth of six colored pieces, six stamens, and a superior three-celled ovary" (Webster). Here is the *six*, the *double trinity*, according to the raised stripes on the breast of the eagle on the shield, the *seven* representing the indented lines on the same shield, these forming the original thirteen. The *three*-celled superior corresponds to the *trinity* of colors, red, white and blue, so often repeated

in the Great Seal of State, on the English Seal, and in the Shamrock of Ireland.

Moreover, the lily has a history. It was used by Solomon in the decoration of the temple, and it was made after the pattern of the tabernacle, and this from the "pattern shown in the mount"; properly this flower was of Divine choosing. Solomon made two magnificent brazen pillars. "The chapiters that were upon the top of the pillars were of lily-work." "The brim of the molten sea was wrought like the brim of a cup with flowers of lilies." "The lily of the valley" had its setting "among thorns." Christian Israel shall "grow as a lily." And the Great Master significantly adds, "Consider the lilies."

The colonies of the West still preserve this beautiful emblem. The Saxon kings had lilies engraved on their seals. Edward III. bore lilies on his Coat of Arms (1343 A. D.), and the sovereigns of England continued to bear them on theirs till the time of George III. (1760). At first they were numerous, afterwards the number was reduced to three. The scepter of Edward VI. bears a lily on the apex. The royal crown of Great Britain is adorned with the lily alternately with the cross, and the orb of Richard I. supports the stalk with a lily flower.

In the State Church the covers of the communion tables, as well as their damask covers, are ornamented with lilies. The chancel pavement of some of the State Churches are adorned with lilies. The Palace of Westminster is outwardly ornamented with a vast number of lilies on shields, corbels, brackets, canopies, and its inside state apartments similarly ornamented with lilies worked into tapestry, wainscoting, carving, etc. As an architectural device the lily is constantly found carved in cathedrals and palaces; as in King's College Chapel, Cambridge, the enormous stone bosses in the roof are cut in lilies.

Thus the numerical, historical, and artistical features of this emblem each conspire to place the white lily among our national floral tributes to the colonial history of our great Republic. The idea was born in the East, or divinely given to our Hebrew ancestors, but fully strengthened and developed in the far West, and as a beautiful emblem of purity it is worthy of a place among the "Stars and Stripes."

"Fair and pure as a snow-wreath,
Straight and stately and sweet,
The lily budded and blossomed
In beauty and grace complete."

THE STAR-SPANGLED BANNER.

If it were not too long a chapter, it might be noted that the successive changes made in the American flag until finally completed in the closing scenes of the Revolution, have almost without exception indicated something of our Hebrew origin. Roger Williams, even before he left Salem, Mass., boldly proclaimed that "the crosses ought not to be allowed in the Royal Ensign," and Mr. Endicott was persuaded to cut them out of the colors.

Under the government of Sir Edmund Andros, from 1680 to 1686, the flag of New England was white charged with St. George's cross bearing in the center the letters "J. R." (Jacobus Rex) surmounted by the crown. The early armed ships of New York are said to have displayed a beaver, the device of the seal of New Netherlands, on their ensigns. The union of St. George's cross, the old flag of England, and St. Andrew's cross, a white cross on a blue ground, the old flag of Scotland, gave the Union Jack of Great Britain. In 1707 this ensign was adopted by the colonies, and distinctive colored flags went out of use.

After the battle of Lexington the troops of Connecticut bore a standard displaying the arms of the colony with the State motto, "*Qui transtulit sustinet*" (He who transplanted still sustains). Later when the provincial troops came pouring in around Boston it was ordered by Congress that the regiments be distinguished by the colors of their flags, as for the seventh blue, the eighth orange, and the ninth cardinal. The flag used by the New England troops at the battle of Bunker Hill was blue, with a St. George's cross in the upper corner, and a pine tree above the cross. After the battle Putnam displayed a red flag on Prospect Hill, with "*Qui transtulit sustinet*" on one side, and "An appeal to Heaven" on the other.

The first fleet that ever sailed from an American port, that of Commodore Hopkins, February 17, 1776, carried this ensign. Hopkins had previously borne a yellow flag with the device of a *rattlesnake* coiled to strike, and the motto "Don't tread on me." While the idea of union was taking hold of the public mind, a favorite device was that of the joint *snake*—each joint bearing the name of some part of the country, and the motto beneath "Unite or die." The snake was usually represented with *thirteen rattles*; sometimes it was coiled around a pine tree at its base, and sometimes depicted stretched across a field of thirteen alternate red and white or red and blue stripes.

On the 14th of June, 1777, the Continental Congress resolved "that the flag of the thirteen United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white in a blue field, representing a new constellation." This was the flag which, first unfurled by Captain John Paul Jones on the "Ranger," became the standard of the new American Republic. It floated above the historic field of Yorktown, and from the north bastion of old Fort

George, while the troops of King George evacuated the city of New York, and the long war of the Revolution was ended.

Thus, in the present ensign of our beloved land, everything except Hebrew symbols has gradually disappeared, and these we are now "displaying" in every clime under the sun, because of the truth of God in them.

"Their ensign floats on ev'ry breeze,
Their ships of commerce sweep the seas
And countless riches bear.
Earth's boundless stores, her fruitful fields,
Her min'ral wealth to them she yields,
And gems superb and rare."

To account for the origin of the Stars and Stripes, various theories have been advanced—from that which traces them to the "Union Jack" of England's flag to the highly poetical claim that the banner of the Union represents the crimson clouds of sunset, blown into stripes by the free winds of heaven, and spangled with the evening stars, just twinkling in the blue. But none of these can be proven, and so one authority says the official origin of the "grand Union Flag is involved in obscurity."

Just at this point history comes boldly to our relief. In the borough town of Northampton, some sixteen miles northwest of London, there is a glorious old mansion still standing, called the Althorp House, surrounded by ancestral oaks. And not far away stands the parish church of Brighton, rich in monuments and memorials. Passing down the aisle with the parish clerk, he is accustomed to call attention to an uninviting spot, where lie concealed the old-time "brasses," so common in the parish churches of England, set in the pavement, and bearing inscriptions.

One of these brasses refers, says the clerk, to Robert Washington and his wife. They lived in this parish many years, and died in 1622. "Here is their Coat of Arms," he continued; "see the Stars and Stripes!" The record reads: "Robert Washington gent. second sonne of Robert Washington of Sulgrave in ye county of North." By referring to the Sulgrave church, there are other brasses, one of Laurance Washington upon the death of "Amee his wyf," in 1564. Then comes the likeness of Laurance Washington in his Mayor's robes. He was twice Mayor of Northampton, and his insignia of that office was the Shield, as it is to this day. Dim as are the outlines, we may there trace on the pavement of Sulgrave church, *the shield*, bearing upon its face, the Washington arms—*the Stars and Stripes*.

Laurance, grandson of the Mayor, died in Brington in 1616, as the "mural record" on his tomb in Brington church, bearing the *shield, with the Stars and Stripes*, bears witness.

Sir John Washington, second son of this second Laurance, and great-grandson of the Mayor, becoming involved with King Charles under Cromwell the Protector, fled to the New World in 1657. Leaving Yorkshire, he settled at Bridge's Creek in Westmoreland county in Virginia. Thus was established the American line of the Washingtons, for General George Washington, first President of the United States, was a great-grandson of this same Sir John Washington, the emigrant, as Sir John was great-grandson of the first Laurance, twice Mayor of Northampton, and Lord Manor of Sulgrave.

The Washington Arms which King Henry's adherent, the ex-Mayor of Northampton, had placed above the porch of the Manor-house in 1540, bore the familiar shield, and on its face the stars and stripes, which, as a compliment to the Father of his Country, his fellow-citizens caused to be placed

upon our banner. No written records exist to prove this, but the fact was well known at the time, and Washington's old friend, Mrs. Ross, an upholsteress of Arch street, Philadelphia, was instructed by a committee of Congress, in June, 1776, to work these emblems into a flag, from designs drawn by Washington himself in the little back parlor of the Arch street house.

So the Star-spangled Banner dates back almost to the days of Knights and Crusaders, the Great Reformation, and the discovery of America, on which account it has been called "the worn-out rag of feudalism." But as an English author well says (when speaking of Sir John Washington, who left his Yorkshire fells for a new home beyond the sea), "On he rode to carry across the Atlantic a name which his great-grandson should raise to the loftiest heights of earthly glory, and a Coat of Arms which, transformed into the flag of a mighty Nation, should float over every sea, as far and as proudly as the blended crosses of St. Andrew, St. Patrick, and St. George."

Admiral Preble, of the United States Navy, who wrote a very interesting work on "Our Flag," says, in regard to Washington's Crest and Arms, "The American patriot was fond of genealogies, and corresponded with English heralds on the subject of his pedigree. Yes, this George Washington who gave sanction, if not birth to that most democratic of sentiments,—all men are born free and equal,—was, as the phrase goes, a gentleman of blood, of court-armor, and ancient lineage. When the Americans, in their most righteous revolt against the tyranny of the Mother Country, cast about for an ensign with which to distinguish themselves from their English oppressors, what did they ultimately adopt? Why, nothing more than a gentleman's badge,—a modification of the old English Coat of Arms,

borne by their leader and deliverer." (See *St. Nicholas* for November, 1883.)

In the Boston State-house may be seen a facsimile of this inscription presented by Earl Spencer, Lord-Lieutenant of Ireland, through the instrumentality of Governor Andrew, Senator Sumner, and Jared Sparks, the biographer of George Washington. A description of the Arms and Crest of the Washington family may be seen also in the Herald's College, London, England.

It should be noted here, that, originally, on the Crest of the Washington family, as found in the Manor-house of Sulgrave, there was a raven instead of the spread eagle; also the motto "*Exitus acta probat*," taken from Ovid, the Latin poet, which passage, freely translated, means "*Actions are tested by their results*," instead of "*E pluribus unum*" of the National Flag, and that the stars, usually three in number, were five-rayed, as they now appear. The red, white and blue were not changed in the making up of the new ensign, only the stars were increased in number to correspond with the number of States.

The five-pointed, five-rayed, star which now appears on the American Banner has followed down the ages, and in the following manner, as it would seem, from the Great Pyramid: Its base is a perfect square, its four sides each a triangle: earth and heaven "at one." When, at the Exodus, the people marched, it was in four brigades, each of three regiments, or tribes: when they encamped they formed a base-square; then the Shekinah proceeding from what the Druids called the "Eye of Light" overshadowed the square, and so the Egyptians beheld a wonder, a Pyramid impregnable to them, for the Lord tabernacled as in a Tent over the Ark and the people: and this Pyramidal form with five corner-stones is probably the reason why the number five

was a sacred number of the Hebrews, and such an abomination to the Egyptians that Sir Gardner Wilkinson speaks of five as being the evil number of Egypt still. That number is marked O on their watches (Murray's Handbook, 1864, p. 142), and 5×5 , or anything made up of five was repulsive to Pharaoh's people.

With the representation of the Shekinah considered as a unit and the camp of the Hebrews as four-square, we have the formula $1+4=5$, the marching column of five, and the measures of the Temple of Solomon, 5, 10, 20, 30 cubits. The Ark of Noah and the New Jerusalem Temple are measured by the 5×5 inch cubit of the Pyramid. Four great heathen monarchies have desolated Jerusalem. The coming nation which shall possess the world-power is the fifth, and in the fifth thousandth year of the Great Pyramid. Five crosses on the altars of Christendom mark the five wounds in the body of Israel's King; no wonder that to the Egyptians it was an evil number.

The President's flag may be noticed here, although it is not strictly a national flag. Note the four and five. According to Army Regulations, March 28, 1898, the presidential banner is of scarlet silk or bunting, with a five-pointed gold star in each of the four corners, in the center a large fifth star; within this fifth star a smaller star forming a blue field, upon which is emblazoned the American eagle with wings outspread. On the scarlet field around the large star are other gold stars, one for each State in the Union. The flag is floated over a military or naval station during a presidential visit.

In the Army and Navy of the United States there is no flag, except the "Flag of the Cross" in times of divine service, ever allowed to float above this Star-spangled Banner, the beloved and old historic Flag of the Union—one and inseparable.

We have been thus particular that the reader may see that the flag of the Republic of America was not derived from Gentile sources, but direct from Israel. Like the *obverse* side of the seal, with which it compares, it has most of the Hebrew numerals. Especially is the Divine Trinity distinctly marked. The three lions on the British shield correspond with the three colors,—red, white, and blue of the flag,—a true trinity of colors. The thirteen stars are arranged in “stripes” of *three* and *four* in a line,—together forming a six-rayed star, thus representing a *double* trinity, the same as the double trinities of lions on the British shield. The number *seven* is found in the *narrow* stripes on the shield, on the breast of the eagle, and in the number of stars after deducting the double trinity six (the number of the *wide* stripes on the eagle’s breast). And, finally, the thirteen stars, the number of the sons of Jacob, are grouped into *one* star having six rays, making a *third double* trinity. Both the Stars and Stripes, like the British crosses, are set in a field of blue.

“Now fling them out to the breeze—
Shamrock, thistle and rose.
And the star-spangled banner unfurl with these,
A message to friends and foes,
Wherever the sails of peace are seen,
And wherever the war-wind blows.”

THE CAP OF LIBERTY.

The Goddess of Liberty is not unlike the goddess Diana, as usually figured (Acts 19: 35). Liberty is inscribed upon the band coiling her waving locks and also upon the *cap* at the top of the standard which she bears. The number of letters in the word Liberty is seven, the symbol of perfec-

tion. Diana was the goddess of the "sylvan shade" and her name was derived from Dan, the Hebrew, as was Danae of the Greeks, the subject of the "golden shower,"—a type of feminine purity and power in the union,—the white-winged Argos (Argurios), our Ship of State. Her position in the constellation of the seven planets, as they were called, is easily traced to the Phoenicians. Phoebus—the sun—like the *sun*-god of the Phoenicians, was her brother. She was called Phoebe, which answers to Ashtoreth, the goddess of the Zidonians (1 Kings 11:5). Her nymphs represented Dan going by sea, and her fifty children are typical of Dan's multiplied posterity.

In volume 1st we have showed that Asia-Minor was settled by the Greeks and mostly by this tribe. We associate the great goddess Diana of Asia with our Israelitish ancestors when we remember that even the Iliad of Homer is a possible reminder of Bible scenes—(1) Troy may correspond to the city of Shechem. The former was overshadowed by Mount Ida, the latter by Gerizim. (2) Shechem is disgraced by the defilement of Dinah, and Troy by the violation of Helen. (3) Abimelech was brought to authority while dwelling under an oak (Troy had its sacred beech) which might have been the sanctuary where Abraham worshipped. Jove is represented as often appearing to the Greeks. Troy was rased utterly and Shechem was sowed with salt. Thus, the Thracians, Greeks, became Thr-Asian when in Asia. These facts are recognized in the honorable place the Cap of Liberty bears among the emblems.

**"Stretch forth ! stretch forth from South to North ;
From East to West, stretch forth ! stretch forth !
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords,
Break forth and spread over every place,
The world is a world for the Saxon race.**

Britain sowed the glorious seed,
In her wise old laws and her pure old creed ;
And her stout old heart and her plain old tongue,
And her resolute energies ever young,
And her free bold hand and her frank fair face,
And her faith in the rule of the Saxon race.

Feebly dwindling day by day,
All other races are fading away,
The sensual South and the servile East,
And the tottering throne of the treacherous priest,
And every land is in evil case,
But the wide-spread realm of the Saxon race.

Englishmen, Irishmen, Scotchmen all,
By one great name on your millions I call ;
Norman, American, Gael or Celt,
Into this, this fine mixed mass ye melt,
And all the best of your best, I trace,
In the gold and the brass of the Saxon race."

Republican-born, from tide to tide,
Nursed at the springs from the mountain side,
Fanned by the breeze and rocked by the gale,
Deep-seated and firm, she cannot fail ;
For her Shield and Eagle and Stars shall shine,
Over land and sea, in their ancient prime.

Hebrews everywhere, faithful and free,
Lords of the land and Kings of the sea ;
Ye hundred of millions, my word is to you,
With courage and zeal be honest and true,
Love and be loved, as brothers embrace,
That the world may be blessed in the ancient race.

THE NEW ENSIGN.

We may expect at no distant day a federation of the Saxon peoples when all the Hebrew tribes will be under one administration. An effort is being made to establish a commercial union between Canada and the United States and also with the Mother Country. Some even go so far as to favor a political union. Since the war with Spain the old-time friendship again appears and a more intimate union may be necessary for defence in the West and far East. God is moving in a large circle.

What is the voice I hear
 On the wind of the western sea?
 Sentinel, listen from out Cape Clear,
 And say what the voice may be.
 "'Tis a proud, free people calling loud
 To a people proud and free."

Answer them, sons of the selfsame race,
 And blood of the selfsame clan,
 Let us speak with each other, face to face,
 And answer as man to man,
 And loyally love and trust each other
 As none but free men can.

—*Alfred Austin.*

We may look for the "lost other" one to be knit again in close brotherly fellowship, for is not Manasseh to have his allotted portion in "Palestine restored" (Ezek. 48: 4, 5)? and may we not believe his standard will wave on high with that of Ephraim, when all Israel again possesses the land God gave to Abraham and his descendants for ever? That the Scriptures teach us that there will be one and only one Universal Government to all the tribes of Israel, there can be no doubt. Of Jerusalem restored in a new colonization,



FEDERATION OF THE TRIBES. NEW ENSIGN.

See page 252.

it is said, "They shall see eye to eye when the Lord shall bring again Zion" (Isa. 52 : 8). And I will make them (Judah and Israel) one nation in the land upon the mountains of Israel and one King shall be King of them *all*" (Ezek. 37 : 22). "And he shall pass over to his stronghold for fear and his princes shall be afraid of *the ensign* saith the Lord *whose fire is in Zion and his furnace* in Jerusalem (Isa. 31 : 9). It appears from the context that Assyria, the author of Israel's captivity, will fear the Ensign in the latter days (Num. 24 : 17-18). The Lord Jesus Christ will then hold the reigns of Universal Empire as the Son upon David's Throne. The *place* is, "my Holy Mountain," Jerusalem (Isa. 11 : 9), and the *time* this shall be accomplished will be "when the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria. (Verse 11.) At the same time, also, the dispersed of Judah,—the Jews,—are to be gathered into the fold, "that there may be one fold and one shepherd" (John 10 : 16). Their union is to continue to the end of time,—*"for evermore,"* that the heathen may know the Lord (Ezek. 37 : 28), "that the world may know, that thou hast sent me, and hast loved *them* as thou hast loved me" (John 17 : 23).

When this new Banner is flung to the breeze, there will be a great religious awakening to the Gentiles. "The Gentiles shall come to thy light and Kings to the brightness of thy rising." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. 60 : 5). "In that day there shall be a root of Jesse which shall stand *as* an ensign of the people (of Israel); to it shall the Gentiles seek" (Isa. 11 : 10). The setting up of this standard will be the signal

for the great spiritual victories which are even now inspiring the whole missionary world. Rejoice, ye Gentiles, *with his people*. This, a new ensign, will be divinely given, for the Word says, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11 : 12). "When He lifteth up an ensign on the mountains and when he bloweth a trumpet hear ye" (Isa. 18 : 3).

The Gospel introduced a new symbolism of the Kingdom—the *Cross*—the sign, not of self-assertion, but of self-surrender and self-sacrifice. The cross *in stripes* becomes His throne, the crown of thorns His *diadem*, and His blood the coronation *purple*. These emblems woven into our national life have all been wrought into the Symbols of Government. Thus, as on the American Banner, we have the arrows and the stripes, and on the English Coat of Arms, the lion and the unicorn, so other expressive symbols will be furnished which will flash out before the world, the living truth of the new Kingdom of Righteousness and Peace. Indeed, we have them, it may be, already prepared to our hand. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them" (11 : 6).

Fling wide our ensign's fold,
 And let the earth behold
 Our flags are one,
 And all men 'tis true.
 The old red, white and blue
 Lies blended in the new,
 And strife is done.

The grand Oriental imagery of the Universal Empire and its glory are set forth by the harmonious blending of "opposites" as they dwell together in peace. How appropriate that the Flag which is to succeed the Crosses, and the shield of stripes, should represent in the triumph of his peaceful reign,—humanity tamed and led by the child (Jesus), when the earth shall be full of the knowledge of the Glory of the Lord, as the waters cover the sea. We may note a philosophical and historical fact that the *child-ideal* leads in legislation and commerce, as also in religious effort, for on the children is made to depend the condition of the world in the next generation.

The advancing host of Jehovah under the new Ensign from Anglo-Britain and Anglo-America, their military movements and splendid achievements against embattled Gentiles in the great conflict, is described by the Prophet (Isa. 5 : 26-29).

CHAPTER V.

AMONG THE HEBREW POETS—THE GREAT DRAMA.

The Book of Job has been the wonder of the ages. It is now seen to bear majestically the great Hebrew people, in the guise of a historical allegory. Its deep significance as a race problem was never fully suggested until the unity of the historic system we are advocating was brought to view. If we take this "view-point," the life of Job becomes one of the great practical object-lessons of the Bible, representing particularly the threefold unity—Judah, Ephraim and Manasseh—Israel. The story begins in the country of the Gentiles and ends under the shadow of the New Jerusalem. The whole book thus becomes the bearer of the intensest interests of the nineteenth century phenomena.

Although God promised to heal all the diseases of the Hebrews, on certain conditions, saying, "*I am the Lord that healeth thee*" (Exod. 15 : 26), yet He knew that as a people in two dispensations they would pass under the cloud of darkness and oppression (Acts 10 : 38), and this historic character was given as a typical Hebrew under affliction. The injunction of Jehovah that although Satan might destroy Job in his environment and afterward afflict his body, yet his life was to be preserved, indicates the perpetuity of the race.

Now, noting, that the afflictions of the body by disease are the work of Satan, according to the first and second chapters of Job, we have simply to observe that "Christ came to

destroy the works of the Devil." "He took our infirmities and bore our sicknesses" (Matt. 8: 17), and whether present or absent there is healing in his name (Mark 7: 30). Job prays for his friends, his wealth is multiplied and his health restored, as a type of what will be enjoyed when Paradise is restored.

The two great actors in this dramatic scene are: the Almighty God of Abraham, and Satan, the enemy of all righteousness. Job, who appears as a historical personage, is a "perfect and upright" man as though he were justified by the faith of Abraham. Like the Hebrews, his wealth increases, his sons and daughters multiply. God "set a hedge about him" to keep him distinct from Gentiles, that he may ever hold fast the "integrity" of his race. Affliction comes; oppressions reign. "Hast thou considered my servant Job (the Hebrews) that there is none like him in the earth?" (2: 3). He is "the greatest of all the men of the East." Although Israel was always "obstinate" (Isa. 48: 4), yet he was to be "a blessing." His wife, according to the *Targums*, says, "Bless God and die," which certainly is true to the Hebrews, as they will not die until there is a world-wide blessing. Thus their "integrity" is made sure. The three "friends," as they discourse in eloquent dialogue with Job, seem never able quite to understand the mysterious providence of the case. Elihu, the great mediator of these contending parties, was a kindred of Ram of the tribe of Judah, and thus appropriately the one to plead for the heirs of the birthright in Joseph, through the *light-bearer*, Benjamin. See Judah's speech before Pharaoh (Gen. 44: 18-34). To this day Judah pleads for the truth in the race and the Bible, a marvel in evidence that cannot be broken.

After seven days, Job "cursed the day of his birth";

wherefore has Israel existence among men? (3:20). The true mission of the Hebrews is set forth thus, "Behold thou hast instructed many and thou hast strengthened the weak hands. Thy words have upholden him that was falling and thou hast strengthened the feeble knees" (4:3-4). Paul could say to the Hebrews, thou "art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes" (Rom. 2:19-20). And they occupy the same mental and moral as well as educational and commercial relation to the rest of mankind to this day.

In the calamity that falls upon his family observe that the *seven* young men are dead, *seven*, the *complete* number, hence, any number, which may be referred to the lost tribes. The fate of the *three* daughters is passed over in silence. Three is equally a complete number according to the Hebrew nomenclature and these may stand for the tribes of Judah, Levi and Benjamin. Inspiration has veiled Israel's whereabouts. Of himself Job says, "Oh that thou wouldst hide me in *the grave* (Ezek. 37), that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me" (14:13). Israel was for a long time to be hid in the valley of dry bones, their full redemption to be kept secret till the time of Jacob's trouble is past; then the set time to remember them will fully come. The condition of the Hebrews among Gentiles is thus described, "God hath delivered me to the ungodly and turned me over unto the hands of the wicked" (16:11). Bildad suggests in regard to Job's children—"If he have cast them away for their transgressions" (8:4).

Eliphaz says, "Happy is the man whom God correcteth,"—those under his discipline—"he shall deliver them in six troubles, yea in *seven* there shall no evil touch thee" (5:17-

19). "Thou shalt know that thy tabernacle shall be in peace, that thy *seed shall be great* and thine offspring as the grass of the earth" (:25). To the same effect, "Though thy beginning was small yet thy latter end should greatly increase" (8:7)—"Till He fill thy mouth with *laughing*"—alluding to the *Israel* of prophetic vision. Then "They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to naught."

The representative and national character of Job appears in expressions like the following: "And thou shalt be secure because there is hope—Thou shalt lie down and none shall make thee afraid,—But the eyes of the wicked shall fail and they shall not escape and their hope shall be as the giving up of the ghost" (11:18-20). How like this is the vision of Balaam (Num. 23:24). The way of the ungodly shall perish (Ps. 1:6). Our hope is in the Lord our God." Paul, "For the hope of Israel I am bound with this chain." And, as we shall see in our fifth chapter, "He causeth them *to wander in a wilderness* where there is no way" (12:24). Job's hope is not extinguished in affliction. "If a man die, shall he live again, *all the days of my appointed time will I wait till my change come*. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." This is no final death, though one may be the emblem of the other, for he says, "He knoweth *the way that I take*, when He hath tried me *I shall come forth as gold*" (14:14 and 23:10). "Are the consolations of God small with thee?" (15:11).

Job continues, "Neither is there any daysman betwixt us, that he might lay his hand upon us both" (9:33). Later the Divine Mediator appears, "Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall

my hand be heavy upon thee" (33:6-7). Then with emphasis—"for I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me" (19 : 25-27). Notice, that both the present and the Millennial Dispensation are included in the work of the Redeemer, and that he will defend the hope of Israel, that after the corruptions of the grave there should be a new body in which he could behold his Redeemer and Mediator. This is the lively hope of the Saints to-day.

Israel while among Gentiles is thus emblemized and glorified, "Acquaint now thyself with him (God) *and be at peace: hereby good shall come unto thee.* Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou *return* to the Almighty, *thou shalt be built,* thou shalt *put away iniquity* far from thy *tabernacles.* Then shalt thou *lay up gold as dust and the gold of Ophir as the stones of the brooks.* Yea *the Almighty shall be thy defence,* and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty and shalt *lift up thy face unto God.* Thou shalt make thy prayer unto him and *he shall hear thee* and thou shalt pay thy vows. Thou shalt also decree a thing, and *it shall be established, unto thee,* and the light shall shine *upon thy ways.* When men are cast down, then thou shalt say, There is lifting up, and he shall save the humble person. *He shall deliver the Island of the innocent, and it is delivered by the pureness of thine hands"* (22: 21-30). The italics sufficiently indicate the exegesis of this text.

If Job represents the truly devout in Israel, probably the three friends stand for ecclesiastical leaders, as they set themselves to explain, each, his views of God's dealings

with their afflicted friend. Here follows five chapters (27th to the close of 31), in which faith and works of true godliness are beautifully and uniquely described. The power, wisdom and skill of the Almighty Creator is set forth. Protestantism has not developed a finer sense of Christian manliness. Every grace is exhibited in loveliness and attractiveness. The moral and spiritual find ample play and the imagination its lofty delights. All nature is replete with animated life to teach the wholesome lessons of love, fear and reverence. It is thus that "the perfect and the upright" man stands before God, the Redeemer and Justifier. This unique character fitly symbolizes the Ages, but especially that of the Millennium of the Church Militant.

Also, there follows six chapters from 32 to the end of 37, in which Elihu, who was of the kindred of Judah, appears as the Mediator, or expounder of the ways of God to men.

Then Jehovah propounded many hard questions, in chapters 38 and 39, beyond the greatest intellectual reach, in which Job saw his own *utter nothingness*, the lesson which so few learn.

At length the climax is reached; "behold now behemoth, which I made with thee," the great land animal, possibly referring to Israel on the continent; and finally to Great Britain as the great sea monster, saying, "Canst thou draw out Leviathan with a hook?" At the triumph of Omnipotence they were called into being. Both these animals are said to belong to an extinct species, which accords very well with Israel *lost*.

These disclosures of Almighty power have the effect on Job of a revelation, before which he bows his whole being low in humility and admiration. He had long before expressed confidence in his Redeemer, he is now awakened to

the glorious majesty of the Lord God of his fathers, Abraham, Isaac and Jacob. When he came to recognize himself as a descendant in the line of the promises he exclaims, "but now mine eye seeth thee" (42: 5). The finding of Israel will be like a new revelation. This knowledge will bring not only Job and those whom he represents, but all his "friends" are to worship in the mediatorship of his prayers. Of the Hebrews it is said, "Ye shall be named the Priests of the Lord, men shall call you the Ministers of our God" (Isa. 61 : 6). In this divine service to others, probably Gentiles, Job himself was "accepted" (9).

"And the Lord turned the captivity of Job when he prayed for his friends" (10). "The hope of Israel" will be realized and the Hebrew captivity fully restored when the Identity of the Saxon Governments and peoples is fully and divinely confirmed. This will be, as we are informed, at our Lord's Second Advent (Matt. 25: 32), with the Saints of the New Jerusalem. This prayer service *in its completeness will have just begun* in the service of that city. (Rev. 22: 3.) *"Also the Lord gave Job twice as much as he had before," i. e., the Old and the New Jerusalem, the temporal and spiritual, the real double portion of the Birthright.*

The family reunion of Job, his brethren and sisters "and acquaintance before" (42: 11), is in symbol, "the Marriage Supper of the Lamb," when Israel will be "comforted" in returning prosperity and happiness, exactly doubling his flocks and herds from what they were at the beginning. (1: 3).

The *seven* sons that died may have become inhabitants of the New Jerusalem, and the *seven* of the latter family are on earth represented in the Old City. The daughters, whether of the first or second family, bear names significant of *the Bride*: thus, Jemima, "*days upon days*" as though she

belonged to all the Ages through which the race runs (Eph. 2:7). Kezia, "cassia," the perfume of her garments (Ps. 45:8), and Keren-happuch, "the flowing horn" the cornucopia, pouring out its wealth and beauty at the foot of the Divine Altar. "And in all the land were no women found so fair as the daughters of Job." "Fair as the moon, clear as the sun, and terrible as an army with Banners." These like all true daughters in Israel, receive inheritance among their brethren (Num. 27:1-8).

"Four generations" (16) marking the extent of empire, (1) the Kingdom of David, (2) the Kingdom of the Holy Ghost, (3) the Kingdom of the Son, (4) the Kingdom of the Father. Then the Hebrew dispensation dies, being "old and full of days." Thus to us this experience of a single man portrays the phases of Providence and becomes a unique and powerful exponent of what the race will be, under first the Law, wasted and destroyed as by the first permission to Satan, and under the Gospel as the second, he continues still to afflict the body. When the Hebrews started from Egypt "there was not one feeble person among their tribes." Thus it should ever have been. But now, under the reign of Christ and the New Jerusalem "the effectual fervent prayer" and the new environment will avail for the perfect health of our "Whole spirit, soul and body."

MIRRORED IN THE PSALMS

Are the Anglo-Saxons Israel, or do we look for another? While John the Baptist was waiting long for the Messiah, the messengers appeared, saying, "Shall we look for another?" The reply comes, "Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the

dead are raised, to the poor the Gospel is preached" (Luke 7: 22). The prophetic Scriptures, and the Messiah exactly correspond, item to item, the proof is clear and convincing; so that we may boldly say, "We have found him." The same manner of argument proves our Saxon people to be of the Chosen race. Even so, *selah*.

The Book of the Psalms is often enlivened by visions of the Great Anointed One, the ten tribes in contradistinction from Judah, and of the triumph of the *Millennium*. The Anglo-Briton and the Anglo-American in their peculiar characteristics in Ephraim and Manasseh are more or less clearly marked. Allusions are made to almost every phase of their more recent developments, to the kingly authority of Jehovah over the Hebrew Throne, and the reign of the New Jerusalem, which will be fully verified on earth.

This book is probably the only one in the Bible composed in different sections and yet arranged by inspiration, as it would seem, in which the more prominent events, the Royal Line, the Birthright, and the Spiritual blessings on the tribes are considered. If we had no inspired book but the Psalms, they are sufficient to prove to us that Israel is a nation chosen, blessed, lost, to be restored, redeemed. We shall only consider them in part; even in these we are obliged to *anticipate* much that would naturally come later in the course, especially those events connected with the triumph of the King and the New Jerusalem.

PSALM II.

This Psalm opens with triumph. Having given full particulars of an Anointed Line in the Coming Succession (2 Sam. 7: 15), the Psalmist easily and naturally glides into a complete recognition of Christ the Messiah, as the greatest. This must refer to the whole line since he says, "*I have set*

my King"—i. e., my line of Kings—"on my holy Hill of Zion," for the Messiah had not at that time appeared. (3) "Let us break *their* bands." More than one must be intended. That this does refer to Christ, is affirmed (Heb. 1 : 5).

(8) The time of His enthronement is at the Sixth Colonization, "in Zion" (Ps. 110). "*Ask of me and (leaving out italicized words), I shall give the heathen, thine inheritance, and the uttermost parts of the earth, thy possession* (John 17). David's successors on the Throne of Great Britain are establishing Protectorates, and America is occupying heathen territory in the uttermost parts of the earth, and it is becoming their possession. The Kingdom of the Holy Spirit is coextensive with the Anglo-Saxon race so largely scattered over the earth. Both of these reigns are subjects of prayer. (1 Tim. 2 : 2.) When the world realizes how completely the anointed Line has been hidden away in the Royal House of Britain for thousands of years, thus foiling the best laid plots for Israel's destruction, they can then, and not till then, see *where the "laugh" comes in* (4).

What ought Gentiles to do in order to avert the ruin of being "shivered by his rod of iron"? The answer is, "*Be wise, be instructed, serve the Lord with fear, and rejoice with trembling.*" Then as a token of love and submission, "*Kiss the Son,*" ere the blaze of His wrath be kindled.

PSALM XXIV.

This is supposed to have been sung on the occasion of the removal of the Ark to Jerusalem and it portrays the triumphal entry of Christ into the city and Temple (Mark 11 : 9), a faint type of His coming in His Kingdom.

"*The earth is the Lord's and the fulness thereof.*" This profound theistic motto is inserted on the frieze of the Royal Exchange in London. "Jesus Christ was the Creator, without him was not anything made. The earth is his property. He is its Lord and Governor." "*They that dwell therein*"—all human beings. He claims *Universal Empire*. "*For he hath founded it.*" Though apparently resting on the seas, yet the mountains are not moved—Omnipotent Power!

(3) "*Who shall ascend into the hill of the Lord?*" Who is so holy as to be admitted to Jerusalem? "Stand in his holy place"—the New Jerusalem, where nothing that defileth shall enter. The answer is, (4) "*He that hath clean hands and a pure heart*"—a soul sanctified and a body robed in white, "which is the righteousness of saints." "*Who hath not lifted up his soul*"—past tense, referring to their earthly life—"unto vanity"—unto vain things, the idol worship by which Israel was snared and taken.

(6) "*This is the generation*"—the direct line of descent from thee, O Jacob. In the Revised Version the words, "*God of*" Jacob are inserted, but italicized.

"*Lift up your heads, O ye gates.*" This may refer to our Lord's return. He is the Jehovah of the Cloud and Pillar. It would seem very appropriate that the Ark of the Covenant should appear, since it was seen by John in scenes connected with the kingdom (Rev. 11 : 19) and the resurrection of the martyrs (18).

(7) "*And the King of Glory shall come in.*" "Let there be no obstruction and the Mighty Conqueror, the King of Glory whose presence is with the Ark in which the symbols of his glory appear, He shall enter. Make due preparation to admit so august and glorious a personage." This was supposed to be spoken outside the city gate, as in the case above, *i. e.*, by the people of the New Jerusalem, the resurrected Saints.

(8) "*Who is this King of Glory?*" This question is asked by the Saints in the city. The Federated tribes representing all the people of God on earth, and the New Jerusalem answers, "*The Lord strong and mighty, the Lord mighty in battle.*" Dr. Clark says, "It is *Jehovah*, who is come to set up his abode in his Imperial City. He who has conquered his enemies and brought Salvation to Israel. To make the matter still more solemn, and give those *without* an opportunity of describing more particularly this glorious Personage, those *within* hesitate to obey the first summons, and then it is *repeated.*"

(10) "*Who is he, this King of Glory?*" Referring to our Lord *as present* on the occasion, they give an answer that admits of no reply—"The Lord of Hosts." He who comes with innumerable armies answers for himself, "*The King of Glory.*" "The Lord is in his Holy Temple, let all the earth keep silence before him." He is the King of the Cloud and Fire—the *Shekinah*, now of the New Jerusalem.

PSALM XLV.

We believe this sets forth our Lord a Bridegroom and King, as in Matthew (25), and is subsequent to the triumphal entry described in Psalm 24. In the caption it is "A Song of Loves" "of the beloved maids." Some manuscripts have "for those who shall be changed" or brought into another state, which some have interpreted as relating to the resurrected Saints. Some translate *shoshannim*, lilies. This would give us the New Ensign of the lilies, as "the banner to them that fear Him."

"*My heart is inditing a good matter*"—my heart overflows with this goodly subject. "I speak of the things," I dedicate my work unto the King. And my tongue shall speak fluently as a ready scribe can write.

(2) "*Thou art fairer than the children of men.*" The Bridegroom is thus addressed by the friends or companions around Him. To say that Solomon was the most beautiful man in the universe is absurd, but of the perfections of our Lord Jesus Christ, these words may be safely applied. "Grace is poured into thy lips." A greater than Solomon is here. "No man spake like this man," therefore, "God hath blessed thee forever."

(3) "*Gird thy sword upon thy thigh.*" Here He is addressed as a warrior, a mighty King, corresponding with his different appearances at his Second Coming (Matt. 25: 1-31). He is the hero of a thousand battles. Be as warlike with thy sword as thou art majestic.

(4) "*In thy majesty ride prosperously*"—show the progress of truth, humility, and righteousness, the very essence of his reign. "Terrible things"—the judgments by thy right hand inflicted on thine enemies shall be terrible. The mother of abominations will be cast down with violence (Rev. 18: 21).

(5) "*Thine arrows are sharp,*" conviction that "pricked to the heart," or the judgments of his mouth are sure to make the people fall and in the Gospel Age may be applied to Israel. "*Thy Throne, O God, is for ever and ever.*" "The scepter of righteousness is the scepter of thy Kingdom." As the son of David its chief characteristic was equity, for he had loved righteousness and hated wickedness. "Hath anointed thee." Note the tense, as though when this Psalm should be used the anointing had been long passed. Jesus was anointed with the Holy Ghost.

(8) "*They have made thee glad*"—on account of the wedding gifts presented. "*The King's daughters . . . on thy right hand, the honorable position, referring to the redeemed, "a queen in gold of Ophir"*—like the city itself, the golden. "The Kings of the earth do bring their glory and honor into

it" (Rev. 21 : 26). She is the Bride, the Lamb's wife (10). "Harken, O daughter, and consider"—the Gentiles who were to join the heirs of the promise, and "forget their own people and their father's house." "Thy beauty"—the comeliness Christ has put upon her (Ezek. 16 : 14). *Worship thou Him!* He is thy Lord. "The daughter of Tyre"—Gentiles shall come to thy light (Isa. 60 : 3). The rich among the people—common people—shall entreat thy favor.

(13) "The King's daughter is all-glorious within." This Bride is the daughter of a King. If children, then heirs, and *joint heirs* after the union of the resurrection, arrayed in fine linen "clean and white."

(15) "They shall enter into the King's palace"—the house of many mansions, the New Jerusalem. "Make princes." "Ye shall sit upon thrones judging the twelve tribes of Israel" (Matt. 19 : 28). "The saints shall judge the world" (Ps. 149 : 9). "His name remembered in all generations."

PSALM XLVI.

This is one of the Millennial Psalms. Inspiration has given it a beautiful setting; before it the royal marriage of the King and after, a Psalm that points out the inheritance of the Saints, and their triumph. We analyze it thus:

"God is our refuge." The Pillar of Cloud that followed the Hebrews was a protection, and "the Tabernacle of God," the New Jerusalem city, will be the refuge of His glorified people in the coming age. That city is also their "strength" in that it will promote His work of salvation on the earth. The word *is* has been inserted by the translators, and hence of no importance in determining the time to which it refers.

The "trouble," has special reference to the "great tribulation day" "the time of Jacob's trouble." The palace of the

King as the saints are "caught up in the air" will indeed be a very present help in that trouble, the "snare" that is coming on all the earth.

(2) "*Therefore will not we fear.*" This is yet future as the context shows. "Though the earth be removed." The great convulsions of nature both in heaven and earth are foretold, when "the heavens shall be rolled together as a scroll," when "the stars shall fall from heaven and the powers in the heavens shall be shaken," and "the earth be *moved exceedingly.*" The orbit of the earth may be greatly moved out of its course. There has been serious planetary "pulls," by the conjunction of the larger globes, and there may be again. The new heavens and the new earth may make many changes we cannot now consider. "The sweet influence of the Pleiades" may not be altogether a figure of speech.

"*And though the mountains be carried into the midst of the sea*"—"And every island fled away, and the mountains were not found" is the revelator's description of this very period. If a great meteoric shower of world-dust should be encountered, the phenomena here described may actually take place.

(3) "*The waters thereof roar, be troubled, the mountains shake with the swelling thereof.*" The ocean is said to be three hundred feet deeper than in the past geological periods, but the great earthquake (Rev. 16:18) may open new channels for the waters and the meteoric showers may dry up the sea, thus literally, "there shall be no more sea." America was discovered just in time to meet the wants of the expanding races: and who may say that many of the deep valleys now covered with ocean waves may not then be necessary to meet the wants of the earth's inhabitants.

(4) "*A river.*" This no doubt is the same river which

flowed from "the throne of God," which the revelator saw, which made glad the City of God, *i. e.*, the New Jerusalem, the Tabernacle of the Most High (Rev. 21 : 3), and called "the river of the water of life."

(5) "*God is in the midst of her* (the city)! she shall not be moved, God shall help her, right *early*," when the morning appeareth," *i. e.*, the morning of the First Resurrection.

(6) "*The heathen raged, the kingdoms were moved.*" At the coming of the Great King. Gentile nations will be fearfully moved when He shall "plead" with them for His people (Joel 3 : 2). "He (the Lord) uttered His voice the earth melted." At this same battle it is said "the Lord shall utter His voice from Jerusalem and the heavens and the earth shall shake." In the "day of the Lord," when the Lord shall come in His glory the foolish virgins shall not escape, and "every man's heart shall melt" (Isa. 13 : 6-7).

(7) "*The Lord of hosts is with us,*" as He was anciently in the cloudy Pillar (Isa. 4 : 5), like a canopy over all the tribes of Israel. Then while, "Looking for that blessed hope and the appearing of *the glory* (literal) of the Great God and our Savior Jesus Christ." "The God of Jacob is our refuge" when the morning appeareth (see margin). The subjects of this blessing are the same as the faithful ones under the Shekinah cloud. The resurrection primarily refers to the Hebrews, as we show in other places.

(8) "*Come . . . what desolations,*" etc., the work of transforming this world into Eden under a Millennial reign must needs bring much that is in this world to great destruction, but let it go, if it is not planted by the Father.

(9) "He maketh *wars to cease . . . and burneth the chariot in the fire.*" Then "they shall beat their swords into plowshares." There is no more use for inventions of war.

(10) "*Be still*" "a little moment till the indignation be overpast, till the morning of the resurrection shines over all His Saints with new and wondrous glory.

"I will be exalted among the heathen." At this period we may expect a "call" to the Gentiles. This will be by the Lord himself from Mount Zion (Isa. 25:6), and by the redeemed Hebrews who had been "sealed" before this coming (Rev. 14:1). There will also be "the angel flying in the midst of heaven, having the everlasting Gospel to preach *to every kindred and tongue and people.*

As we in this dispensation "are going over the cities of Israel till the Son of man shall come," we may fully expect that the whole world will be invited, and "the Spirit and the Bride say come." Then it will be said, *I am* "exalted in all the earth," without using the future tense.

"The Lord of hosts is with us." "God hath not cast away his people." The new covenant was given to Israel (Heb. 8:8), the Gentilized ten tribes, and will continue with them till His second coming. "The God of Jacob is *our* refuge." The Psalm closes as it began. The Cloud of Glory ever rests over the camp of Israel. The fire will destroy his enemies (2 Thess. 1:8), and a voice out of the cloud for His friends (Matt. 17:5) will guide them.

PSALM XLVII.

TRIUMPH IN ABRAHAM'S SEED.

Oh! clap your hands and shout aloud,
 Ye people, of his praise,
 The triumph of the Lord most high
 In heaven's exulting lays.

He scatters all *our* enemies
 With swift pursuing flight;
 He chooses *our* inheritance
 In heaven's eternal light.

God has gone up with loud acclaim,
 With trumpet sounding high ;
 Sing praise, to God our King sing praise,
 And bring his glories nigh.

The Lord is King, His princes rule,
 A heartfelt anthem raise ;
 The gathering host with burnished *shields*
 Give Him exalted praise.

PSALM L.

This beautiful song which opens to our view the golden age of the world, was written by Asaph as seer or prophet. "*The mighty God*"—the Lord—the Jehovah God of Creation (Gen. 2 : 4), "hath spoken." The changes of creation were produced. These came trooping on at his "call" from East, West—under the whole heavens.

(2) "*Out of Zion*," Jerusalem will then be restored and Jehovah will shine (Ezek. 43 : 2) as in the Shekinah days. Zion in the estimation of the Hebrews was "the perfection of beauty," which at that time will be the Capital of the Nations.

(3) "*Our God shall come*." Our Divine Christ, and "will not tarry." He was at hand in "the fullness of time" at his first Advent and at the second there will be no tarrying. And shall not keep silence. There will be the thunder of His power, the earthquake, and "His voice as the sound of many waters." "A fire shall devour before him." "The day of the Lord is at hand and as a destruction from the Almighty shall it come" (Joel 1 : 15), which points to this period. "*Tempestuous round about him*." The reader is referred to the meteoric showers, referred to in Revelation (16 : 21). It will be like a stream of fire (Dan. 7 : 10).

(4) "*He shall call to the heavens.*" The plural indicates that there will be *only one canopy, with two expansions*. The highest includes "the third heavens" Paul saw. He will call to the faithful who dwell there. "And to the earth," for their bodies that they may be raised, "spiritual bodies." "That he may judge his people"—that he may give reward unto his servants (Rev. 22: 12). "His reward is with him and his work before him." "Then," and not till then, "shall he reward every man according as his work shall be."

(5) "*Gather my Saints together unto me.*" The word *saint* is used of all Hebrews, and the word *my* indicates that a certain part only are the subjects of His grace. Our Lord will come "to be glorified in his Saints," and the "*my*" in the first text corresponds to the "*his*" in the last. Those Hebrews only who "have made a covenant with Him by sacrifice" are to be called out—*ecclesia*—at the first resurrection.

(6) "*The heavens shall declare his righteousness.*" The reign of Paradise was declared "good" and even "very good." Was Jehovah right in such declaration? Then when Paradise is restored it will declare "His righteousness." Thus far in regard to the redeemed who are coming in the Clouds of Heaven.

(7) "*Hear, O my people.*" The Psalmist now refers to the Hebrews on earth. "I will testify against thee." Many had neglected the Covenant of the Cross. "I will not reprove thee," etc. Sacrifices according to the Law were once acceptable. "I will take no bullock out of thy house," for these offerings will be no more required, and the Jews themselves will have no cause to offer them. The Divine King on the earthly throne and at the head of Government was to the Jew ever the earnest hope, now realized in the person of the Anointed One.

(10) "Every beast of the forest is mine" (12). If "I were hungry I would not tell thee." Why should He? Since a broken and a contrite heart are the acceptable offerings. Here follows the Gospel requirements, thus—

(14) "Offer unto God thanksgiving." "In everything give thanks, for this is the will of God in Christ Jesus concerning you." "And pay thy vows unto the Most High." These were the free-will offerings the Gospel everywhere requires.

(15) *Call upon me.* Prayer is the universally acknowledged duty and privilege of all men, "in the day of trouble"—"the day of trouble such as never was since there was a nation on the earth"—"the day of Jacob's trouble" (Jer. 30: 7), "but he shall be saved out of it," or, as here stated, "I will deliver thee." The defeat of the enemy is stated thus: "Their flesh shall consume away while they stand upon their feet (Zech. 14: 12). "And thou shalt glorify me." "Thou art my servant, O Israel, in whom I will be glorified."

(16) "But unto the wicked." He has no interest in the Covenant, he hates instruction, is partaker with adulterers, and thou "givest thy mouth to evil." "Thou slanderest thine own mother's son." Esau is no doubt here intended. "But I will reprove thee and set them in order before thine eyes." Let the posterity of Esau "consider this"—there "shall be none to deliver."

(23) *Whoso offereth praise glorifieth me,* whether of Jacob or Esau—Israel or Hebrew—and to him "that ordereth his conversation" "I will show the salvation of God," when "all things are restored" to their primal blessedness, and the human race redeemed.

PSALM LXVII.

The Hon. E. Legge, of London, says that "this is read daily in the House of Commons before commencing the

business of the session." It is also a Millennial Psalm.

(1) *God be merciful unto us*—Hebrews, "and bless us" according to the promises to Abraham. "Cause His face to shine upon us," as while under "the Cloud and Pillar." This is associated with our salvation as a people (Ps. 80: 3-19). This language is applicable to the coming *shekinah canopy* over us as if spoken of those in the Cloud, the New Jerusalem. It will be *with us*, as in the margin. In either case it is lighting up the world with his glory (Ezek. 43: 2).

(2) "*That thy way may be known.*" Our Lord is "the Way, the Truth and the Life." He must be known in heart and head, in soul and body. "*Saving health,*" which the new heavens and earth will then give, and "the inhabitants shall not say I am sick."

(3) "*Let the people praise thee, O God*"—a prayer for the Hebrews. Let all the people praise thee—refers to Gentiles (4). "*O let the nations*—the Gentiles be glad and sing for joy, for thou shalt judge the people righteously, and govern (lead) the nations upon earth." The world has been in preparation for six thousand years for such a governing power.

(6) "*Then shall the earth yield her increase.*" The restoration of the twelve tribes and the canopy of "the Glory of the God of Israel" when "the fruit of the earth shall be excellent," are associated events (Isa. 4: 2 to 4). God, our own God, the Jehovah God of the Hebrews, in opposition to idols which Israel had followed, "*shall bless us*" in accord with the promise.

(7) "*God shall bless us.*" The religious, civil, social, commercial and educational blessings to be conferred on "all the ends of the earth." The Anglo-Saxons are now being qualified and are, in some small way, bestowing these blessings on the surrounding nations. This Psalm opens a vista for the coming Age.

PSALM LXXX.

This Psalm is inscribed to the *lily*. It is written for the ten tribes; *i. e.*, Joseph and Benjamin, in reference to the shining forth of the Shekinah City. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." This must have been said two hundred years after Joseph's tribes are supposed to have been in hopeless captivity. His name is used as the head, on account of the birthright. To Ephraim is continued the same line of blessings, and Benjamin is joined with Manasseh in order to show that the ten were included. God still leads them. "Yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. 11:16). When they fled, the Lord says, "Ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your rearward" (Isa. 52:12).

"Thou that dwellest between the cherubim, shine forth." The cloudy Pillar that once covered the camp of Israel will, at the time of which this Psalm speaks, cover the New Jerusalem and is called the Shekinah City, the Holy City, "for the glory of God did lighten it" (Rev. 21:23). "To walk in the light of it" fulfills this prayer (Ezek. 43:2).

"Come and save us," or, as in the margin, "Come for salvation to us," which came to pass in the first Advent. Our Lord came to confirm the promises (Rom. 15:8) which were made wholly to Israel (9:4).

(3) *"Turn us again."* Thrice in this Psalm is this prayer offered in the same words, showing the intensity of the peril, the urgency of the need. There was no hope in their scattered condition without God. *"Cause thy face to shine."* The Pillar of Cloud restored, brings salvation.

(4) *"How long"*—implying that it might be many genera-

tions before the prayer would be answered and in this interval they are "fed with tears of affliction" "in great measure," which is true of us as *wanderers*, as to no other people. But he continues, "*shine forth and we shall be saved*" (7). This is the burden of the prayer.

"The vineyard of the Lord of hosts is the house of Israel" (Isa. 5 : 7), and our Lord drew his parable (Matt. 20) of the same lively figure, while addressing the same class, the tribe of Benjamin. The Anglo-Britons and Anglo-Americans are that spreading vine of Joseph (8-16) brought to ruin in the wilderness, but prayer is offered (14), "*Return, we beseech thee, O God of hosts, look down from heaven, and visit this vine,*" and so he saves and strengthens us. How shall this be accomplished?

(17) "*Let thy hand be upon the man of thy right hand, i. e., the Line of David's monarchy, and the Messiah, the Chief of that Line.*" As Mediator, he is now at the right hand of God. (18) "*So will we not go back from thee.*" We never expect to relinquish our hold on Christianity or lapse into idolatry again. Thanks to God, there is not an idol temple where we worship. "*So will we sing and praise thy power.*" (18) "*Quicken us*"—now that we are as good as dead, as the vision of dry bones testifies (Eze. 37 : 14). This quickening also looks forward to the first resurrection of the Saints. This, the all-overshadowing agency of the world's salvation, will be upon us.

(19) "*O Lord God of Hosts, cause thy face to shine; and we shall be saved.*" It was Paul who said, the glory of God, *i. e., the Shekinah*, shines in the face of Jesus Christ"; as we also learn it did on the Holy Mount when "his face was like the sun." The Apocalypse confirms this view (Rev. 1 : 14) and it is the Shekinah City which lightens the world and the Hebrews shall do valiantly. The "sealed ones" are with the Lamb on the Mount (14 : 1).

PSALM CVII.

This curious and beautiful song of hallelujah is a marvel, if considered as a prophetic vision of Israel in the latter days. In general, "the redeemed of the Lord" refers to four different colonies of the Hebrews. Dr. Clark remarks that this Psalm has its complete fulfillment "only under the Gospel when all the ends of the earth hear the salvation of God." It was written, probably, about the time of the dedication of the second Temple, when a few from each of the then scattered colonies had found their way back to Jerusalem with the Jews on their return from Babylon. And the reference to the different points of the compass indicates the direction of these colonies; thus, the East should be referred to Assyria and Babylon; the West, to those of Britain; the North, to those Israelites who were at that time—300 years after the Captivity—in the regions of the Black Sea; and the South (Margin from the Sea) describes those who went out by way of the Mediterranean, for with slight possible exceptions there never has been extensive emigration south farther than Egypt. It may be seen, also, that there is no division of the Psalm applicable to Egypt. Elsewhere we have noticed the possible exception of the Zulus of Southern Africa, who appear to be a mixture of Phoenicians and Hebrews.

North Colony—(4) "*They wandered in the wilderness in a solitary way.*" These located around the Black Sea. The old Assyrian colony had now been sending out people in that direction for more than three hundred years. Southern Syria had been supplying Asia Minor with Hebrews. Jason, probably a Hebrew, went in search of "the golden fleece" five hundred years before this Psalm was sung. And the Danaoi of the Iliad of Homer warring around the

walls of Troy, all indicate that in the North the Hebrews had become numerous. Here, "*they found no city to dwell in*"—until they had outgrown the pioneer life. Hunger and thirst and *soul-fainting* must have been their lot. "*They cried unto the Lord*" (6). Prayer was their deliverer. Here was their "*trouble*," the valley of Achor (Hos. 2: 15). However, they were "*led in the right way*" (7). Thirty centuries of discipline and years of Christian civilization since the days of the Apostles have proved the truth of this word. And in their westward progress the Great Reformation has *satisfied* many a "*hungry soul with goodness*" (9). For this they sing the chorus of their song of Hallelujah. "*O that men would praise the Lord for his goodness and for his wonderful works to the children of men.*"

Eastern Colony.—(10) "*Such as sit in darkness and in the shadow of death*" remind the reader of the great deliverance of the Jews in Esther's day. The "*affliction*" and "*iron*" fetters may be referred to Daniel and his companions. Their national rebellion against God is fully recorded in the book of Jeremiah; there they are called "*the rebellious house.*" None but God could effectually help them out of their darkness and sin in idolatry.

By the hand of Ezra and Nehemiah "*he brought them out of darkness and the shadow of death, and brake their bands in sunder*" (14). For this they render the chorus of the Psalm, "*Oh that men would praise the Lord*"—"For he hath *broken the gates of brass and cut the bars of iron in sunder.*" The hundred brazen gates of Babylon are thrown open and their fastenings by iron bars are cut asunder and the Jews return to Jerusalem.

"*Fools*" (17)—referring to the idolatry of those who were captive in Assyria—"are *afflicted*" and "*draw near to the gates of death*"—as though the whole Hebrew people should

utterly perish from the earth. "*Then they cry unto the Lord*"—prayer avails, they are "*saved out of their distress.*" To this branch of the Hebrews the Apostles ministered in the first century. "*He sent his word, and healed them,*" by the hand of John, Matthew, Peter and many others, "*and delivered them from their destructions.*" This brings out the full chorus of praise, "*for his goodness and for his wonderful works to the children of men.*" This class is the first to "*sacrifice the sacrifices of Thanksgiving and declare his works with rejoicing*" (22).

Western Colony.—The first by the sea-going ships, carrying on the business of commerce as developed by the Hebrews and Phoenicians, and now called British commerce. "*In great waters*" (23) may represent the great seas or the Atlantic ocean. The weather-beaten mariners had often "*seen the works of the Lord*" and "*his wonders in the deep*"—the waves had at times run mountain high, and their *soul had been melted in trouble*. Sometimes seasickness had caused them to "*reel to and fro and stagger like a drunken man*"—till their "wits" were exhausted in planning relief. They were brought to a "desired" harbor—the British Isles, in safety (30). For this they also sing the chorus of Hallelujah.

The westward movement by land is then considered. "*He turneth rivers into a wilderness*" (33) and then reverses it into *dry ground*. *He turns the wilderness into a standing water and dry ground into water-springs*—denoting providential changes of fortune which happened to them in their march and settlement of the islands on account of "the wickedness of them that dwell therein." "*And there he 'maketh' the hungry to dwell,*" but they are not hungry now that they have "*sowed fields and planted vineyards*" that have yielded fruits with increasing profit and delight. The pro-

lific British mother is hinted at, in that "*they are multiplied greatly,*" which is especially true of the Saxons. Their stock-raising abounds, in that "*He suffereth not their cattle to decrease.*" This harmonizes with the great historical fact that we are to-day the beef-eating and beef-producing race over all others.

(39) *Again*, "A fine picture is this of the first peopling and planting of America and of the multiplication and extension of this people—of the divine blessing on their industry and the general and astonishing prosperity of their country. May they never know what is spoken in the following verse" (Dr. A. Clark, on verse 38). The "*again*" refers us to a new colony of which Britain is the Mother country, as it would seem, since there is no change of *subject* or race. Notice every word in the five closing verses of this Psalm, as they are *historic prophecy* of the American colony:

"*Minished and brought low through oppression*"—not war, famine, pestilence or sin, as in the cases above referred to, but *oppression, affliction, and sorrow*. Here we may read between the lines the history of our Pilgrim and Puritan forefathers. "*He poureth contempt upon Princes*" (40). Was there ever a country where "contempt" for what is called the aristocratic classes and Princely Royalty, was ever poured out without stint or measure as in free America? Many of her sons have wandered in the wilds of its dense wilderness or hewed a path to prosperity "*where there is no way.*" "*Yet setteth he the poor on high from affliction*"—above persecution and poverty. Here many of Nature's "noblemen" are from the humblest walks of life and some of them, obtaining the highest position in Church and State, have become the Nation's pride.

(41) "*Families like a flock.*" About 70,000,000 in forty-

six States, yet but one "flock." We are come together from almost all the Hebrew colonies, yet but one people; "the *great people*" which were to form a part of the birth-right of Joseph. The word flock in the Bible is more often applied to some of this tribe than any other. The division of America into sections, South, West, North, or East, has no place here. Even Canada might be included, since we are one people.

(42) "*The righteous*"—the right-minded, are looking to America as a pattern in government, civilization and religion, and as they watch the rising light of our Republic, "they rejoice" (42). Under her genial sway "*all iniquity*" must disappear from national law. Within the generation passing, slavery, polygamy, lottery, prize-fighting and other national sins have become outlawed, and soon intemperance will follow in their wake. Even "free speech" against God must "*stop her mouth,*" for every wicked thing may be removed, when the people rule—"vox populi, vox dei." "*Whoso is wise and will observe these things*"—the end and purpose of these scattered colonies, and how Providence, through a long course of events, has been preparing for the world's great triumph, "*Even they shall understand the loving kindness of the Lord*" (43).

Observe that the chorus is sung in the first instance for, "He satisfieth the longing soul," etc.; in the second for "He hath broken the gates of brass," etc.; in the third instance, "They sacrifice with thanksgiving," etc.; and in the fourth, "They exalt Him also in the congregation of *the people,*" etc. All of which may be rehearsed with touching emphasis at the sixth and last colonization in Palestine soon to be gathered, of which the return under Ezra was a figure.

The first colony as here described is said "*to go to a city of habitation*" (7). The Jews were "*brought out of darkness*"

(14). The sea voyagers were brought "unto their desired haven" (30). Those Israelites crossing the country into the Isles "prepare a city for habitation" (36), and in the last group for America, their blessing is, that "iniquity stops her mouth," and "they understand the loving kindness of the Lord" (42:43). Thus the climax is reached in our own people and country. Our forefathers have considered the Providence associated with our settlement, government, and Christian civilization, as of the "mercies of the Lord."

OTHER PSALMS.

Many of the forty following Psalms refer particularly to the two Houses of the Hebrews, thus:

- 117—Gentiles praise for Israel's mercies (Rom. 15:11).
- 118—Gospel transferred to Israel (Matt. 21:43).
- 119—"The lost sheep" quickened (176).
- 121—God's vigils over Israel.
- 122—Peace and prosperity to Jerusalem.
- 124—Israel's snare divinely broken—Identity.
- 125—They that trust—Peace upon Israel.
- 126—The Jews turned—"bringing in the sheaves."
- 127—Youth speaks to the enemies at the gate—Gentiles.
- 128—Fruitful vine, olive plants—our *Great Seal*.
- 129—Israel's afflictions do not prevail.
- 130—Israel redeemed from all iniquity.
- 131—Israel weaned from the Law—her hopes.
- 132—The Royal House in Zion forever—Millennium.
- 133—Hermon and Zion united, blessed forever.
- 135—Israel a peculiar treasure. Idols cast off.
- 136—Israel remembered in her *low estate*.
- 137—Edom and Babylon *in the day of Jerusalem*.
- 139—Israel cannot hide, even on *the seas*.

145—The Hebrew King and Kingdom.

147—The *outcast*, no nation like them.

148—Nature and Israel exult in praise.

PSALM CXLIX.

When the four "living creatures" and the elders fell down to worship, each with a harp and vial of odors, which are the prayers of Saints, they sang, as it were, a *new song* (Rev. 14: 3). This Psalm is also said to be a *new song*, and both are on the same subject, viz., the Kingdom of Christ on Earth (Rev. 5: 10).

(2) "*Let Israel rejoice in him that made him.*" If we remember how Israel had been lost, and should be found, how God had "quickened" them and brought them up from "the dead an exceeding great army" (Ezek. 37: 11), is it not literally true that God had "made them"; and especially in regard to the new birth, of which Israel will then glory; in that Spiritual Life, he may truly be said to be "made" by God. "From me is thy fruit found (Hos. 14: 8).

"*Let the children of Zion be joyful in their King.*" The Anointed has once come, but they crucified Him; but now when this Psalm is to be sung, He is their King and they will say "Hosanna to the Son of David" (Matt. 21: 9), for He will then "come in His glory" (25: 31).

It should be noted here, that the two houses of the Hebrews are united in the *Hallelujah*, as they were in the Sealing and the Song of Worship (Rev. 7: 12). This marks the Federation of all the tribes. For more than 3,000 years they have been separated. God declared, "This thing is from me" (1 Kings 12: 24). Men would have fought to bring on a reconciliation, but one Divine Savior prayed for it, "that they all may be one," and the *odor from vials* of

prayer, going up through the Age, has brought the *union* of this glorious Psalm.

(3) "*Let them praise His name in the dance, with the pipe,*" or some kind of wind instrument, for so it should be rendered, also "with timbrel and harp."

(4) "*For the Lord taketh pleasure in his people.*—He had redeemed them and carried them all the days of old" (Isa. 63:9). For whom "according to the flesh Christ came," the Holy Spirit had been poured out, and by whom the Great Commission was carried into effect—the Hebrew Christians. The Reformation of Luther had reached them, all the promises had touched and glorified them, both in the East and West, and *now* all over the earth.

"*He will beautify the meek with salvation.*" The "meek," the very class our Lord has said should inherit the earth (Matt. 5:5). The "salvation" contemplated here is for the resurrected Saints of the New Jerusalem, who will then appear with their King in this world (Rev. 21:3), and the Saints on earth redeemed by the blood of Christ, who have been made beautiful by its "Soul-saving power."

(5) *Let the Saints be joyful in glory*"—the glory of the Cloud, the New Jerusalem. And "Let them sing aloud upon their beds"—while they are reclining on their couches, which we refer to the Marriage Supper of the Lamb. Let them mingle their feasting with songs of victory. (6) "*The high praises of God in their mouth.*" The Revelator heard them sing "Alleluia" "as the voice of mighty thunders" and the sword with which the world is subdued to the Millennium, proceeded out of the angel's mouth (19:21). "*And a two-edged sword in their hand,*" cutting both ways by mercies and judgments. "Zion shall be redeemed with judgments and her converts with righteousness."

(7) "*To execute vengeance upon the heathen.*" The word

"vengeance" is spoken of the same period: as "the flaming fire, taking vengeance on them that know not God" (2 Thess. 1:8), "the Man of Sin," the Antichrist. It is a strong word, but this was to be a fearful slaughter and if not shortened, there should be no flesh saved (Matt. 24:22). "*And punishment upon the people.*" The Hebrews, as well as the heathen. Israel had fallen into sin, and also many of the Jews must perish (Acts 3:23), (Zech. 14:12).

(8) "*To bind their Kings with chains and their nobles with fetters of iron.*" This is the binding of Satan, the old Dragon, which is to take place at this period. It is the sword in the *mouth* and in the *hand* that does this. United Hebrews are here said to accomplish this great work. The Federation of all the tribes will do wonders in subduing this world to the Captain of our Salvation. God will hasten "the day of the Lord," the day of "the Lord's triumph."

(9) "*To execute upon them the judgment written.*" The judgment at the end of this Gospel Age is oftener "written," than any other. It is the great *burden* of the Prophets and in the New Testament the Lord's return is mentioned on an average once in every twenty-five verses. In the Revelation it is called the day of wrath—*his wrath*, the great day of God Almighty (Rev. 16:14); because the Omnipotent King comes, when the wicked nations shall be dashed in pieces (Ps. 2:9).

"*This honor have all his Saints.*" "Know ye not that the Saints shall judge the world," that Princes shall rule in judgment." John saw "thrones and they that sat on them." And the twelve Apostles will sit upon twelve thrones (Matt. 19:28). But the Psalmist is careful to say that this honor belongs to *all* his Saints, *i. e.*, the Resurrected of either Covenant and the company still remaining on the earth. "Hallelujah," "Praise ye the Lord." This ushers in the

day of *universal praise* as in the 150th Psalm, *the Millennium*, when "everything that hath breath" will praise the Lord.

"THE LAST WORDS OF DAVID."

We cannot in this connection forbear to notice the last poetic words of "the Sweet Psalmist of Israel." They refer to the Anointed Line of his family. They are recorded with special honor (2 Sam. 23: 1-7).

(2) "*The Spirit of the Lord spake to me*" (2). The subject-matter was inspired. He was moved by the Holy Ghost like those who spake "the Sure Word," and even his *words* were suggested from the same infallible source.

(3) "*He that ruleth over man must be just.*" "The Just One is the ruler among men." "That Just One" is referred to our Lord (Acts 22: 14). But the language is general and may apply with equal clearness to what the whole Line of Kings ought to be, or even the Gentiles, although it was spoken directly to the Hebrews. The Messiah is no doubt referred to more particularly. The Psalmist gives three symbols of his reign. (1) It is like a glorious sun-rising. The day-spring from on high hath visited us, says the evangelist, and Peter says the "day star" may arise in our hearts. (2) "It is *like the tender grass* glistening after the rain-fall." "In his days shall the righteous flourish." "I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree" (Hos. 14: 6). The Second Coming of Christ will fully illustrate the glory of these types. He and his retinue shall be like a Sun of Righteousness bringing salvation in his rays, and illuminating the world with increasing splendor as long "as the sun and moon endure."

(5) *Although my house be not so with God* (5). Dr. Clark renders thus: "For is not my house (family) established with God; because *he hath made with me an everlasting covenant ordered in all, and preserved.*" The everlasting covenant was made through the Prophet Nathan, and refers to the perfected succession of his family on the Throne (2 Sam. 7: 12). In due time, the Messiah (Anointed) appears in the Line of the Succession, to rule over Israel in the present dispensation by the Holy Spirit, and in the next in person.

Although God in David's time makes it not to "spring forth," yet it is all my *Salvation* and all my *desire*. His salvation depends on our Lord's coming, and, it had become all his desire. His whole soul was absorbed in that event, expressing the fullest assurance in the Divine Revelation. Three thousand years have elapsed and still "the vision tarries, yet the Government shall be upon his shoulder and the Throne shall be *turned over* to this Son of David's Line in due time. This is the *everlasting covenant ordered in all things and sure.*

"*The sons of Belial*" (6) primarily may be referred to Saul and his family, but here referred to the *ungodly* (R. V.), who are "as thorns thrust away." At the Second Advent the great battle of Armageddon will be fought, the earthquake will destroy (Rev. 16: 18), and Babylon be "remembered" before God. "*But the man must be fenced with iron*"—with armor absolutely *impenetrable* by spear or sword. The King and the Saints of the New Jerusalem with immortal bodies will have such defence, angelic-like, with power to *vanish*, that the sons of Belial can have no power over them (Rev. 19: 15).

SOLOMON'S SONG.

This beautiful marriage ode appears to have been written of the ten tribes and looks forward to their being christian-

ized, and to the final return to Palestine where at Jerusalem the Bridegroom is met (4:8), (3:11). If applied to the "Saints in Christ" glorified by the *rapture* in accord with the Saints on earth and "nuptials" at the Marriage Supper of the Lamb, the case is greatly simplified. The redeemed of the ten tribes especially will then constitute the Bride of the coronated Christ. The full explanation of this remarkable poem must be reserved for a future section on "the Mountaineers" who came "looking forth" to meet their returning Lord (6:10). This is not a new theory, as the reader may see by consulting the explanations of this book, given in the Oxford Bible, Sunday-school Teachers' edition, which reads as follows:

"Ewald, with much reason, has conjectured that it is not the composition of Solomon, nor yet of a marriage ode; but that it had its origin in the loving cry of the faithful church still remaining in the Kingdom of the ten tribes, when sent away from the house of David. Thus "Solomon" is the head of the Jewish church personified in the Temple, the center of devotion and love of the faithful spouse now excluded from it, but whose heart still yearns towards it. The compulsory attendance on the worship at Dan and Bethel is well portrayed by—"My mother's children were angry with me: they made me the keeper of the vineyards; but mine own vineyard (God's church) have I not kept." And again as the worship of the calves was the beginning of Baalism, well might the faithful Israelite church, forced to a false worship, hide its face and cry "Look not upon me because I am black; because *the sun* hath looked upon me."

This view is sustained by the imagery used by the two speakers, one of the other: that applied to the man being such as is applicable to the physical features of Judah; that to the woman such as belongs rather to the Northern King-

dom. Again, the neck of Shelomoh is like the "tower" of David" (4 : 4); he lives amidst the daughters of Jerusalem, and among the roses, harts, and hinds of the field, "leaping upon the mountains" (2 : 7-8); while Shulammith lives under Lebanon, "a dove in the clefts of the rock, in the secret stairs" (2 : 14), her eyes are like fishpools in Heshbon, her nose as the tower of Lebanon, her head like Carmel (7 : 5). All names of places used in the imagery of her by Shelomoh, or by her of herself, are taken from the ten tribes even extending to those beyond the Jordan. If the Bride is referred to the Northern Kingdom and a future age, all is clear.

Thrice happy are God's people, the whole Saxon people, seeing they have Him for their Guide, Guardian, and Protector, forever (Isa. 52 : 16); also the Lord Jesus Christ as their Redeemer, solemnly pledged as "a Minister of the circumcision for the truth of God, to confirm *the promises made to the fathers*" (Rom. 15 : 8). Well may Moses our prophet sing to the praise of the Lord in those grand verses which close Deut. 33 : 26-29 (R. V.):—

"There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in His excellency on the skies.
The Eternal God is thy dwelling-place,
And underneath are the Everlasting Arms."

CHAPTER VI.

PALESTINE RESTORED—THE SIXTH COLONY—THE GREAT SALVATION.

"Praise waiteth for thee, O God, in Zion" (Psa. 65: 1). Having followed Israel by the sure word of prophecy through five distinct colonizations, and having seen in the New Ensign and the prophetic Psalms a glimpse of their future, we have now to consider the greatest gathering of the ages. For more than two thousand years they have been outcasts from their land and city. The times of the Gentiles (Luke 21: 24), are fast drawing to a close, and we look for "The Missing Links," "the wanderers," to reappear in the sixth and final colonization. This is one in which all the dispensations center. As the Mosaic was preparatory, so the Gospel is in turn a preparation for the time when "*The earth shall be filled with the knowledge of the glory of the Lord*" (Hab. 2: 14).

"*I have waited for thy salvation, O Lord,*" said the dying patriarch as he concluded his blessing to Dan. But what great salvation has ever sprung from them? The sun worship in which they were involved for more than two thousand years, has long since gone out in darkness. *Is it possible* that Jacob, while "wrapped in holy vision," saw his descendants of this line busy with their ships upon the waters of the Mediteranean, with which they were ready to assist their brethren and Jeremiah with his precious treasures to the far off Emerald Isle? *Is it possible* that

he foresaw how their enterprise and valor would open a route for Israel through Central Europe to the coasts of Britain, for both the northern and southern colonies from Armenia? *Is it possible* that he saw these same pioneers coasting Southern Asia through the Indian ocean, thence through the Pacific, to North America, or that other colony of Dan crossing the Atlantic more than five hundred years before the colonization of the Anglo-Saxons in the new world, who by this "leap" should discover our own beautiful "Vineland"? *Is it possible*, finally, that in this far-reaching vision the tribe of Dan is *at the head of the list* with those who, as representatives, shall re-colonize the Holy Land to enjoy and promote "*the great salvation*"? (Ezek. 48).

Let the reader mark that in the vision of Jacob "*Thy salvation*" stands connected with the war-horse of Assyria (Gen. 49: 17). "Dan biteth the horse's heels, so that the rider falleth back." Assyria fails in its purpose to annihilate the Northern Kingdom, for Dan had already led many to the British Islands where the salvation of the Lord has now long been extending westward in a fifth colony. And then the promise was good of the remnant. They "shall no more stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth" (Isa. 10: 20). "I will be as the dew unto Israel" (Hos. 14: 5). Dew rises in the night, so in the gloom of Israel's trouble the Lord would refresh them. "Rejoice not against me, O mine enemy, *when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me*" (Micah 7: 8). God was Israel's "rearward" (Isa. 52: 12), and they were not to go by "haste" or by "flight," for the Lord would go "before" them.

It will be remembered that Nineveh, the very heart of Assyria, was once rescued from destruction by the preach-

ing of a returned Hebrew who started for the city of Tarsish, our *western Israel*, as we have shown (Jonah 4:2). Assyria must be robbed of her prey *before* the great salvation. In Moses' wonderful and prophetic vision from the summit of Nebo God showed him first of all "the land of Gilead unto Dan" (Deut. 34:1). This may answer the question propounded more than thirty centuries ago, "Why did Dan remain in ships?" (Jud. 5:17). To be the pilot of empire and the messenger of the covenant. "Oh that the salvation of Israel were come out of Zion" (Psa. 14:7).

NEBUCHADNEZZAR'S DREAM.

Nebuchadnezzar, the king of Babylon, had a dream of a great image, of which the Prophet Daniel was called to give an interpretation. That image was of a man "whose brightness was excellent" and Daniel's "interpretation thereof sure." The image represented four great kingdoms. The first part of it (Babylon) was of gold, the second (Medo-Persia) of silver, the third (Greece) of brass, and the fourth (Rome) of iron. Then there was the mingling of iron and clay in the feet and toes to show that the kingdom was to be "partly strong and partly broken." They (the kings) shall mingle themselves with the seed of men (the people), but they shall not cleave one to another even as iron is not mixed with clay (Dan. 2:31-45).

Inasmuch as France and Spain anciently belonged to the Roman empire, we naturally have France as the right foot of the image and Spain as the left; even as Medea and Persia were represented in the right and left arms respectively. It will be noticed that this imperial image lay along the northern shore of the Mediterranean sea, and extended from Babylonia to the Atlantic Ocean.

To suppose that the Roman empire extended into Britain, because for a short time there was a garrison of Romans there, is erroneous, since they never conquered more than a fraction of the Island, and never established any regular form of government there. To suppose that the British empire, which is five times larger than the Roman dominion ever was, should be compared to a toe of the image is absurd.

The fifth kingdom, which appeared to the eye of the prophet "as a stone cut out of the mountain without hands," smites the metallic image until the four parts become "like chaff of the summer threshing-floor, and the wind carries them away." This kingdom must be just as literal as the four preceding ones. Geographically the islands of Great Britain have been cut out of the southern portion of the Scandinavian range and by erosion may have been cut off from France, which answers to the description here given. The fact that all the kings and queens of England for centuries have been crowned on a stone-seated state chair may be a reason, also, why that kingdom should be called a stone. (See Vol. 1st, page 156.)

We believe that the Anglo-Saxons are the people represented in this fifth kingdom; that the ancient government, with its Irish, Scottish, and English royal line of kings, presents to the world in the solid characteristics of its people all the durability and permanence found in the stone. The same people as in the stone kingdom, now grown into a thriving colony, comes to power, among the nations, in America, and is able in genius, wealth, and numbers to stand for justice and righteousness in the earth. We also hold in emblem the very remarkable stone, in the Great Seal of the United States, not a mere rolling stone, but with all the fixedness of the Pyramid, and over it the ever watchful eye of Jehovah.

In the final destruction of these kingdoms the order of their fall is given: "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together." Since the middle of the thirteenth century the Empire of Great Britain has been falling on the feet of the image. The right foot (France) has been stricken by war 219 times, and the left foot (Spain) thirty-five times; besides the other powers of Europe have received thirty-three strokes from the stone kingdom. These once proud and powerful governments have been reduced in colonial territory, from time to time, until they are now almost powerless as colonizers.

Both the right and the left foot during the past centuries have exhibited many elements of strength and much of weakness. France, in the days of Napoleon, represented much apparent strength, but was dashed down with great violence when defeat came, and a British colony (St. Helena) held Napoleon prisoner, and its government is now a republic. Her colonies have fared no better. The apparently flourishing settlements in America have, one after another, fallen into the hands of the Anglo-Saxon race. Quebec, originally called New France, Detroit, Mich., Starve Rock, Ill., and St. Louis, named from Louis XIV., have long since become Americanized. The effort to establish a French Empire in Mexico by Maximilian was in the same line but has come to an inglorious end.

Spain is no better. In the fifteenth century it was a marvel of strength and daring, as the "Invincible Armada," as it was called, can testify. Since that time, although on account of the discovery of America much territory was added, in government Spain has exhibited a strange lack of moral and judicial training. Her colonies in Florida, Louisiana, and California have all been crushed by the falling of the stone people.

Spain is now, as every one knows, almost at her last gasp. The expulsion of the Moors and the Jews, and the horrors of the Inquisition were among the last drops that caused the cup of her iniquities to overflow. The papal nations all show evident signs of decay. The smiting time is hastening to the last stroke. This word "smite," in the original, is the same word as used elsewhere for clapping the hands, *i. e.*, not one stroke but many and continuous strokes.

Now what do we see in Cuba, the territory of the mother country, whose people belong in direct genealogical line in government with the people represented in the left foot of the image? The clay and the iron are still mingled, the elements of weakness and of strength. The great victories on the sea and at Santiago are looking now as though the crushing blows on this toe of the image will reduce the government to chaff, according to the sure interpretation, and the winds will utterly carry it away, indicating that it is never to be revived or restored.

With these historic and prophetic facts before us, is it any wonder that our people are ready to begin the international war? Our sympathies were aroused for suffering humanity, and, as if by one impulse, the whole nation seems divinely moved to engage with all our force in the timely and prophetic part we are destined to play in the world's redemption.

It has been a wonder to our people why the war should actually begin in the far east. The answer is now apparent: *So that every toe of this great image may be crushed and its government annihilated.* The fact that the fortress at Manila was silenced without the loss of a single soldier was certainly very remarkable, if the whole arrangement were not in keeping with the divine will. And the plan to

capture Porto Rico, the Canary Islands, and other strongholds is in the same line and will result, no doubt, in the subjugation of the other toes of the image.

Thus as a nation we are following the line of prophecy and promotion. We may expect, therefore, the fullest success. If we are able to give the islands a better government and civilization than hitherto enjoyed, we may expect God to prosper us. Are we ourselves a success in government? But with all our advances in Christian liberty, education, and civilization it may be our duty to give the stamp of our institutions to other peoples and races. "Freely ye have received, freely give."

If successful this will make the old and decaying monarchies tremble. The federation of the Anglo-Saxons is surely coming in the shadow of these victories, and when the "unspeakable" Turk, who now occupies the old territory where the head of the image once rested, shall relinquish his government we may look for a better age. This, in the great European war, will soon come, since the prophecy says these kingdoms were "destroyed together."

GATHERING THE ASSEMBLY.

Moses required two trumpets to be made for the calling of assemblies. "And when they shall blow with *them* all the assembly shall assemble" (Num. 10:3). Preparatory to the coming of our Lord "to whom the gathering of the people shall be" (Gen. 49:10), there shall be a trumpet-blast to call them, *representatively*, for they have now outgrown the narrow limits of Palestine.

"I will strengthen the house of Judah and I will save the house of Joseph (ten tribes), and I will bring them again to place them" (Zech. 10:6). Then the Lord says, "I will

hiss for them and gather them, for I have redeemed them and they shall increase as they have increased" (8). And I will bring them again also out of the land of Egypt, and gather them out of Assyria" (10).

Jesus says, "And he shall send his angels with a *great sound of a trumpet* and they shall gather together his elect (both Judah and Israel) from the four winds, from the one end of heaven to the other" (Matt. 24: 31). Now as it took two trumpets to call an assembly and this was "an ordinance forever" (Num. 10: 8), we expect another, viz., "the last trump" (I Cor. 15: 52), which will gather "the quick and the dead." But now we speak of the gathering in Palestine.

PALESTINE FOREVER.

"And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, southward, eastward and westward, for all the land which thou seest, to thee will I give it *and to thy seed forever*" (Gen. 13: 14-15). Although it was the ultimate design to remove him and his believing posterity to "a better country," that is a heavenly, yet that the earthly is the land of promise must be evident.

"And Abram dwelt in the land of Canaan." "Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plains of Mamre, which is in Hebron, and built there an altar unto the Lord" (Gen. 13: 17-18). "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, *from the river of Egypt* (the Nile) unto the great river, *the*

river Euphrates" (15:18). This promise was for future generations—thus: "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. But in the fourth generation they shall come hither again" (15-16).

To Isaac the Lord said, "Sojourn in this land, and I will be with thee and will bless thee, for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father. And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries" (26:3-4).

While at Bethel Jacob received the promise thus: "The land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt break forth abroad to the west, and to the east and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed" (28:11-14).

Before passing away Jacob pointed out the birthright blessings on Joseph (1 Chron. 5:2), adopted his two sons into his family (Gen. 48:5), and announced Ephraim and Manasseh as "the fruitful bough, even a fruitful bough by a well, whose daughters run over the wall" (49:22).

The commission to Moses reads, "And I am come down to deliver them out of the land of the Egyptians, and I will bring you unto the land, concerning the which I did swear to give it to Abraham and to Isaac and to Jacob and I will give it you for an heritage; I am the Lord" (Ex. 6:8). "And all this land that I have spoken of, will I give unto your seed, *and they shall inherit it forever*" (32:13). "Behold I have set the land before you, go in and possess the land which the Lord sware unto your fathers Abraham, Isaac and Jacob to give unto them, and to their seed after them" (Deut. 1:8).

To Joshua the Lord said, "Arise, go over Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast" (Josh. 1:4).

It was this promise, among others, that our Lord came to "confirm" (Rom. 15:8). If this was sure to them by obedience it would have needed no confirmation. Absolute obedience was not possible "by the works of the Law" nor could it affect the promises, hence they were confirmed in order that the final and everlasting possession might be sure. "If they which are of the law be heirs, faith is made void and *the promise* made of none effect" (Rom. 4:14).

This sixth colony has been pointed out by Moses, Isaiah, Jeremiah, Ezekiel and others. We can do little more than gather a few passages here and there, for the quotations which might be made on this subject are too voluminous to be fully recorded. In Moses' great historic poem, where a sketch of Israel's wanderings is also given down to this period, we read that God "*will be merciful to his land and to his people*" (Deut. 32:43). Note, that this is given as a reason why Gentile nations should "rejoice," which is quoted by Paul and applied to the Gospel (Rom. 15:10), hence, up to this date the *mercy on the land, i. e., Palestine*, could not be truthfully affirmed.

God has said:

They shall build houses,
And inhabit them;
And they shall plant vineyards
And eat the fruit of them.

The Missing Links.

They shall not build,
 And another inhabit ;
 They shall not plant,
 And another eat :
 For as the days of a tree
 Shall be the days of my people,
 And my chosen shall long enjoy
 The work of their hands.
 They shall not labor in vain,
 Nor bring forth for trouble ;
 For they are the seed of the Blessed of the Lord,
 And their offspring with them.

The great trumpet shall be blown in Zion and they shall come which were ready to perish from the land of Assyria, *i. e.*, Israel; and the outcast from the land of Egypt; *i. e.*, Jews, and shall worship the Lord in the holy mount at Jerusalem (Isa. 27: 13).

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary to Me: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26: 40-44). It is evident that this prophecy can only be fulfilled with a returned material prosperity, which the country does not yet possess. "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9: 13-15). "And I will put my Spirit within you, and cause you to walk in my statutes. . . . And ye shall dwell in

the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O House of Israel. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate lands shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, 'This land, that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.'

We must not cease to preach Christ to the Jew as well as to Israel (Rom. 1 : 16), and while teaching and preaching the Gospel to all nations not forget that the message is to "the Jews first," but speak "comfortably to Jerusalem," and look forward to the time when "her warfare" shall be "accomplished," and her "iniquity pardoned" (Isa. 40 : 1-2).

This amazing people shall lay aside their amazing prejudices against Jesus of Nazareth. They shall look on him whom they have pierced, and mourn, and be in bitterness. Prophecy makes certain this glorious and wonderful event.

"The wondering sons of Heber, purged from dross,
With loud laments shall cluster round the cross;
In deep and willing penitence bow down,
And to their own Messiah yield the crown;
And o'er the joyful hills of Palestine,
The holy light of God again shall shine."

Glorious day, hasten on thy blessed dawn!

The conversion of the Jews will certainly be the signal for the conversion of the whole world; else the wisest and best men of the Christian church have for centuries misunderstood the true intent of Paul in his Epistle to the Romans (11: 15). Pray for the Jews.

THE TIME INDICATED.

We now inquire of the present prospect. There are two points upon which nearly all Bible students are agreed, and these are that the Jews will gain possession of their land and that this time is nigh at hand. Of old time some were reproached because they did "not discern the signs of the times" (Matt. 16: 1-4). May we take such heed as not to fall under the same condemnation!

More than eighteen centuries have passed away since the bewildered disciples put to their Lord the question, "Wilt Thou at this time restore the kingdom to Israel?" (Acts 1: 6). He showed no displeasure at this question, though some commentators have censured the disciples for thinking (as their question implies) that their little nation was ever to be a leading power in the world. On the contrary, He gently reminded them "It is not for you to know the times or the seasons which the Father has put in His own power." This did not mean that they were wrong in putting their question, regarding *the times and seasons when the posterity of Abraham should inherit the land of Canaan*. They greatly depend, as we learn, upon obedience, and we know that absences therefrom cannot invalidate the promise.

For forty years they failed to enter the land on account of unbelief, which they might easily have accomplished in a few days. The slight interruption on account of their failure will make no change. We know their stay in Egypt did not, nor in Babylon.

God makes haste slowly. Climaxes are reached rapidly in these eventful days. Mr. E. F. Stroeter well says of the Jewish part of the household, "The closing decade of this nineteenth century has brought an awakening of the national spirit and a revival of national hopes and aspirations—not indeed in reformed Judaism, but among the downtrodden masses of Jews in eastern Europe, which only waits for the breath of favorable opportunity to burst forth in a blaze of unquenchable enthusiasm that will startle the world."

What we are now to consider is intimately associated with the next advent, and the identity of the chosen people. These great events project their shadow. A few prophetic statements must suffice. Moses foretold national punishments (Lev. 26: 14-16), which would overtake them if they should forsake the covenant; thus, "Then will I also walk contrary unto you," and "I will smite you, even I, seven times for your sins," and "I also will chastise you *seven times* for your sins."

Now the word "times" is used here to denote a period of definite length, as it is used in some other places in Scripture—the books of Daniel and Revelation, and is synonymous with "year." So, then, the threatening in that national judgment inflicted on Israel for national crimes was to last seven times or years; but as it did not terminate in seven literal years, the word must have been used symbolically. As the symbolic time or year of Scripture prophecy contains 360 symbolic days, and as a day is used as the symbol of a literal year, "seven times" will represent 360 years multiplied by 7, or 2,520 literal years. Thus we learn the length of time the national punishment of Israel would continue.

"After two days will He revive us; on the third day He will raise us up, and we shall live before Him" (Hos. 6: 2).

The word *day* is not always used in Scripture to denote a period of 24 hours; sometimes it is used symbolically for a year, sometimes for a lifetime, sometimes for a generation, and sometimes for a dispensation. Our Lord's two days in the tomb may be used as a type of Israel's humiliation. But "with the Lord one day is as a thousand years" and we learn from it that after two thousand years, and in the third thousand from the time when Israel's national life was made to cease, the reviving, the raising up, would take place, and they would live again before the Lord, restored nationally to the Divine favour, live that exalted national life described in Deuteronomy (11:23), thus: "Ye shall possess nations greater and mightier than yourselves." "The Lord shalt make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (28:13)

As Israel's national life ceased when their kingdom was broken up, and they were expelled from the land of Canaan, which expulsion was completed about B.C. 700, the two symbolic days (2,000 years) would commence from then, and terminate about A.D. 1300, when the third day (1,000 years) would commence and extend to about A.D. 2300. "On the third day He will raise us up."

The raising up of Israel, and their restoration to divine favour, "We shall live *before Him*," and receiving the covenant blessings, must take place, according to this prophecy, somewhere between these two dates—between thirteen and twenty-three centuries after the commencement of the Christian dispensation.

"Behold I will send for many fishers, saith the Lord, and they shall fish them, and, after, will I send for many hunters, and they shall hunt them, from every mountain and from every hill and out of the holes of the rocks" (Jer.

16: 16). We know him who hath said, "I will make you fishers of men" (Matt. 4: 19), and when God says "I will send for many fishers," we understand that it refers to the Christian era. The "many" indicates the multitudes who "went everywhere preaching the word." The prophet says, *after* these came hunters. They in like manner have hunted the lost ones, which has come to pass in this generation. "They are not hid from my face." Israel "obedient" is found to be establishing the covenant to which they were called (Deut. 8: 18).

THE TIMES OF THE GENTILES.

As to that part of the Promised Land in Asia, it may be said: as the Hebrews failed to accomplish the moral elevation of their race, the other nations were at hand to capture their territory. Esau's posterity at the first held Mount Seir on the southeast. Possibly the sons of Ishmael about the beginning of the Christian era united with them: and seem later to have received the common appellation of Arabs. When the remnants of Judah were to be driven out these rejected ones from the Hebrew fold were the very ones selected by providence to occupy it. How this must have stung the pride of Judah! The mutual rejection of the Arab tribes was a bond of union for two thousand years.

Mohammedanism has contributed somewhat to this effect for more than a thousand years. This system was originated in Arabia and Mohammed himself was of Arab blood. There were two houses possibly of royal descent, the Caliph of Turkey, and the Shah of Persia. The latter is said to have lost the direct line of royalty in the violent death of Hassein and his family, which event is now celebrated by a national mourning of nine days. The Caliph of Bagdad

was the true line of Mohammed, and as such has descended to the present Caliph or Shah of Turkey, whose capital is the city of Constantinople. Though the Turks, the people of his kingdom, are not themselves of the line of Esau so far as may be ascertained, yet the ruling house of Esau is found with them.

THE LAND AND THE CITY.

Suppose in imagination we revert four thousand years and happily meet Abraham in his journey from Ur of the Chaldees, in search of another country and home. In conversation you learn that he expects to found a nation that will rule the world finally. Supposing he should inquire what part of the earth would be best suited for that purpose, what answer would you give, judging from our standpoint four thousand years after? If he had received the rich alluvial lands of Chaldea it would have been disastrous to his object.

Canaan, Palestine, or more correctly speaking Syria, was and is still the best location for a universal, ruling people. And why? Because it occupies a central position to all the other nations of the world. Must it not have been that this choice of the Lord was quite as much in view of the still future dispensation of benefits from that standpoint, as for the ancients? Has it not been renowned for centuries as a center from which was sent forth the messengers in gospel times, and thus may we consider it beautifully situated, "the joy of the whole earth," in view of the promised rule of his kingdom soon to be realized.

Asia, the home of the race, densely peopled and the largest of the divisions of the globe, Africa the seat of ancient learning and art, adjoining it and easily accessible, Europe,

with her great development of national resources, refined learning and Christian ethics—these may constitute a group of countries having Jerusalem as the center and capital.

“Thy land shall be married.” The wedding day is set. Israel’s return to Palestine shall be her *wedding “trip.”* For as a young man marrieth a virgin so shall thy sons marry thee and as the bride-groom rejoiceth over the bride so shall thy God rejoice over thee (Isa. 62: 4-5). The full diapason of the nuptial chant, “the songs of Zion from the mountain top of Lebanon and Antilebanon, will then echo and reecho through the wilderness of Judah and from the river to the ends of the earth. What if the golden chalices for the banquet wrought from the mines of Manasseh shall bear fruits from orchards of the North in every tribe in Israel, and flowers and spices from Southern groves and gardens. “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel” (Isa. 4: 2).

Then, we shall need no *anti-poverty societies*, but Good Samaritans everywhere giving “the open secret of the regeneration of society, in the form of a picture”—an object-lesson. “And, if we want it in the form of a philosophy, we may get it from Paul in five words: ‘Let him that stole, steal no more [reformation], but rather let him labor [industry], working with his hands that which is good [honesty], that he may have [property] to give to him that needeth [charity].’”

The Holy Land has been the camping ground of the nations, one of the great battlefields of the world. Here the Assyrian, Chaldean and Roman, the Arab, Turk and Saracene, have each in turn pitched his tent on the mountains of Israel, “which have been always waste” (Ezek.

38:8). But "Zion shall be redeemed with judgment and her converts with righteousness." The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

Jerusalem restored under the Gospel, and the temple rebuilt in more than ancient magnificence, must indeed inaugurate the golden age. Its defenses will not be material. They shall call thy walls salvation and thy gates praise (Isa. 60:18). For I, saith the Lord, will be unto her a wall of fire round about and will be the glory in the midst of her" (Zech. 2:5). "Then Palestine will be the land of unwall'd villages" (Ezek. 38:11). Jerusalem will be the holy city—the city of righteousness—the faithful city (1:26). "And the name of the city from that day shall be, *Jehovah Shammah*, The Lord is there" (Ezek. 48:35).

The temple Ezekiel saw "in his visions of God," has never been erected on Mount Moriah, one reason for which, as Dr. Smith suggests, is that the description given is not well understood. Very little is said of the inner sanctuary, the specially Jewish feature, but elaborate description is given of the chambers and galleries, the doorways and corridors, till one is lost in the extent and magnificence of the plan.

When the Jew, who is the financial factor to be consulted in the wars of nations, shall pour out his wealth, and the Hebrew Saxons come up with accustomed munificence with "the wealth of all the heathen round about, gold and silver in great abundance," there will be no difficulty in erecting a wonderful temple rivaling in magnificence all previous efforts. Possibly it will appear at the first, a Jewish, rather than a Christian temple, but the Master will say, as foreshadowed at his first advent, "take these things hence"—"my house shall be called a house of prayer for all nations."

"I will feed them in a good pasture and upon the high mountains of Israel shall their fold be, there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel" (Ezekiel 34: 14). The people had wandered to the west and had been captive in the east, hence, "I will save my people from the east country and from the west country" (Zech. 8: 7). And in order to prepare for the multitudes, "The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things" (12).

"For the Lord shall comfort Zion, he will comfort all her waste places, and he will make *her wilderness like Eden*, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. 51: 3).

Jerusalem by way of eminence is called "the city," "the city of God," "the city of the Lord," "the city of David," "the bloody city," "the city of our solemnities," "the holy city," "the perfection of beauty," "the city of truth," "the holy mountain," "a brand plucked out of the fire," "sought out, a city not forsaken," and many of these expressions are applied to the ancient capital when restored in "the last days."

"The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem," if regarded as the subject of his book, can hardly refer to it as rebuilt after the captivity. Many of the writings are so sharply defined as to oblige the reader to refer them to a date as late or later than the Gospel dispensation. Note that the latter day glory, with this prophet, is not the work of Judah, as the attentive observer may discover, but of Israel. As Jeru-

salem was in the bounds of the tribe of Benjamin, one of the ten tribes, the references are properly made to their establishment in that city, once occupied by them.

If the ark of the covenant which John saw (Rev. 11: 19), shall be returned, and the holy of holies remain standing as object-lessons for the future generations, who would not rejoice? The grouping of events also seen at this time were those of our Lord's second coming, and this inference, therefore, is not unseemly. A house of prayer—the very essence of all worship—seems to intimate universal and unspeakable praise. That this temple should be placed "in the midst" of the lot appointed "for the Prince" intimates that the government will be centered here" (Ezek. 48: 21).

Christian civilization with all her thousand and one arteries of wealth, science, education and refinement, will flow easily and naturally from this great throbbing heart of worship and government, when Zion is redeemed with judgment and her converts with righteousness. When "the sanctuary is cleansed" and modeled after the new order of things, "the angel of the everlasting gospel," on electric wing will encircle the world. "The Lord doth build Jerusalem," the city

"Which kings and prophets waited for,
And sought, but never found."

THE ROUTE THITHER.

"And there shall be a highway for the ransomed of his people which shall be left from Assyria," *i. e.*, the western colonists, "like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11: 16). It is well known that at the present hour the great thoroughfare of travel

and commerce to the Orient is through Egypt, the home of the Pharaohs. The harbors on the west, Joppa and Accho, are small and difficult of approach, and the former being situated opposite to Jerusalem, may, when improved, become the more direct route. But now and for some time the great line of travel must be by Alexandria. A railroad is now contemplated from the mouth of the Nile to Damascus by way of Jerusalem. Aside from the one in operation from Joppa to Jerusalem many other plans are maturing for the improvement of this country, which "has been always waste" and the re-occupation of Palestine by the Saxons. A new highway of nations is considered by many, of a ship canal from the Mediterranean to the great inland sea, bringing the travel near to Jerusalem on the east. In that case by this route large congregations could be massed in the city. But for the present we must come by Egypt according to the word of God. "In that day shall there be a highway out of Egypt to Assyria" (Isa. 19:23). The day referred to is when "they shall cry unto the Lord because of the oppressors and he shall send them a savior, and a great one (Christian Hebrews) and he shall deliver them."

"According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might. They shall lay their hand upon their mouth, their ears shall be deaf" (Micah 7:15). We may be sure that mighty acts will be performed, for the Lord has promised to "set *His* hand again the second time to recover the remnant of his people, which shall be left, from Assyria" (Isa. 11:11).

It is not a little remarkable that the time fixed for their continued going up is according to the going out of the land of Egypt. It was forty years before the arrival in

Palestine after they started. We may therefore expect that after full permission is given to return, that there will be forty years before their complete establishment.

The forty years of Israel in the wilderness is made to correspond with Moses' first effort to free his people, and then to wait the renewed call of God in a riper old age. He, like other workers, must tarry in Jerusalem "for the endowment" that he may not fail for want of preparation. And the coming return after the way is reopened is still forty years, in order that the house of Jacob may be fully equipped for the work.

HOW TRANSPORTED.

It is interesting to note how this great work of bringing the dispersed nations from the four quarters of the globe is to be accomplished. Isaiah specifies particularly by means of "horses, chariots, litters, mules, and *swift beasts*." Here are five means of locomotion specified, the first four of which were well known, while the last mentioned, which is rendered by the term "swift beasts," could only have been used by one speaking under inspiration. It required the lapse of 2,500 years before such a mode of locomotion as what is now sometimes called "*The Iron Horse*" was discovered by the ingenuity of man, and is now gradually becoming the principal mode of travelling throughout the length and breadth of the earth. And this term, "the iron horse," exactly represents the phrase of the Hebrew prophet, which is read in Authorized Version as "swift beasts." The late Dr. Joseph Wolf stated on the authority of Cardinal Mezzofanti, the greatest polyglot that ever lived, that the Hebrew word was to be understood as the Arabian lexicographers interpret it—viz., as "machines

turning round with the swiftness of lightning." "Surely the isles shall wait for me, and *the ships of Tarshish first*, to bring thy sons from far and thy daughters from the ends of the earth" (Isaiah 60: 1-3, 9). The prophet Nahum also specifies "chariots with flaming torches, in the day of his preparation, which shall run like the lightnings." "Jehovah pronounces the ban upon the sea-tongue of Egypt, and swings the hand over the Euphrates in the glow of his breath, and smites it in the seven brooks and makes it that men go through with shoes on."

"Who are these that *fly as a cloud* and as doves to their windows" (Isa. 60:8). "And the Gentiles shall come to thy light. . . . Then thou shalt see and flow together the forces of the Gentiles shall come unto thee" (Isa. 60: 3-5).

Thus we see (1) That Israelites are to return bringing the Jews with them, (2) that the Gentiles are to follow in the same stream of emigration, (3) that the animal creation together with modern inventions for swift transportation will be put under tribute. The steam car and the whirling things may point to the steam ships of our day; (5) their flying may refer to the "flying machines" recently brought to our notice. It is evident that these different modes of travel only imply a safe, swift and easy passage.

A PRESENT UNTO THE LORD.

"Woe (ho, attend,) to the land shadowing with wings, which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters. Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down" (Isa. 18: 1-2). Both

Saxon governments overshadow the Jews. The wings may refer to the sails of commerce spread for every land. The country referred to is beyond the rivers of Ethiopia, *i. e.*, out on the great sea, the route from Palestine to the British Isles. Britain has from her insular condition always been obliged to send her ambassadors by the sea and America also in the same way. "Go ye swift messengers"—the swift steamships of modern times. Vessels of bulrushes—*vessels of whirling things*—referring to the machinery or their motion—to a nation trodden down.

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled—to the place of the name of the Lord of hosts, the Mount Zion" (7). The Jews our brethren, shall be returned to Palestine under the patronage of British and American diplomacy. Israel and Judah shall return together. "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30: 3). Now, that is a very plain statement. Nearly everyone believes that the Jews will return to Palestine! There is not a passage in the Bible that represents the Jews as going without Israel—without Israel taking a part. It is Israel that will have to get the land for them first, then she will open it up as a settlement, and protect them there. That is the order of Providence, for they are brothers. If you refer to Ezekiel (37: 22), you will find it there recorded, that when these two peoples so return to their own land they are to be no more two nations, no more two kingdoms, no more two governments, but one kingdom one government, one throne and one king upon the mountains of Israel.

One can hardly notice the recent expulsion of the Jews

from Russia of over 400,000 in number, without seeing in that event a providential preparation for their return.

As Britain and America already own the shipping and railroads on the way, we can see how naturally and easily this prophecy may be fulfilled. "In those days the house of Judah shall walk with (margin, *to*) the house of Israel and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. 3:18). Thus is answered the prediction of more than 3000 years. "*Hear Lord the voice of Judah and bring him unto his people, let his hands be sufficient for him, and be thou a help to him from his enemies*" (Deut. 33:7). "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 50:4-5). The thousands of Jews who are now returning direct from Russia to Palestine are looking to the Saxon influence in schools as at Beyrout, and to the colonies from America, as at Joppa and Jerusalem, as their helpers.

It may also be observed that after they thus are protected in their government, we will then be in a position to extend to them the spiritual blessings implied in the promise. When Jesus comes again, it will not be said "He came unto his own and his own received *Him not*," but rather, "*So all Israel shall be saved as it is written: There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob*" (Rom. 11:26). As the return from Babylon was preparatory to the greeting at his first coming, so this gathering to Palestine and their Christian enlightenment will prepare the way for his reception when they shall say, "Lo

this is our God, we have waited for Him, we will rejoice in his salvation."

THE GREAT JEWISH EMPIRE (?)

There is no hint in Scripture that the Jews, once deprived, were ever again destined to become the dominant House. They have been, and still are, trodden under foot among the nations, and their only hope of restoration to freedom and happiness is by reunion with powerful Israel, who as "a nation and company of (federated) nations" is the grandest, most populous, and powerful empire the world has even seen; supreme at sea, by reason of the possession of the Gates; and heirs of the world, because promised as "the people of the saints of the Most High," "the kingdom and dominion and greatness of the kingdom under the whole heaven," with the Lord Jesus Christ as their Divine, ever-reigning King (Dan. 7: 27).

There is no doubt that the world is to be governed by a Hebrew nation, but that nation will not be Jewish. It will be the House of Ephraim, or Joseph, or Isaac, or Israel, which, according to the Scriptures, is the Lord's "dominion" in the matter of world-wide rule (Psa. 114: 2); but there is nothing to show from God's Word that that high honor is reserved for the Jews now or hereafter, apart from the House of Israel, except that evolved from the Royal House. The Scriptures abound in references to the children of Israel, but in each case they point to two peoples under one sceptre at last; to two sticks; two wives; two women; two nations; two kingdoms; "two daughters of one mother"; two adulteresses; two women (the one barren, the other fruitful and productive) respectively. The prophet (Jer. 3: 18) marks Judah's inferior position by de-

claring that the House of Judah shall walk to the House of Israel—the former evidently homeless and wanderers—Israel in a home of their own in the north country. The picture is drawn of Ephraim as a blessed, powerful, colonial, Christian nation—saved by the Lord, redeemed, rejoicing in Him, increasing as they have increased, walking up and down in the name of the Lord (Zech. 10:6-12). For Judah that prophet has little to say, save that they shall be strengthened, implying that previous to that they will lack strength. The Lord Jesus Christ himself disinherited the Jews, and told us that the kingdom of God would be “taken from them and given to a nation bringing forth the fruits thereof,” and that nation must needs be Joseph, the fruitful. (Matt. 21:43; Gen. 41:52; Isa. 27:6.)

I would like to ask our Jewish brethren if they think the Ten-tribed nation who never rejected Christ have been cast off *forever*, whilst they (the Jews) are to be blessed after the so-called Gentiles—the Ten Tribes, their brethren—have done all the work for them? If we take a common sense view of the matter for a moment and ask, when they are ready to commence their great work? Where will they look for the waste places of the earth? What people will they commence to push, together? What gates of their enemies will they hold? When will they rally round that throne which God established with the Hebrews *forever*, that sceptre which was to constitute the power and greatness of *the people*, but which was removed from them? Think what work remains before these *as Jews* as a witness to all nations and families of the earth; for certainly this is *their work* if they claim the promises for themselves only.

Yes, their ships must also rule the sea, and “Britannia” will be nowhere. Their forces must rule the land and our America will not be found. They must become the head

and not the tail above all nations, the Bible being true. Think of this. The Jews must be Jehovah's battle-axe to break down nations if required, and the emancipator of the slave, and a blessing also to all mankind. Is it not strange that our Jewish brethren cannot realize the fact that *three parts of this great work is already done*, and that the balance is fast being accomplished by those very people who are their only *friends, their brethren*, the Saxon race. Let us imagine the peace of the world to be left in the hands of *Judah* in the future. What a prospect we should have before us. I ask, is it possible that peace could be established on earth under *Jewish* rule? I think not! Is it possible that they could ever attempt to dictate to nations? I think not! They have much to do before that time comes, but *united with their brethren* they are at once established in power. The "two sticks united" make all things possible. The air is already full of signs that the fact is becoming accomplished.

Whilst I write I learn that *Jews* are actually being forced into the mother country! What a remarkable fact is this that while we are trying to find outlets for our own people and homes, another class of emigrants are admitted. But this is just what is to be expected. For *Judah* must join *Israel* before she can be replaced in her home, and be kept there by the strong arm of her brothers.

While the preservation of the Jewish people is one of the most remarkable facts in human history, another surprising fact is that while the most healthy of all races yet they do not multiply as others. Thus by some means they seem to have been kept to a movable number.

The title deed to Palestine is recorded, not in the Moham-medan Serai of Jerusalem nor the Seraglio of Constantinople, but in the hundreds of millions of Bibles now extant in more than three hundred languages of the earth.

Every morning, throughout every nation and clime, whither they are scattered over this whole world, the orthodox Jew lifts up his prayer :

“Save us, O God of our salvation, and gather us together and deliver us from the nations.”

“May it be acceptable unto Thee, Eternal: our God and the God of our fathers, that the sanctuary may be rebuilt speedily in our days, and our portion assigned us in Thy law. There will we serve Thee in reverence as of old, in days of yore.”

In that solemn service of the Passover they cry out, “At present we celebrate it here, but the next year we hope to celebrate in the land of Israel,” and again,

“O build Jerusalem, the holy city, speedily in our days. Blessed art Thou, O Lord!”

With such faithful and earnest prayers have these orthodox Jews kept alive the fires of devotion and the glorious hopes of restoration, while being driven up and down the earth with the rods of enmity, ostracism and banishment. But for over seventeen centuries, while they have thus fervently prayed, they have made no effort to return to Palestine, believing that they should wait until God Himself brought about their restoration by supernatural means.

The Universelle Israelite Alliance was organized in Paris, in 1860, and later the Anglo-Jewish Association in England. Through these powerful organizations, the Jews can make themselves felt throughout the world. And now, within a few years, there have been organized Chovevi (lovers of) Zion, and Shova (colonizers of) Zion Societies, mostly among the orthodox Jews of Russia, Roumania, Germany, even in England and the United States. This is really the first practical effort they have made to regain their home in Palestine.

Not all the orthodox Jews have joined this movement. Indeed, the leaders of the Chovevi Zion Societies hold aloof.

The call, issued by Dr. Herzl, for the Zionist Congress, recently held in Basle, Switzerland, met with severe opposition from the German rabbis and also a large portion of the Jewish press, as well as the mass of rich reformed Jews. Nevertheless, over two hundred delegates, from all over Europe and the Orient and some from the United States, met and carried through the programme of the Congress with tremendous enthusiasm.

THE HEBREW EMPIRE.

To understand the Scriptures aright it is necessary to apply the promises to one or other of the two houses as they exist at the present moment in the Christian dispensation. The Lord's own decision and judgment respecting the Jews to which we have already alluded (Matt. 21:43), cannot be passed over. They have not "the kingdom of God," and all included therein, with them now. "The nation" of God's choice is Christian in character, and brings forth the fruits of that kingdom now, being substituted for the house of Judah. We have to search for and find that nation, and must fail to understand God's dealings with mankind till we have mastered the difficulty.

We have fully shown that the hope of Israel was the restoration not merely of the two but of the twelve tribes. We cannot consent to think for a moment that five-sixths are to be left out. What do we find in the Hebrew Saxon race to-day? Their wealth, their prestige in government and civilization are equally important. Their missionary zeal has aided in establishing colonies, which will form the nucleus of the coming universal reign. The Davidic throne was over the whole house.

A few Scriptures at this point will clearly define the people who are to lead in this enterprise. "And I will bring again the captivity of my people of Israel. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God (Am. 9: 14-15). "The Lord will be the hope of his people and the strength of the children of Israel" (Joel 3: 16). "Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the *whole house* of Israel and will be jealous for my holy name" (Ezek. 39: 25). "And I will make them *one nation* in the land upon the mountains of Israel." "For if the casting away of them be the reconciling of the world what shall the *receiving of them* be, but life from the dead" (Rom. 11: 15). "And the God of all grace who called you (the sojourners of the dispensation) unto his eternal glory in Christ, *after that ye have suffered a little while shall himself perfect, stablish, strengthen you*" (1 Peter 5: 10 R. V.). According to the first of these texts, we are to look for Israel to be "received" which will be like a resurrection from the dead. Peter is even more bold and says, that the dispersed ones, after suffering out the appointed time, should become *perfect, i. e.*, in Christian character, *stablished*, hitherto very unsettled since leaving the land, and *strengthened*, according to the promise made to Israel on the islands where they were to "*renew their strength*" (Isa. 41: 1).

The prophet might well call on the islands to "keep silence" (the secret) for a little, until the appointed time of the restoration should come, when "the hope of Israel" will be fully realized in all the tribes, and "that they all may be one, that the world may believe."

"They that wait upon the Lord shall *renew their strength*, they shall *mount up* with wings as eagles, they shall *run* and not be weary, and they shall *walk* and not faint" (40: 31).

THE ONE PURE LANGUAGE.

"The whole earth was of one language and of one speech"—evidently the divine intention. At least, only one language was at first taught (?), and continued to be spoken about two thousand years. The imperative "replenish the earth" was misunderstood or disregarded. In order to colonize the whole world the language was "confounded." The deliberate intention was to build a city and tower lest they should be "scattered abroad." This would have defeated the benevolent intention of the Almighty, and have obscured from human eye, for a long season, his far-reaching scheme. One language for the whole world! Notice that the one language of the seventeen different classes represented at Pentecost was closely associated with the one true religion, to be developed along the ages, winning its way by its own intrinsic worth. And if, in the near future, there is to be another Pentecost more powerful than the one at the beginning of this dispensation, a like effect in regard to language may be expected. That such an outpouring is coming may be clearly inferred from Joel, and also from Peter (Acts 3: 19), both associating the times of refreshing with a yet future glory.

Coming events begin to cast their shadow, and now that the whole world is colonized, or nearly so, we may expect that as the one religion prevails, that one language will finally supersede all others. But which shall it be? The reader need not be greatly startled if we here affirm our belief in the general acceptance of the English language. For ourselves we have arrived at this conclusion from various considerations.

The Christianity of the English-speaking people is sure to hold a controlling influence in the councils of the world. The wealth of civilized nations, whether by land or sea, is

mostly theirs. The knowledge and wisdom of the past are now being stored in the exhaustless resources of the English tongue. All the great scientific discoveries and inventions belong to, or are quickly utilized by, the ever-present Englishman or American. Our race holds under its governments about one-quarter of the habitable surface of the earth. Like ancient imperial Rome, it is the embodiment of Law and Power. Like Greece with its refined learning, it is molding the mind to the best thought.

The last quarter of a century has done much in preparing the way for the English-speaking races.

The wonderful increase in the use of the English language during the last fifty years, has not failed to strike every one conversant with the daily press. At the beginning and well on into the present century, the French language promised to become universal. But it has gradually been passed by the English, which now has every prospect in its favor, even "pidgeon English" becoming the one language in the vast empire of China. Nearer home, on the Continent, especially since the Berlin Treaty of 1878, we have evidence of the same increased use of the English language.

Minister Phelps says English is the language in diplomatic circles in Berlin. The Kaiser, Chancellor Caprivi, and all the high officials, as well as society people, speak English, and show such preference for it that it would be ungracious to insist upon German.

The rapid increase in commerce and travel has given new impulse to its introduction and study. All ship papers are now made out in this, except the French. A few years ago French was the language best suited for a traveler on the Continent. But this has changed. The introduction of English schools in Japan by graduates from colleges in the

United States and England is moving the whole mass of that people to adopt English and American speech and customs, till there is serious talk of its national adoption. In China one thousand new words from our tongue have been recently adopted by governmental authority. In India it is taking a deep hold on the public mind, and its growth has been marvelous and will ultimately replace the myriad dialects of the country.

The late J. L. Phillips, M.D., a life-long missionary, says: "I am often amused to see how rapidly English is spreading over India. Our own best English is fast becoming the language of India. The other day in one of our cities two natives and an Englishman were riding together in a horse-car. One of the native gentlemen asked the other in Bengali where he lived. The man questioned turned to the Englishman, saying, "What does he say?" Upon learning he added, "Kindly tell him I am from Bombay, and don't understand his language." So the Englishman served as interpreter between two Hindus born on the opposite side of this India peninsula. The English language and the Christian religion are rapidly reducing our heterogeneous population to order, and bringing these divided peoples of strange speech and various faiths into brotherhood and fellowship."

In Syria the American College at Beyrout has voted by its directors, that all instruction must be given in the English language. The Cypriote students come over to Beyrout expecting to learn the English. Robert College, in Constantinople, has a similar regulation. In Egypt the English occupation is resulting in its substitution for the French. Our religious and commercial interests in Australia as well as in the "Dark Continent" are extending rapidly the knowledge of the English tongue.

Ours is the only language that will bear transplanting, evidently because the best thought of this, or any other age has been wrought into it. On this account it is fast becoming the vehicle for the world's civilization and redemption and is one which a redeemed and spiritualized people will adopt for the universal diffusion of Christianity.

"Have you thanked God to-day for the tongue that you talk,
That can take you aloft where the Seraphim walk?
That can let you far down through the azure profound
As a lark out of heaven to her nest on the ground,
Till you hear with your own heart your mother's old song?
Thank God that to us sterling English is given,
With a freight of such jewels as "hope" "home" and "heaven,"
That are born to a man like the beat of his heart,
And become of his being a parcel and part,
And spring to his lips like a bird to its wing
And make of a word a most palpable thing!
The sinewy speech that can hold fast a truth
And saddle the thought with a wonderful youth;
The sturdy old Saxon that smites like a sledge
And warbles at will like a thrush in the hedge."

There is to be no confusion of tongues to Israel under the Gospel in its ultimate triumph. The Holy Spirit will unite them all in fraternal bonds. The last and greatest barrier to its universal acceptance must be broken down, and the disciples stand face to face with the multitudes and able to understand each other.

Israel is addressed thus when the prophet is describing the "latter days," *i. e.*, the Gospel dispensation: "Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive, of a stammering tongue that thou canst not understand" (Isa. 33: 19).

The development of the English language was providentially late enough in the history of the world so that the

Christian Graces could be wrought into it. The German became established before the Protestant Reformation of the fifteenth century, which has contributed so much of purity and power. The repeated outpouring of the Holy Spirit in the last two centuries has added greatly to its moral tone. "Not by [military] might, but by my Spirit, saith the Lord" (Zech. 4:6). All the great Christian missions in India, Africa, and the world, have resulted from the same source, and colonies of the Anglo-Saxons have thus been established and protected by the government till our mother tongue is now spoken in every quarter of the globe.

To this coming Pentecostal day, when all the world shall hear the Gospel, may be referred the words of the prophet, "Then will I turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9).

Observe, that this pure language is given to "the daughter of my dispersed from beyond the rivers of Ethiopia" (Zeph. 3:10), to the remnant of Israel when they shall lie down and none shall make them afraid (13). The Prophets further fix the time, "for my determination is to gather the nations (8) and pour upon them my indignation, when Israel shall rise up to the prey." The rest from war, the developments of "the arts of peace" and the triumph of the King in the millenium, will clear the way for its universal acceptance. And would it not be strange to read, "The whole earth is (was) of one language and of one speech."

FEDERATION.

The monarchy of the United Kingdom and the Republic of America are the great organizations that now represent the Hebrew race. Imperial federation will soon unite the

colonies of Great Britain. Agitation along this line will be preparatory to other, closer and greater union. Consolidation in church and state, in capital and labor organizations, seems to be the order of the day. Our last war fully vindicated the integrity of the federation of States. This is the object-lesson.

Napoleon aimed at a universal monarchy. He said he would give to the earth one language (the French), one coin, one code of laws, and make France the emporium of the world. His was a vain ambition. What he desired will be practically accomplished in the gathering to Palestine. The one Hebrew race needs but a closer fellowship in its racial colonies, after the manner of the American Republic, in order to complete the work, preparatory to the new order, under the new Ensign. Their union on all matters of international commercial policy is well understood and acknowledged. Their religious and social union is everywhere conceded. Their national differences are not so clearly defined, and while neither government may merge upon the other, there may still be a united effort through political agencies to secure the best results. As a military necessity, federation may be possible, against any uprising, and may become absolutely indispensable to the public safety. A mutual, limited, and organic union is contemplated.

That the twelve tribes are all included in this union, the Scriptures most fully affirm. At the very opening of the great scheme of mercy we read, "*Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him*" (Gen. 18: 18). Of no period in the history of the "afterseed of Abraham" could this have been justly said up to the present date, since Solomon's reign of forty years, they have been divided into at least two nations.

The historian therefore must look to the coming colonization in Palestine for the fulfillment of this word. Our English brethren quote this apparently with great fervor, and *apply it to themselves*, to the United Kingdom, and bid us look at their great and growing empire. We acknowledge that this may be the *nucleus* of that empire that will rule the world, and that it is now with others "rounding into form." This *great and mighty nation* shall come to power when "his seed shall *keep*," not the law of Moses, but the "way of the Lord to do justice and judgment," *i. e., the Gospel* (19). It was of this time Moses says, "God shall be merciful to his land and to his *people*." Here the expressive *singular* is used, as indeed in other places *referring to this period*. How triumphantly He looks down the ages when He says, "Thine enemies shall submit themselves unto thee and thou shalt tread upon their high places" (Deut. 33: 29 R. V.). Not unfrequently the singular is used calling them "the *House of Jacob*" (Ob. 17).

On this point the Prophet is explicit, "Thus saith the Lord God, behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land. And I will make of them *one nation in the land*, upon the mountains of Israel and one King shall be king to them all and *they shall be no more two nations* neither shall they be divided into two kingdoms any more at all, *neither shall they defile themselves any more*" (Ezekiel 37: 21-23). That this can refer to no other gathering may be fairly inferred from this final clause, "they shall not defile themselves any more." The entire twelve tribes were to be assigned a place in the redistribution of the old estate (Ezekiel 48).

Isaiah not only federates the tribes under the New Ensign, but all former bitterness is dropped—"The envy also

of Ephraim shall depart and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (11: 13).

The New Testament places this federation still in the future. "And other sheep I have which are not of this (Jewish) fold, them also I must bring and they shall hear my voice *and there shall be one fold and one shepherd*" (John 10: 16). The two folds were *then his*, which could not have been affirmed of Gentiles. "That in the dispensations of the fullness of times, he might gather together *in one*, all things in Christ" (Eph. 1: 10). "Our gathering together unto Him" (2 Thess. 2: 1).

That there is to be a national unity, we may further read of "the twelve tribes sealed" (Rev. 7: 5), and of "our twelve tribes" (Greek, *dodecaphylon*, singular), the twelve tribed people or nation. Caiaphas, the high priest, being moved by the Holy Spirit, said, "*that Jesus should die for that nation, i. e., the Jews, and not for that nation only, but that also he should gather together in one (nation) the children of God that were scattered abroad*" (John 11: 52). "The preliminary thunderings of the Alliance Cloud have been heard with fear and trembling by the other governments of the old world and the listening ear may even now catch the faint mutterings." The imperialism growing out of our eastern policy is fast preparing us for a closer union with the imperialism of the United Kingdom. The end is not yet. Who says the world does not need a Hebrew, a new and vast "Tadmor in the wilderness"? A correspondent in the *London Spectator* says, "He would not crook a finger to accelerate such a peculiarly earthly consummation" as the Restoration. "He does not care one straw whether there are or are not banks in Jerusalem or quays and stevedores in Joppa." He declares "that God is not the God of one little

division of this planet, and that if they have any message to deliver, they can deliver it in London or New York just as well as at Jerusalem."

Competition will hardly spoil New York or London. This writer simply ignores the divine word and the purpose to establish Jerusalem as the capital of this little planet. The trend of events, the trusts and combines of society are preludes to larger unity in state. The Hebrew race in its present outlook, in the far east, as developed in the Spanish war, must be fruitful in enabling our people to see "eye to eye," and the trinity of brotherhood of Ephraim, Manasseh and restored Palestine, will yet federate for the world's empire of the everlasting King.

The ultimate of this Federation is reached in one well defined passage, thus: "And I saw as it were a sea of glass mingled with fire and them that had gotten the victory over the beast . . . stand on the sea of glass having the harps of God" (Rev. 15: 2). Great Britain has, as it were, this environment. The people that had gotten the victory appear to be standing on the sea as the old prophet had long since sung of the island country, "Wherefore glorify the name of the Lord God of Israel in the isles of the sea" (Isa. 24: 15). John, on the lonely Isle of Patmos had often beheld the waters breaking in crest and foam, calmed to crystal smoothness. This in poetic vision he used as a symbol of the political agitations and the triumph sung "with the harps of God." The ancient Hebrews under Moses triumphed at the sea, "gloriously." And now in token of their ancestry, and also the fact that they had become Christianized, they sing the song of *Moses the servant of God* and the *song of the Lamb*, saying, "Marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of nations." The saints of two dispensations are united in lofty ascriptions of praise for their great deliverance.

Then in *Britham*, the land of the covenant, God is fulfilling the ancient promise. Here the "covenanters" dwell, and since the beginning of the fourteenth century the British government has come to power in the multitudinous seed. It is here, the seven golden vials of the wrath of God are being poured out upon the harlot woman—Papal Rome.

"Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations and with thee will I destroy kingdoms" (Jer. 51 : 20). Soon the federated Hebrews will be turned loose for the conquest of the world to Christ. The complete history of the campaign can only be written after the Paradise of perfect Peace is restored. Some things we can outline in anticipation.

"If drunk with sight of power,
We loose wild tongues that have not Thee in awe,
*Such boasting as the Gentiles used,
And heathen tribes without the law—*
Lord God of hosts, be with us yet ;
Lest we forget ! *Lest we forget !*"

CHAPTER VII.

THE COMING FOR HIS SAINTS—FROM THE THRONE TO THE CLOUD.

THE SECOND MISSION TO EARTH.

What is the mind of the Spirit? The revelation of the Bible in regard to the future is limited. Reserve is judicious. We shall read very little between the lines and as one author observes, "My eyes were blinded and I read into the Bible what was not there, and out of it what was there."

But while we attempt not to be "wise about that which is written, we *should attempt*, and that *most studiously*, to be wise *up to that which is written.*" The divine disclosures are many and great, and we have a right to walk up and down among them for the purpose of observation. Of the immortal life we have touches and glimpses sufficient, no doubt, for present necessity. Thus let us keep most strictly and modestly within the limits of the record, though,

"The flowering moments of the mind,
Drop half their petals in our speech."

When we speak of *the Advent*, the reader should not confound materialistic sentiments with the generally accepted doctrine which Christianity has continued to recognize. With materialism there can be no resurrection or reappearing. The no-soul or all-soul doctrine is materialism and in its last analysis is infidelity of all-spirit life. To us the Ad-

vent brings the spiritualized manhood to Him on earth and to all the heirs. Why are people so ready to celebrate Christmas of centuries ago, and so liable to forget the oft repeated exhortation to watch for the ever imminent second coming?

The principle object of the first advent was to make atonement. His second will be to claim the purchased possession (Eph. 1:14), which should be regarded as the consummation of the first. The philosophy of the case seems to be this: Jesus Christ died on the cross to redeem us, therefore ("wherefore") God also hath highly exalted him and given him a name, above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth (Phill. 2:7-11). He that had such grace to redeem, has a right to rule "to the glory of God the Father."

No monarchy can stand before such logic, and it is equally fatal to republican government. The astounding fact of majority rule is that redeemed men are always in the minority, and on account of the rapid increase of the world's population there is no prospect of a change. The Jews wickedly and bluntly said, "We will not have this man to reign over us," and we in like manner at every election blindly put some one else in power, or it may be, *something else*, money, either white or yellow, and vainly suppose our cause is good and must succeed. But after a few turnings of the wheel, the "machine" breaks with the burden of its own weight. Great national sins are grinding on, the people are unredeemed from intemperance, immorality and poverty, the corrupt and corrupting masses are sweeping away the old land marks of the once popular government of the people, for the people. Thus we are becoming an object-lesson of weakness and failure. But

in the hour of emergency "the Desire of all nations" will come. The day of Jacob's trouble may be the victory. The man that humbled himself and became obedient unto death must be the heaven appointed King. In order to help humanity into full liberty, nationally as well as personally, Christ must return to quicken the agencies already employed and bring others into operation that will accomplish the full redemption of the world.

In order to enjoy the promises made to Abraham it is necessary to have *his faith*. This the apostle declares was Gospel faith (Rom. 4: 16-24), which should be developed in the multitudinous seed. The reign of Christ must be recognized, the hope of Israel (Acts 28: 20). For this the apostles were in chains and final martyrdom, and since their day the antagonism of the world has ever been directed against that faith, pure and simple. Abraham's faith spanned two long dispensations (John 8: 56), and there is no permanent relief from this situation until the reign of the city, "whose builder and maker is God" (Heb. 11: 10). This it was, which had "foundations." How hard the early Hebrews struggled against the inevitable when they tried to dispense with the faith which only could secure to them the milk and honey of the promise.

But now with the personal coming of the Lord "with ten thousand of his saints," who have been made the subjects of his kingdom the fullness of the hope of Israel is about to be realized in a millenium of triumph. It has been long in waiting, but God is full of surprises in order that He may make all grace abound. "In thee shall all the families of the earth be blessed" (Gen. 12: 1-3).

The appliances already in use are far from accomplishing the work of subduing Satan. The *pessimistic* view must be true of this age, to its close. As Mr. Gladstone says of

Parliament, "What cannot be mended must be *ended*." The *optimistic* will obtain later. This is the age of rejection and unbelief. The Jews were the first to reject Christ, then the Gentiles, and, finally, many from among the exalted people of the ten tribes. But there will be multitudes saved.

THE NEW ERA AT HAND.

Our reasons for rejecting the post-millennial theory, as it is called, are summarily as follows (see *Reign of Christ on Earth*, page 517):

1. The doctrine is not taught by either Christ or his apostles.

2. Pre-millennialism is the uniform teaching of the New Testament respecting the condition of the church and of the world during the present dispensation.

3. The advent, not the millennium, is prominently presented as the hope of the world, and an event ever imminent.

4. The Savior's repeated command to watch for his coming, because we know not the hour, is inconsistent with the idea of a millennium intervening.

5. The New Testament teaches that the manifestation of the Messianic Kingdom is to occur at, and not before, the advent.

6. The apostolic church was pre-millenarian.

7. The church for two centuries immediately succeeding the apostles was pre-millenarian.

8. The doctrine of a millennial era before the advent, is a novelty proposed but little more than one hundred and fifty years ago, and avowedly as a "New Hypothesis."

The pre-millennial view is very closely associated in the first chapters of Genesis with the close of the Apocalypse.

The paradise lost and the paradise regained was not an after-thought. Here we find the seeds and the *beginnings* and typical forms of all the fulfillments and consummations of the Messianic future.

“Come and make all things new,
Build up this ruined earth,
Restore our faded Paradise,
Creation's second birth.”

The paradise conditions down to the flood are seen to correspond to the gradual development of the Messianic reign into a perfect state. The seventh day Sabbath is to be kept as a memorial of *rest* till the world's true rest is come. The institution of marriage is to continue as the usage of society to be fulfilled in the marriage supper of the Lamb. The tree of life is not uprooted, only guarded by the angels (Gen. 3:24), and is made to appear in the guardianship of the New Jerusalem (Rev. 22:2). Eve is the mother of all living and the Jerusalem from above is “the mother of us all” (Gal. 4:26). Eve's primal hope was to get “a man from the Lord” and now the spirit-born and resurrected body is the completed Hope. The gleam of this has dawned on the weary expectant centuries to be fulfilled “in the seed of the woman.”

The case of Enoch is beautiful and thrilling. He was the *seventh* from Adam, as though his life were hid till the seventh or perfect period of the world. If he was a type of the Rapture then we have the judgments of the deluge as a warning to us of the wrath of the Lamb. His coming with ten thousand of his saints (Jud. 14) for judgment is the beginning.

Noah passes through the crisis as a type of those who pass through the ordeal of fire, an earthly deliverance. He

was the man of "comfort" and thought to remove the curse, but was only a type of the greater "rest" (Gen. 5: 29, margin). The crisis of the lost Eden is like to the one impending. "Watch ye therefore." *Be ye also ready.*

In Abraham's sevenfold promise (Gen. 12: 2-3), it is seen that redemption is no after thought, not an experiment. Even he must wait until the resurrection before he can enjoy the promise (Heb. 11: 13).

The reason for the neglect of this subject has no excuse in the silence of the Scriptures. The Old Testament refers to it more often than of the first, and it is stated 318 times in the 260 chapters of the New, or once every twenty-five verses. This shows its importance, and its introduction into almost every discourse and on a great variety of themes shows how the early teachers of Christianity enjoyed it, without "wearing out the saints of the Most High," or considering it a threadbare subject. There is scarcely an allusion to this coming which is not eminently practical.

THE GREAT CYCLES.

The physical history of our planet may be included in three periods of time, in each of which great geological changes occur.

(a) The *first* reaches from the dawn of creation until the close of the seven days in which the Sabbath, the *rest day*, brings in paradise, the perfect equilibrium of natural forces.

(b) The *second* is that period in which paradise is lost and the kingdom of God comes to another perfect *rest day* of millennial glory. This may consist of *seven* thousand years.

(c) The *third* and last period is paradise restored, both morally and physically, the will of God done on earth as

it is in heaven. The immeasurable time of creation may correspond with this unknown age. This completed redemption will vindicate the wisdom, grace and power of Jehovah.

The second of this series is the one which particularly concerns our present inquiries, and may be subdivided into *seven* ages or dispensations which follow each other in rapid succession. Consider them in detail, noticing their beginning and ending and the four kingdoms which expand into universal dominion.

1. Perfect fellowship with Jehovah. Eden enjoyed. Eden lost.
2. Gentile ruin, Antediluvian age. Deluge.
3. Hebrews, Patriarchal period. Pharaoh overthrown.
4. Mosaic Law. David's kingdom. Jerusalem destroyed.
5. The Gospel. The Kingdom of the Holy Ghost. The priestly period. Battle of Armageddon.
6. Millennium. The Kingdom of the Son. New heavens. Gentiles called. The lake of fire.
7. Paradise restored. The Kingdom of the Father. The conflagration.

These words uncover their meaning. "Known unto God are all his works from the beginning of the world" (Acts 15: 18). He knew the ages, their proportion, extent and duration. He adjusted them to all the intermediate events. "Such knowledge is too wonderful for me, I cannot attain unto it." "*But he is the same yesterday, to-day and forever.*" "The Power that rolls the stars along spake all the promises."

So strangely does the number seven and its multiple enter into the workings of God, that it seems almost prophetic of the number of periods or dispensations into which time is

divided. We should not consider that the transformation of the earth for the introduction of man finished the work. The Lord by whom the worlds were framed has said, "My Father worketh hitherto and I work." And, "Behold I make all things new," is the startling announcement.

"By faith we understand that the ages were set in order by the word of God." With every change the good that has been developed in one is carried over into the next. There is no step backward. The six days of creation arranged in geological order appear to be a fit example of the progress in the Theocratic Kingdom.

On these periods a few general observations may be made—(a) The history of time begins and ends in perfect obedience. (b) The record of the race began with Gentile ruin and will end with Gentile Salvation. (c) There was no permanent improvement in the moral forces until the Hebrews were brought to the front. (d) The work of redemption is seen to be in six-day periods. (e) The trinity of kingdoms all have their root in the kingdom of the Lord (1 Chron. 29: 11) under David, the first in the order of time. (f) The greatest fruitage is enjoyed as the completeness is reached. (g) And at or near the close of each dispensation there is some great catastrophe.

Thus the first closed with the awful sin of Eden, the second with the Deluge, the third with the destruction of Pharaoh, the fourth with the destruction of Jerusalem. The Gospel age will end with the Battle of Armageddon and the earthquake (Rev. 16: 16-18), the Millennium with fire from heaven on embattled enemies (Rev. 20: 9), and the lake of fire (15). At the close of the Father's Kingdom there will be the conflagration of the world.

Also at the end of each dispensation is "a remnant" carried over into the new, and this remnant grows larger and

larger as the ages advance until it becomes a mighty host "which no man can number." Moreover, associated with each of these dispensations there has been special efforts to bring men to repentance and obedience, as in the preaching of Noah, the faith of Abraham and Moses, the Divine Teacher, and the New Jerusalem proclamation of "the everlasting Gospel."

Usually the greatest effort is made before the judgments fall on the obdurate. The second Advent of our Lord is no exception. We may expect the same long-suffering before the "snare that is coming on all the earth" shall "drop." "The day and the hour knoweth no man" and hence on this account more terrible will be "the midnight cry." Noah preached a hundred and twenty years before the Deluge and in our days since the great Reformation, every device has been made to carry the message to the people, but with limited success. The masses have not been reached. The "few" are plucked as "brands."

First mercies, *then* judgments—this is the Divine order. The greater the benefits conferred, the greater the retribution if unimproved. So the great national revival in Hezekiah's day (2 Chron. 30), the great passover feast was proclaimed, messengers were sent to rebellious tribes, a messenger from the king cries, "Turn again unto the Lord God." Then the priests are "sanctified," the Levites "consecrated," the sanctuary "purified," and the strange altars of Baal demolished. The mingled shouts of joy, the prayer of the king, and the thanksgivings of the people were the *last* merciful call to the ten tribes; for, mark, this was on the eve of Israel's captivity, just one year before the siege of Samaria began. They were driven with great slaughter from their land, since which the ten tribes have been "lost." How God planned and would have saved them!

Before the Jewish captivity many of the prophets had been raised up to call them to repentance and obedience. Jeremiah lingered to the last, warning and teaching. These were the special messengers of mercy before the final catastrophe. They sounded the "alarm" and "lifted up their voices like a trumpet" against sin. This was God's effort to save them.

The advent of our Lord was a special call to the men of his time. The Sermon on the Mount, the first commission to the apostles, the seventy "sent out to every village whither He himself would come," the miracles attending the crucifixion, the pentecost, the "power" with which the disciples declared his resurrection,—these together constitute a special divine effort to compass the salvation of the Jews. But, mark, how soon after this, fearful judgments came upon them, stroke after stroke, till 1,100,000 were destroyed or sold into hopeless bondage, their city dismantled, national glory swept away, and the scattered few remain wanderers to this day. Such is the severity of neglected opportunities.

In music, the keynote of the opening bars may suffer many transitions, and there may be many apparent wanderings from the first "motive" or "theme," but towards the close (and we know it is nearing the grand finale because of this,) there is a return to the original key and motive, in a manner suggestive of the near closing chords. Thus, if he who has the spiritual ears to hear will listen, he will know that the end is near.

Since God sent not his son into the world to condemn the world but that the world through him might be saved (John 3:17), we should allow Him time to develop the resources of the Government and to work out the completed plan. This must require more than a millennium of overturning events.

Who says we are hastening to the end? We may be near the end "of this present evil age, where the throngs are in the broad way, but so much the better for a poor world that will grow more wretched, while it rejects Jesus. This view stimulates to prayer—"Thy kingdom come."

The remainder of this and the following chapter is devoted to a somewhat extended view of the events connected with the dawning of the millennial glory, in which the reader may be surprised at what the Bible reveals of the "sealed Hebrews" who fill so important a place in the world-wide Gospel and the final triumph, thus fulfilling God's promise to his Friend—"Thou shalt be a blessing"—and "the nations of the earth shall be blessed in him" (Gen. 18: 18).

"Oh to be *nothing, nothing,*
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet."

"Oh to be *something, something,* for
Him who hath died for me,
To spread the light of His glory,
That the darkening gloom may flee."

The New Testament does not ask us to believe that this is the last dispensation or even the next to the last. It teaches rather that this is the age of Jesus rejection, "If they have called the master of the house Beelzebub, how much more them of his household." He said, "If they have persecuted me they will also persecute you." It was of this dispensation He said, "Broad is the way and wide is the gate and many there be that go in thereat." The Jews will still be the enemies at his return (Luke 19: 27). When will this be changed? When can men lift up holy

hands and say, "O Lord, blessed be *Thy name*, the wide gate is closed and the grass is growing in the broad way, with no feet to tread it down."

THE TRIPLE VIEW.

There are three Greek words used by the New Testament writers, as *view points* in regard to this subject. The *first* is *Parousia*, "presence." This occurs twenty-four times and is rendered "coming" in all but two cases, when it is "presence." The Revisers retain the same with presence in the margin. Seventeen of these texts refer to the advent of the Lord. The root idea of the word according to the lexicographers is, *to be there*, as indicating the arrival of one that has been absent. As when Paul says, "I am glad of the coming of Stephanas and Fortunatus and Achaicus," (1 Cor. 16: 17). "Nevertheless God comforted us by the coming of Titus" (2 Cor. 7: 6). Or when he speaks of himself to the Philippian Christians, "That your rejoicing may be the more abundant in Christ Jesus for me, by my coming to you again" (1: 26). Also when he speaks of his bodily presence being weak (2 Cor. 10: 10) and exhorts the Philippians to obey, not as in his presence (*parousia*) only but much more in his absence (Phil. 2: 12).

In like manner those which refer to Christ: "What shall be the sign of thy coming and of the end of the age" (Matt. 24: 3). "But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming" (1 Cor. 15: 23). Then "what is our hope or joy or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his *parousia*" (1 Thess. 2: 19). These are representative texts. "It is simply impossible to read out of them everything objective, real and visible."

The second word is *Epiphaneia*, "appear." This is still more explicit and emphatic in its witness and used of external, visible and imposing manifestation. It is used five times in connection with our Lord, once of his first advent and four times of the second. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." It would be impossible to find in the New Testament Greek any word which should more precisely and unambiguously denote the visible bodily appearance of the Lord" (Titus 2:13).

Sometimes probably in way of emphasis these two words are used together, thus, "Now we beseech you brethren by the parousia of our Lord Jesus Christ and our gathering together unto him, whom the Lord shall consume with the spirit of his mouth and destroy with the epiphaneia of his parousia" (2 Thess. 2:8).

The *third* is *Apocalypse*, "revelation," and signifies the unfolding of himself or his work to us not hitherto made. Thus we read, "When the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thess. 1:7). "When his glory shall be revealed ye may be glad also with exceeding joy" (1 Peter 4:13). "At the appearing of Jesus Christ" (1:7). To every Greek scholar this word when coupled with a person, suggests the idea of a visible manifestation. The revelation first of himself and then of his people (Rom. 8:17), is thus clearly taught. This word when applied to our Lord, strangely enough, intimates that at his first advent there was "the hiding of his power behind the veil, which is the flesh." The glorious majesty of his nature was not manifest. He appeared as "the Lamb Christ Jesus," but then he will appear as "the Lion of the tribe of Judah. He was "a root out of dry ground," unfruitful, unsightly. He will appear as "the root and off-

spring of David," the heir of the Royal House. Of his whole life it might truly be said, "What I do thou knowest not now, but thou shalt know hereafter." Then "we shall see him as he is."

Although these words are sometimes used in a general sense there is little doubt that our Lord's presence in the air and his appearance in his descent to the earth are in a dual manner represented in a great and wonderful revelation, he is about to make of himself in a new dispensation. But each of the three words are specified in presenting to us different phases of the same general event.

So our Lord will be visible at the cloud for it was there, at that point that he *disappeared*, and as the word *parousia* does not necessarily include visibility, as one may be present as in the darkness without being visible, so we incline to the opinion that this word may be referred more particularly to our Lord's descent from the throne of the Father to the cloud. The "manifestation" will be when He comes from the cloud to the earth.

SIGNS OF THE PAROUSIA.

Our Lord's coming for his saints will be "as a thief in the night," "the day and the hour" unknown to the world. Not so when He comes with his saints from the clouds. Yet, "the time of the end" of this age, which terminates with his descent from the throne of the Father, will be marked somewhat clearly, so that "the wise shall understand," as pointed out by signs, which have been announced to help our faith. These are numerous and impressive, and the nearer we approach that period, the clearer and more definite they appear.

The "dual" features of his coming are in general presented as one event, since they are nearly identical in time, hence the signs foreshadowing each are similar. To the first, the descent from the throne, the reader may now attend.

1. "Immediately after the tribulation of those days, shall the sun be darkened" (Matt. 24: 29). As this discourse refers to the destruction of Jerusalem, the Jews and their tribulations are here considered. The signs of his return are to begin *immediately* after the tribulation ceases. If we regard the recent Russian emigration, and the French persecutions, as the tribulation connected with "the time of the end" and preparatory to the return to Palestine, we can see in these the signs of his coming. For it is but the continuation of their troubles to this time.

2. "Now learn a parable of the fig-tree, when his branch is yet tender and putteth forth leaves ye know that summer is nigh" (ver. 32). The gathering of the elect (Hebrews) from the uttermost part under heaven denotes a great colony. That this people are beginning to rally in Palestine is a well known fact.

Religious toleration was granted after the Turkish war. Groups of Americans, Englishmen and Jews are now found in that fatherland, and ere long they will swell into a world renowned nationality. Our Lord's divine foreknowledge enabled Him to state that the Jews would be "enemies" when He returned (Luke 19: 27). But influences, both from England and America are at hand to develop the Gospel among them, and bring on the "summer" that seems so near, "even at the doors."

3. General disregard of his coming! "When the son of man cometh shall he find faith on the earth" (Luke 18: 8)? "While the Bridegroom tarried they all slumbered and

slept" (Matt. 25: 5). The Virgin-heir seems even now to have forgotten the Bridegroom's coming. The watchmen are asleep, or look upon the subject as "threadbare" and say, "where is the promise of his coming?" "There are scoffers, walking after their own lusts" (2 Peter 3: 3). Some will mock and ridicule, and others find no "comfort" in their hearts when they think of these tragic events so soon to come.

4. Israel is God's sundial. If we want to know our place in chronology, our position in the march of events, look at Israel. "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. 10: 23). Israel should be scattered among all nations (Amos 9: 9), and the Gospel was to be preached in all the world, as a witness unto all nations, "then shall the end come" (Matt. 24: 14). Very little in the way of preaching the Gospel has been done except to Israel (the Saxons). The Gentiles are hearing, "as witnesses" of God's willingness and their own rejection in this generation. The going over, or the preaching as a witness, can hardly imply the conversion of a large proportion of the ten tribes. The great tribulation will fall heavily on them, as it is the day of Jacob's trouble.

5. Rapid transit and increase in knowledge: "Many shall run to and fro and knowledge shall be increased" (Dan. 12: 4). The context refers us to "the time of the end." Speedy travel by railroad, steamboat and ready conveyance by electric power, has greatly increased within the last fifty years. The multitude of books, the reign of newspapers and periodicals, and the widespread facilities for education afforded in universities, high schools, academies and common schools, indicate the great increase in knowledge. "Surely the wise shall understand."

Our text says, "Many shall run to and fro." Last year the number of passengers carried on the railroads in the United States was 535,120,756 and the mileage was 13,054,840,243, and in the whole world the railroad passengers were 2,384,000,000, and the mileage 28,677,000,000. Add to this the travel by steamers and private conveyance, the explorations in every conceivable corner of the earth, from the equator to the poles, and the enormous aggregate is surely a literal fulfillment of this sign of the end.

6. The doctrinal, spiritual and moral declension! The forecast by the pessimist's dream has become true, "the world is waxing worse and worse." The darkest period is just before day-dawn.

"There was never a night without a day,
Or an evening without a morning ;
And the darkest hour—as the proverb goes—
Is the hour before the dawning.
So 'tis better to hope, tho' the clouds run low,
And to keep the eye still lifted ;
For the clear blue sky will soon peep through,
When the thunder cloud is rifted."

"In the last days perilous times shall come" "Now the spirit speaketh expressly, that in the latter days, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared with a hot iron (1 Tim. 4: 1-2). Was there ever a dearth like the present of genuine gospel teaching, and so few real converts. Surely there is no remedy for this age, hence the necessity of "taking out a people for his name" (Acts 15: 15).

7. "As it was in the days of Noah so shall it be in the days of the Son of Man" (Matt. 24: 37). History repeats itself—becomes a type. Many of the characteristics of the

Noachian age are to be reproduced before the Second Advent. (a) The rapid development of the arts and sciences as witnessed by Tubal Cain. (b) Prominence given to women, and their public dishonor (Gen. 6: 2). (c) A few believed God and made preparation for the coming catastrophe. (d) The masses neglected the warning given by the few.

There may be some exception in regard to the second, but the special prominence of women may soon be turned by the insidious workings of Satan, into moral and political corruption. The mediumship of Spiritism, or Devilism, is growing rapidly in country towns and cities. Of all these signs, it may be said that they are more or less prominent in our day, thus heralding the coming change. The object-lesson of the deluge, which lost paradise to the world, and the coming of the Redeemer, which restores it, are almost parallel events, and as such are worthy of special emphasis.

If this be really received and entered into, the child of God will say, "What can I do for my blessed Savior before He comes again? How can I most glorify Him? His will concerning me is that I should occupy 'until He come?'" How then can I best use for Him the talents with which I am entrusted, my physical strength, my mental powers? How can my sight, my tongue, all my faculties of mind and body be best devoted to his praise? How should my time, my money, all that I am and have be used for Him? How can my whole spirit, soul and body be best consecrated to his service?

Hear the message, give the answer
Whosoever will,
Let it sweep across the valley,
Over every hill.

The Missing Links.

At the fragrant, flaming altar
 Of His love adored,
 Cheerfully our golden treasures,
 At His call are poured.

Where the thousands rise to crown Him,
 For the love He gave,
 And the thousands joyful serve Him,
 Whom He died to save.

AS A BRIDEGROOM.

The coming of the Son of man is an event so overwhelming, it is not difficult to understand why this age so averse to the supernatural, attempts to do away with the literal fact. It has pleased the Holy Spirit to anticipate latter-day philosophy by the utmost clearness of expression. "This same Jesus"—"The Lord Himself" and in the plainest manner possible affirming the renewal of the visit "of the day-spring from on high." If the philosopher could say, "*hitch your wagon to a star,*" as an incentive to noble living, how much more may the Christian fix his hope on the "Bright and Morning Star."

The *parousia* of our Lord's coming or at least that part of it between the cloud and the throne is sometimes called the *rapture*. At the cloud He assumes the attitude of a Bridegroom. The parable of the virgins in which he comes near enough for recognition is an illustration (Matt. 25: 1). John in the Revelation has given a like view in the marriage supper of the Lamb (Rev. 19: 9).

The story of Isaac as he goes out into the field to meditate at eventide, and meets his self-confessed Bride is an object-lesson. He does not go as a righteous judge of his fair one, or as a warrior chief, but in a relation tender and devoted, to escort the veiled Rebeckah into his mother's tent.

At midnight there was a cry made, "Behold the Bridegroom!" "Come ye out to meet Him." (R. V.) The cry of Egypt as all the host of the children of Israel under Moses were departing, is a historical type (Ex. 12:30). Our Lord comes "with lightning-flash athwart the sky" and the startling cry is heard; the command, the summons is imperative.

"At midnight"—will the philosopher say, it cannot be midnight to all the world at any one moment? Very well, our Lord gives three scenes, thus: "I tell you in that night there shall be two men in one bed"—*midnight surprise*; "one shall be taken and the other left." "Two women shall be grinding together"—*twilight surprise*—"the one shall be taken and the other left." "There shall two be in the field"—*the midday surprise*—"the one shall be taken and the other left" (Luke 17:34-36). Instant transition with no time for traffic in "oil." No time to get ready for the journey, and the *grand review*.

But there is a sense in which this coming will be in the night. For such, according to Scripture, is the whole period of our Lord's absence. He said, "I must work the works of Him that sent me *while it is day, the night cometh.*" His presence made the day—"As long as I am in the world I am the light of the world" (John 9:5). His removal brings the night. Hence Paul says, "*The night is far spent, the day is at hand*" (Rom. 13:12). Now "*while the Bridegroom tarried they all slumbered and slept,*" and, "*they that sleep sleep in the night*" (1 Thess. 5:7). This is the sleepy age in more senses than one. So long as "*they that sleep in Jesus*" are still in their graves the world's morning will not have come.

"Watchman, what of the night?" The watchman said, "The *morning cometh* and also the *night*" (Isa. 21:11). It

is morning to those who are ready and waiting, but night to those who are left—shut away from the marriage feast. Behold the Bridegroom! *Come ye out to meet Him.* "And they that were ready went in with Him, and the door was shut." The door to Noah's ark was closed seven days before the storm began. In three days from the time of Israel's departure from Egypt they were safe on the other shore beyond the reach of Pharaoh.

When the Bridegroom comes the entrance to that city and service will be closed. The unavailing cry will then be, "Lord, Lord, open to us." There was no oil in their lamps and their plaintive cry is, "Give us of your oil, for our lamps are gone out," which is to us a note of warning. Alas, the foolish ones are too late! For the rest of the dead lived not again till the thousand years were finished (Rev. 20:5). Their vast *opportunity* was gone, the great tribulation day is on them. They cannot be joint heirs with Christ in the New Jerusalem or sing the new song of his reign on earth. Nor can they be reckoned among the martyr classes in the everlasting future (Matt. 5:12). Oh if they had stood upon their "*watch-tower*"!

There will be "the rest a little season." For observe in the prophet Isaiah that following the summons of the dead, "Awake and sing ye that dwell in dust," there is the gracious call: "*Come my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast*" (Isa. 26:20). Noah had been lifted up or hidden away behind the *shut door* of the ark before the storm began. The Hebrews had been hidden under the shekinah cloud, which stood between them and Pharaoh, and the disciples being forewarned of Christ were sheltered in the hill-top of Pella, *beyond the Jordan* at the opening of the bloody siege in

which Jerusalem perished. So shall it be in the great tribulation day, with those who are accounted worthy to escape the judgments to be poured out upon apostate Christendom.

“For,” the prophet adds, “Behold the Lord *cometh out of his place*, to punish the inhabitants of the earth for their iniquity.” The “*his place*” from which the Lord cometh may be regarded as *the place* he had gone to prepare for his disciples. The great apostle calls it the rest by the way, thus, “And to you that are troubled, *rest with us*, when the Lord Jesus shall be revealed from heaven.” Here we have the rest immediately in connection with the revelation of Christ. Here the “Bright and Morning Star” breaks forth from behind the cloud that once received Him and his once pierced hands are lifted in holy benediction. Dr. A. J. Gordon beautifully says, “Blessed are they, who, believing all that has gone before—life, death and resurrection—can joyfully add this confession also: ‘*We have a great High Priest who is passed into the heavens,*’ and thrice blessed they who can join to this confession still another, ‘*From whence also we look for the Savior, the Lord Jesus Christ.*’ For it is the essential part of our Redeemer’s priesthood, that, having entered in to make intercession for his people, he shall again come forth to bless them. How sweet was the sound of the golden bells upon the high priest’s garments, issuing from the holy of holies and telling the waiting congregation of Israel that though invisible, he was still alive bearing their names upon his breast-plate and offering up prayers for them before God! But though they listened intently to the reassuring sounds within the veil, they watched with steadfast gaze for his reappearing, and for his benediction with uplifted hands, that should tell of their acceptance. This, they counted the crowning act of his ministration.”

The disciples were clearly anchored *upward*, "sure and steadfast—within the veil"—to the forerunner for us entered, even Jesus. The ancient anchor was borne into port and fastened, while yet the ship could not enter. In this hope many of the Christian graces find increased motive power, thus, "See that ye come behind in no gift *waiting* for the coming of our Lord Jesus Christ." "Cast not away therefore your confidence, which hath a great recompense of reward. For yet a little while and he that shall come will come and will not tarry" (Heb. 10: 35-37). "Be ye also patient, stablish your hearts *for the coming of the Lord draweth nigh.*"

It is evident that the foolish virgins knew nothing of the departure of the wise, until after they had "*entered in.*" From which we infer that the resurrection may be unobserved by the world, for we have no Scripture warrant for believing that the unsaved will see them depart. "One shall be taken and the other left." Possibly the sudden discovery that the redeemed ones are missing will be the first notice of what has taken place. Enoch was not found, because God had translated him. The great busy world will not know its loss until they are gone, nor can they be found. The wheat will be gathered and the tares left. Behold I come as a thief. The midnight robber has crept in, and the jewels are gone, suddenly stolen away. They shall be mine saith the Lord of hosts *in that day* when I make up my jewels (Mal. 3: 17). "Then shall ye return and discern (when the opportunity is gone), between the righteous and the wicked, between him that serveth God and him that serveth him not."

One scene in the life of Christ illustrates this. He had gone up into the mountain apart to pray. He saw the ship tossed by the storm and the little company toiling in row-

ing for the winds were contrary. But in the fourth watch of the night, he comes. They are affrighted, but a voice rings out, "It is I, be not afraid," and the storm ceased "and *immediately* they were at the land whither they went."

Behold from the throne he comes! To meet Him in the many-mansioned cloud, appears the *raptured Bride*. This delight is represented in "the song of songs," thus: "The voice of my beloved: behold He cometh, leaping upon the mountains, skipping upon the hills—my beloved spake and said unto me, *rise up, my love, my fair one and come away*" (2: 8-10). To all, "in Jesus," He is "the resurrection and the life." To those who have died in the Lord He is "the resurrection," and to those who are then alive and to be *changed*, "He is the life." In the light of the transfigured glory "it is good to be here"; the "shining" face and the "snow white" robes are befitting the glory within.

"Behold the Bridegroom cometh"—no premonitions of approach to rouse by glare and flare the sordid worldlings. Behold I come quickly, and along the corridors of time is heard the glad response, "Even so come Lord Jesus."

"Now the truer life draws nigher,
Every day;
And its morning star climbs higher
Every day;
Earth's hold on us grows alighter
And the heavy burden lighter
And the Dawn Immortal brighter
Every day.

HIS PERSONAL PRESENCE.

The wonderful events that throng around the subject of our Lord's return are of such vital importance and so

largely interwoven with the history of the Hebrew people, and the fulfillment of the oath-bound promises, both in regard to the earthly condition and also in the heavenly, that we desire to earnestly attend to this event and to take in the glories of "the landscapes beyond."

The personality of his first and second advent is stated thus, "And behold, thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and there shall be given unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:31-33). No one questions that there is taught here a literal birth, a literal name for the child, and a literal greatness to be his portion as the Son of the Highest. By what principle, then, can the exegetical dagger be made to stab the literalness of the second part, so that there shall be no literal throne of David, no literal reign, no literal house of Jacob, no literal, personal, visible manifestation of the Son of the Highest in his glory. All attempts to dissolve out of the Scriptures the literalness of the Lord's return and his Kingship as related thereto, and to retain the literalness of his humiliation and suffering, are prefaced with a great absurdity.

To the Thessalonian Christians we read, "Ye turned to God from idols to serve the living God, and *to wait for his son from heaven*" (Thess. 1:9-10). Tholuck says of Israel, that, "As no other nation of antiquity, it is a people of *expectation*" and it is equally true of the New Testament Israel.

"Some people say, Oh, you will discourage the young converts if you preach that doctrine. Well, my friends that has not been my experience. I have felt like working three times as hard ever since I came to understand that my Lord

was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, 'Moody, save all you can,' God will come in judgment and burn up this world, but the children of God do not belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off."—D. L. M. *sermons*.

The personality of the second advent is the same as the first, thus, "Occupy till I come," "if I will that he tarry till I come"—"judge nothing till the Lord come"—"ye do show forth the Lord's death till he come;" "waiting for the coming of our Lord Jesus Christ;" "when Christ who is our life shall appear, then shall ye also appear with him in glory." He died in body. He rose from the dead in body. In body he ascended to heaven. And so the memory of him by all the ages of the world is that of the Christ of the body. Over its substance a change has passed, and He is the first-fruits of the resurrection of his people. So that he retains the body he wore on earth.

Now the power of this fact is immense in its worth to Christian thought and feeling. It makes us think of him as still one of us. He took not on him the nature of angels, but was made like unto his brethren of the seed of Abraham. "A partaker of flesh and blood," says the writer of the letter to the Hebrews, "because of the suffering of death he is crowned with glory and honor." He is to be thought of as still one of our kind of beings. He is still living with a body like ours; still a member of the race which he entered as did we, through the gateway of a human birth. He will come again in his own glorified body to change "this body of our humiliation that it may be conformed to the body of

his glory." Even in the prophets we have the *dual* coming unmistakably presented. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder" (Isa. 9: 6). It is the same person that is born a child that is given to bear the government.

The reader should carefully distinguish between *the body of Christ which is now being gathered*, in this dispensation, by the Spirit, as it is always spoken of in the present tense (Rom. 14: 17), and the kingdom over which the personal Christ (anointed) shall reign, which is always spoken of in the future; thus: "The kingdom of God *is* within you." "The kingdom of God *is* not meat and drink." "Ye must through much tribulation *enter* into the kingdom of God" (Acts 14: 22), and Peter, "for so an entrance *shall be ministered* unto you into the everlasting kingdom of our Lord and Savior Jesus Christ." The kingdom being future, the coming of the King is also future.

Then, "He will rule all nations with a rod of iron" (Psa. 2: 9), and He will be manifested as the "Blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6: 15).

The coming of Christ can never be verified by the outpouring of the Holy Spirit on the day of Pentecost or through the preaching of the apostles. That was not "in like manner" with his departure. Neither can it be compared to the judgments which followed the Roman army, the destruction of the rebellious city of the Jews and the establishment of his people. Truly there is no corresponding effects to compare with the facts connected with his coming.

Subsequent to the day of Pentecost the disciples continued to speak of the return of Christ, which they surely would not have done if this hope had been fulfilled, and after

the destruction of Jerusalem (A. D. 71) John wrote the Revelation (about A. D. 96), in which he repeatedly alludes to it.

If the advent of Christ was eagerly to be anticipated eighteen hundred years ago, how much more now? To live until that event, was to be translated like Enoch and Elijah, and the failure just as surely implied the open grave and the disembodied spirit. There was then a real inspiration to the saints, and the advent of the Bridegroom must be the ever present hope of the Bride. Throughout the whole New Testament it is Christ's coming, not death, to which we are to look. The thought of death is humiliating but the glorious hope is life.

Nor can we think for a moment that his coming is to be identified with the believer's death. For this there is no scripture warrant. The favorite passage, "I will come again and receive you unto myself," has no such reference. The teaching of the Word is that when the believer dies, he departs to be with Christ, and his longing is to be absent from the body, and present with the Lord. Hence Stephen saw the "heavens opened" and the Son of man, not coming down to earth, but "*standing at the right hand of God.*"

Nor did the disciples so understand Him to teach. For when He made answer to Peter concerning John—"If I will that he tarry till I come"—John very significantly adds, "Then went this saying abroad among the brethren that that disciple should not die."

He was the man Christ Jesus while he walked with men, even during the forty days of his resurrected life, and as He was to come "in like manner," we can affirm nothing less of him now.

WERE THE APOSTLES DECEIVED?

The uncertainty as to the time of the advent makes the command to watch, if possible, still more imperative, and is an incentive to faithfulness. But while the fact and certainty are everywhere assured it is evident that no immediate coming was promised or precehd in the days of the apostles.

There is one text that seems to have been misinterpreted, "We which are alive and remain unto the coming of the Lord" (1 Thess. 4:15). The revised version has it, "We that are alive, that are left." It is capable of the following, "We that are alive, we remaining." By the repetition of the *we* the apostle could hardly say that he expected to remain.

The Lord illustrated this subject in the parable of the talents, in which He says, "*Now after a long time* the Lord of those servants cometh and reckoneth with them" (Matt. 25:14-19). Again when on his way to Jerusalem for the last time, He speaks another parable, "because they thought the kingdom of God should *immediately appear*."

Also that of the virgins—"And because the Bridegroom was *long away* they all slumbered and slept" (Gr. of Matt. 25:5).

But what about the apostles? Did they not cherish the hope of the Lord's return in their own day, in spite of this explicit instruction given by the Master? Let us see. As to Peter such an expectation was out of the question. After the resurrection, the Lord plainly made known to Peter the fact and the manner of this apostle's death. "When thou wast young thou girded thyself and walkedst whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hand and another shall gird thee and carry thee

whither thou wouldest not. This he spake signifying by what manner of death he should glorify God." Peter thoroughly understood these words, and in after years refers to them in a very touching way: "Knowing that the putting off of my tabernacle cometh swiftly even as our Lord Jesus signified to me." But it is still more significant and to the point to notice from the context that Peter did not even expect the Lord to return at once after his own death. He assumes that there will follow a considerable time before that event, therefore he says: "I will give diligence that at every time ye may be able *after my decease*, to call these things to remembrance" (2 Peter 1:13-15). Evidently Peter expected the Lord "to tarry" and the church to continue and her warfare to last long after he had passed away.

Paul places the second advent after "the fullness of the Gentiles be come in" (Rom. 11:25). Then the Deliverer shall come out of Zion (Rev. 14:1). The growth and development of the nations must require a considerable time and especially as this refers to the gentilized tribes of Ephraim and Manasseh of whom Jacob was speaking when that "fullness" was foretold (Gen. 48:19 margin).

The Holy Spirit was to convict the *world* of sin, of righteousness and of judgment. He was to be the enabling power for testimony to the church, until the "uttermost parts of the earth" were reached. The apostles and other believers were to be brought before kings and rulers, and the Holy Spirit was to give them the words to speak without the exercise of their own plans for defence. So wonderfully would he speak through them that all such cases of persecution would be glorious occasions for testimony. Now all of these things could not be brought to pass in a life-time—a single generation. The apostles were men of good sense and sound judgment. They therefore must

have been deeply impressed that such a great mission of the Holy Spirit, carried to a conclusion by the instrumentality of the church, would take many years—perhaps centuries to complete. Their conduct and their preaching were in accordance with this judgment, and therefore they did not expect the Lord in their own day, nor for many generations to follow.

“Let your loins be girded about and your lamps burning” therefore. There is enough of certainty in this subject to feed the lamp of our faith and enough of uncertainty to induce solicitude, lest when the Bridegroom comes we be found among the foolish virgins saying, “Our lamps are gone out.” Love is the adornment of the Bride. The waiters and watchers are rewarded.

THE RESURRECTIONS.

The recent discovery of the “Teaching of the Apostles,” which is conceded to go back to 160 and possibly 120 A. D., confirms this testimony; that in the days of antichrist “the heavens will open, the trumpet will sound, and there shall be a resurrection of the dead”—*not, however, of all*—but as it is written, “the Lord shall come and all his saints with Him.” Chrysostom, who lived about 375 A. D., says, “The just shall rise *before* the wicked, that they may be first in the resurrection, not only in dignity, *but in time* (Comments on 1 Thess. 4: 15).

Mosheim says, “The prevailing opinion, that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with *no opposition* previous to the time of Origen” (Vol. 1st. p. 89).

Gieseler says, “In all the works of this period (the first two centuries) Millenarianism is so prominent that *we can*

not hesitate to consider it as universal" (Vol. I, p. 215).

Stockhouse says, "It cannot be denied but that this doctrine (Millenarianism) has its antiquity and *was once the general opinion of all orthodox Christians.*"

Bishop Newton says, "The doctrine of the Millennium (as held by Millenarians) *was generally believed in the first three and purest ages.*"

Bishop Russell, though an anti-millenarian, says, "Down to the beginning of the fourth century *the belief was universal and undisputed.*"

Gibbon, who is at least an unprejudiced witness, says, "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been *the reigning sentiment of orthodox believers.*" He also says, "As long as this error (as he calls it) was permitted to subsist in the church, it was productive of *the most salutary effects*, on the faith and practice of Christians." (See "Jesus is Coming," by W. E. B., pages 43 and 44.)

Toplady says, "I am one of those *old-fashioned people* who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead, first of the just, and second of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect."

"That I may know him [Christ], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection from the dead." Now why all this sacrifice and striving on the part of the apostle? Had he not received and taught the doctrine that all the dead

should be raised? and yet he speaks here as though the resurrection, so far as he was concerned, was contingent and might not be realized. The key to this passage is found in the Greek word, *exanastasin*, the literal translation of which is, "out-resurrection." Paul was striving to "attain the *out-resurrection* from the dead," or, the resurrection out from among the dead. The reference, we may very reasonably believe, is to what elsewhere is termed "the resurrection of the just," "the resurrection unto life," and "the first resurrection."

The elaborate and masterly defence of the apostle on this subject (1 Cor. 15: 23-24), notes the same order. "But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming," etc. The apostle distinctly states here that "every man shall rise *in his own order*." The word (*tagma*) translated "order" is strictly a military term, and signifies a body of soldiers, a division of an army, a brigade, cohort, regiment.

The order described in this scripture corresponds perfectly with that in Rev. 20: 1-6: "Christ the first-fruits;" that is passed already. "*Afterward they that are Christ's at his coming;*" the same event as that which the revelator calls "the first resurrection." "If the first resurrection is spiritual then so is the second, which I suppose none will be hardy enough to maintain, but if the *second* is literal, then so is the *first* which in common with the whole primitive church and many of the best modern expositors, I maintain and receive as an article of faith and hope."—*Dean Alford*.

"Then cometh the end, when he shall have delivered up the kingdom," etc.; the period referred by John, as beginning at the end of the millennial reign, and closing with the final and general judgment. Three things should be carefully noted in this scripture.

1. That Christ's resurrection is referred to as an event separate in point of time from the resurrection of believers, and as the beginning of a new dispensation in the economy of redemption.

2. That the resurrection of believers is set forth as an event to take place by itself, and as the inauguration of another and a more glorious dispensation, in terms precisely similar to those employed in declaring the resurrection of Christ.

3. That it is only at the end of that dispensation which immediately follows the resurrection of his saints, and which is referred to as the reign of Christ on earth (v. 25), and that in the second resurrection the empire of death is to be finally destroyed.

In the twenty-sixth chapter of Isaiah we find another prophetic statement concerning the resurrection of the dead, in which, on careful examination of the passage, the same general order will be observed. In the fourteenth verse the prophet sings in joyous strains concerning Israel's oppressors: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Here is one class or company referred to, who are to have no part in the resurrection of the just. In the nineteenth verse we have another company referred to: "Thy dead shall live. My dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs." Precisely the same company spoken of by the Apostle Paul in the foregoing passage.) And "so vast is the multitude to be resurrected, that it is likened to the countless drops of dew as they sparkle in the morning sun." What follows next in the order of events? The prophet tells us in these words: "And the earth shall cast out the dead." Pre-

cisely the same event as that referred to by the seer of Patmos, where he says: "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." The word *dead* in the last part of the passage from Isaiah is not the same in the original as the word translated "dead" in the former part of the verse. The term employed in the clause, "And the earth shall cast out the dead," is one which is never used only in reference to the wicked dead. (See Prov. 2: 18; 9: 18; and Isa. 14: 9.) This clause therefore relates to the resurrection of the unjust—the same class of persons referred to in the fourteenth verse. All the sons of God are to be gathered with Christ their Head at the time of "the first resurrection"; and when the sleeping saints shall have arisen from their beds of dust, and shall have accomplished the full period of their reign with Christ over this world, the earth, loathing its remaining possession of the wicked dead, shall cast them forth for final judgment, and preparatory to its own dissolution.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2). This is undoubtedly a Messianic prediction concerning "the time of the end." Tregelles translates as follows: "And many from among the sleepers of the dust of the earth shall awake, these—that awake—shall be unto everlasting life; but those—the rest of the sleepers who do not awake at this time—shall be unto shame and everlasting contempt." This accords with eminent rabbis. Here again we have the separate character of the resurrections set forth.

These latter texts give special emphasis to the idea that this is a resurrection out *from among the dead* and "would be inexplicable if it were not derived from the idea that out of the mass of the dead some would rise first." That the un-

righteous have no part in the first resurrection is evident since those *from among the dead*, are "the children of God" and "are equal unto the angels" (Luke 20: 36), and are "*His saints*" (1 Thess. 3: 13).

Apply these texts to Revelation (20: 1-6), and note how perfectly they fit this view we are advocating. "They that have done good unto the resurrection *of life*;" they lived and reigned with Christ. This is resurrection *the first*. "They that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, *neither can they die any more*." "On such the second death hath no power." "They that shall be *accounted worthy* to obtain that world." "*Blessed and holy* is he that hath part in the first resurrection." "They that have done evil to the resurrection of *judgment*." "And they were judged every man according to his works." Thus by a few comparisons we see that it is a believers' resurrection, teaching its priority and separateness in time. (See *Eaere Venit*, by Dr. A. J. Gordon.

LIKE UNTO THE ANGELS.

Humanity having been clothed with a body while on earth it is evidently the divine intention to continue a similar arrangement hereafter.

It would seem that the post-resurrection body of our Lord in its spiritual nature, being typical of the risen saints, was illuminated or glorified with the divine presence, and was visible to mortal eye, under some circumstances. The scene of the "transfiguration" revealed this, even before his death. "The Son of Man" appeared to the eye of the prophet (Dan. 10: 6) substantially as he did to John on the Isle of Patmos, or to Stephen and Paul, sharers in the manifestation. As

the saints are to appear in the same glorious form (Phil. 3: 21) of which he is the first fruits, and as there will be a resurrected, not a new body merely, just as in our Lord's case, we must conclude that very great changes are consistent with sameness and identity.

"Beloved now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3: 2). This text opens up a partial glimpse of what the resurrection state will be, though in full "it doth not yet appear." We have, therefore, to inquire what our Lord's resurrected life was, during the forty days he tarried with men on earth.

(1) He had the marvelous power to *vanish* from human view at will as appeared after the walk to Emmaus and possibly at the tomb where John and Peter looked for Him "but Him they saw not." (2) He assisted and conversed with the living. (3) He had power to comfort the weeping. (4) He opened the scriptures to the understanding of the perplexed and trustful disciples. (5) He may even teach others to tend and feed his flock on earth, developing in them the heavenly spirit, love, *love*, *Love*. (6) He foretells of human events (John 21: 18). (7) He was not then *with* the apostles as he had been (Luke 24: 44). There is no mention made of bodily change to Him after his resurrection.

Whether or not the resurrection body may be called material is a question of little moment. Paul calls it a "spiritual body," no doubt to intimate that it is truly spiritual, adapted to the angelic life, and truly a body to show that it is related to the earthly and thus adapted to both worlds.

After our Lord's teaching and work were ended he ascended to heaven in token of the final end and home of all the redeemed, for the everlasting rewards of the faithful.

There is a still further rift in the cloud that hangs over the future. It is found in that remark of our Lord concerning the angelic life, "But they which shall be accounted worthy to obtain that world and the resurrection from the dead—*are equal unto the angels*" (Luke 20: 35-36). Matthew says, "*They are as the angels of God in heaven*" (22: 30). Then the resurrected saints will be equal to or as the angels. Allusion is no doubt made to the fact that in the earthly life "men were made a little lower than the angels" (Heb. 2: 7).

If, in the ministries of mercies and judgments, the subjects of that resurrection are to be as the angels of God, then we have a vary large field for contemplation. Look at this ministry in the emphasis of the Book. (1) Angels have received and executed the orders of Christ. (1 Peter 3: 22.) The glorified shall be kings and priests of God and of Christ. Therefore are they before the throne of God and serve him day and night in his temple. (Rev. 7: 15.) (2) They were interested in Christ's earthly affairs, his incarnation, temptation, sufferings, resurrection and ascension. The glorified will sing his praise. (Isa. 6: 3.) "The New Song," and "Worthy is the Lamb." (3) They may show to others the will of God; as "I am come to give thee skill and understanding" (Dan. 9: 22). They informed Abraham, they admonished Hagar, they guided Peter, they comforted Lot, Daniel and Paul. They ministered to young believers as tutors and aids. (4) They fill heaven with joy at conversions. (5) They accompany the saints to glory. (Luke 16: 22), as did the horsemen of Elijah's chariot.

The angelic life of the resurrected and "changed" is thus assured. After this they will share with Christ the honor of judging angels. The joint-heirship with Christ, in his reign in the New Jerusalem, is "the weight of glory," "the inheritance, which is incorruptable and full of glory."

The "twelve tribes" are declared to be the "first fruits" (James 1:18). And these very first fruits of the resurrection are to act a very important part in fulfilling the promises to the nations. "I will make thee a blessing," and after our "vile bodies" are "changed," Paul declares that this is "*the working whereby He is able even to subdue all things to Himself*" (Phil. 3:21). In the resurrection of the saints, therefore, there is the prime human factor for the world's redemption, even as the angels of God have been in the gospel dispensation. And thus, "by his appearing and his kingdom, preach the word." (R. V.)

From the above texts some things may be affirmed of the resurrected life. (1) Angels belong to a superior order of creation. And those who are accounted worthy to obtain that world, being the children of God, being the children of the resurrection, will possess natures far superior to the present. (2) They will enjoy a much higher physical endowment. (Rev. 18:21.) "It is raised in power." (3) There will be great mental activity. The living creatures John saw were full of eyes "within" (4:8), as a sign of their intelligence. (4) Their moral purity is without question. Angels are called holy, therefore are they before the throne of God. (5) There will be astonishing activity; angels "fly swiftly" (Dan. 7:21). (6) Their prospective view in the same, "That they may behold my glory." (7) They live in heaven in the presence of God and of Christ. (Rev. 5:11.) God himself shall be with them and be their God. They lived and reigned with Christ a thousand years. (8) They render prompt and perfect obedience. (Luke 1:19.) "They do his commandments." (9) There will be great diversity of graces as there are different ranks and orders of angels. (Col. 1:16.) Star differeth from star.

We see no reason why the saints in their new and glorified

bodies, may not render the same kind of service to the inhabitants of this world as the angels now are permitted to do—"to minister to those who shall be heirs of salvation." Their previous state and present knowledge would certainly qualify them for such exalted position. In the boundlessness of Jehovah's empire, there surely will be no lack of place or grace or power.

"I do not think that those great souls departed are going to do nothing hereafter but sing psalms, and play harps, and breathe frankincense, and walk seas of glass mingled with fire. The mission they fulfilled while in the body will be eclipsed by their post-mortem mission, with faculties quickened and velocities multiplied; and it may have been to that our dying reformer referred when he said: "I long to be free! There may be bigger worlds than this to be redeemed, and more gigantic abominations to be overthrown than this world ever saw; and the discipline gotten here may only be preliminary drill for a campaign in some other world, and perhaps some other constellation. But the crowned heroes and heroines, because of their grander achievements, in greater spheres, will not forget this old world where they prayed and suffered and triumphed. Church militant and church triumphant but two divisions of the same army—right wing and left wing."

THE CLOUD PALACE.

*"So great, it is called a city,
With mansions many, in view.
Its towers and streets are golden,
In radiant glory, new;
Upheld by the word of his power,
The throne of God is there;
A city which hath foundations,
Afloat in the heavenly air."*

In Revelation it is called the New Jerusalem, the counterpart of the Old, which will be poised above the old city, as the cloud of Jehovah rested over the camp of Israel or the Shekinah over the mercy-seat. This will be a marvel to behold!

“And he (John) measured the city with a reed 12,000 furlongs, the length and the breadth and the height of it are equal” (Rev. 21:16). Probably twelve thousand furlongs are equal to 1,500 miles, or 7,920,000 feet, which being cubed is 496,793,088,000,000,000,000 cubic feet. Reserving one-half of this space for the throne and the court of heaven and half of the balance for the golden streets we have the remainder 124,198,272,000,000,000,000. Divide this number by 4,096, the cubic feet in a room sixteen feet square, and there will be 30,321,843,750,000,000 rooms.

The present population of the globe is about 1,500,000,000, and reckoning three generations in a century, in 6,000 years of increase since Adam, the number would be 13,500,000,000,000, who have lived on the earth. This would allow of more than 2,000 rooms to each person, and as the actual number of the subjects of the kingdom must be greatly less, even suppose a large attendance of angels, still the palace itself must be ample.

In the above estimate we have given the measure of 12,000 furlongs as though it were the distance on one side. If it be the measure around it, which some suppose and may seem probable (Ezek. 48:35), still the size must be sufficient. It is so large it is sometimes called a country and this measurement would correspond very well with the extent of the promised land—from the headwaters of the Euphrates to the forks of the Nile. That would require seven hundred and fifty miles each way from the center which would be the old city, thus extending east to the

Persian Gulf, including the site of old Babylon, and west as far as the Island of Crete. Even more than the original promise is covered by the Shekinah city—a divine surprise.

In my Father's house are many mansions—rooms. This is the beautiful Zion built above. Does anyone say that this is too material? We reply, God believes in materiality. The most holy thing on earth—the Son of God—once had a body—*“a body hast thou prepared me.”* Moreover, that same body spiritualized is his divine temple-house to-day. And we may not believe that the saints ought to be more spiritual than He. How inspiring the thought of an immortality which comprehends the whole being, even the body spiritualized, illuminated.

In our Lord's first advent there was *no place found* for Him “except a vacant manger and a borrowed tomb.” “*I go to prepare a place for you*” will here be graciously fulfilled. To “the mountaineers” and the martyrs of the ages, this word must have been a joy and inspiration—the thought of a *place somewhere*. Where I am there shall ye be also—“Forever with the Lord.” *Home-sickness gone.* “Knowing that while we are *at home* in the body we are *from home* from the Lord . . . and willing rather to be *from home* from the body and *at home* with the Lord” (2 Cor. 5:6).

“But, oh, the joy when I shall wake
Within the palace of the King!”

The company of the redeemed have now been “clothed upon and mortality swallowed up of life.” As Jesus had been received into the cloud (Acts 1:10), so will be his saints. This seems to imply that He was the Jehovah of the “cloud and fire” pillar—the Shekinah of the Temple. The disciples on the mount of transfiguration had been *inveloped* in the same cloud, for the voice of Jehovah had

spoken to them there. And the whole Hebrew nation had been organized under the Law, proceeding from the same *Divine presence* (Deut. 5:22). For similar reasons the church of the redeemed is "caught up" to be organized, as the body of Christ under its Divine Head, heretofore separated.

WHO ARE THE SAINTS.

There can be no question in regard to the use of the word saint in the Old Testament as applied to the Hebrew people. It is there never used of Gentiles. A few scriptures will make this clear. "He (Jehovah) came with ten thousands of saints" (Deut. 33:2). "The heavens shall praise thy wonders O Lord, thy faithfulness also in the congregation of the saints" (Psa. 89:5). The words of Moses in the wilderness refer to all the Hebrew people, and that also from Psalms includes the whole congregation assembled.

This word is also used of Hebrews who neither love nor fear the Lord, thus—"O love the Lord all ye his saints" (31:23), "O fear the Lord ye his saints" (34:9), hence the exhortation to the Hebrews to love and fear Jehovah. It was because of this lack of true piety that Eliphaz, the Temanite, said, "He (God) putteth no trust in his saints" (Job 15:15). However, a truly gracious people may be found among them. "To the saints that are in the earth, and to the excellent in whom is all my delight" (Psa. 16:3). "Precious in the sight of the Lord is the death of his saints" (116:15). We cannot doubt the genuine piety of those Hebrews thus addressed, nor that they were of that race only. "He also exalteth the horn of his people, the praise of all his saints, *even of the children of Israel*, a people near unto him" (Psa. 148:14).

In the New Testament this word is similarly used. Indeed, if the Bible is regarded as one book we could expect nothing different. Here, too, in every case it is used of Hebrews, usually Christianized. The two classes are marked by our Lord addressing his Hebrew disciples thus—"ye believe in God" (Hebrews under the Law) "believe also in me" (Hebrews under the Gospel).

The word saint is applied to them at a time when none other could be intended. "The faith once delivered to the saints" (Jude 3) should be referred to the Mosaic age. "Many bodies of the saints which slept arose" (Matt. 27: 52). "How much evil hath he done to thy saints" (Acts 9: 13). When "Peter came down also to the saints which dwelt at Lydda" we read that they "turned to the Lord" (9: 32-35), and "when he had called the saints and widows" (41), there had been, so far as the record informs us, no effort to Christianize the Hebrews in those parts. Notice, that only *men* are in this last quotation called "the saints" and that the women present were "widows."

Paul speaks of "the saints in Christ Jesus" (Phil. 1: 1) by which he implies that there are some saints not in Christ Jesus. "The Spirit maketh intercession for the saints according to the will of God; and we know that all things work together for good to them (saints) that love God (Rom. 8: 27, 28), to them who *are the called*" (past tense, hence Hebrews). This last text shows clearly that some of the saints did not love God, and yet they were the called according to his purpose, which fully accords in time and purpose with the call to Abraham. "At the coming of the Lord Jesus Christ with all his saints" (or literally, "the saints of Him") points out that there are some saints that are his, and by this qualifying phrase we infer that there are some not his. As in the Old Testament there is the same dis-

inction, thus—"Gather my saints together unto me, those that have made a covenant with me by sacrifice" (Psa. 50: 5). Here is a recognition of those, who have accepted by faith the great sacrifice.

The epistle "to *the Romans*," as it is erroneously called, we find on examination was written "to all that be *in Rome*, beloved of God, *called saints*" (1: 7), also similarly, "I am ready to preach the gospel unto you that are *at Rome* also" (15). Not all persons in Rome or at Rome could be properly said to be Romans. This is an important distinction, since "the Ghetto of Rome" was separated from the city and it was here that the word Gentile first originated. The Romans were confessedly Gentiles while those to whom the epistle was written were those of Hebrew extraction although gone into heathenism. A similar case we have found (Vol. 1st, page 278) in "the woman of Samaria."

The dark picture of heathen Hebrews is drawn, and the author explains "that they did not like to *retain God in their knowledge*," as though they had once enjoyed it (28), and then adds, "Who knowing the judgment of God" (32), all of which points to the written Law, which they knew. And again he draws a sharp distinction between the uncircumcised and the circumcised, not a difference *in race* (2: 25). This accords with the decision of the first General Council at Jerusalem (Acts 15: 24), and the seventy-four quotations from the Old Testament constitute a multiplicity of evidence which the reader should do well to notice are not taken out of their original settings.

He further defines that he was writing "to the seed of Abraham *according to the flesh*" (4: 1), and addressed himself to them that knew the Law (7: 1), and chapters 8, 9, 10, 11 are expressly and pointedly applied to the branches "broken off" (the Jews), the branches still growing out of the old

“root” (the ten tribes Gentilized), and the wild olive “grafted in” *among them* (Gentiles proper). And in the same epistle he speaks of the poor saints at Jerusalem (15: 26). If this word refers to a spiritual condition, how were they poor?

The Epistle to the Corinthians was written “unto the church of God which is at Corinth, to them that are sanctified (set apart) in Jesus Christ, called (omitting italics) saints.” Of these brethren the author says, “all our fathers were under the cloud and all passed through the sea” (1 Cor. 10: 1), hence Hebrews. It is this same people that the vision to Paul refers, when it is said, “*I have* much people in this city” (Acts 18: 10).

But the Epistle to the Ephesians is, if possible, still more explicit. It was written “to the saints” and “to the faithful in Christ Jesus;” *i. e.*, to the Hebrews, and to the Gentiles, Christianized. A pen picture of the first class is given in the first twelve verses, where the apostle includes himself among the “*we*,” and the latter class he calls “*ye*” (1: 2-12-13). With this description in mind, it is not difficult to notice how the apostle argues that they were quickened *together*, and *made to sit together* as though these classes were once far apart, but now were made “*nigh*” since the middle wall of partition was broken down (2:14), they were now one in spirit and work. “For through him (Christ) we both (Hebrews and Gentiles) have access by one Spirit unto the Father.” Then taking up the “*ye*,” Gentiles, he says, “that ye may be able to comprehend with all saints (*the* saints, R. V.) what is the breadth, and length, and depth, and height, and to know the love of Christ.” For who could better appreciate the love of Christ (the Messiah) than those so long under the tutorage of the Law and the Prophets.

We read, “He (Christ) was seen of angels, preached unto

the Gentiles, *i. e.*, Hebrews Gentilized, believed on in the world, *i. e.*, by Gentiles *proper*, and received up into glory" (1 Tim. 3: 16), or thus, "That thou shouldest give reward unto thy servants, the prophets and to the saints (Hebrews), and them that fear thy name (Gentiles)."

The saints were said to be imperfect, as the Hebrew people are supposed to be, hence the exhortation to preach the word "for the perfecting of the saints." "The glory of his inheritance in the saints" should be coupled with the text "*Israel mine inheritance*" (Isa. 19: 25), and others of like import. "Meet to be partakers of the inheritance of the saints in light," if applied to those who had died in the love of God, is of special significance if applied to the Hebrews of the former age.

"When he shall come to be glorified in his saints, and to be admired in all them that believe," is not tautology, but these two classes are definitely marked. Notice this expression "*His Saints*" or "the Saints of Him," as in the Greek, not simply saints or the saints, but that portion of them which belong to Him by faith and adoption. "Behold he cometh with ten thousand of *his saints*."

The reader has no doubt observed that in this and the preceding volume, there is the entire absence of the common prefix before the names of apostles. With us there is no St. Matthew or St. John or St. Peter or St. Paul, except in case of quotation, when we have allowed it to pass. In our view it is just as relevant to say Saint Saul. Neither Peter nor Paul called each other saints. Peter does write of his "beloved brother Paul," thus, following the Master's saying, "*all ye are brethren*." "What things were written aforetime were written for our learning." When will men learn "the mind of the Spirit"?

This indicates how far our teachers have drifted from the

true standard of faith and practice. Since the days of Origen, three hundred years after Christ, under whose mythical system of Bible interpretation we are now suffering, this word, like others, has lost its literal significance. About that time the real Gentiles came in like a flood and in order to make them saints of Rome they must be *canonized*. A church that could change repentance into penance, baptism into sprinkling, and the Lord's supper into a cannibal feast to eat the *real body* of Christ, can as easily substitute Gentiles for Hebrews, and make the saints (?) of one equal or superior to the saints of the other.

Restore the full truth, that the word saint was used only of Hebrews, and we can recognize the Saints in England and America without the *invention* or the *intervention* of the Church of Rome.

HEBREWS IN THE NEW JERUSALEM.

Has Japheth dispossessed Shem? Has the Japhetic race spread west, east, north and south? Has God forgotten his promise to Shemitic Jacob that his seed should be as "the dust of the earth"? Manasseh and Ephraim shall become "a great people" and "a multitude of nations." Where are they? The kingdom of heaven has been taken from the Jews and "given to a nation bringing forth the fruits thereof" (Matt. 21: 43), a fruitful nation (Ephraim means "fruitful"), and "*Israel shall fill the face of the earth with fruit.*" Where are the Gentiles that have such wonderful fruit bearing capacity? "I will be as the dew unto Israel, his branches shall spread as Lebanon." Has God cast off Israel, "God forbid."

Let the reader have a well-thought-out theory before accepting conclusions. Paul must have been wiser than mod-

erns. He believed in a "root" from which all "the branches" must be nourished (Rom. 11). Peter does not even suggest that Shem is dispossessed, he says that the "strangers of the dispersion" (the ten tribes) "were elect, a royal priesthood, a holy nation, a peculiar people," children of the promise and re-covenanted in Christ. Of this the prophet says, "My spirit which is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever" (Isa. 59: 21).

We are not informed anywhere of a change from Shem to Japheth, for God had chosen Israel to be unto Himself "a peculiar treasure" and never did any prophet or apostle dream for a single moment that God's purpose had altered in any way. "Thou, Israel, art my servant Jacob whom I have chosen, the seed of Abraham my friend," "*I have chosen thee and not cast thee away*" (Isa. 41: 8-9).

Universal blessing is given to Joseph:

" The blessings of thy father have prevailed
Above the blessings of my progenitors,
Unto the utmost bound of the everlasting hills ;
They shall be upon the head of Joseph,
And on the crown of the head of him
That was separate from his brethren."

The science of scripture numbers by which are set forth some of the hidden wonders of the word of God is in accord with these thoughts. This science, called the Cabbala, is an ancient system which has for its origin the fact that as the Hebrews had no characters to represent numbers they used the letters of the alphabet for this purpose. Each letter was a number and the sum of the letters of words, was also expressive of some number. Hence we should remember that scripture numbers are significant and even names

often have a more than double significance. Who has not wondered that the number of great fishes caught was 153? We are surprised to find that the simple numbers 1, 3, 5, indicate God and his people. One, (Alpha) "I am," Three the Trinity, and Five the special unit number that marked God's people Israel. God brought them from Egypt with a *high hand* and they marched in ranks of five. This was true also of the alphabets of the Romans and Greeks. Thus 153 is a combination of each of the prime numbers representing Israel in three languages. We have referred to this subject in Heraldry.

What was the lesson our Lord intended by the draft of 153 fishes? There were *seven* in the company. They were to be "fishers of men" and "Feed my sheep" is *thrice* repeated, or its equivalent, and a term principally used to designate the house of Israel.

Dr. Mahan in his work on this subject says, that in the Greek of this narrative of John, the "right side" (mere) of the ship has the numerical value exactly 153, while "the net" (to diktyon) is equal to 1224 or 8 times 153, and the word for fishes (*ichthues*), sums up the same number. The Hebrew phrase "sons of God" is exactly 153 and the corresponding Greek phrases yield numbers equally expressive. "The heirs of the world" in Greek sum up 2448, or 13 times 153 (Rom. 4:13) and the same apostle says, that God has appointed his Son to be "heir of all things"; their sum 1836 contains the same mystical number 12 times. The 12 is remarkable, for as the number of tribes, it betokens that union of Judah and Israel, which will not take place until the time when "we (Israel) who are dead in sins shall be quickened together with Christ."

Irenaeus lays down 17 as the number of "God's people." Now 17 is the largest prime number from which, by multi-

plication 153 can be produced. But following out the idea of the 153 great fishes representing the house of Israel, the *ichthues*, fishes, is exact value for the same 1224 the name of Abram, to whose seed the promise was made, that "they should increase as the fishes do increase." The fecundity of the fishes parallels with the multitudinousness of the stars of the sky.

Thus we come around to the thought that this last fishing excursion of our Lord with a *perfect* number of the apostles, sets forth that their work should be to *catch* the lost sheep of Israel in their great gospel net. Refer to "The Name Counted," by James A. Upjohn, for further similar information.

That long Psalm (119) was written of the ten tribes, the "lost sheep" (176), inviting them in almost infinite expression to love the *word* "as a light unto his path" (105). It does not even suggest a change from them to Gentiles, but seven times in the course of the Psalm calls upon God to *quicken* them, which he has been doing in the gospel for centuries.

The redeemed, then, of both dispensations, Mosaic and Christian, being of the Hebrew race, and all others who have joined them by faith in Christ, the Hebrews being greatly in the majority, still fulfills the line of promise, "in thee and in thy seed shall all the families of the earth be blessed."

James, who wrote to the twelve tribes scattered abroad, says, "Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures (1: 18), *i. e.*, of the Gentiles" and "the sealed" ones of all the tribes who stood with the Lamb on the mount of Zion, were of the "first fruits unto God and to the Lamb" (Rev. 14: 4). It was *the Bride*, the Hebrew, chosen, elect and

precious, who joined with the Spirit sings the welcome "*Whosoever will,*" may come and drink of the water of life freely; and it was under the shadows of the New Jerusalem that the nations were to walk and to it bring their glory and honor (Rev. 21:26), even as the Gentiles when they left paradise "*went out from the presence of the Lord*" (Gen. 4:16). Thus the Hebrews are made ready for the coming work. The saints of this dispensation, both of heaven and earth, thus become the working force in the *next*, so soon to be ushered in, in order to gather in the harvest—the world.

Mr. Bradlaugh, a somewhat noted skeptic of England, puts the case thus, "*God, a God of truth!* Why, He promised to Abraham in the most solemn words; He repeated his promise, nay this Book which reveals the attributes of Almighty God, tells us that God condescended to swear to a weak, puny man, that He would establish his kingdom forever, and that his seed should be as numerous as the sand upon the sea shore. That promise was reiterated and sworn to by God, and I ask where is that kingdom now? Where? *Don't tell me it was figurative,* (Italics are ours). Don't tell me it is not literal. God swore that it should be forever; He established it, and now it is a thing of the past! *You tell me that the God of the Bible always speaks the truth!*"

Now we follow the line of Israelites without a break, not even a Gentile parenthesis. We have followed them through the gospel dispensation and now that the glorified are mostly Hebrews and the working forces on earth are united in their efforts to extend the divine kingdom of the Son, *we need only follow them through a future age in order to establish the certainty of the promises fulfilled.* Mr. Bradlaugh should wait a little.

"The Hope of Israel" must soon be an accomplished

fact. To which "*the twelve tribes hope to come.*" The Identity **must** appear to all men. Who says, What difference does it make? The veracity of the promiser is impeached. But now another dispensation works out the true, full intent of the promise, a blessing to all the world. (Acts 2: 39.) As anticipated by some students of God's Word, I think it may well be concluded that it will be the work of the "chosen people"—united Israel and Judah, with all others who are saved by faith in Jesus Christ—to evangelize the world for Him *after* his advent, and under manifestly new conditions, because then working with pure hearts and minds in the new and glorious body given to them.

"For the Lord our God Most High,
He Hath made the deep as dry,

—*Rudyard Kipling.*

If the unprejudiced student of scripture can accept the common statement, which to this day remains unproven, that the Hebrews have been cast off and Gentiles substituted in the gospel system, of whom the greater part of the New Jerusalem must according to their theory be composed, what will he think of the Almighty's solemn oath sworn to by Himself, "because He could swear by none greater," which according to their view is totally annulled or ignored. (Heb. 6: 13-19.) If the greatest blessing is to come through the agency of the New Jerusalem, which is generally believed, what becomes of the "multitudinous seed" as a means of "blessing all the nations of the world"? And if these shining promises to Abraham must fail and the very city which he saw, turns out at last to be merely a Gentile city, what may not the skeptic believe in regard "to the eternal weight of glory." The "beam" must be taken from our own eye before the "mote" can be removed

from our brother's. Restore the truth that our God is still and ever has been dealing with Hebrews through two long dispensations and all history shines like a sunbeam with *the hope of the promise made of God unto our fathers, unto which our twelve tribes hope to come*" (Acts 26: 7).

When we consider the peculiar diagnosis of scripture indulged in by many, we may be reminded of the "cute" young preacher who took his text, "I am fearfully and wonderfully mad (e)," then said, "*Firstly*, good men sometimes get mad; *secondly*, good men sometimes get fearfully and wonderfully mad, and *thirdly*, when good men get fearfully and wonderfully mad they act unaccountably." The final *e* in the word made was somewhat blurred and his searching and careful exegesis, therefore, defective. We fear that not a few have dropped letters, and even whole words from the received text, and thus obscured the sense. The Hebrew race question has been evaded or dropped, which, if we would preserve *scripture unity*, must be now restored to its original position. The *finale* of the promise must be kept full in view. If not, then the actual and ideal position of Israel is a blank. Such a thought might well be left in the darkness and obscurity of the inkstand.

The Hebrews while rejected from Palestine have accepted the true faith and will be restored to the land. The Gentiles being driven out of Eden will also embrace the true faith and Eden be restored to the world in a universal paradise. The driving out in each will eventuate in their salvation. From the first to the second advent the Hebrews have been obliged to surrender their land to the rule of Gentiles. In this interim, some have supposed that the work of faith has also been handed over to them. This "*pleroma*" of the Gentiles, literally, "that which is put in to fill up" the *awful gap*, as they are pleased to call it, between

Israel banished and Israel restored, has never yet reinstated the Gentiles to paradise.

We have shown that the great mass of those who take part in the first resurrection will be of those who had been born in the line of Abraham and also that they will be the workers subsequently in the great scheme of mercy. The Law must be fulfilled in every jot or tittle before the promise can take effect, and since the whole Hebrew people failed to fulfill it, Christ came in the likeness of sinful flesh that the righteousness of the Law might be fulfilled in *us*, the ten tribes (8: 3-4). Thus Abraham's flesh and blood descendants are in this dispensation under trial of faith, "that righteousness might be imputed unto them" and the promise fulfilled. Christ and the Spirit became our helpers to secure the heirship of the world. Its fullness, however, will not be enjoyed until the personal coming.

If this work is not accomplished in them, "*What wilt thou do unto thy great name?*" (Josh. 7: 9). *What?* There seems to be no reply possible, but to believe that "the people taken out for his name" was of the Hebrew race. (Acts 15: 15.)

If Tyre and Sidon would have repented (Luke 10: 13) had the gospel been preached to them, if there was to be no difference in this age, why not go to them at once and thus secure the greatest number? It should be noticed that our Lord was announced in the Old Testament to Israel especially, and in a few passages to the Jews, thus: "*When Israel was a child I loved him and called my son out of Egypt*" (Hos. 11: 1). To the Jews, thus: "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant" (Mal. 3: 1). When he did come, "He came unto his own (country) but his own (people) received him not" (John 1: 11). Then he turned to the lost sheep of the house of Israel.

When Daniel had described the coming of "the Son of Man" (7: 13) he says there was given him dominion and glory and a kingdom (14), he is particular to state that it "shall not be given to *other people*" (2: 44). But the saints of the Most High shall take the kingdom.

We have shown (Vol. 1, Chap. 5) that Israel of the ten tribes did receive Him and that these constitute the *Ecclesia* (Acts 7: 38) of the New Testament. This explains how it is that a passage written in the interest of the saints of the Old Testament was easily accommodated to those of the New, thus—"He shall call to the heavens from above, and to the earth; that he may judge his people. Gather *My saints* together unto Me, *those that have made a covenant with Me by sacrifice*" (Psalms 50: 4-5). Notice, not all are invited, only those who have made a covenant.

The same distinction is made in the New Testament, thus—"At the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3: 13). Not all, only those that are his. (Deut. 33: 2. Jude 14.)

Compare the prayer of Hannah (1 Sam. 2: 1) and the "magnificat" of Mary (Luke 1: 46) the first of which is referred to the saints (9), and the last to Israel of the ten tribes, whom he has "helped in remembrance of his mercy, as he spoke to our fathers" (55).

"He exalteth the horn of his people, the praise of all *his saints*, even of the children of Israel, *a people near unto him*" (Psa. 148: 14). Accordingly we read of the fifth monarch, "of the Son of Man" (See Vol. 1st, p. 152), that his subjects are the saints of the Most High. The kingdom to which this refers is received just *before* his return, while "in the cloud" of the Shekinah city, hence spoken of the translated saints (Luke 19: 12), since the major part of them are Hebrews.

Incomparably beautiful are the prophet's words, when free from the translator's interpolations, "Thy dead shall live, *My dead body shall they arise*" (Isa. 26: 19). The *my* body refers, doubtless, to the saints, the mystical body of which our Lord is the head. The *they*, plural, refers to *persons* composing the body. This is the Bride of Christ of whom it is said "I will betroth thee (the Hebrews) *unto Me forever*" (Hos. 2: 19).

To deny that the second coming is addressed to the Hebrews is to ignore all Scripture on this subject in the Old Testament and a large part of the New. Indeed it may be doubted if the resurrection of the saints can be proved if not affirmed of them, or of the ten tribes, thus, "If I go away—I will come again *unto you*," Israelites—for such they unquestionably were, Judas, a Jew being then absent from the apostolic company. Again Christ is entered into heaven itself, now to appear in the presence of God for *us*." "So Christ was once offered to bear the sins of many and *unto them* that look for him shall he appear the second time without sin *unto salvation*" (Heb. 9: 24-28). Does anyone doubt to whom the *us* of the first text refers? It is evident that the "them that look for him" refers to the same people. In the light of this and other scriptures we may confidently affirm that his second coming refers emphatically to the Hebrews, *i. e.*, the saints who have made a covenant with him, and thus have become his by faith.

It may not be out of place to show the manner in which they are addressed in the New Testament. "*Ye* shall not see me henceforth till *ye* shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23: 39). "Why stand *ye* gazing up into heaven?" And the two men said, "He shall so come in like manner as *ye* have seen him go into heaven." He went from Hebrews, he will return to Hebrews, and to

the Mount of Olives (Zech. 14: 3), where the Hebrews were. And the Lord God shall give unto him the throne of his father David, and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end. (Luke 1: 32-33.) The major part of the first resurrection over whom the Son of David will reign, must have been naturally born of the Hebrew race, as were those of the first David.

If the first resurrection is to be secured by faith then the Hebrews under the Law must represent a large share of its subjects up to the time of Christ's first advent. And since the Hebrew-Saxons, the multitudinous "remnant" are the present representatives and more than others hold the true faith, it is evident that they must be more largely represented in the New Jerusalem. Nor should we forget that from the two tribes are some faithful heirs of the kingdom in the faith of Abraham. And from the colonies in various parts, there will come up those of the true faith in Christ and of the ancient race.

" Who can count the dust of jacob
And the number of the fourth part of Isreal?
Let me die the death of the righteous,
And let my last end be like his."

The order of these words seems to imply that the *end* referred to is after death and we know that the joyful earthly end of the seed of Jacob is in the reign of the New Jerusalem. This was a noble wish even for a Gentile under inspiration. To "be like" Israel in the next dispensation is clearly the true and glorious opportunity. (Num. 23: 10.) It was this same "dust of Jacob" that should become "the gate of heaven" and a blessing to all the families of the earth" (Gen. 28: 14).

There is no doubt that the Law of Moses gave encouragement to true piety and that the Hebrews "who wrought righteousness"—a cloud of witnesses—will form a part of that multitude "which no man can number." The new covenant addressed itself to the ten tribes, in all the divine graces; pardon, justification, assurance, and sanctification, as we have seen, have developed along this line and hence the higher types of character saved under either covenant must be largely of the Hebrew race. The Gentiles though numerous, and just as gladly and gloriously saved, must be regarded as *proselytes* (Gal. 3:29), and should be so considered, until their "call," which we shall show, will be when "*the Lamb shall stand on Mount Zion*" (Rev. 14:1), at the beginning of his reign.

The symbolisms and the verbal expressions which describe the New Jerusalem and glorified inhabitants are all of Hebrew mold. The name of the ancient city is transferred to the New. Its twelve foundations correspond with the number of the tribes. The position of the twelve gates, there being three on each of the four sides, corresponding with the camp of the Hebrews in the wilderness, and the earthly city described by the prophet. (Ezek. 48:31, 34.)

These were the gates in Jacob's dream and far reaching vision. (Gen. 28:17.) The house of Jacob was the house of God during two dispensations, and now his twelve sons have their names inscribed on the gates of the Holy City, at the entrance upon the third and working age of the world. (Rev. 21:12.)

The tree of life had twelve manner of fruits, according to the number of the tribes, and stood in the midst of the river of life, which issued out of the sanctuary (Ezek. 47:12). The hundred and forty and four thousand are sealed (Rev. 7:4) "from all the tribes of the children of Israel,"

and are the first fruits of the resurrection (14:3) to the Lamb (4). The first fruits must be gathered from those of a like class, hence Hebrews. Afterwards John saw a great company, which no man can number, of which the first fruits were a type, including Israel, scattered among all nations, "out of every nation, and kindred and people and tongue" (7:9).

It is impossible to interpret the scriptures on any other line. The "many" that sleep in the dust of the earth (Dan. 12:3) which are purified and made white, is referred to the children of thy (Daniel's) people. That Gentiles *proper*, as a general and specific arrangement, are not admitted; we read, "*without are dogs*," as Gentiles had been often called, but it is the unsaved who are here described as left outside the city.

Our Lord will come, "with the voice of the Archangel." There is but one, hence properly, *the* Archangel. He may voice the thoughts of the others. His name, we are informed is Michael, the first, or chief (Dan. 10:13), who successfully fought with Satan and his angels (Rev. 12:7). This Michael, Daniel informs us, "stands for the children of his people," and as we infer, either living or dead (Jude 9), and is so closely allied to the Hebrews that he is called "your Prince" (Dan. 10:21). And who were the children of Daniel's people? We reply in the words of Daniel himself, "the men of Judah and the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither thou hast driven them" (Dan. 9:7).

The Archangel appears on the scene at this juncture to stand for several classes. (1) Those of the Hebrews, "purified and made white and tried," who had fallen asleep in Jesus, (Dan. 12:10). (2) Those of his people who should

be living at the time of the second advent, who were to be changed. (3) Those Gentiles, not a numerous class, who had accepted the faith of Abraham, both under the old and new dispensation, and who were to be raised like him. (4) His work may possibly include the unsaved Hebrews who are left with the remaining Gentiles on the earth for future discipline.

Daniel belonged to the first class, those raised to stand in their lot at the end of the days, *i. e.*, the end of this age, and "the wicked that do wickedly," is for like reason referred to the Hebrews unsaved. Of the second coming, Daniel says, "Behold one like the Son of Man" came to the Ancient of days, *i. e.*, the ancient people. Those who have reviewed the first volume of *The Missing Links* have seen clearly, that the "remnant" to whom the gospel came (Joel 2: 32) was none other than the ten tribes, and that those "I have chosen" are "my witnesses" under the gospel (Isa. 43: 10) were of the same. The words "saint" and "elect," as we have seen, are addressed to the Hebrews and *none others*. "Elect according to the foreknowledge of God" is spoken of the "Elect, who are sojourners of the dispersion" (Peter 1: 1, R. V.).

We insist that the saints of the resurrection are of the same Hebrew race, at least a vast majority of them, or the promises must fail of fulfillment. If the millennium is overwhelmingly Gentile, and the New Jerusalem workers are not Hebrews, then the city that Abraham saw, was after all only a *Gentile city*. (Heb. 11: 10.)

This view makes the Hebrew nation conspicuous as the vitalizing force, for the triumph of a millenium, under Christ. The heirship of the world can never be enjoyed till the return with his saints. The joint-heirs will then be fully revealed at "the manifestation of the sons of God."

"This present evil age" is the rejection of Messiah as King and Savior and the triumph seems further off as the years roll on, till now there seems to be little prospect of mending, and so another expedient is at hand in a new dispensation, which will organize "the whole family of heaven and earth." "The armies which are in heaven" have never followed him for the conquest of the world, which must wait a little till "our bodies are fashioned like unto his glorious body (then and not till then it will be said), *according to the working whereby he is able even to subdue all things unto himself*" (Phill. 3: 21).

Now all this is being already anticipated in the present dispensation. God is giving us the earnest of it in the wondrous days in which we live.

The progress of science is but an introductory chapter, an anticipation of the wider knowledge, and the larger emancipation of all the powers of nature in the age to come.

These are but the foregleams of the day when the Lord shall come in person and place all these mighty agencies directly in the hands of his glorified children, giving to them a sweep of knowledge and an enduement of physical capacity which will enable them rightly to utilize these mighty forces for the high purposes of his kingdom.

As in the dried up autumn bud the microscope can detect all the elements of the blossom and fruit of the summer and the harvest, so we may expect to find, in the events that are transpiring, the buds of promise which foretell the Millennial age.

This was beautifully set forth in the ancient feasts. The ecclesiastical year was a type of the dispensations. *First* came the passover, which, foreshadowed the cross of Calvary, the foundation and starting point of Christianity. *Next came* Pentecost which represented the dispensation

of the Spirit. Then came the *third great feast*—the feast of the Tabernacles, which celebrated the ingathering of the harvest. Thus in the prophetic picture the nations are represented as coming up to Jerusalem, there to celebrate, with waving palms and world-wide hallelujahs, the triumph of the King and the salvation of the world.

“Salvation ! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.”

“All the ends of the earth have seen the salvation of our God.” “His servants shall serve Him” and that service will subdue “all things unto Himself” and these servants are none others than the heirs of the promise, aided by Gentiles. Glorious fulfillment! Victory by a race—the race. *The plan of salvation* can only be complete when all the forces are brought into the field. The Gentiles will then first “sit at meat” while all Israel “serves.” Then “the residue of men shall seek after the Lord.”

Triumph is for service. “But ye (Hebrews) shall be named the priests of the Lord, men shall call you the ministers of our God” (Isa. 61:6). The attitude this people should assume toward Gentiles is here declared, and the Revelator has no trouble in writing to them that “we are made kings and priests, and we shall reign on the earth” (5: 10), since in this same people the Lord has worked out a great redeeming agency. In view of this the dying Jacob could say of one of the ten tribes, “O Lord I have waited for thy salvation.”

The reader will not fail to note that the final colonization in Palestine together with all those included in the federation of the tribes, also with the gathered Hebrews of the New Jerusalem will then constitute the working force under

the Great Commander the Son of David. This subject, "the hope of Israel," as developed at this period, is so interwoven with events that follow, particularly the marriage supper of the Lamb and the coronation, that the argument for the Hebrew triumph *cannot be closed at this point*, hence we can only refer the reader to events as they occur in the following chapter.

Sing, O ye heavens for the Lord hath done it,
Shout ye lower parts of the earths,
Break forth into singing, ye mountains,
O, forest, and every tree therein,
*For the Lord hath redeemed Jacob,
And glorified himself in Israel.*

CHAPTER VIII.

THE COMING WITH HIS SAINTS—IN THE CLOUD, TO THE THRONE.

THE PSEUDO-MILLENNIUM.

Persecution has been the potent means of concentrating the Hebrews. In consequence of this very many of the early Christians took refuge in Phenice, Cyprus and Antioch (Acts 11: 19). A little later they were driven to Pella and then to "the mountains" (Matt. 24: 16). In the fearful persecutions of Asia-Minor, Greece and Italy there was no place for these refugees, but the homes of their brethren in Central Europe among the Saxons, Angles, Goths, Danes and Jutes. For three hundred years Rome was the center of the persecutions and the north and west was the most available country for refuge, the very country of the ten tribes. Thousands fled to Britain and joined their brethren-tribes on the islands. Although the first bishops at Rome were Hebrews and the first Christian Emperor, Constantine, was of Britain, yet a few generations sufficed to drive them over the Alps. There they became "the mountaineers" again, simply heeding the command, "Come out of her my people." Let the student of history ponder the words of the prophet, "My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place"

(Jer. 50:6). The departure of Israel and *the apostacy of Rome are co-relative terms.*

In chapter VI., volume 1st, we have already followed them to the catacombs, through heathen hate and flames of wrath, till Old Babylon is brought to remembrance before God. Anticipating "the world to come," they sing the new song of deliverance as a foretaste of the coming glory.

Rome, having driven out the Hebrews, became Gentile, and was gradually crystalized in government and religion into what later was known as the Roman Catholic Church. Civil government and formal Christianity coalesce. Soon after this the ancient people are dropped from the national records. The Hebrews are forgotten. The Greek word "*ethne*" nations is translated in the Latin Testament "Gentile" (Acts 13:42), and Rome having captured the city of Jerusalem, assumes to be itself the church.

A slight study of this organization a few centuries later reveals that the dogmas and customs adopted are gathered from at least three different sources. (1) The elaborate priestly vestments, the courts, the altars, the smoking incense, the prevalence of the scarlet color, all are copied from the temple service of the Jews. The "long prayers" reappear in the mass (Matt. 23:14). The bells are rung at the movement of the priests in their service. The seven branched lamp-stand kept constantly burning in the temple, is as the lamp and candles before the Romish altar. The seven, *sacred to the Hebrews*, is appropriated to the number of the sacraments. (2) The Paganism of the Papacy is evidently drawn from other sources, the Gentiles *proper* and Gentilized Israelites. The dogmas peculiar to the first may be traced in the elaborate ritual; the purgatorial fires, as a "milder hell," grew out of pagan mythology

and the superstitions of the middle ages. The cannibalism in the eating of the *real body* of Christ in the sacrament is apparently derived from the human sacrifices at the altar-feasts in very ancient times, possibly from the Druidic worship. (3) That part derived from the "lost" Israel may appear very significant. The wafers are seen to correspond with the "cakes" used in the old sun-worship, the form being circular, like the sun. The worship of the Virgin reminds us of the adoration in Assyria of Semiramis or Astarte, as the Queen of Heaven, which was the abomination of Israel (Ezek. 8:15). She was called "the mother of the gods" and the most worshipped of all the heathen divinities. The Virgin Mary was gradually lifted into her place until the voice of Rome to-day is like that of apostate Israel, "But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto *the queen of heaven*, and to pour our drink offerings unto her, as we have done, we and our fathers" (Jer. 44:17). The confessional is closely represented in the ancient mysteries of the heathen, and the images of later times, correspond with the images of the gods.

"Little children keep yourselves from *the idols*" (1 John 5:21 R. V.). Remember the vain false gods of Hellis and the Orient, of Egypt and the Nile. Such is the record of the Genesis of the gods. If this record is true, which admits of no doubt in the mind of any Israelite, it follows that neither *Ormuzd* (light), nor *Vulcan* (fire), nor *Zeus* (the air), nor *Cybele* (the earth), nor *Apollo* (the sun), nor *Diana* (the moon), nor *Apis*, the ox, nor any animal, reptile, bird or quadruped, nor any man (pretended representative of Ormuzd or Brahma, or Osiris), has any right to divine honors. The supreme attribute self-existence, belongs to Jehovah alone.

In the pagan worship of Rome which was confessedly borrowed largely from Assyria and Egypt where Israel once was, we have accounts of processions, in which surpliced priests marched with wax candles in their hands carrying images. Lactantius, A. D. 260-330, thus ridiculed the custom of lighting candles to their gods, "because they are of the earth and stand in need of light, that they may not be in darkness." Thus, they are lighting their way back into the dark ages.

Nor should it be forgotten that the cross was, long before the dawn of Christianity, a significant emblem in the old Phalic worship, representing the masculine and feminine, as in Baal and Ashteroth. The ancient Shamrock of Irish national fame and the Greek form of the cross are even more significant than the Latin. These ancient forms adopted from Assyria and Babylon and taken up in the heathenism of central Europe and the British Isles thus became the great symbols of Romanism, and Constantine himself a native of Britain, could easily under the influence of Christianity by this Gentile people adopt *the sign of the cross* as the symbol of the new religion.

The Romanists supposing themselves to be "*the elect*" have largely *canonized* "the saints." They have substituted the personal presence of the Pope for that of the Son of God and papal authority for that which is to "subdue and have dominion over all other kingdoms." Thus they usurp the kingdom before the Lord's return. This indicates how post-millenniumism became popular.

Everything belonging to the coming age is now claimed by the apostate church as though it were already here. Was not our Lord to usher in the millennium in person? Thus, "On thee, most blessed Leo, we have fixed our hopes, as the Savior that was to come" is the fearful doctrine

taught by them. In this sovereign Vicar, Christ has already appeared and is already ruling, says Rome. "In the person of Pius IX., Jesus reigns on earth," exclaims Cardinal Manning, "and he must reign until he hath put all enemies under his feet!" Is not the Pope "the supreme and infallible teacher of men" giving full warning to his enemies that "whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder"? Amazing exhibition of eloquent blasphemy and arrogant assumption!

Romanists are accustomed to appropriate distinctive names and titles of the scriptures. They call themselves the catholic, *i. e.*, the universal church, which is never suggested of Gentiles. The Pope calls himself the *Vice*, in place of, hence from the Greek *Anti*, sometimes said to be the anti-christ. They have consecrated their altars with relics of the saints many of whom from their country and birth may be shown to be of Hebrew origin.

Thus, the Church of Rome and the civil government walked hand in hand, and both were Gentile in birth, customs and dogmas. This, of course, was all foreseen in the Revelation, where they are compared to the old enemy of Israel, Babylon, that received her name from Babel (confusion, Gen. 11:9). The city of the seven hills has, through all the period of Israel's being lost so confused the true gospel by false renderings of scripture, by patching on the mythology of the heathen and the general neglect of the spiritual element, that an entirely new system appears in the Romanism of to-day.

Rev. S. L. Loomis says: "It (Romanism) conceals the fatherhood of God behind the motherhood of the church; and the brotherhood of Christ behind the motherhood of the virgin. It degrades the atonement by making its bene-

fits a matter of barter; it leads to idolatry and image-worship; it snatches from the believer the great gift bought with the blood of Christ, by thrusting in a priest between him and his heavenly Father. It keeps the people from the Word of God, and compels them to accept forced and unscholarly interpretations. It has lowered the tone of morality. It has quenched free thought, stifled free speech and threatened to throttle free government. It has limited the advancement of every country on which its hand has been laid. If the religion of Rome becomes ours, then a civilization like that of Italy will be ours too."

Imperial Rome becomes "the mother of harlots and of the abominations of the earth." "This city more than any other "was drunk with the blood of the saints." The leaven in this church is still working—corrupting the whole mass. The 50,000,000 of martyrs, who have been so prodigal of their blood are crying, "How long O Lord holy and true dost thou delay to avenge our blood on the earth" (6: 10). They had once counted themselves "strangers and pilgrims." "*For our citizenship is in heaven from whence also we look for the Savior the Lord Jesus Christ*" (Phil. 3: 20). "*All the kingdoms of the world and the glory of them*" is the alluring prize. Satan in his wiles and arts is saying, "All these things will I give thee if thou wilt fall down and worship me." How great the company that obey, so many are the allurements of earthly power and grandeur. "The things which the Gentiles sacrifice, they sacrifice to demons, not to God."

Probably Romanists do not all know that demons were the instigators of their delusive worship. Idolatry, either of Mary or any other of the saints, is always the religion of Satan, ordained for stealing from God the homage of the heart and turning it to himself. The mere forms of relig-

ion, the elements of paganism and image worship, holy water, the wafer, processions, the adoration of relics or the idolatry of the cross, are all, the very instruments and appendages of demon worship. It was the dragon which gave him his power and seat and great authority (Rev. 13: 2).

Prof. Hornack, in his masterly article on the Millennium, shows that Augustin was the first theologian "to grasp and elaborate the idea that the *church is the kingdom of Christ and the city of God . . . that the millennium kingdom had commenced with the appearing of Christ and was therefore an accomplished fact.*" "By this," he adds, "the old millenniumism, though not completely extirpated, was at least banished from the realm of the dogmatic." Thus the aspiring hope of the Gentiles subverted the prophetic hope of the Hebrews.

Though Augustin was sent by the Pope of Rome (597 A.D.), we must not think he taught the Romish religion as we know it now. All the errors of Rome crept in by degrees, and after the time of Augustin, and it was these errors that the Church of England threw off at the Reformation. It was only the monks who were not allowed to marry—the clergy all had wives, and they were not forbidden to have them till about 500 years after Augustin. Transubstantiation, which means believing that the bread and wine in the Holy Communion is turned into the actual body and blood of Christ, was not declared to be a doctrine of the Romish Church till 1074, though a great contest had been going on about it in the eighth and ninth centuries. Augustin never taught people to pray to the Virgin Mary and the saints. When we study history and see how many of the doctrines of Rome did not appear till nearly a thousand years after Christ, and some of them not till this cen-

ture, it shows us that a much purer religion Augustin taught us, and also that it is impossible for the Romish Church to have received her teaching from Peter, as she professes.

The Apocalypse written especially for the saints, the ten tribes in the gospel age, was regarded as the stronghold of milleniumism and hence many of its views are rejected or subverted—as the Christ on Mount Zion, the Bride at the marriage feast, the destruction of Babylon, and the triumph of the Hebrew city. These teachings found no place in the survey and map of their logic chart. Indeed they have no use for this book, so long rejected by them.

The upward gaze of the first and growing centuries of the church, is exchanged for one downward upon the Vicar of Christ in the reigning Pope, and the kingdom as already come. The pre-millennial view is clouded or obscured. The glorious hope of the Lord's return and the hope of the world, is exchanged for the infallible Pope and Gentile supremacy; the promises flowing out in prophecy—which had been left in the hand of his affianced Virgin, for the sickening tapers of profane heathen. Thus while the Hebrews are driven out to be *fellow citizens* of the mother country, let us "not sorrow as those which have no hope," over "another gospel," *which is not another*, knowing that he who would pervert the gospel of Christ, *let him be accursed*" (Gal. 1:9).

Gentilisms have failed. The destruction of Babylon stands connected with the rise and prosperity of the great and truly *catholic church of the Hebrews*. It is true the Apostle Peter, an Israelite, became the patron saint of this Babylon. But this was not enough to satisfy the Great Commission (Matt. 28:19), though it would seem to be in harmony with the high and honorable position Israel was

to hold. Be it remembered that *the divine plan of salvation for this world* is to put *live* Hebrews at the forefront of the battle.

CHRIST A PRIEST, THEN A KING.

"He (the Christ) has entered into heaven itself, there to appear in the presence of God for us." This event must long precede the other, viz.: "When he shall come to be glorified in his saints," and to grasp the sceptre of power as "the man-Christ Jesus," and hold the dominion, which the first Adam had lost by transgression.

Suffering before exaltation seems to be the divine order. This was suggested in the fact that the Law, which was the introduction of priestly power, was given about five hundred years earlier than a king was chosen. In the Jewish mind the monarchy dominated the priestly. Their interpretation of scripture was remarkably clear *to them* along this line. That their Messiah must be a priest as is affirmed (Heb. 9) they had never considered.

When the disciples were bewildered, saying, "What shall we have, therefore?" our Lord did not say, "Your desires and ambitions and anticipations are all sinful and radically wrong." He says rather, "They will all come to pass, only somewhat later and by a different process than you anticipate." "If any man will come after me let him deny himself, and take up *his cross*, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it" "For the Son of Man shall come in the glory of his Father with his holy angels, *and then* (not till then) he shall reward every man according to his work. Thus as the disciples like Christ are crucified to self, they may look for a reward.

We see that the temptations in the wilderness were simply to compel the humanity of Jesus to reverse the divine order, and make the end the beginning, to omit the humiliation and the cross, and immediately grasp the sceptre and the crown.

Satan said, "Worship me and all shall be thine," *i. e.*, the kingdoms of the world, as though this was his second advent. He implies that he himself is ruler, that the Son of Man is a usurper. At his suggestion, if he had cast himself from the pinnacle of the temple, that would seem to anticipate the coming from the cloud, when also angels attend him (Matt. 24: 31).

As to the temptation in the mountain, we get the same significant shadow of this event soon to transpire, only that it will be from the height of Zion (Isa. 24: 23). Although our planet is spherical, yet, from this, the Shekinah elevation, every kingdom will pass under review.

The Messiah was sent to restore all things, which can be nothing less than all we lost in Adam (Acts 3: 21). His mediatorship covers the whole period of redemption from the first sin until the dominion of Jehovah is restored. The prophetic, priestly and kingly work of Christ made him that perfect Mediator. These three dispensations constitute the different ways he has or will work. Sin weakened the moral forces. To supply this need the Great Teacher was sent, and in his absence the Holy Spirit "helps our infirmities."

From the first the prophets were "moved by the Spirit of Christ *in them* (1 Peter 1: 11); this was the prophetic age. Sin required a sacrifice. The priestly work extends over the whole period of his entrance into the Holy of Holies for us (Heb. 9: 24); and finally as man lost the dominion given him when created, that scepter must be restored in

the kingly period of the Christ. So we have him supplying the prophetic office in view of Adam's mental and moral weakness, Christ suffering in the priestly office in view of Adam's sin, Christ becoming a human King to grasp again the scepter which had fallen from Adam, and in as much as Adam's sin was a stroke against the dominion of God, Christ must end it by giving up the dominion that he as the Son of man holds, into the hands of God the Father, and then all the ruin and wreck of the fall is restored." Thus the reign of our Lord as King is shown to be necessary in the divine philosophy of redemption.

The earthly reign which the Jews had long anticipated will be realized, and they will receive him, saying, "Blessed is the kingdom of our Father David that cometh in the name of the Lord," Hosannah in the highest! Although they have been rejected as the branches "broken off," then with the ten tribes they will be reinstated, and all Israel shall be saved. "Oh, the depth of the riches!"

THE IMPERIAL CYCLES.

There are four great kingdoms spoken of in the Bible, each divine in its inception, development and end. The *first* is that of the Lord God and his servant David. Ever since the voice of God in the garden directed the affairs of Adam and the shining cherubim drove him out, there had been glimpses of divine authority even down to the reign of the Shekinah from Sinai and the temple. David was over all Israel, of which God was the true king, "Over David and all his people" (2 Chron. 13:8). In this sense, all kingdoms should be *double kinged*; and they will be when the *man* Christ Jesus becomes King of kings and Lord of lords, since he alone is both the divine and human.

That God was King of the Israelites is not usually considered, yet this is clearly taught. "They have rejected me, that I should not reign (*i. e.*, be King) over them" (1 Sam. 8: 7). Saul was a man after the people's heart and greatly admired by them, but David was after God's own heart and recognized his true position. "The throne of *the kingdom of the Lord* was over Israel" (1 Chron. 28: 5). I will settle him in my house and in my kingdom forever and his throne shall be established forevermore (17: 7-14). The kingdom of David was a divine government.

The *second* is the kingdom of the Holy Ghost. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. 14: 17). This kingdom has been inaugurated by the outpouring of the Holy Spirit on the Christ and also on his disciples, and now the present tense indicates that the present kingdom is under the guidance of the Spirit, the third person of the Trinity. This kingdom is spoken of in the present, as, "Thou *art* not far from the kingdom of God," or "So *is* the kingdom of God," when spoken of by Christ and the apostles. To preach this spiritual kingdom was the great work assigned to the apostles and the present church.

Doubtless there will be "the survival of the fittest," the transference of the best into the incoming age, even as there has been at the beginning of this and may be in future and final glories.

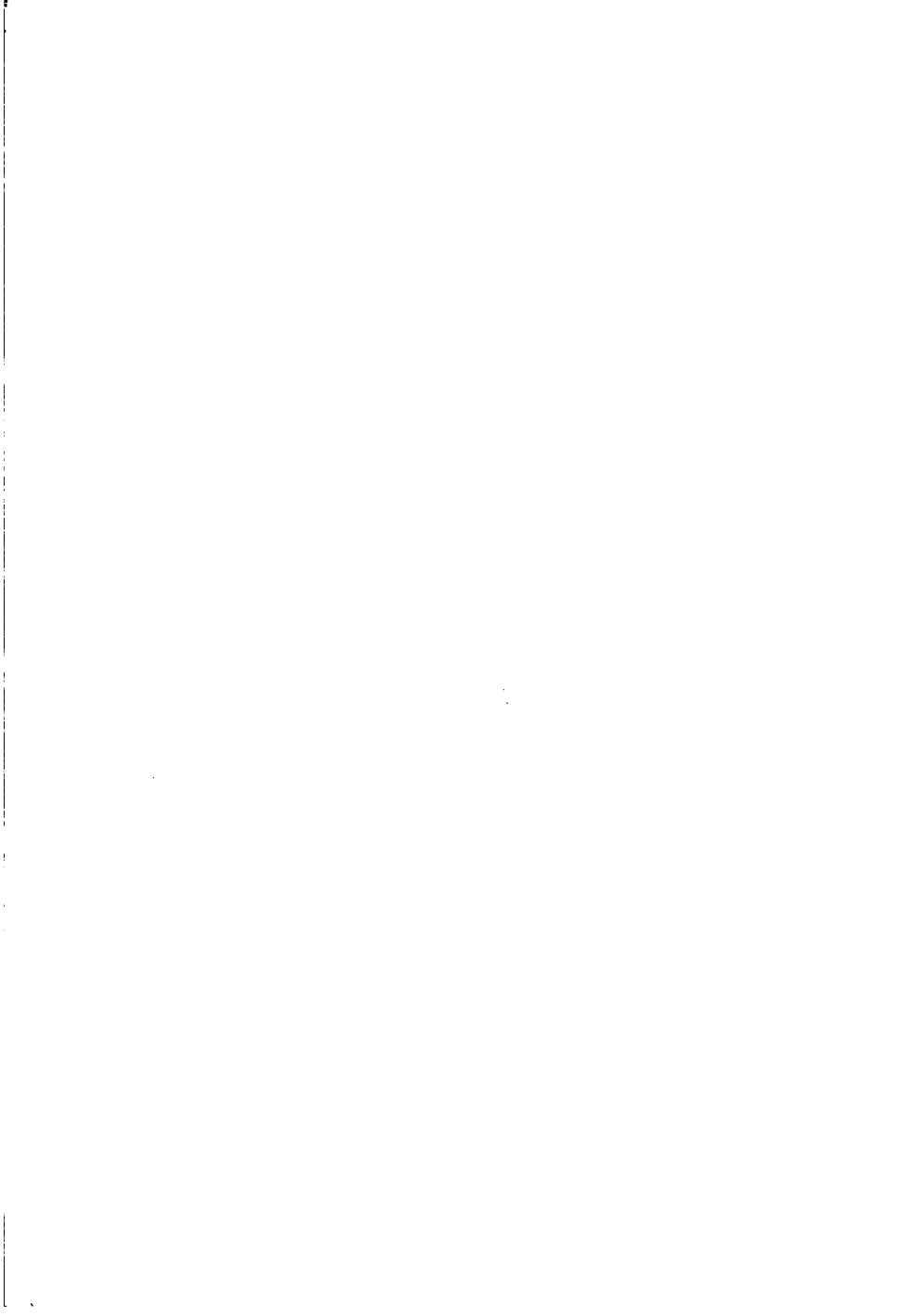
The *third* kingdom is associated with the reign of the New Jerusalem on earth (Rev. 21: 2-3) at "the manifestation of the Sons of God." This is the kingdom the converted thief saw from the summit of the cross—to which Christ should come (Matt. 25: 31). This throne should be carefully distinguished from the throne of the Father, where he now sits (Rev. 3: 21). Our Lord's throne is the same

as David's throne over Israel. "God has sworn with an oath to him (David) that of the fruit of his loins according to the flesh he would raise up Christ to sit on his (David's) throne (Acts 2:30). Not, however, till after the second advent, for Peter says, "Whom (Christ) the heavens must receive until the times of restitution of all things" (3:21). Then "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David" (Luke 1:32). Our Lord has been anointed for the kingdom, but not yet crowned as in the vision the Revelator saw (14:14). "Of the increase of the government and peace there shall be no end upon the throne of David (Isa. 9:7). This is the millennial kingdom on earth, which will increase in power to the end.

The *fourth* and last is the kingdom of the Father, the first person of the Trinity. "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; for he must reign till he hath put all enemies under his feet" (1 Cor. 15:24-25).

In this view it is not difficult to distinguish between the church and the kingdom. The ecclesia, as it is called, is simply temporary. The kingdom is the ultimate condition, a theocratic government, pure and simple. There was an ecclesia in the wilderness (Acts 7:38), commonly called, "the congregation of the Lord." The "my church" (Matt. 16:18) was later addressed by the apostles, as "believers added unto the Lord" (Acts 5:14), "and the Lord added to them day by day those that were being saved" (2:47 R. V.), i. e., those in the process, which brings them to the kingdom (Matt. 25:34).

**"Yet I doubt not through the ages,
One increasing purpose runs."**





QUEEN VICTORIA AND PRINCE DAVID.

See page 411.

The churches therefore are the groups or clusters of those in the process of salvation. They are the pupils of the Holy Ghost and if they continue in the word, then, are they disciples (learners), indeed. We marvel at the reach of that prayer to "our Father," "*Thy kingdom come*" and that sublime faith of the believer, which can be fulfilled at last after two long dispensations have intervened. This is God moving in a large circle so that, "*in the ages to come* he might show the exceeding riches of his grace, in his kindness toward us through Jesus Christ" (Eph. 2:7).

DAVID'S KINGDOM RESTORED.

The historical and typical *double* in the scriptures is not uncommon, and is ever very pleasing to trace. The deliverance from the oppression of Egypt seems to foreshadow the grander deliverance from the bondage of Satan. The victories of Joshua look forward to the apostolic age and the triumphs of Christianity. The dreadful declension in the days of the judges, prefigure the dark ages. The reformation under Samuel pointed toward the greater reformation of the sixteenth century under Luther and his coadjutors. The reign of Saul, who was not in the line of the promised scepter, a *pseudo-reign*, was a mere counterfeit of the true reign of the son of promise. Finally we come to David, who occupied the kingdom of the Lord and had the promise of succession in his household in an everlasting kingdom.

It is worse than idle to affirm that the exaltation of Jesus, the son of Mary to the throne of "the Majesty on high," constitutes in any sense a re-establishment of David's throne. At the announcement of his birth to the virgin mother the angel clearly distinguishes the two events, "He

shall be great, and shall be called the Son of the Highest." This covers his exaltation in the resurrection, ascension, and consequent outpouring of the Spirit in power. Then the angel proceeds, "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:32-33). Nothing in the experience of Jesus of Nazareth corresponds to a fulfillment of this scripture in its plain and obvious sense.

With regard to the question of inheritance, and passing by the consideration that it is rather irreverent to speak of Christ as deriving any of his glory from a *man*, I would observe that the passage so often quoted in support of this view, Luke 1:32, "The Lord God shall *give* him the throne of his father David," seems to me to prove the very opposite, because inheritance means the entering into possession by right, and we do not usually give people what is their own; so that it appears to me that the only reasonable interpretation of that passage is that God the Father will give to Christ, as *man*, the throne of David which has always been his as God.

Again years after Christ's ascension, James, with the assembled apostles and elders, still considered that the tabernacle of David was yet in ruins (Acts 15:16). This disposes effectually of the unscriptural and confusing notion, that Jesus, by going up on high, entered upon the inheritance of his Father David.

The inheritance of his earthly father David, which, as it was written 500 years after the first David, may refer to Christ as a representative of the throne. It could not apply to any descendant of this house when the Jews returned from Babylon, as there was none of that line there, nor was there any throne or kingdom of Judah. This cannot refer

to Christ's supreme headship for this would always have been true of him, and David's kingdom was literal and over both houses of Jacob as is contemplated in the temporal reign of the Messiah.

"Lift up your heads desponding pilgrims,
Give to the winds your needless fears;
He who died on Calvary's mountain,
Soon is to reign a thousand years.

"A thousand years earth's coming glory—
'Tis the glad day so long foretold:
'Tis the white morn of Zion's glory,
Prophets foresaw in times of old.

"Tell the whole world these blessed tidings,
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Christ shall reign for a thousand years."

"I have set my king upon my holy hill of Zion" (Psa. 2:6), clearly refers to the royal line and Christ as the perfect heir, as the context teaches.

In a preceding chapter (Vol. 1st, p, 126, etc.) we have fully traced the royal line to Queen Victoria, 150 generations from Adam. The three following heirs to the throne may now be pointed out:

151. The present Prince of Wales.

152. The Duke of York.

153. Prince Edward Albert Christian George Andrew Patrick David.

This gives 153, the exact number of the "*great fishes*," and "*yet the net was not broken*" (John 21:11). Notice of the last named, the *perfect* number of names—seven. The reigning house of Britain, we have fully traced to King David, the Psalmist, and it is well understood that at the termination of these times and the beginning of the next

there is to be another ruling David, who will consolidate the Hebrew empire as the first David had done (Ezek. 37: 23-24). Then the government may be *overturned* to Jerusalem (Vol. 1st, p. 134).

After the never-to-be-relinquished union of Judah and Israel in the Holy Land, it is said: "David my servant shall be king over them." "Then the Hebrews shall be once more established in their land with Jerusalem as the center of the revived theocracy. While "the Law was our schoolmaster to bring us to Christ," the royal house of Great Britain has held the throne, though in ruins, "till he come whose right it is, and I will give it him." That diadem is in waiting now, as the law had been for his first advent.

The fact that David was king over Judah first may teach us that our Lord may occupy the throne over the Jews or a small part of the Hebrew people, before he comes to reign over All-Israel. Some have thought that his reign over the resurrected saints before he descended to earth was intended.

In the days of Solomon, who was an eminent type of the greatest son of David, we read: "And Judah and Israel dwelt safely every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (1 Kings 4: 25). We conclude from the context that this most prosperous monarch reigned over a large extent of territory, but only held in safety and peace, as herein defined, a small possession. A larger limit is given to the twelve tribes in the last return (Ezek. 48).

It is a singular fact in this kingdom as in all governments that the *people rule*. There is no exception either in the monarchy or the republics. In this respect all are *limited* monarchies, limited by the will of the people, the

subjects. In this divine kingdom there has been a special preparation so that now the will of the King has graciously become the will of the subject. In all their earthly discipline implicit obedience to love, was the first and final law of the realm, "*Thy will be done.*" Hence the King rules by the consent of the governed, willingly and joyfully, and so it is clearly stated of this kingdom, "It shall not be left to other people" (Dan. 2:44).

The effort of Gentiles to secure universal empire has proved a failure. The four great monarchies that Daniel saw (2 and 7) were striving to gather the nations under their wing, and to-day the British monarchy is seizing all available lands for some purpose, hardly well defined as yet, but evidently looking forward to some great events in the purpose of God. Balaam foresaw this—"His seed shall be in many waters"—the ocean empire—"His kingdom (singular) shall be exalted—He shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows" (Num. 24:7-8). This people "have as it were the strength of an unicorn" which symbol is often applied to Joseph's house, the *double blessing* in Ephraim and Manasseh. The Pope of Rome has long been figuring in political circles for the place of power, but no intrigue or coqueting with worldly splendor or ritual pomp can effect such an end. Gentiles can never win or keep it.

But this crown shall exert its sway far beyond the boundaries of Palestine; the land of Canaan, even in its future larger area, shall be altogether too small for the multitudinous seed of Abraham. There shall be, therefore, outlying nations of Israel engirdling the earth with a golden ring of populations; though inhabiting many climes, they shall yet be

"One as the sun, many as the rays;
One as the sea, multiplied as the billows."

But their central throne shall be that one in the city of God: "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." To it they all shall render homage, and in worship and loyalty shall be one with those who shall dwell in the promised land. And not only shall these outlying nations submit themselves to his crown, but likewise all other kingdoms subordinated to Israel. Thus the Messiah, our Lord and Savior Jesus Christ, shall be the universal King: "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." Then of Zion the proverb will everywhere be spoken, "The Lord bless thee O inhabitant of justice and mountain of holiness" (Jer. 31: 23).

As to the time of this kingdom, we read, "A certain nobleman (the Lord) went into a far country (heaven) to receive for himself a kingdom and to return" (Luke 19: 12). Notice that the kingdom is received before his return, *i. e.*, before he descends to earth. This company of the redeemed saints are said to be *the kingdom*, since they must constitute the larger part, hence we read of "his coming in his kingdom," and "My kingdom is not of this world." The converted thief looked over death from the elevation of the cross and said, "Lord remember me when thou comest into thy kingdom. The assembled saints of the first resurrection are here first united with him. But the earthly part of the kingdom will come to him after his descent from the cloud.

Dr. T. DeWitt Talmage, says: "Congresses of nations, now for one purpose and now for another, are establishing brotherhood, and it does look as though all nations were

getting ready for one government, and that those who tell us that Christ is coming personally to reign upon earth may, after all, be right. The world started with a theocracy, the personal reign of God on earth. Why not close with a theocracy, the personal reign of Christ on earth? There is not a form of government that satisfies the people. Multitudes are tired of monarchies, and tired of limited monarchies, and tired of despotisms, and tired of republics. It may be that the dissatisfaction will increase, and after man's failure at government the eternal God in the person of Christ may step down to catch up the reins of authority that human hands have not been strong enough to manage. While I have not studied the theory long enough to adopt it, I see it would be a glorious thing if Christ would come and set up a universal throne, and all sin and oppression and war would cease, and the world would take a happiness such as it has never dreamed of. Just think what a place this world would be if complete justice and righteousness reigned in all cities and in all lands!"

There is one scene in the conquest of the Lord's enemies which is a fit type of what may be. We refer to the victory over the Philistines, "It shall be, when thou hearest the sound of a going in the tops of the mulberry trees, thou shalt bestir thyself, for then shall the Lord go out before thee" (2 Sam. 5:24). This is dramatic and majestic. "The rustling of those leaves was caused by no passing breeze. David knew that myriads of angels and chariots of fire were sweeping down the fields of air and that his little army was following in the train of the legions of the sky." Who may say that this is not to be repeated in the victory coming.

THE SIGNS OF THE EPIPHANIA.

It is more than intimated that the miraculous phenomena attending our Lord's departure from earth, will be re-enacted upon his return. The "loud cry" is exchanged for the "shout" of victory. The veil of the temple was "rent from the top" downward; then there will be the rent heavens by the lightning and the falling stars, dividing them *downwards*, and from east to west (Matt. 24: 27), over the track of Israel. This will make the New Jerusalem *visible* to mortals. The earthquake! There will be another, "so mighty an earthquake and so great" as had never been known before (Rev. 16: 18). This may cleave the earth near Jerusalem, east and west (Zech 14: 4). "The sun was darkened." It will be obscured again (Joel 2: 31) by the canopy of cloud (Isa. 4: 6). And many bodies of the saints arose, corresponding to the great company who then will come forth.

The same day that Lot went out of Sodom it rained fire and brimstone from heaven (Luke 17: 29). The snatching away of Lot's family is compared to this event. The preaching of John suddenly introduced the new era of the gospel (Luke 16: 16). So too the vision of the transfiguration after which Jesus with the "three disciples" returned to the valley, was of short duration, simply a night scene. Thus we infer that Christ's stay with his chosen in the heavens will be brief, a short interruption before his manifestation with them in power and glory. From the parable of the nobleman we also expect that after he receives the kingdom, there will be immediate occupation.

"Behold he cometh with elouds." Listen to the rumbling wheels of the "chariot of salvation," to the sound of the

throes of the mighty earthquake and see the lurid lightnings flash and his countenance like the sun shining in his strength. His voice is like the sound of many waters. The vast retinue of angels and redeemed men attend his triumphant mission. Satan incarnated in "the man of sin" with his embattled Gentile hosts around the city of Jerusalem, and the Mount of Olives is the objective point.

That there should be signs observable by the watchers, need not be thought strange. Some were permitted to know of his first advent. "The star in the east" as also the prophetic limit being reached, there were not a few who were "musing in their hearts" of strange phenomena.

(I.) The first and most explicit sign is the fact that the first resurrection has past. In this remark it is assumed that this will be fully known. The gospel era has closed.

(II.) Great physical changes, world-wide, corresponding to "the fountains of the great deep broken up." The sun darkened and the stars falling from heaven (Matt. 24: 29). We give some glimpses of these things later.

(III.) For ye know "what withholdeth." The true disciples of Christ under the guidance of the Spirit have in all ages been the restraining power against evil, and when they are gone Satan will have free course. The Holy Spirit was grieved and withdrew at the time of the flood in like manner (Gen. 6: 3).

(IV.) Satan is "the prince of the power of the air" (Eph. 2: 2), and when our Lord comes to the air he will be driven out, down to the earth. "There was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels" (Rev. 12: 7). The results of this war with Michael, the representative of the Hebrews (Dan. 12: 1), were that Satan found no place in the heavens, and he was cast out into the earth. At this time "Satan

will come down to you in great power for he knoweth that he hath but a short time" (Rev. 12: 12). Satan then *ram-pant* must at the coming from the cloud, be chained (20: 2).

(V.) *The Northern Confederacy*. "And thou shalt say, I will go up to the land of unwall'd villages to take a spoil." "The king of the north" (Dan. 11) is pointed out as the Prince of Rosh, Russia (Ezek. 38: 2-12 R. V.), and his allies like a cloud to cover the land (9). This is called the battle (rather the war) of Armageddon, the mount of the assembly. This unholy confederacy will be the embodiment of three unclean spirits (Rev. 16: 13). (a) The Roman empire revived into *ten* kingdoms called the beast. (b) Mohammedanism seeking a place for temporal power called the False prophet, and (c) the Dragon, so called because he is Satan *incarnated*. This host will be headed by "the man of sin" whose coming is after the working of Satan—his energy and skill (1 Thess. 2: 8-12). This is the last crusade of Gentiles to take Jerusalem before the millennium.

There will be no doubt vast preparation, the very best military inventions the world at that advanced age will afford. If there should be mounted on Olivet any number of the Maxim guns, of which the inventor declared that ten of the 24-inch caliber would defend the city of New York against the combined navies of the world. Of what will they avail?

The voice of the angel is imperative, "Thrust in thy sharp sickle and gather the clusters of the vine (Deut. 32: 33) of the earth (Gentiles), for her grapes are fully ripe."

And the mower mows on,
 Though the serpent may writhe,
 And the copperhead coil
 'Round the blade of the sythe.

"Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them" (Zech 14:12-13). This battle is the Lord's.

Two features have of late been most marked in Russia's policy. One is the Anti-Jewish movement. She is the great persecutor of them to-day. France, the allied power with her, has given aid and comfort to her in northern Africa and even Paris itself. These with other European powers lead the van in driving out the Jew. At the same time Russia is deeply interested in the land of Palestine and has already appropriated the choicest spot on the Mount of Olives overlooking Jerusalem for her great ecclesiastical buildings, as the watchtower for some still greater future advance. Who knows but in due time that spot may become the great military center for all the allied armies?

(VI.) Simultaneously there will be the hosts gathered from Palestine and those who form the confederation to confront them of the North.

(VII.) *The personal Antichrist*, identified as "the little Horn" or "King of the North" of Daniel, or the "man of sin" of Paul, the Prince of Rosh of Ezekiel. He is the man of fierce countenance (Dan. 8:23), who will endeavor to make the Jews who have been anxiously looking for their Messiah, believe that Christ has never come in the flesh (1 John 2:22), and feigning himself that Messiah, he will become the eighth head of the ten horned kingdom (Rev. 17:11). He will make himself master of the Roman empire and the Papacy. He "will make a covenant with many"—the Federation. He will gain it by force and flat-

tery (Dan. 11:32) and entering the temple will claim divine worship (2 Thess. 2:4). "The little ones" now grown to a national representation, will two-thirds of them perish in the persecution, short and decisive (Zech. 13:8-9). Half of those inside the city will be sent into captivity, but the remainder will be delivered and saved (14:2).

(VIII.) In the midst of the battle the Lord Jehovah will flash upon the scene with ten thousand of his saints to execute judgment upon all and all that are ungodly (Jude 14:15). "And every eye shall see him and they also that pierced him," *i. e.*, particularly the emissaries of Rome, "shall wail because of him" (Rev. 1:7), "when they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

"I have read a fiery gospel writ in burnish'd row of steel :

As ye deal with my contemners, so with you my grace shall deal ;
Let the hero, born of women, crush the serpent with his heel,
Since God is marching on."

THE COMING HEIR.

Palestine is Emmanuel's land (Lev. 25:23; Isa. 8:8), and when "He came to his own" possessions, temple, and throne, "his own" people by covenant obligations, "received him not" (John 1:11). "This is the heir, come let us kill him and let us seize on the inheritance," but the manifest accomplishment of this base design only served as a prelude to his victorious return, bearing the keys of death and hell, not only for himself but for all his followers. They die no more, death hath no more dominion over them. The heirship is then divided and enjoyed with the joint-heirs and he will seize on the inheritance greatly to the disgust and confusion of his enemies.

"All the land which thou seest to thee will I give it and to thy seed forever" (Gen. 13: 15). Now as "Abraham and his seed" are both included in the promise, and since Paul informs us that "the seed" refers to Christ (Gal. 3: 16), we have the land promise for the Messianic Age to Abraham, as representative of his race, and to Christ, as the joint heirs of the promise. Abraham "received none inheritance" in it (Acts 7: 5), and Christ in his first advent "had not where to lay his head" (Matt. 8: 20). Thus Paul taught that the promise contained a resurrection. "Unto which (promise) our twelve tribes instantly serving (God) day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26: 8). By the same author we read, "that the promise that he should be the heir of the world was not to Abraham nor to his seed through the Law but through the righteousness of faith" (Rom. 4: 13).

Of the coming King, with the ten thousand, the "manifestation," the *Epiphania*, Matthew gives a most graphic account. First of the Bridegroom at the marriage feast, and then of the King coming forth to judgment (Matt. 25: 31). There is nothing in the narrative concerning the first resurrection for that was past and now the heir and the kingdom are brought to view preparatory to the reign of a thousand years on earth (Rev. 5: 10).

The "sheep" in general represent the Hebrew nation Christianized and the "goats" the Gentiles, ultimately either blessed or cursed according as they had attached themselves to the heir and his people. Of them it had been long before said, cursed be he that curseth thee and blessed be he that blesseth thee (Gen. 37: 29), and this judgment is

rendered solely on the treatment of the heir, and the manner in which they had assisted the subjects, his brethren.

As regards Gentiles, the case of Ruth the Moabitess is in point. She by faith will be rewarded and share in the blessings of the Messiah's millennial reign because of her attachment to the people of the promise, while to Orpah, who went back to her people and to her gods (Ruth 1: 15), it is said, "Depart" into age-long punishment. The fact that those left, being unsaved, will have no part in the glorious work of redemption during a millennium, which will be age-long, is here announced as part of the penalty for their neglect.

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt 25: 34). This is the kingdom as seen from the Mount of Transfiguration, now prolonged on earth, or the same as seen from the summit of the cross—paradise (Luke 23: 42), or like that—the third heaven to which Paul was caught up to view. The words are explicit, "Come ye blessed of my Father, *inherit*, as if in the line of ancestry, "the kingdom prepared for you from the foundation of the world." Then the saints shall have power over the nations (Rev. 2: 26). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 23).

THE TRIUMPHAL ENTRANCE.

Jesus went from the temple and from the city by way of the valley of the Kedron to the Mount of Olives where he ascended in the cloud to the throne of the Father. In his return the route will be reversed and the last objective point will be Jerusalem and the temple.

The crucifixion occurred at the time of the Passover feast, when representatives from all classes were present, and his accusation was written in Hebrew, the ancient historic and religious language, in Greek, representing the refinement, the arts and science of the day, and in Latin, the embodiment of imperial power and grandeur. When he returns we can hardly expect that there will be less than a universal acknowledgement of his presence in the languages in use.

The "blessing" of Moses seems to take in the whole earthly history of Israel, thus, "The Lord bless thee and keep thee," as under the Law; "the Lord make his face to shine upon thee and be gracious unto thee," as when the grace "shines in the face of Jesus Christ"; "the Lord lift up his countenance upon thee and give thee peace," as under the uplifted cloud. Notice, *kept* under the Law, *gracious* under the gospel, *peace* in the millennium. Our Lord departed from the earth in the act of blessing and upon his return the same blessing will continue in a dispensation of peace. To the city of Jerusalem he will come in blessing.

That city must be the place. Here he had been condemned at a public feast. Pilate gave sentence in a most formal manner for his execution, and there he must be vindicated before heaven and earth. There he had once been "justified in the spirit." The great miracle of the resurrection, the preaching of the apostles, and the gift of tongues, enabled the people to soon recognize him as the Prince and Savior, thus, affirming his divine character and acquitting him of all charges. For like reasons he must return to the *same city and people*. At the first triumphal entrance, it was at the foot of the Mount of Olives the vast enthusiasm of the multitudes began, and when they entered Jerusalem the whole city was moved (Matt. 21: 10).

We should not fail to notice that in this procession there were two and only two groups. First those "called the whole company of the disciples" who were of the ten tribes and had been gathered from the old territory where their fathers, at least some of them, had lived for more than a thousand years, and now as "a little flock" a representative of the whole, are rejoicing and praising God together. There was also a *second* group which came out of Jerusalem representing the Jews who had heard of his wonderful works (John 12:12-13). So in the triumphal return there will be the same two classes to crown the Son of David King.

And they that went before and they that followed, cried, saying, "Hosannah, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our Father David that cometh in the name of the Lord, Hosanna in the highest" (Mark 11:9-10).

"We see the palm trees waving along the king's highway,
We join in glad hosannas, we hail the glorious day,
The pulsing air is vibrant with inspiration rife,
We feel the holy impulse, the more abundant Life."

The "hosanna in the highest" will be especially appropriate for this time which we are considering, for they supposed that the kingdom should immediately appear, whereas we are informed that it will not be until the nobleman's return (Luke 19:11). Then how great will be the enthusiasm, what a day that will be!

The departure of "the glory of the God of Israel," the Shekinah, from Jerusalem, bears a striking resemblance to the history of passion week, and the final departure of Jesus from that city. In the visions of God by the prophet Ezekiel we learn that the Shekinah was seen *first* at "the

door of the inner gate" (8: 3); then, at the threshold of the house, *i. e.*, the temple (9: 3); then, it was seen standing "over the threshold" (10: 4); a little later it "departed from off the threshold" (18); then it hovered over the temple till the departure. After that it was seen as it *stood* over the mountain which is on the east side of the city," *i. e.*, Olivet. (11: 23). The promise of a glorious return is good for the second temple (43: 4), when the house of Israel shall no more defile the holy name (7).

Now the wonderful part of all this is, that our Lord continued his teaching at the very threshold of the temple during passion week, and when about to depart, he left the city with his disciples taking the same route as the Shekinah had done five hundred years before, to the Mount of Olives and from that place ascended, till "*a cloud* (notice the singular) received him out of their sight." This cloud was no doubt "the glory of the God of Israel" which had disappeared at this mount. And as our Lord is to "so come in like manner" we have the fullest assurance that the Shekinah will re-appear also, compassing the New Jerusalem.

The return of the Shekinah is clearly stated in connection with the return of Messiah as the context of the following shows: "For lo, I will come and I will dwell in the midst of thee, saith the Lord" (Zech. 2: 10). "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, the holy mountain" (8: 3). "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain, then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3: 17). Thus "the glory of the God of Israel" is associated with the Messianic promises at his return and reign over the house of Jacob. Is it not from this cloud

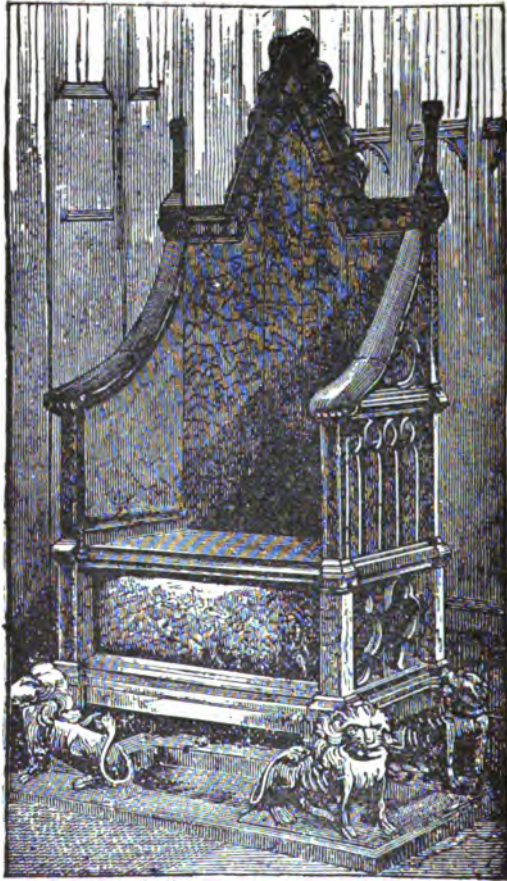
"the Lord shall utter *his voice from Jerusalem*"? (16) The speaking from the cloud to Moses was "the shadow of *good things to come.*"

Then we read of the return of Israel, "Behold the glory of the God of Israel came from the way of the east and his voice was like a noise of many waters and *the earth shined with his glory*" (Ezek. 43: 2); the very picture of the New Jerusalem (Rev. 21: 24).

One of the Psalms already referred to in the section "Mirrored in the Psalms" (chapter 5), supposed to have been sung at the carrying up of the ark to the temple, is full of interest for this occasion. The Shekinah rested over the mercy-seat and represented Jehovah or as we may say the Lord Jesus Christ.

"Lift up your heads O ye gates, and be ye lifted up ye everlasting doors! and the King of Glory shall come in" (Psa. 24: 7). A *strong* voice from within the city—"as the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings" (Rev. 19: 6), answered, "Who is this King of Glory?" The choir of myriads without, respond, "The Lord strong and mighty, the Lord mighty in battle." (The battle of redemption.) Then the whole host shout the requisition once again, "Lift up your heads, O ye gates! even lift them up ye everlasting doors and the King of Glory shall come in."

But the faithful gatekeeper demands again, "Who is the King of Glory?" and the response rends the heavens and shakes the crumbling foundations of Satan's empire, as they thunder once more, "The Lord of *hosts, He* is the King of Glory." And the gates lift up their heads and are thrown wide open to receive the everlasting, glory-crowned Redeemer-King, with all his shining retinue of earth and heaven. "*Open ye the gates that the righteous*



THE CORONATION CHAIR.

Great Britain's Chair of State. Notice, the stone "wonderful" in the seat is supported about 9 inches from the ground, and is 22 in length, 13 broad and 11 deep, and is of steel color—a freestone. It represents the *El-Beth-El*, the God of the House of God. The Hebrew people have become, and will be during the millennium, "*the House of God and the Gate of Heaven.*"—See page 429.

nation, which keepeth the truth may enter in" (Isa. 26: 2). The one nation is the twelve tribes Federated into the one great and mighty nation, according to the promise (Gen. 18: 18). At the period to which this text refers they keep the truth, not the Law. Grace and truth came by Jesus Christ and he was the way to the truth and the Life.

THE CORONATION DAY.

"No man having drunk old wine straightway desireth new, for he saith the old is better" (Luke 5: 39). The Jews through one whole dispensation have been thinking that the old Law "is better" and the word "straightway" marks the limit of their desire, indicating that the time will come when the new wine of the kingdom will be sought. Many of them we think will go back to Jerusalem in unbelief; and so great will be their wealth, and influence, that the jealousy of other nations will be excited, and war will be waged against them. Then will be the time of 'Jacob's trouble,' a time of tribulation so great and terrible that they will cry to God for deliverance, and Jesus Christ will appear on their behalf—'His feet shall stand on the Mount of Olives'—and he will destroy their enemies by the brightness of his coming. The Jews will then say as "Judah said, What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants, behold we are my Lord's servants" (Gen. 44: 16). Then will they cry out, "This is our God: we have waited for him (Isa. 25: 9); but as he comes nearer they will say, "What are these wounds in thy hands?" Then he answers, "These are the wounds wherewith I was wounded in the house of my friends." "He came unto his own, and his own received him not"

(John 1:11). "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and they shall be in bitterness for him" (Zech. 12:10). When he comes again no throne will be too costly to give him, no allegiance too loyal for them to render him, their long-rejected Messiah; "and in the very city where he was crucified he will reign and they shall become the kingdom of our God, and of his Christ."

" The crowning day is coming,
 Is coming by and by,
 When our Lord shall come in 'power,'
 And 'glory' from on high.
 Oh, the glorious sight will gladden
 Each waiting, watchful eye,
 In the crowning day that's coming by and by."

The coronation of the King, his person, his retinue, the overhanging canopy of the Shekinah, and the entire audience makes this one of the grandest events ever to transpire on earth. The view from the mount (Sinai) and his wilderness tent obscured Jehovah as to his divine personage. Here it will be unfolded distinct and glorious.

"*My kingdom is not of this world.* If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, *but now is my kingdom not from hence*" (John 18:36). The present tense in the first clause should be referred to the present dispensation, which leaves ample time for the introduction and development of a spiritual kingdom under the guidance of the Holy Spirit. This is not the "my kingdom" spoken of in the text, but rather the kingdom of the Holy Ghost (Rom. 14:17). "But *now*," until my return, "is my kingdom not from hence." When the "my kingdom" comes, then "to him that overcometh

will I grant to sit with me in my throne, even as I also have overcome and have sit down with my Father in his throne" (Rev. 3: 21). Thus, we expect Christ to occupy the throne of his Father David, the earthly government.

I saw in the night visions and behold one like the Son of Man (see Luke 19: 12) came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7: 13-14).

Christ was anointed by the Holy Spirit (Acts 10: 38) at the beginning of his ministry. We may, therefore, look for his crowning at the beginning of his earthly administration in government. The anointing was visibly manifested in the descending dove and the coronation will doubtless be in the same visible and public manner. At the present time he is only recognized as "a Prince and a Savior," "the Prince of Life," "the Prince of the kings of the earth" (Rev. 1: 5), and after the coronation the same John sees him "with many crowns" (19: 12), and in the midst of his people as "the King of kings and Lord of lords" (16).

But the great body of the kingdom at this time must be of the Hebrews. The kingdom of the Holy Ghost through the whole gospel age belonged to this race, with slight exceptions, and now with spiritual bodies they are none the less, as regards their earthly relations the descendants of Abraham. They too had in the earthly state been anointed with the Holy Spirit, as indicated in receiving the name of Christian, since *the Christ* means *the anointed*, and the word Christian can mean no less (1 John 2: 27); hence, they, also, are qualified to receive the crown of life.

As to the temporal part of the "crowning," there is no doubt that a large part had been under the monarchy over which the House of David has long reigned, and with loyal hearts and full intelligence of the meaning, they sing:

" *Ye chosen seed of Israels race,*
Ye ransomed from the fall,
 Bring forth the royal diadem
 And crown him Lord of all."

We have before remarked, that every throne must be *double-kinged*. We know what a close governmental relation Jehovah sustained to the Hebrews. As our Lord has two natures, the human in which he has the true succession and the divine, he only can properly fulfill these conditions. He will then sit on David's throne (Acts 2: 30-31).

Then will he have such intimate relation with the earthly government that literally and truly, he can be said to occupy the throne of his father David" (Luke 1: 32), to order and to establish it with judgment and with justice, from henceforth, even forever (Isa. 9: 7). David's kingdom was Hebrew and literally in the city of Jerusalem in Palestine, and our Lord's kingdom must at his return be just as literally at Jerusalem, and over the same race of people. *Three*, several times David was invited to become king and we may be quite sure that the forlorn condition of the world will cry out for the "*Desire of all nations*" (Hag. 2: 7).

Soon after David's coronation the stronghold of Zion was captured from a remnant of the Amorites, who had withstood Joshua and Saul. Thus the throne of Jehovah was established, with David a *vice royal*, Jerusalem destined to become the city of the Great King and the center of governments. David had a heathen rule (2 Sam. 8: 12-14),

and according to this prototype, our Lord will reign "from sea even to sea."

There was one event that transpired in the life of David of special interest here. We refer to the division of spoil. (a) He divided to those who tarried at home, being too weak to engage in active service, equally with those who went out to battle. (b) He took of the spoil of those whom he had captured, his national enemies, and conferred it upon "*his friends*"—"the elders of Judah"—saying, "Behold a present for you of the spoil of the enemies of the Lord." (c) This was highly displeasing "*to the men of Belial*" (1 Sam. 30: 26). The spoil of all previous dispensations is at hand to be divided to the fast friends of the Prince of the house of David (Isa. 53: 12).

"We chant a victor song of praise,
Or grow, with rapture, dumb,
To think that in the morning rays,
The King, Himself, may come.

Oh, keep us always true to the Thee,
To watch and work and pray,
Till what we wait for we shall see—
Thy Coronation Day."

The vast assembly that gathered around the prototype at his coronation (1 Chron. 12: 31-37), had the largest representation in Manasseh, the western "half" having 18,000, and the three tribes on the east, averaging 40,000 each, giving 58,000 "mighty men of valor" able to go forth to war. This was nearly three times that of Ephraim which is remarkable in view of the power of that tribe. There is no mystery about this numerous people since North America constitutes seven twelfths of the Saxons and more than one-half are found in the United States. The other tribes were

nearly proportionally represented, *inversely* as the distance from the capital city.

The *fifth* empire that Daniel saw which became a mountain "and filled the whole earth (Dan. 2: 45), we have fully followed to the British Islands (chapter 3, Vol. 1st), which is to form the *nucleus* for the world-wide empire over which the Heir of David will reign. That the house or tabernacle of David has existed in ruins for more than two thousand years is evident (Acts 15: 17). "And the rain descended, and the floods came, and the winds blew, and beat upon *that house*, and it fell, and great was the fall of it" (Matt. 7: 27). It was not founded upon the Rock. Should we say that the house of Hanover is in ruins, we are not giving the world's estimation.

We have seen that the promise of perpetuity, in a symbol, is in *the stone wonderful*, the stone of empire, the coronation stone in the chair of state in Westminster Abby. We have also seen that the people represented in that ragged old stone should become "multitudinous as the dust," and become "*the gate of heaven.*" That vision of Jacob outside the walls of the city of Luz, has now for the first time in the history of the Hebrews become clearly defined. The Word of God will go forth from them like living waters to bless the earth; such their sanctity, that on the bells of the horses and upon the common household vessels will be inscribed, "Holiness unto the Lord"; and such their glory that they will have Jesus for their King, and his apostles for their ministers of justice."

Then "the milk and honey" of that good land will become as the *wave-offering*, a mere foretaste of the coming, "substance of things hoped, the evidence of things not seen."

The subjects of the kingdom at this historic-prophetic period are "multitudinous" which "no man can number,"

and consist of two groups, thus gathering up the trophies of the past. (a) A purely temporal kingdom. The Federation of all the Hebrew tribes. The stone kingdom has been sufficiently considered (Vol. 1st, page 155, etc.), and becomes the one over which the apostles will reign. (b) The saints resurrected and changed are "the kings and priests." These are the joint-heirs with Christ (Rom. 8: 17). (c) The residue of mankind may become willing subjects as the empire and work expand.

"Sing O daughter of Zion, shout O Israel, be glad and rejoice with all thy heart, O daughter of Jerusalem; the Lord hath taken away thy judgments, he hath cast out thine enemy (Gentile rule), the King of Israel, even *the Lord is in the midst of thee*, thou shalt not see evil any more. In that day it shall be said to Jerusalem, *fear thou not*, and to Zion *let not thine hands be slack*" (Zeph. 3: 14-16).

THE MARRIAGE OF THE LAMB.

Some of the greatest disclosures of Jehovah have been associated with the meal-time. The quick-meal of Abraham and Sarah for the three angelic men, was concluded with a revelation so full of joy that Sarah laughed. The Passover feast was introduced with a great national rejoicing and revelation of Jehovah's power and love. By this symbol the Hebrews *passed over* into the largest liberty of which the deliverance from Egypt was a faint type.

"Christ is our Passover," but it is Christ resurrected and glorified. There is some reason to conclude that this ordinance was to be of perpetual obligation. "Therefore shall ye observe this day (the Passover) in your generation by an ordinance forever." It has been observed by one house of the Hebrews for more than three thousand years, and

there is no doubt it will continue until the redemption, for which it stands, is completed. The Lord's Supper has continued in the other during this dispensation, showing forth "the Lord's death till he come." Both are to be celebrated at the coming kingdom, "For I say unto you I will not drink of the fruit of the vine *until the kingdom of God shall come*" (Luke 22:18). The Passover is to be commemorated at the same time. "With desire have I desired to eat this Passover with you before I suffer, for I say unto you, I will not any more eat thereof until it be *fulfilled in the kingdom of God*" (v. 15-16). These two emblems, the Passover and the Lord's Supper, are therefore united at the return into one royal feast, the marriage supper of the Lamb or a public recognition of a spiritual relationship in the kingdom.

As a preparation for this wonderful coming feast, we read, "*The Lord has set his love upon thee*" (Deut. 7:7). "Because the Lord loved Israel and because he would keep his oath which he swore unto our fathers, the Lord brought them out with a mighty hand." "The Lord changeth not, therefore, Israel is not consumed" (Mal. 3:6). The ten tribes were once married to the Lord (Jer. 31:32), but had been divorced (3:8). In these expressions we see their relation as a people to the household which God would establish for his work.

But the promise of *betrothal* under the gospel has been fully made to this same Hebrew people, thus, "*and I will betroth thee unto me in righteousness and in judgment and in loving kindness and in mercies*" (Hos. 2:19). "As the bridegroom rejoiceth over the bride so shall thy God rejoice over thee" (Isa. 62:5). Some time in the then future the betrothal and the rejoicing over the bride were to come to the Hebrews and this union should continue forever. The

righteousness and the mercies of the text clearly refer to the gospel; hence in the New Testament we read, "Thou shalt call his name Jesus *for he shall save his people from their sins*" (Matt. 1: 21). That these same Hebrews of the ten tribes, the once divorced house, were the betrothed ones, we have fully shown (Vol. 1, Chap. 5th).

Isaac a child of promise and an eminent type of Christ took a wife *of his own kindred*. So the bride of Christ must be found for him among his own kindred—the Hebrews. There is surely no mistake in this logic. To have a wife of another race would violate the very idea (Gen. 24: 4). There was to be no constraint in this matter, "If the woman be not willing" then thou shalt be clear from this thine oath. This shows her faith in the Promiser. Rebekah as a test of her faith did *menial service*, but this is permitted once; hereafter she is to render a nobler service, even to Isaac himself. Being asked, she says, "I will go"; and they take up their long journey in early morning as if the hope of the millennium was in the type, and joyfully she goes forth to meet the Bridegroom. She never goes back to see her old associates—"forgetting thine own people and thy father's house"—and when she departed her kindred sent the following message after her, which they little understood: "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." This is exactly true of the Bride of Christ.

If the first resurrection is to take place at our Lord's return and if it will come to pass when the gospel has been preached over all "the cities of Israel" *as a witness*, this seems to imply that the greater part of those in the first resurrection will be of those Israelites who have been made ready to become the Bride.

"Let your loins" (addressing his Israelite disciples) "be

girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching, verily I say unto you, that he shall gird himself and make them sit down to meat and *will come forth and serve them*" (Luke 12: 35-37). "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come and his wife hath made herself ready." "*Blessed are they that are called unto the marriage supper of the Lamb*" (Rev. 19: 7-10). The Shekinah glory has returned, "The shining of a flaming fire by night for upon (over) all, the glory shall be the canopy" (the marriage canopy (?) (Isa. 4: 5 R. V.) And he will destroy in this mountain the face of the covering cast over all people and the veil (of Identity (?)) that is spread over all nations (25: 7). Thus the Bridegroom and Bride are "face to face," and we "see him as he is."

The veiled nun which Rome declares to be "wedded" to Christ, is not the Bride we are contemplating, since it is not individuals who are wedded, but Christ's mystical body composed of members, the quick and the dead considered as a *company of "his saints."*

"Ready for the wondrous nuptials!
Heaven and earth, henceforth *allied*,
Shout the glorious consummation;
Peerless King and fairest bride!"

"Rejoice inasmuch as ye are partakers of Christ's sufferings that *when his glory shall be revealed ye shall be glad also with exceeding joy*" (1 Peter 4: 13). Then the words will be fulfilled, "*That ye may eat and drink at my table in my kingdom*" (Luke 22: 30). He is "the Governor, that shall

rule (or feed) my people Israel" (Matt. 2 : 6). "I am not sent, but to the lost sheep of the house of Israel" (Matt. 10 : 6). To them he promised his constant presence and commissioned them to "all nations" (Mark 16 : 15). To Israel and Judah alone he promised the New Covenant and the "writing upon the heart" (Heb. 8 : 10). To them he confirmed the promises to the fathers (Rom. 15 : 8). It was to the Grecian Hebrews whom Paul affirms "were under the cloud and all passed through the sea" (1 Cor. 10 : 1), that he declares, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11 : 2). As the resurrection pertains more particularly to "the saints in Christ," the fact comes out at last that the Bride for our Master is composed of Hebrews Christianized and glorified, hence compared to the "wise virgins" (Matt. 25 : 1), for she was still in the virgin state.

There are those who love to inform on the theory that the church of the New Testament is Gentile. This is a mere theory which has not been proved from the Bible, and if it could, then our Lord would have *two Brides*, which can never be thought for a moment, or that he was "coquetting" with the Hebrews and at last wooed a Gentile. The fact is that God said he would *espouse her*, and now the objector should show when and where the marriage feast of the Hebrew espoused is completed, if not at this marriage supper of the Lamb. Dean Alford objects to this, since "Jewish people (?), Jewish temple and Jewish rites stand for corresponding Christian facts." He asks whether "the Holy Jerusalem descending out of heaven from God" (Rev. 21 : 10), must be taken to be the residence of literal Jews because it bears the names of "the twelve tribes of the children of Israel." His false theory has plunged him into difficulty.

At these nuptials there is no "giving in marriage" by other parties—himself to himself—"That he might present it to himself a glorious church without spot, or wrinkle, or any such thing, *but it should be holy and without blemish*" (Eph. 5: 25-27). On this account "to her was granted that she should be arrayed in fine linen clean and white, *for the fine linen is the righteousness of saints*" (Rev. 19: 8). She was not only chaste but chastened, not only sanctified through trial, but glorified through *rapture*. She may have been tempted to murmur at "the fellowship of suffering." But all this is not worthy to be compared with the glory that is now revealed in her as in the presence of the Bridegroom, she calls him "*Ishi*" (Hos. 2: 16), and hears him saying to her, "*I remember for thee the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown*" (Jer. 2: 2). Thus the glorified on the mountain of Zion with the Lamb are the ancient people "*who found grace in the wilderness,*" so familiar to us in Central Europe, America and elsewhere.

In a word the Bride who had been sharer of her dear Lord's rejection and has been snatched away as he had been, now shares his throne as the Queen—consort of the King of kings. Here is the crowning joy of the redeemed. He and his are no more twain, but one, "the little while" of their separation is at last swallowed up in "the forever with the Lord." His name is on their foreheads. They hear his voice, "*Blessed are they which are called unto the marriage supper of the Lamb.*"

The Songs of Solomon, as we have before explained, are easily expressive of this royal marriage feast. The scenery and imagery of the poem indicate that the Northern kingdom, the very Hebrew peoples of the gospel dispensation, is the Bride. Here "God at the first did visit the Gentiles

(Gentilized Hebrews) to take out of them a people for his name" (Acts 15:14). The Galilean visit in the Lebanon was to seek for the "lost" sheep. Now he has taken out of *them* a people, glorified in the resurrection. To this Bride our Lord comes "leaping upon the mountains" (Song 2:8).

The waiting Bride starts, hark!

"The voice of my Beloved! Behold He cometh;
Behold He standeth behind the wall;
He looketh in at the windows;
He showeth Himself at the lattice;
My Beloved spake unto me,
Rise up my love, my fair one, and come away;
For, lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of the singing of the birds is come,
And the voice of the turtle is heard in our land,
And the fig tree ripeneth her green figs,
And the vines are in blossom,
They give fourth their fragrance;
Arise, my love, my fair one, and come away."

To the now resurrected church, he said: "Rise up my love my fair one and come away" (10). The winter is "past." The "time" of spring has come. The "fig tree" (13), "when his branch is yet tender and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32). The summer to the race has come at last, the "lost one" has been laid on his "shoulder" *rejoicing* (Luke 15:5), and his "love is better than wine" (Song 1:2). In the old Baal-worship of their ancestors the Bride had become "*black*," because, she says, "*the sun* hath looked upon me" (1:6), and now she is forever glorified with the white robe of righteousness.

The beautiful half hidden picture that we see between the lines of this song is true to this marvel of the ages that now looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (6: 10). This ancient people had looked forth as the moon under the Law (Rev. 12: 1), as the sun under the gospel, and now at the Lord's return she is to be terrible as with banners.

Mother Eve was taken from "the side" of Adam, the whole side of man, so that she could stand shoulder to shoulder, arm to arm, knee to knee, ankle to ankle, with her espoused husband and thus become his "helpmeet." And this Bride of the second Adam was redeemed out of the human side, for in his flesh atonement was made, and she now stands in the white robe of a spiritual body. "Therefore God hath blessed thee forever, O most mighty with thy glory and thy majesty."

"For thy maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called" (Isa. 54: 5). A helpmeet. Remembering that the whole creation groaneth and travaileth in pain until "the manifestation of the sons of God," and that woman herself "shall be saved in child-bearing" (1 Tim. 2: 15), we come around to the original plan of creation. Be fruitful and multiply (for Jerusalem is the mother of all "living" (Gal. 4: 26), and replenish the earth and subdue and have dominion" (Gen. 1: 28). The ecclesia now becomes a true helpmeet for the *House-band*, since he binds together the household of faith. Long had he supped with her of sorrow and now she sups with him (Rev. 3: 20) of the joy of redemption, its victory and its triumph. The spiritual household must be greatly multiplied in order to subdue this world to God and restore the dominion which was lost in the fall. In this event the appliances of the gospel will be complete.

"Let us make man in our image after our likeness and let them have dominion" (Gen. 1:26). Was this a prophecy of what man would be at the finish (?) with a spiritual body. Was he endowed with capacity to develop? "Be fruitful and multiply and replenish the earth and subdue it" should properly take a long period for its accomplishment. If we regard the process of creation as incomplete in Eden, and which was to be completed in later stages, and in accelerated speed as time swept on, then there is little difficulty in understanding the words, "Thou madest him a little (or a little *while*, margin) lower than the angels" (Heb. 2:7). However this may be, we now "come to a perfect man, unto the measure of the stature of the fullness of Christ."

"And let *them* have dominion" (Gen. 1:26), a literal, spiritual, and finally an everlasting dominion to be handed over to the Father.

THE CLOUD OF JEHOVAH.

The divine presence was manifested in Eden and frequent communications were made to man in that perfect state. Strong desire for friendly intercourse between heaven and earth became a means of reconciliation for the offending party. Jehovah began at once to unfold the future to Adam in the manifestation of a cherubim and the flame of a sword which turned every way to keep the way of the tree of life. This symbol appears in this first act of judgment as the representative of the entire redemptive scheme in the history of the human race as it would seem.

It was to this symbol or presence, no doubt, that Abel and Cain brought their offerings, and in some way it manifested to them "the respect" and the "no respect" (Gen. 4:4). From this Cain went out from the presence of the

Lord, even as Adam had hid among the trees of the garden. Enoch walked with God, as though there was a personal presence in this symbol. To Noah there is the personal address: "And the Lord said, Come thou and all thy house into the ark," as though the presence of the Lord in some way was before him. Very often in the narrative of the deluge, we read of what *God said* (Gen. 9). Thus we have glimpses of the "divine glory" and of his manifestation before paradise was fully lost.

Later the Lord appeared to Abraham in "a vision" (15: 1), but more frequently addressed him in direct language, thus: The Lord appeared to Abraham and *said* (17: 1). After various interviews with him the same personal address is continued to Isaac and Jacob.

The mission of Moses opens with the appearance of the Lord "in a burning bush." Here we have the Lord God *veiled in a cloud of flame*, at once an emblem of Jehovah in the cloud and of Israel enduring the fire of affliction, but not consumed. It was this "cloud by day and the shining of the flame of fire by night" which appeared over the camp at their departure from Egypt. From this the Lord looked, as though he were the cherubim, at the morning watch, and troubled the host of the Egyptians (Ex. 14: 24). It was this that was sometimes called the angel of the Lord (19) which stood over the camp in all their wanderings.

Thus safe through waves the sons of Isreal trod,
Their better magnet was the *the Lamp of God*.

—Thomas S. Kempis.

The divine Presence dwelling among them was "a cloud and darkness" to the Egyptians, but "it gave light by night" to the Israelites, or according to an ancient paraphrase, "The fiery appearance of the Deity shone forth from the

cloud and by its amazing brightness confounded them." Once they were "covered with a cloud in his anger" (Lam. 2: 1).

"Mount Sinai was altogether on a *smoke* because the Lord descended upon it in *fire*." This is further explained where we read that, "the glory of the Lord abode upon Mount Sinai and the cloud covered it," and, "the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel (Ex. 24: 16-17).

When God, as it were, took possession of the tabernacle at its first completion (Ex. 40: 34), the cloud covered the tent of the congregation (externally) and the glory of the Lord filled the tabernacle (within) and Moses was not able to enter into the tent of the congregation." Just as at the dedication of Solomon's temple, "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord" (1 Kings 8: 10-11). In the tabernacle, however, as in the temple, this was only a temporary condition; for throughout the books of Leviticus and Numbers we find Moses constantly entering into the tabernacle. And when he did so, the cloud which rested over it externally, dark by day and luminous by night (Num. 9: 15), came down and stood at the door (inside) and the Lord talked with Moses face to face as a man talketh with a friend (Ex. 33: 11). It was on such occasions that Moses "heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim" (Num. 7: 89).

However it does not appear that "the glory" was habitually seen, either by Moses or the people. Occasionally it flashed forth. The appearance of the Shekinah according

to the rabbis was that of "a ball of fire enveloped, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible, but on particular occasions "the glory appeared." Thus the Psalmist, "Thou that dwellest between the cherubim shine forth" (80:1). "He shined forth from Paran, and came with ten thousands of saints" (Deut. 33:2). It is often alluded to, as "his dwelling." "The Lord of hosts that dwelleth between the cherubim" (2 Sam. 6:2).

Joshua at first was addressed from the Shekinah and later "the captain of the Lord's hosts appeared," when a more intimate and friendly communication was enjoyed (5:15). Samuel received his "call" from the Shekinah through the veil that hung before the ark. In the days of David this divine intercourse continued. In the dedication of Solomon's temple the ark was brought to its place and so continued till removed at the captivity of Babylon.

In the New Testament we read of "*the glory of the Lord*" (Luke 2:9), "*the glory*," "*his glory*" (John 1:14), "*the cherubim of glory*" (Heb. 9:5). It is evident that it was this in our Lord which constituted him the oracle, the Logos, "the Word," even as the Shekinah that spake to Moses, whose "law was the shadow of good things to come," or as we might say, soon to come *with power and great glory*.

When we read, "The word was made flesh and dwelt among us, and we beheld *his glory*," or, "Behold the tabernacle of God is with men, and he will dwell with them" (Rev. 21:3), we have not only reference to the Shekinah but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antetype. Nor can it be doubted that the constant connection of the second advent with a cloud or clouds and attendant angels, alludes to the same.

At our Lord's earthly ministry this same divine Presence appeared on the mount of transfiguration to show how he will appear when he comes in his kingdom, clothed in white and his body *illuminated* like the cloud of Jehovah. There was "the voice out of the cloud" as there had been "the voice" of approval at the beginning of his ministry (Matt. 3:17). In token of his mediatorship, direct communication is established with heaven by prayer, and constant instruction, sympathy and command to his disciples. When he ascended, "a cloud received him out of their sight," and when he returns he will appear "in the clouds of heaven, with power and great glory." While at the court of the Father, instead of the cloud he is surrounded by the *emerald bow* (Rev. 4:3).

It seems that the ancient manifestation will still continue either as a cloud over the camp of the Hebrews (Rev. 21:3), or as a fire for the destruction of his enemies (20:9). In the future, the saints of Christ are to be presented faultless before the presence of *his glory*" (Jude 24). "When the Lord shall build up Zion he shall appear *in his glory*" (Psa. 102:16). "So the heathen shall fear the name of the Lord and all the kings his glory." Through these manifestations, "righteousness shall *look down* from heaven." We are informed by the prophets and in the New Testament, that the same divine symbol shall reappear over the city of Jerusalem. The King himself and the saints of the New Jerusalem enveloped in the cloud are in the tabernacle of God which is to come down to "dwell with men" (Rev. 21:3). Out of this overshadowing cloud, all government and authority is to proceed as really and truly as when "God spake unto Moses."

After the knowledge of the Shekinah had almost been forgotten, a prophet announces a most startling subject,

thus, "The earth shall be filled with the knowledge of *the glory of the Lord*, as the waters cover the sea" (Hab. 2: 14). Such knowledge had been obscured for five hundred years when the scene of the transfiguration awakened the promise. Later the Shekinah is announced, when "men shall walk in the light of it," even as the Hebrews did for forty years in the wilderness. Notice, it is "the *knowledge* of the glory of the Lord," not that the Shekinah will be equally visible everywhere, and at all times, but *the knowledge* of it will extend over all the earth.

JERUSALEM OVERSHADOWED.

It is not a little interesting to note some of the points of resemblance between the vision of the transfiguration, and that which John saw of the New Jerusalem. The miniature scene of the mountain, now, becomes a type of the coming dispensation. For we are informed that "the power and coming of our Lord Jesus Christ" was manifested in that wonderful vision (2 Peter 1: 16). This scene was located in the midst of the territory of the ten tribes, which was very appropriate for such a type.

Putting the narratives of the three evangelists together, the comparison is more marked. The transfiguration is simply enlarged and prolonged. It is enlarged from the few, to "the multitude which no man can number"; and then this glorious scene is to be prolonged on earth for a thousand years. The three evangelists state by way of introduction that "There are some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom," intimating that the others will not see it till after death.

Several observations will make the meaning clear. (1)

The word transfigured (literally borne across), fitly represents the saints borne over death to the New Jerusalem. (2) Peter, James and John were taken up into a high mountain apart. In the vision of John we are informed that he was "carried by the Spirit to a great and high mountain." (3) Moses and Elias came down from heaven. "The New Jerusalem descended out of heaven from God." (4) The face of Christ "did shine as the sun." The holy city "had the glory of God." (5) His raiment was white as the light—white and glistening. The saints were arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. (6) Moses and Elias were personally recognized by the apostles. John saw the bride, the Lamb's wife. (7) Peter desired to build tabernacles on the mount. The New Jerusalem is "the tabernacle of God with men." There was no temple therein, for the Lord God Almighty and the Lamb are the temple of it. (8) Christ crucified was the theme of conversation (Luke 9:31). "The water of life" proceeded out of the throne of God, and of the Lamb (Rev. 22:1). (9) "*Behold a bright cloud overshadowed them.*" The earth will then be enveloped with "the new heavens." (10) And behold a voice out of the cloud. John says, "I heard a great voice out of heaven." (11) "They saw his (Jesus) glory and the two men that stood with him." Of the New Jerusalem, "the kings of the earth do bring the glory and honor of the nations into it." (12) Jesus was the light of that mountain. Of the holy city, "the glory of God did lighten it and the Lamb is the light thereof." "There shall be no night there." (13) The disciples were sore afraid and Jesus came and touched them and said, Arise be not afraid. So in the heavenly city, the Lord shall wipe away all tears from their eyes. (14) When the vision was passed they saw no man, but Jesus only. So of the New Jerusa-

lem, "The throne of God and of the Lamb shall be in it, and his servants shall serve him."

Thus it is evident that the transfiguration was the kingdom in embryo. The first resurrection, which brings the subjects of it to "the cloud," precedes our Lord's return "with ten thousand of his saints." It was the New Jerusalem that was disclosed in the vision. His coming and his kingdom are intimately associated events. The transfiguration is in type the fullness of the kingdom, representing both Judah and Israel in the Law-giver and the Prophet as they appeared to men. Heaven and earth is *blended* in the person of these saints and of the men, as well as in the characteristics of the Christ, the Son of Man, and the Son of God.

Jerusalem the golden,
With milk and honey bleat,
Jesus in mercy brings us,
To that dear land of rest.

Think of it—a world of humanity visibly overshadowed by a greater world of spiritual beings. On this subject, Lange says, "The expectation of the future transformation of the earth into a heavenly establishment, of the conjunction of the spiritual kingdom in the other world with that of this, nay, of the reuniting of that world itself and this, is to many a mere fancy, but to every earnest Christian, a great hope, an assurance of faith, a certain prediction."

"O Jerusalem, Jerusalem—How often would I have gathered thy children" (Matt. 23: 37). The brooding down of the divine, is the perfect figure of the New Jerusalem as it rests in wondrous and sublime majesty over the ancient city. Heavenly motherhood and earthly peace, safety and quiet! The same beautiful figure of speech is given of

those who "dwell *under the shadow* of the Almighty." "He shall *cover* them with his feathers and *under his wings* shalt thou trust." "The angel of the Lord *encampeth round about them* that fear him and delivereth them" (Psa. 34:7). This angel of the Lord is the Shekinah angel (Ex. 14:19) *under* which Israel encamped. "I will encamp *about my house*," "and the Lord shall be seen *over them*" (Zech. 9:8-14). This surrounding presence will be, as at the first paradise, when the Spirit *brooded* over the face of the waters.

"Arise, shine for thy light is come and *the glory of the Lord is risen upon thee*. For behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and *his glory shall be seen upon thee*" (Isa. 60:1-2). "The Lord thy God in the midst of thee is mighty, he will save, he will *rejoice over thee* with joy, he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

Should the reader inquire in regard to the relation of "the Shekinah" to the canopy of cloudy vapors which, as we shall see, are to envelope the earth, it may be fairly stated, that the cloud of Jehovah will shine forth under the vapor cloud. "And the Lord will create *over* the whole habitation of Mount Zion, and *over* her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, *for over all the glory shall be spread a canopy*" (Isa. 4:5 R. V.). The context informs us that this is said of them "when the Lord has washed away the filth of the daughter of Zion," when "they shall be called holy, even every one written among the living in Jerusalem" and these are "the escaped of Israel." "*For I, saith the Lord, will be unto her (Jerusalem) a wall of fire round about, and will be the glory in the midst of her*" (Zech. 2:5). Thus the symbols of the Law become the reality in the millennium.

“ Mine eyes have seen the glory of the coming of the Lord ;
 He is tramping out the vintage where the grapes of wrath are
 stored ;
 He hath loosed the fateful lightning of his terrible swift sword ·
 His truth is marching on.”

The efforts of the Hebrew race to save the world must be completed in the thousand-year day of Jerusalem. That these two *half* spheres are to be united appears to be the design. We read, “And they shall be his *peoples*” (Rev. 21 : 3 R. V.); the plural indicates that the New Jerusalem people and those on earth will constitute but one people, *his peoples*. The working force will then be a unit of power, while “*He that sitteth on the throne shall spread his tabernacle over them*” (Rev. 7 : 15 R. V.). “*On either side of the river*”—the tree of life—fruitage for heaven and earth.

This “*wedding*” of the cities may mean much. If the Holy Spirit has used a divided Protestantism with such force against the powers of darkness, what can He not do when the trained spiritual agencies are united and directed by the Omnipotent Christ. Mr. D. L. Moody well says, “Nowadays it takes a thousand to chase one,” then “one shall chase a thousand and two—,” what can they not do, when the New Jerusalem forces become the right wing of the battalion. “Then Jerusalem shall be the throne of the Lord,” and “all nations shall flow into it.”

Scripture teaches that this heavenly home of the Lamb and his bride, will be so near this earth, and yet not of it, that its glory will be seen by the earthly family, “and the nations that are saved, shall walk by means of its light” (Rev. 21 : 24).

Doubtless the ladder Jacob saw in his dream at Bethel, when it reached from earth to heaven, angels ascending

and descending, was but a picture of the communication that will be established between the heavenly and earthly family, for Jesus says, "They that are worthy of that world cannot die any more, for they are as the angels, and are children of God, being children of the resurrection." Then the earthly and the heavenly will be united (Eph. 1: 10).

The Bride with her spiritual, (not spiritualized) immortal, self-existent, glorified body, will no longer be a subject of earth or earthly things, yet having become joint-heir of the inheritance with her glorified Bridegroom, with a body "like unto His glorious body" will not be able at all times to be discerned by natural eye, but like her Lord, will be able to take upon herself at will different forms and thus communicate with earth as Jesus did during his sojourn of forty days after his resurrection, coming and going at will.

With the New Jerusalem as a canopy of the old city, and the saints in close touch with the earthly, it will be clear that death does not end all. Then what we call death will really be the beginning. When the communication is established between the once dead and the living and the fact realized, there will be an end of what we call death, for when we know that its power is taken away in a new life *the terror of death* is destroyed.

The coming of the Messiah began the dispensation which was to open heaven to all the world—"Verily, verily, I say unto you, ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man" (John 1: 51 R. V.). This shows forth the coming glory, thus, (a) words repeated imply increased emphasis; (b) some time *in the future* this scene will occur; (c) the heaven opened, that sublime scenes and characteristics will be made known to men; (d) there will be messages dispatched from the earth to the heaven, from the upper to the lower inhabi-

tants; (e) this world will be the point of departure and return; (f) the Son of Man will be the center of the earthly as he is of the heavenly. It is heaven opened to earth and heaven opened on earth, a paradise restored.

Rev. Geo. C. Needham truly says, "heaven and earth will come into closer union and communion. The tabernacle of God will dwell with men. Eden in its virgin purity and beauty, its garden of delights, with its tree of life and its innocent occupations was only a resemblance of the more glorious and extensive paradise that shall be God's purpose in creation. That a sinless race shall inherit the planet can never be thwarted." Paradise will come.

According to the working (by the saints in the kingdom) whereby he is able to subdue all things unto himself (Phil. 3: 21). This teaches that the glorified saints will be workers like himself, that our Lord will be able to do what in his own person once he did not accomplish, viz., the subjugation of *all things*, and that he will do this through the New Jerusalem as done by himself. The saints above are the great and continuous agency for the mighty transformations which are coming on the earth.

God's object may be to make us patterns to the future generations, even as now he has made Jesus Christ the pattern to us. God is preparing a mighty rehearsal for the inhabitants of this great universe, and some day each of us shall have a little part in that mighty chorus, and that glorious exhibit as innumerable angels and created beings from many a distant star perhaps, shall gather to learn the history of redemption, and you and I shall tell them of the exceeding riches of his grace in the story of our lives, and his kindness toward us in Christ Jesus.

PARADISE RESTORED—PHYSICALLY.

According to Professors Isaac N. Vail, T. J. J. See, and others, the earth was once surrounded with rings or belts of watery vapor and earthy matter not unlike the rings of Saturn and Jupiter at the present time. This is called the Annular System. (See "*Alpha and Omega*," by Capt. R. K. Carter.)

A few statements may be necessary in order to a proper understanding of the coming crisis. The writings of Moses are the first purely scientific records of creation. The changes in the progressive work were due to the successive downfall of the rings referred to above. The centrifugal force of the rolling mass held for a time the rapidly concentrating world-dust, causing intense heat to the planet. The outer surface became gradually cooled and contracted. These were many thousands of miles in extent and spread out as they gradually descended or were broken into fragments. The moon was probably formed from a portion of a broken ring.

During the first periods of creation this watery vapor formed a vast greenhouse-roof shutting out the chemical or actinic rays of the sun, and shutting in the heat of the earth. To a common *observer as seen from the earth*, darkness was upon the face of the deep (above), *i. e.*, the under face of the ring and on the earth. (The word here rendered "deep" is not the ordinary word for ocean.) "And the Spirit of God moved upon the face of the waters," as if alluding to the fall of vapors, till the light appeared.

Successive downfalls of these vapors continued, until paradise, the equilibrium of forces, was produced, after which man was created. After "the fall," other rings gradually descended chilling the atmosphere until a change of

food and clothing was required (Gen. 3: 21). The downfall at the time of the flood let in the sun, after which the first rainbow appeared. Thus 1656 years according to the common reckoning after Eden was organized, the fountains of the great deep (above) were broken up, the downfall of the last ring occurred and paradise was lost.

Be particular, "in the beginning God created the heavens (plural, literal), and the earth." It was wisdom who "set a circle on the face of the deep" (Prov. 8: 27, margin). It was Peter who said, that "the earth was compacted out of water and amidst water (2 Peter 3: 5 R. V.). And Moses states, that the firmament (expansion) divided the waters which were *above* from the waters *below* it, thus forming two rings and three expansions, or firmaments. The *first* was that in which "the fowls may fly above the earth in the face of the firmament of heaven" (Gen. 1: 20), the *second* was that between the two rings or "in the midst of the waters" (6), and the *third* was that firmament of heaven in which "the greater and lesser lights" were set (14). These were the three heavens, so peculiar to the Hebrew conception (Amos 9: 6). The Psalmist speaks of "the waters that be above the heavens" (148: 4), *i. e.*, the first and second expansion. Paul was caught up to the third, which was called paradise since it was the highest and overlooked the Edenic state (2 Cor. 12: 2).

The apostle is careful to state that in the coming order of things there will be "new heavens and earth," still keeping up the definite expression, heavens, as we shall see.

Dear Eden beautiful and fair,
 Curtained with night, inwrought with care,
 Now over hung by arch and dome,
 That canopied the earthly home.

Now if the earth be invested again with another canopy, a physical paradise can be restored. If this planet in her flight through space should encounter a stream of meteors, their downfall to the surface, suddenly arrested, would produce intense heat. And should the sun also enter a similar or larger stream, producing a greater downfall, the warmth from without might long animate our planet. The larger portion of the ocean would be evaporated, thus lifted up where it was before the deluge, there to form a roof of vapors. The earth warmed from within and without would become like a temperate zone extending to the poles bearing luxuriant growths, even on the desert, and to the tops of the highest mountains.

Do the scriptures teach that there is to be such a vaporous roof formed over the earth with the consequent shutting out of much of the light of the sun? A few of the many texts may be considered.

I. *The watery vapors will shut out the direct light of the sun and the most of its chemical rays.*

“And there shall be a tabernacle for a shadow in the day time from the heat and for a place of refuge, and for a covert from *storm and from rain* (Isa. 4: 6). Such an overhanging of the vapors would shut off the excessive heat of the sun, acting the part of a “tabernacle” or “covering,” thus equalizing the temperature of the planet, that would effectually prevent wind storms or cyclones (Gen. 8: 1), and the necessity of rain (2: 6).

“They shall not hunger nor thirst, neither shall the heat nor the sun smite them” (Isa. 49: 10). If there is no hunger or thirst it may be because the tissues of the body no longer waste or decay and therefore require little food supply. If there is to be no decay, then it must be shut out by a covering which will exclude the sun’s chemical rays

while admitting, as in Edenic days, the rays of light and heat friendly to life.

"And when I shall put thee out I will cover the heaven and make the stars thereof dark, I will cover the sun with a cloud and the moon shall not give her light" (Ez. 32:7). "For the day is near, even the day of the Lord is near. A cloudy day" (30:3). The "heavens covered," the "stars darkened," the "sun covered with a cloud," the "moon" prevented from "giving her light" and the "cloudy days," are expressions which need no further comment. The heavens were so covered before the deluge and they may be again.

"For the day of the Lord cometh, it is nigh at hand. A day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains. . . . The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come" (Joel 2:2-31). The sun and the moon shall be darkened and the stars withdraw their shining" (3:15). These texts like many others quoted on this subject stand connected with the return of our Lord. "Then the moon shall be *confounded* and the sun *ashamed*, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously" (Isa. 24:23). That this text and context refers to our Lord's reign at his second advent need not be questioned (Rev. 14:1).

"For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth and the moon shall not cause her light to shine" (Isa. 13:10). "And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord, not day nor night, but at evening time it shall be light" (Zech. 14:7).

Thus the day is coming in which the light shall not be

strong and powerful as at present nor fade away into utter darkness at night, but "at evening time it shall be light."

This sharply recalls the language of Genesis in which evening and morning are both called day because under the canopy of watery vapors illuminated by the sun, there could be no such thing as a dark night, but only a "lesser light," while on the other hand, there was never the overwhelming brightness of our present unclouded day. This language emphatically requires that a roof covering of some sort intervene between the earth and sun composed of substances sufficiently translucent to admit the light, while shutting off the great glare, or speaking more philosophically, the chemical rays, and at the same time carrying the light by reflection around to the further side of the earth, so that there can be no intense darkness, as we now have.

II. Immediately after the tribulation of those days shall *the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken* (Matt. 24:29). Here we see "the falling stars," mentioned in close connection with "the darkened sun." The scientific probabilities are thus fully satisfied, for beyond controversy, such an enormous shower of flaming meteors alighting in the ocean must change immense quantities of water to vapor which being driven into space would form a roof as we have above stated.

We must allow the scriptures to speak for themselves. No spiritualizing is admissible. The facts of creation in the first chapters of Genesis are now accepted as though in full view of an *intelligent observer*, and why are not all clear statements in regard to nature's changes equally acceptable? Surely any one in his senses will acknowledge that if these writers had wished to tell us that the sun will

be covered, the earth rent, its surface altered, and climate changed, there are no words in any language known to man in which such literal matters could be more plainly stated than in the above texts."

"*As the days of Noah were so shall also the coming of the Son of Man be*" (Matt. 24: 37). The deluge came with fearful crisis and convulsions of nature. We may expect no less in restoring the earth to its physical equilibrium. It is evident that this will be very much a climatic change, as the water deluge has been, making paradise at the equator and the poles, which now are scarcely inhabited.

But that will be a deluge of fire for which no rainbow arches the sky except the bow that circled the throne (Rev. 4: 3). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels *in flaming fire* taking vengeance on them that know not God" (2 Thess. 1: 7-8). "For there shall be great tribulation, *such as was not since the beginning of the world to this time*, no, nor ever shall be. And except those days should be shortened there should no flesh be saved, but for the elect's sake *those days shall be shortened*" (Matt. 24: 21-22). The great tribulation day will soon come to all who remain on the earth after the redeemed are caught away to the mid-heavens.

There was no atomic destruction, but "the world that *then* was (the inhabitants) being overflowed with water, *perished*. "But the heavens and the earth which are *now*, by the same word are *kept under watch*, having been *stored with fire* until a day of judgment (not the judgment) and destruction of the wicked men" (2 Peter 3: 7 Greek). Observe that both the heavens and the earth are *stored with fire*. Volcanic eruptions sufficiently confirm this of the earth, and the heavens will then appear "like falling stars" and "mountains of fire" (Rev. 8: 8).

III. This age will close suddenly. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. 34:4). "And I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone" (Ez. 38:22).

The New Testament says, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind (Rev. 6:13). And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail for the plague thereof was exceeding great" (16:21).

Astronomers have estimated that millions of these meteors fall to the earth. The August stream is smaller and seems to be following the great comet of 1862. The November meteors are said to follow Tempel's comet. In 1866 the display was very brilliant, but in 1833 it was still greater causing great consternation. Had the stream been a little more dense they would have reached the earth. "Had they held on their way three seconds longer, half the continent would have been involved in one common destruction."

If a stream of meteorites, aerolites or uranolites with its tremendous momentum should meet the earth in front, it would greatly retard its annual motion and if from the rear, its rapidity would materially increase. Should the earth dip into the stream on one side only, the effect would be to change the diurnal motion, and if obliquely the ecliptic would be changed. But each or all of these will not effect the main purpose.

Another possible cause of the change in the present order of things, may be great added heat and power in the sun's rays for a brief period. Not only the earth but the sun itself and all the planets may rush into a stream of meteors sufficient to greatly increase the power of the sun's rays. Or, a like effect may be experienced by the removal of the "spots" from the sun. These, according to the latest discoveries, are of vast extent and produce great climatic changes according as they appear enlarged and dense, or otherwise.

Notice the description given, thus: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Isa. 30:26-27). "For behold, the day cometh that shall burn as an oven" (Mal. 4:1). "And the fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God" (Rev. 16:8-11).

A vast meteoric downfall into the sun would be a perfectly scientific cause of what is above stated. Its effect would be violent but not permanent. If it should continue, all vegetable and animal life must become extinct.

IV. There may be still another condition, *an increase in the rapidity of the earth's rotation*. This would shorten the days and nights. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day" (Amos 8:9). And the fourth angel sounded, and the third part of the sun was smitten and the third part of the moon, and the third part of the stars, so as the third part of them was darkened and the day shone not for a third part of it, and the night likewise (Rev. 8:12). By increasing the rotary motion of the earth the sun may set at noon, or the day and

night be shortened. The increase of light or heat may in some unknown way increase the earth's rotation, or the stream of meteors may reach the earth in such a way as to directly increase the speed of rotation.

V. Another possible condition, would be that *the ocean would rise in the central portions of the planet*, by the increase of centrifugal force.

"And the second angel sounded and as it were a *great mountain, burning with fire, was cast into the sea* and the third part of the sea became blood" (Rev. 8: 10). "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea" (16: 3). The fraction, *one-third*, is the same as that used in regard to the shortening of the days and nights. Burning mountains or uranolites falling into the sea would soon cause it to evaporate changing it to cloudy vapors. This would greatly increase the amount of agricultural lands as well as change the condition of the climate, and the probable length of life for animals as well as man.

"The steam whaling bark *Hope* on her recent return trip from the Arctic brought the great meteorite which Lieut. Peary discovered in May, 1894. He has made four attempts to bring this marvel from the north. The meteorite, which was firmly wedged in the hold of the *Hope* with 12 feet timbers and tons of ballast, is 12 feet long, 8 feet wide, and 6 feet high, and it is a solid ingot of nickel steel, estimated to weigh about 100 tons. Its composition is just the same as that of the material the government is using for its armor plate, viz., 92 per cent steel and 8 per cent nickel. The meteorite fell from the skies probably hundreds of years ago, and has been the source of iron supplies to the Eskimos. The meteorite is the largest ever discovered. Two fragments of it, one weighing about 6000

pounds and the other about 1000 pounds, Lieut. Peary successfully landed in New York in previous years. A meteorite in the British Museum, which weighs about 8000 pounds, was the largest known until Lieut. Peary discovered this wonderful one, which is not a stone, but is purely metal."

VI. Again a possible condition, a terrible earthquake. "And the heaven and the earth shall shake (Joel 3: 16. For the windows from on high are open, as at the first deluge, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, *the earth is moved exceedingly*. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage" (Isa. 24: 18-20). "For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land" (Hag. 2: 6). And the seventh angel poured out his vial And there was a great earthquake such as was not since man was upon the earth, so mighty an earthquake and so great" (Rev. 16: 17).

VII. The next possible condition, *widespread geographical changes*. "The Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley, and half of the mountain shall remove to the north and half of it to the south" (Zech. 14: 4). "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the rivers and shall smite it in the seven streams" (Isa. 11: 15). "And he shall pass through the sea with affliction and shall smite the waves in the sea and all the deeps of the rivers shall dry up (Zech. 10: -11).

These quotations are sufficient to indicate that great geographical changes may be expected. To those who hold to the literal fulfillment of the word, there is no difficulty in

the way of a deep channel being cut by the earthquake near Jerusalem, that shall open the Jordan valley to the intruding tides from the great sea although this effect may be regarded as temporary. The great seas and oceans will doubtless be narrowed down to the original capacity before the deluge. These are simply conditions preparatory to the new order, soon to be introduced over all the earth under the new heavens.

“There everlasting spring abides,
And never withering flowers.”

THE NEW HEAVENS AND THE NEW EARTH.

The development of a cloud-canopy, as described in the preceding section so changes conditions on the earth that it might justly be designated as *new* (Rev. 21:5). This means the re-establishment of an equable climate, an even barometer as well as thermometer. On account of the elimination of the sun's rays that cause fermentation, decay and death, there will be rapid growth of vegetation, also the animal and human life developed and continued.

Dr. John Clifford, in his plea for medical missionaries, says, “Life has a physical basis, and it is a false spirituality which ignores environment. It is impossible for us to deal with men effectually save as we approach them through needs of which they are most aware.” This is our philosophy, the true basis of a reformed life is a transformed environment.

I. The effects of the changes above described may be summarized. *The climate and productions of the earth changed.*

“Behold the days shall come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes

him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9: 13). "For ye shall go out with joy and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55: 13). "And the tree of the field shall yield her fruit, and the earth shall yield her increase and they shall be safe in their land and shall know that I am the Lord when I have broken the bands of their yoke" (Ezek. 34: 26-27). "For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew" (Zech. 8: 12).

Such a state of productiveness could not be established unless the present climate is very materially changed. A moist, more equable summer at the poles of the earth would at once enable the plowman to overtake the reaper, and the four seasons blended into one, constant ever-ripening, ever-sowing, fruitage is secured. The tree of life on *both sides of the river*, bears abundantly, and *monthly*. The heavens shall give their dew. There will be no need of rain (Gen. 2. 6). This condition will be far more satisfactory than the expensive and insufficient shade advocated by Edward Bellamy. There will be no desire to return to the old *regime* and "the former (heavens) shall not be remembered, nor come into mind" or "come upon the heart," as the margin has it (Isa. 65: 17).

The effect of this canopy-roof is still more marked. When consequent to the fall of vapors the earth was fully exposed to the actinic rays of the sun there was decay and consequent desire for stimulating food. Accordingly we

read that Noah was found "drunk in his tent." The restoration of the primitive condition will do much to remove the cause of the great evil of our time.

II. The great scientific fact to be considered is this, *that the cause of intemperance is not to be found in the still or wholly in man's moral nature, but in his environment.*

Dr. Leslie Keeley says, "drunkenness is a disease." Man is not bad because he drinks whisky, he drinks whisky because he is bad. The desire for stimulants is not wholly the outgrowth of evil in the will, but rather of the *unbalanced physical nature.*

The environment of the Esquimaux may require blubber and seal-skin coats. Man ate no meat before the flood, because their appetites craved none. They felt no need of "coats of skins" or quickening, stimulating food until after climatic changes. Every social, civil and physical motive should be used to repel the desire for strong drink, but still we may know that the greatest and most *successful prohibition of intemperance is to give the world a better climatic environment.*

Hence we read of *new or unfermented wine in the new dispensation.* In the original, the strongest word possible is used. In reference to this time how beautiful the prophetic word, "The mountains shall drop sweet wine." "They shall not drink wine with a song, *strong drink shall be bitter to them that drink it*" (Isa. 24:9).

Thus we see, that from the direct rays of the sun which cause decay of the tissues of the body, we find a physical cause for human sorrow and sometimes of sin. It takes long hours of sleep and rest to restore lost energy.

Reproduction in animal life must correspond to the death-rate, while any given species exists. In the departure of the Edenic condition the rapid increase of the death-rate

implied a corresponding increase of reproduction. Thus the strong affinity or passion for the opposite sex must exist in the same ratio. Compared with the longevity recorded in the first chapters of Genesis, in man the death rate has increased more than tenfold. In view of this is there not physical cause for the unchastity and impurity so greatly on the increase, or especially among the poor, the depraved and ignorant classes, that life should be cut short in infancy. A better environment will check this "craze" also. Although a paradise of sense, it will not be one of sensuality.

Is oxygen giving out in our atmosphere?

The suggestion of such a possibility would be deemed ridiculous and unworthy of attention, save for the fact that it is offered by no less an authority than Lord Kelvin, the greatest living physicist. He says that it is being used up at a rate which threatens an oxygen famine at no very distant date. Furthermore, not contented with mere assertion, he gives figures to prove his proposition. He shows that the weight of the entire atmosphere of the earth is only 5,750,000,000,000,000 tons. One-fifth of this is oxygen, or 1,150,000,000,000,000 tons. Thanks, that chiefly the immense consumption of coal and other fuel in the industries of civilization, are available, and the oxygen supply is diminishing yearly, daily, and even hourly, but less rapidly.

Chemical analysis has shown that the atmosphere at present contains about twenty per cent of oxygen. The percentage is the same everywhere. Inquisitive persons have taken samples of air from various parts of the world; they have even captured cold chunks of it on the tops of lofty mountains and fetched them down for examination. But, though differing in density according to altitude, its makeup was always the same.

The remedy for such a calamity as might be possible if the present order continued is now fully anticipated. Plant-life in the paradise we are describing under the canopy of cloud, will be greatly augmented, and this is practically the only oxygen developer in the world. The carboniferous age had deposited immense quantities of carbon which so far relieved the atmosphere of that deadly gas, that man could be safely introduced. Now-a-days plant life is being annihilated at an alarming rate and incidentally to the spread of civilization the coal beds are set free and the forests, the oxygen factories, are destroyed. The coming age will not be one of coal, but of electricity, for the development of the arts.

But when the ocean bed, Sahara and the tops of the mountains teem with vegetation from the north to the south pole, the old favorable conditions will be renewed, life will be prolonged, and the resources of earth's inhabitants developed.

III. *Extreme longevity is promised to mankind.* The sun first became visible after the flood (Gen. 15: 17), and life was shortened to 120 years. But when the climatic conditions of paradise are restored, *there will be a remarkable increase in the length of life.*

After the creation of the new heavens and the new earth (Isa. 65: 17), "there shall be no more then an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old" (20). "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age."

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings." Notice in this last quotation, *that the sun's rays then have "healing."* Righteousness, means rightness, or made right, a sun that is made right.

In the great epic concerning Job we saw that the *first* permission to Satan included control of the physical forces around the patriarch (Job. 1: 12). The second affected the body of Job, disease and corruption in his blood, from center to surface. Now that divine healing is preached through faith in Jesus name, "that spirit and soul and body may be preserved blameless unto his coming" (2 Thess. 5: 23), we are fully apprised that sin, sickness and death will be removed, in the paradise fully restored. In one of the millennial psalms we read, "that thy way may be known upon earth, thy *saving health* among all nations" (67: 2).

It is our Lord in his millennial presence to whom saving health is ascribed—the means is not here stated. The environment may be only the outer media while the inner life force is the accompanying truth. We hear of catching *disease*, but through him we may *catch health*. When he was on earth he went about healing all manner of sickness, and touched to heal. The higher philosophy may then be, incarnated health touches disease to destroy.

Jesus was so perfectly in harmony with God and the natural forces that what we call miracles were not the exhibition of supernatural power with him. It was not above but according to nature that his will should prevail over disease and death. It was this perfect divine harmony of spirit with the material, which will be realized in the perfected manhood, that enabled him to say, "If ye abide in me, ask whatsoever ye will and it shall be done unto you." Disease will sometime be treated through moral diagnosis. It is perfectly natural that physical forces obey the moral and ethical code. So that in our view, while the environment will change, the mental and ideal perfection, as patterned after Christ will also control the material to drive out by the love-power of a Christly organized humanity all disease from the world.

“Holy” and “healthy” are from one stem word, meaning “whole.” A whole spirit without a whole body is not a whole man. “As many as touched him were made whole” for “virtue went out of him and healed them all.” Is it not true that the body has desire for him. “My heart and my flesh cryeth out for the living God” (Psa. 84: 2). He that hath quickened Israel under the power of the gospel, “will also quicken our *mortal bodies* by his spirit that dwelleth in you” (Rom. 8: 11).

Habakkuk in sublime prayer that unfolds many things concerning the new heavens, says of the Shekinah glory, “And his brightness was as the light, he had bright beams out of his side, and there was the hiding of his power; before him went the pestilence, and burning diseases went forth at his feet” (3: 4-5, margin), from which we gather that in the new administration “pestilence” and “disease” will disappear. Thou shalt come to thy grave in a full age like a shock of corn cometh in his season (Job 5: 26). There will be no need of a pharmacy (Pharmakoi Rev. 21: 8).

Would it not be delightful if we could all join in the sincere wish (prayer, R. V.) of the apostle John concerning his friend Gaius: “I wish above all things that thou mayest prosper and be in health *even as thy soul prospereth.*” Would we care to offer such a prayer and abide by the answer, were it immediately given us? Possibly, not to say probably, there would be a hurrying search for physicians, clergymen and undertakers. What a parade of the blind, deaf, crippled, and halt! What a rush to drug stores! What a summoning of ambulances and nurses! What a sudden and tremendous stagnation of business! What strange sights in our streets, upon all our roads—ossification, paralysis, wasted forms, trembling, emaciated, sallow, hollow-eyed men and women everywhere, with but a few, vigorous, manly, womanly, ruddy with health.

Would not too many of us be much rather inclined to pray for "our souls to prosper as our bodies prosper" than for the opposite? The idea of our living forty or fifty years in no better health than that of our souls would be appalling.

IV. Again under this scientific condition, *there will be a disappearance of the carnivorous appetite.*

The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den" (Isa. 11: 6-9). The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord (65: 25).

From these references, recalling the account of creation, we have seen that meat diet began immediately after the flood when the life-length was shortened by the uncovering of the sun and the stirring up of rapid fermentation. That covering being now re-established, at least partially, the duration of life is increased to antediluvian proportions or even greater, and therefore of *necessity we must expect* the carnivorous appetite to disappear, even in the case of animals, and a vegetable diet become the rule.

Animal life must be also redeemed from the curse of the fall. The few, saved with Noah in the ark, may be regarded as a type of the many that will be saved from sufferings and death. The introduction of sweet and nutritious grasses has fattened and nourished them. The words of a prophet,

who lived seven hundred years before Christ, are now literally fulfilled, "The oxen likewise and the young asses that eat the ground *shall eat clean provender*, which hath been winnowed with the shovel and with the fan" (Isa. 30:24). The introduction of vegetable diet, both for man and beast must greatly diminish their present rate of slaughter. So far as we know there is no sensitive nature in plants, no pain at death, and the restoration of vegetable diet is an effort on the part of God to reproduce a world where no pain exists. Sin caused pain and when removed, the latter may disappear without moral effect (Gen. 1:29-30).

How joyous a thing it was to the Hebrews to seek their God. How artlessly they call upon him to entertain them in his pavilion, to cover them with his feathers, to hide them in his secret place, to hold them in the hollow of his hand or stretch around them the everlasting arms." Oh the infinite care!

"And I will raise up for them *a plant of renown, and they shall be no more consumed with hunger in the land*" (Ezek. 34:29). The context of this wonderful promise seems to associate it with the great fruitfulness of the earth in millennial "showers of blessing, and the trees of the field shall yield their fruit and the earth shall yield her increase" (27). If it is designed to introduce some new plant of great fertility to answer the demands of the coming populous state, we can well see that this would be a great physical blessing. "Then shall the earth yield her increase, and God, even our God, shall bless us" (Psa. 67:6). If the maize, or the Indian corn, is recognized as such a plant of which the prophet speaks, we can see in it God's purpose to bless this branch of the house of Joseph "with the precious things of the earth and fulness thereof" (Deut. 33:16). The multiplied uses to which this fruit of the earth is turned in one day, and

the fact that it was like the continent itself reserved for our wealth, is surely in the line of this promise.

Before the downfall of the last ring, there is positive evidence that under the paradise conditions there was no carnivorous appetite to be gratified. During the one hundred and fifty days that the waters prevailed and the seven days that Noah was in the ark before the storm began, all their food must have been of vegetable origin as stated in the account (Gen. 1:29-30 and 6:21). The "two, of every sort, male and female," leaves no margin for a meat diet and the explicit instruction given in regard to the slaughter of animals shows a change after the flood (9:4). The animals were then not wild or ferocious since they went in to the ark, were not driven in, but as they came to Adam previously to be named they came to Noah for protection.

Though the horse may be next to the human race in intelligence—and a pleasanter companion than some who boast themselves of the faculty of reason—he has been whipped, and pounded, and bruised, and kicked, and whacked, and left unblanketed in the cold and unshaded in the heat, and his faculty for driving off cruel flies abbreviated, and galled with the saddle, and pinched of the snaffle. Will the horse ever have a millennium? That time is surely coming, for, "Holiness shall be inscribed on the bells of the horses"—a millennium not only for man but for the brute. Job's horse was "clothed with thunder," and he may be again. An even thermometer and barometer will give him power and longevity, for a useful and beautiful life. The whole creation will not then groan under unbearable burdens, when there comes, "the manifestation of the sons of God" (Rom. 8:22). *Conybeare & Hawson* render thus: "For the longing of the creation looks eagerly for the time when [the glory of] the sons of God shall be

revealed. For the creation was made subject to decay, not by its own will, but because of him who subjected it thereto, in hope; for the creation itself also shall be delivered from its slavery to death, and shall gain the freedom of the sons of God when they are glorified. For we know that the whole creation is groaning together, and suffering the pangs of labor, which have not yet brought forth the birth. And not only they, but ourselves also, who have received the spirit for the first fruits [of our inheritance], even we ourselves are groaning inwardly, longing for the adoption which shall ransom our body."

Paradise physically restored glistens along the words of inspiration and as often, as with stolen glances, shines out *between the lines*.

Mercy (the favor of God) and truth (the statement of the fact) are met together, righteousness (the rightness of things) and peace (millennial peace) have kissed each other (embraced), truth shall spring out of the earth, (a renewed earth promotes the truth), and righteousness shall look down from heaven (the canopied heavens), yea, the Lord shall give that which is good (very good), and our land (Palestine) shall yield her increase. Righteousness (the rightness of the sun's rays) shall go before him (attend his coming), and shall set (us) in the way of his steps (his footsteps are our way). (Psa. 85: 10-13.)

This implies a complete birthright to Joseph. We can afford to wait. The present physical condition of our earth is such that the cup of the birthright-blessing cannot be filled as it will be in the future. Earth's climate is so degenerated, as compared with its pristine loveliness and stability, that the fruits of the field are less ample and luscious than they should be; there are too many storm-spots on the sun, and too much malefic influence in neighboring planets;

and too many tempests playing havoc on sea and land; there is too much heat in one place, too much cold in another, too much drought yonder, too much rain here, that this mother earth is not at her best in her efforts to bless us. But wait; there shall come the new heavens and the new earth; over stormy elements shall come a sweet calm; a staid equilibrium shall pervade all nature, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing." Then shall the birthright enter upon its grander phase; then it shall be seen in all its splendid proportions, so that men shall wonder and cry, "Happy art thou, O Israel, who is like unto thee, O people saved of the Lord?"

Why not literally, since the mission of Messiah is to ultimately restore the old Edenic innocence and security. Paul (Rom. 8: 19-22) certainly argues the identity of a restored nature with the accomplished purposes of Christ's redemption. Isaiah paints in vivid contrasts the peace of the restored paradise, to be wrought out by the power of Christ upon the physical world. The wolf, which naturally preys upon the sheep-fold, abides with the lamb; the leopard, prowling along the cliffs whither only the surefooted goat may browse, abides with the kid; the young lion, able to tear away the oxen, which neither wolf nor leopard can do, abides with the calf; and the most defenseless of all animals, with no natural protection to its skin, a little child, guides and controls them (Isa. 11: 6-9).

In the same pasture the cow and the bear shall feed, while their young disport in companionship upon the lush grass. The natural disposition to ravaging, the tearing of flesh to satisfy hunger, changes into the mild manner of pastoral feeding; the bear eats with the cow, and the lion shall eat

straw like the ox, noting this alteration of appetite. The sucking child, the unsuspecting as well as inexperienced infant, shall play on the hole of the asp, the retreat of the adder, known in Isaiah's day as the boldest and most venomous of serpents; the weaned child, wandering in its delighted explorations amidst the variegated forms of nature, and attracted by its lustrous beauty, gleefully pursuing it as a sought toy, shall put his hand on the cockatrice's den, as if to stay its flight.

These specifications lead up to the general statement, they shall not hurt or destroy. The hurtful and injurious elements in nature shall be eliminated, not by the destruction of the creatures, but by a return to their original condition—the subserviency of man. The hostility between man and beast has come about since the deluge. Under the influence of civilization men have learned to tame and subdue some of the lower animals, making them friends and servants. Under Messiah's reign this dominion is to be made complete. See Josephus—“*The discourse on Hades.*”

V. Environment will change suddenly and be produced chiefly by fire.

The seventy-five different geological layers of the earth's crust have mostly been effected by water, but now the new changes will be chiefly by fire. The meteoric showers may be of short duration. The earth is rushing through space at the rate of about seventy thousand miles per hour in its motion around the sun. Besides this, it follows the sun in its terrific flight through space of many thousand miles per day; but this latter motion always brings us into a new portion of the heavens. On account of the fact that space is filled with star-dust, we may suddenly encounter a stream of meteors that will cause various changes. Our November stream may not be reached at its largest part; for ought we

know there may be heavier bodies to meet us. No wonder Paul could say, "When they shall say peace and safety, then sudden destruction cometh upon them" (1 Thess. 5: 3).

VI. The whole tenor of scripture reveals that *these events shall take place at the second coming of Christ, in visible power and majesty, an apparance manifest to the entire globe.*

"I saw in the night vision, and behold one like the Son of Man came with the clouds of heaven" (Dan. 7: 13). "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thy adversaries, that the nations may tremble at thy presence" (Isa. 64: 1-2). "For behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (66: 15). "Our God shall come and shall not keep silence, a fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. *And the heavens shall declare his righteousness*" (Psa. 50: 3-6).

In the first of these texts the Son of Man is said to come "with clouds." In the next to "rend the heavens," "the mountains flow down," the waters of the ocean "boil" and the "nations tremble." The Lord will "render his rebuke with flames of fire." The Psalmist is even more explicit, God shall come, the "silence" is broken, "the fire devours," is "very tempestuous." He shall call, "with the voice of the archangel and with the trump of God." "Gather my saints," at the first resurrection, "unto me," those who have ratified the covenant. *The very "heavens declare his righteousness."* Hence, "Therefore will we not fear though the

earth do change, and though the mountains be moved in the heart of the seas" (Psa. 46: 2 R. V.).

The New Testament is even more explicit upon this line. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. 13: 41-43). Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and *the stars shall fall from heaven, and the powers of the heavens shall be shaken*; and then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth mourn, and they shall see *the Son of Man coming in the clouds of heaven with power and great glory*" (Matt. 24: 29-30). "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, *in the twinkling of an eye*, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15: 51-52). For the Lord himself shall descend from heaven . . . then we which are alive and remain shall be caught up together with them *in the clouds* to meet the Lord in the air, so shall we ever be with the Lord (1 Thess. 4: 16-17). And then shall the wicked be revealed whom the Lord shall consume with the spirit of his mouth and shall destroy with *the brightness of his coming* (2 Thess. 2: 8). "*Behold he cometh with clouds* and every eye shall see him and they also which pierced him and all kindreds of the earth shall wail because of him" (Rev. 1: 7).

Notice in the above, "burned in the fire," "cast into the furnace of fire," "the sun darkened," "the moon darkened," "the stars fall, the powers in heaven shaken," "the clouds

of heaven," "in the twinkling of an eye," "destroyed with the brightness of his coming," all indicate that Christ's return will be attended with something like the physical phenomena of the flashing meteor or uranolate.

The time of this great change was doubtless fixed when the world's motions were adjusted. There is no hastening or retarding this event one day or an hour. Christ will come on time. "When the fullness of the time was come, God sent forth his Son" (Gal. 4: 4). This may account for the apparent long delay in history before the call of Abraham, the long period of the law and the prophets to the introduction of the gospel. Or we may say, that William Carey, the father of modern missions, seems providentially called to his work very late in this dispensation. But we may know that there will be just time enough to accomplish all he desires before the change shall be due.

Remember that God keeps chronology. The Bible is a book of chronology. Why was it that *at midnight*, just at midnight, the destroying angel struck the blow that set the Israelites free from bondage (Ex. 12: 29). The time was up at twelve o'clock that night, eleven would not do, and one o'clock would have been tardy. God knows the hour for the second advent and the great catastrophe of our planet.

If the reader has duly reflected upon the preceding pages it will not be difficult to anticipate the outlook. The catastrophe associated with our Lord's return has now revealed a new order in the heavens, and this has greatly changed the earth. How long will this continue? Nature is so full of change we can hardly say that even Eden restored, will be permanent. The geological periods of the past can give no assurance that the millennium will not go out in even greater catastrophe.

VII. This proposition is clearly defined and scientifically possible in nature, *that for a thousand years the disturbing and unhealthy action of the sun's rays are to be shut off, and the world will be at peace physically, as well as morally. Then, for a season, the evil climatic conditions shall prevail again.* Hence the scripture: "After that (the thousand years) he must be loosed a little season" (Rev. 20: 3).

Preparatory to the great battle which is to clear "the air" of Satan's host, it is said, that *the angel was standing in the sun* (Rev. 19: 17). Then it was announced that the prince of the power of the air was to be chained. It seems that the regions around us and above us are teeming with innumerable beings, spiritual creatures, forming countless ranks of hierarchies and principalities, and all under the absolute dominion of one mighty mind who is even called in the scriptures "the god of this world." There is no doubt that in these last days especially the forces of the demon world are concentrating their strength for a terrific conflict with the principalities and powers in the heavenlies, but that moral equilibrium will be reached soon, and the sabbatic rest enjoyed in the restoration of all things in another paradise.

The millennial roof being probably of less extent than the antediluvian, it is reasonable to expect that its duration will be somewhat less, hence probably limited to a thousand years. Neither will the canopy be as dense since some of the chemical decomposition rays are present (Isa. 65: 20). The outbreak of ferocity in animals, violence and death is therefore a plain scientific possibility.

The scriptural limit is thus defined, "for as the new heavens and new earth which I will make shall remain before me, saith the Lord, *so shall your seed and your name remain.*" We have elsewhere shown that the millennial

reign must continue until the kingdom is delivered over to the Father. This is Hebrew, since the Messiah is "to reign over the house of Jacob" (Luke 1:33), or *to the evening of the day of the Lord*, when it is highly probable that there will be another order given to creation.

The ocean having been evaporated to a great extent, forming the earth's canopy, there is really and literally, "*no more sea*" (Rev. 21:1). Three-fourths of the earth's surface being water, this will add greatly to the productive area and just at the time, when "the multiplicity of the promise" is reached.

The great evangelistic prophet has given us an exquisite touch of the purpose of God in the world's creation. "For thus saith the Lord, that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, *he formed it to be inhabited*" (Isa. 45:18). Notice, "He created it not in vain"; there will be no vast waste of waters or waste places, he created the earth, the whole earth, to be inhabited. "The earth hath he given to the children of men."

The world in his mind uninhabited, is a world made in vain, and when we read, "The whole earth (is) full of his glory," and the margin, "*the fullness of the whole earth is his glory*" (Isa. 6:3), this fact is evident. Is not this the general law of other star-worlds in Jehovah's empire?

What shall become of the millennial roof of vapors?

They will not fall to the earth as heretofore, since "the waters shall no more become a flood to destroy all flesh (Gen. 9:15). The rainbow is our continued sign. The intimation is given that the world will be destroyed by fire in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Peter

3:10). A new and more terrific catastrophe than the first may follow, and *the fire drive the vapery roof further into space*, beyond the power of attraction to our earth, or the atmosphere and waters may be resolved into their constituent gasses, and flash into explosive flames, and thus help to kindle the conflagration, as all things are being "dissolved."

CHAPTER IX.

THE ESCHATOLOGY OF THE HEBREWS.

THE EMERALD BOW.

There is something significant in "the rainbow round about the throne, in sight like unto an emerald," as bearing on our present inquiries. (Rev. 4:3.) The rainbow was a token of the unconditional covenant to Noah and his family, including also the animal creation, "while the earth remaineth." The associated events of that period may be briefly stated, thus: (1) Jehovah was accustomed to speak to man. (2) The word "Noah," meaning *comfort* or *rest*, anticipates the promise of the emerald bow. (3) The earth was to be replenished after the paradise was lost. (4) The whole creation were to be sharers in the suffering. (5) An altar was built and animal life sacrificed thereon. (6) Finally the waters should no more destroy the earth. The bow in the cloud was a token of this "everlasting covenant."

The continuance of this covenant is seen in the sacrifices of the law for more than 1500 years. That the animal creation must be sharers in the sufferings would seem to be just, since the serpent had contributed himself to help on the sin. Death was the penalty and animal life must be involved in the ruin. Thorns also and thistles in agriculture have added very materially to that suffering and their slaughter after the flood for food, is in the same line. For this reason our Lord in his deep humiliation touched at

“the manger.” The multiplication of vegetable foods, the application of steam and electricity in the world’s work, have greatly ameliorated their condition. However they will still continue to “groan and travail” in pain until the manifestation of the sons of God (Rom. 8: 19-22), at which time the living creatures appear around the throne in token of their earthly redemption. (Rev. 4: 7.)

While the sacrifice of animal life has been accepted under the law, two requirements are carried over into the gospel, and two also from the covenant with Noah, viz.: “from blood and from things strangled” (Gen. 9: 4), from which if ye keep yourselves ye shall do well (Acts 15: 29). Thus the covenant continues to the end of this gospel dispensation.

There were two things that attracted the eye of the prophet, first, that in the apocalyptic sky the bow should circle the throne. Heretofore he had seen only a great semi-circle. It now symbolized every part of the divine character and government. The other was its appearance—green, like an emerald. He had often seen the violet, indigo, blue, green, yellow, orange and red, but now the prominent color was green, not the yellow leaf, sere with age, ready to fall, but life-color, denoting the new life nature was about to put on, life from the dead. The soft tints of the violet are on the outer circle, and near to the throne the red, a type of the cross. These seven, denoting completeness, bind the throne. The green, yellow, orange and red are almost wholly within the chemical rays so that those causing decay and death are outside the emerald. It is thus that the solar spectrum speaks of life.

While the Father is on the throne in token of waiting, there is another figure. “And in the midst of the throne stood a Lamb as it had been slain.” It was the risen Christ,

the first fruits of the emerald life, now crowned and veiled in a bow of promise. If there had been no Lamb there could have been no rainbow-emerald. The promise of our Lord's return completes the arch, which will bring the earth to its emerald state, his salvation.

Again the rainbow appears a diadem on the head of a mighty angel clothed with a cloud, and his face was as the sun, and his feet as pillars of fire, which corresponds with the description given of Christ (Rev. 1: 14-15).

"God spake unto Noah," and at this period of the rainbow scene we will have our Lord speaking to mankind from the "cloud of Jehovah" and *visible to men in the flesh* to execute his purposes of mercy with six-winged angelic swiftness, and with eyes "before and behind," inter-penetrating the whole. And here the angels, not as now merely secret "ministering spirits," but *visible* and *audible* like the Son of God in the resurrected days. This mighty angel, then was our Lord, coming to close this age, that the order of *times* may change. The "*little book*" he held in his hand is probably the great "revelation" he is about to make at his coming (2 Thess. 1: 7), a revelation "from heaven." The "*seven thunders*" were sealed up for a time looking forward to the unfolding of the world-wide gospel.

The covenant continues, the token is radiant, resplendent, unfading, "a joy forever," a fit emblem of the divine good will. While God's bow hugs the throne of his thunder with its circling arms, or surrounds as a diadem the head of his Son, all things glisten in the sheen of its emerald life.

"And before the throne there was a sea of glass like unto crystal" (Rev. 4: 6). The laver for the cleansing of the priests was placed before the most holy place in which the Shekinah, the cloud of Jehovah, rested, and in this vision John beholds a sea, spacious and lucid, from which the fiery

corruscations were emitted. Was it not the light from the throne reflected from the billows and spray, which produced the prismatic coloring of the rainbow. The laver was made of the brazen mirrors of the women (Ex. 38:8), and reflected all impurities; hence, this sea properly symbolized the purity of the redeemed. Those on the sea we learn, "had gotten the victory over the beast and over his image, and over his mark, and over the number of his name" (Rev. 15:2). "And they sang the song of Moses the servant of God, and the song of the Lamb."

That this vision refers to the Hebrews is taught thus: "There was given me a reed like unto a rod and the angel stood, saying, Rise and measure the temple of God and the altar, and them that worship therein" (Rev. 11:1). They had been worshipping in the temple for generations, "but," the angel is particular to note, "the court which is without the temple leave out and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." Thus we see that the angel which wore the emerald was our Lord measuring the camp of the Hebrews, not their doctrines, but the "worshippers," who have always compared favorably with Gentiles in every dispensation.

The one family saved in the ark was a type therefore of the larger Hebrew family to be rescued in an oath-bound covenant in Abraham. And the Lord said to Noah, "Come thou and all thy house into the ark." The invitation in every dispensation has been to the Hebrews, "Come thou and all thy house." The gospel has been gathering them into the ark of safety. "And so all Israel shall be saved." But is there no provision for Gentiles? Yea, verily! Notice, that the wife of each of the three sons in the household of Noah came in just as graciously on account of their relation

by marriage. In like manner the proselyte under the law and the enlarged system under the gospel receives all who have the faith of Abraham and admits them to the full spiritual provisions therein, as though they had actually belonged to the covenants.

The *seven* character-tints added or looped together in Peter's mathematical problem (2 Peter 1: 5-6-7) now arches the heavens. The redeemed are standing under the arch made sacred by the divine associations. Past records verify it. We have two great doctrines of our Lord's ministry, viz., *repent*, which must include "the works meet for repentance," and the fact stated that *the kingdom of heaven is at hand*, but not yet here. He was preaching it as a coming event. The kingdom of the *heavens* (for so is the Greek), should be referred to the new *heavens*.

"At the beginning God said: 'Let there be light,' and light was, and light is, and *light shall be*. So Christianity is rolling on, and it is going to warm all nations, and all nations are to bask in its millennial light. Men may shut the window-blinds so they cannot see it, or they may smoke the pipe of speculation until they are shadowed under their own vapping; but the Lord God is a sun! This white light of the gospel, made up of all the beautiful colors of earth and heaven—violet plucked from amid the spring of grass, and the indigo of the southern jungles, and the blue of the skies, and the green of the foliage, and the yellow of the autumnal woods, and the orange of the southern groves, and the red of the sunsets. All the beauties of earth and heaven brought out by this spiritual spectrum. Great Britain is going to take all Europe for God. The United States are going to take America for God. Both of them together will take all Asia for God. All three of them will take Africa for God. 'Who art thou, oh, great mountain?

before Zerubbabel thou shalt become a plain.' The mouth of the Lord hath spoken it. Hallelujah. Amen!" The Federation, Israel's earthly hope, has been submerged during the present era. The promise to Noah was that the waters of the flood should no more destroy the earth, and when the restored Hebrews shall enjoy the promise literally fulfilled there shall be no more return of Gentile supremacy in their land. "The rainbow round about the throne" is the token that the waters are assuaged forever. To this the prophet alludes, "for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would no more be wroth with thee, nor rebuke thee" (Isa. 54:9). Then it will be said, "the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." This is the message of the rainbow as seen in the diadem of the coming King.

Trumphant prospect! The earth at the deluge had been cursed for man's sins, but now under the reign of the New Jerusalem there shall be no more curse. (Rev. 22:3.) The altar that Noah built was the first said to be fragrant to God, whose bloody sacrifices were terminated by the sacrifice of the cross; and now the triumph of dominion is continued in a millennium. Thus the token of the covenant comes to be a glorious reality. It is comforting to know that the rainbow round about the throne lightens the gloom and limits the storm.

THE APOCALYPSE FROM ZION.

We have followed the chosen people to the opening of another great dispensation. We have seen that the federation of all the tribes in Palestine is to be the working force

in the earthly kingdom. This has been fully anticipated in the sixth chapter of volume first, "The Rosy Cross," where the house of Israel holds aloft the flaming torch in the "final triumph."

In the scenes connected with the *Parousia* we behold the ever-present Lord, and in the *Epiphania*, "the manifestation of the sons of God" with fearful judgments. Now we have to do with the *Apocalypse*, the revelation of himself from Mount Zion, with "the hundred and forty-four thousand redeemed from the earth." The new heavens together with the cloud-canopy of Jehovah, "the glory of the God of Israel," resting in awful majesty over the camp of the Hebrews notifies us that the sublime scene in a moral and spiritual way will give us a renovated earth. Faith is being swallowed up in nearer sight. Abraham's heart thrilling view of Jerusalem is realized. "Wait I say on the Lord."

" Out of the strain of the doing,
 Into the peace of the done;
 Out of the thirst of pursuing,
 Into the *rapture* of won "

—*W. M. L. Jay.*

The revelation on Patmos was delivered to John, "who was in the spirit on the Lord's day and heard behind him a great voice," but connected with it there were seven thunders which were not to be written (10:4). These possibly belonged to a new dispensation from Mount Zion and we are permitted to hear a *great voice* from heaven as the voice of many waters" (14:2). There are two classes of prophecies in regard to the Messiah. The first, of which the most familiar example (Isa. 53) tells of suffering, has been fulfilled. The second and more numerous class speaks of a mighty conqueror. (9:6-7.) The Jews ignored the first

and sought only to recognize in him the prophetic king. The second has been largely neglected. The Jew occupied himself too exclusively with the conqueror, the average Christian, with the crucified. Well instructed faith accepts both, it looks to him, "who his own self bore our sins in his own body on the tree" (1 Peter 2: 24), and rejoices in a salvation fully accomplished, thus linking together the sufferings of Christ and the glory *that shall follow*.

"An inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation *ready to be revealed in the last time.*" Think of it, ready to be revealed, not a salvation that has been revealed. (1 Peter 1: 5.) "That the trial of your faith—might be found unto praise and honor and glory at the appearing of Jesus Christ." Notice, the praise, honor and glory *at the appearing*.

"Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (13). Mark the expression, "revelation," implying that the first advent was not a complete revelation. When Christ was incarnated he was disguised. He came in disguise, he was veiled in the flesh (Heb. 10: 20), only occasionally is the veil drawn aside that man may see the *star of empire* gleaming on his breast. He is not coming in obscurity, but "in the glory of the Father and of the holy angels," a glorious retinue.

The Beatitudes are even more significant. The last paragraph of the Old Testament speaks of the ministry of John the Baptist which was the opening of the new dispensation (Luke 16: 16); the last word was "curse," but the new ministry opens with "blessed." The first, poverty of spirit, *i. e.*, dependence on grace, is the shining quality of all the others and is given in the present tense or for the present

dispensation, while the *seven* following "blesseds" are all in the future, indicating that they belong to the coming age, under the reign of the *new heavens*, the Jerusalem from above.

In order to make this apparent we have but to refer to them simply and note what the Revelator says of the coming glory. Of the mourner he says, then "God shall wipe away all tears from their eyes" (Rev. 21:4). Of those who "shall inherit the earth," "he that overcometh shall inherit all things." Of those who "hunger and thirst," "I will give unto him that is athirst of the fountain of the water of life freely," and "the twelve manner of fruits" satisfies the hunger. Of those who obtain mercy, the opposite characters are, "the fearful and unbelieving and the abominable." Of those who are pure in heart, who shall see God, he says, and "they shall see his face" (22:4). Of those called "the children of God," "and I will be his God and he shall be my son." "Blessed are they that have been persecuted" (R. V.), thus including the saints of both dispensations, as the inhabitants of the New Jerusalem, those "that were beheaded for the witness of Jesus" (20:4).

The words "shall" and "heavens" should be referred to that future dispensation. The reward does not follow immediately after the labor is performed, thus we read, "Blessed is the man that endureth temptation, for when he is tried, he *shall* receive the crown of life" (James 1:12). But the crown is reserved for a future time quite distinct from the one in which the temptation is endured. The ability of the Promiser is a ground of hope.

If the great parable of the sower is expounded in accord with the four age-periods they will be found to give great significance to what we are here saying. (Matt. 13:3-23.) It illustrates a passage from the prophets, thus, "Go and

tell this people," the Hebrews (Isa. 6:9), and our Lord addressed himself to the same people in these several periods. The sower goes out to sow, "some seeds fell by the wayside," which may refer to the patriarchal period which seemed to be "devoured" and brought no fruit to perfection. "The stony places" were under the law. The stone kingdom as we have seen, developed under the Hebrew monarchy, but the truth found no root since in its ceremonies there was no depth of soil, hence it withered away. The seed "among thorns" is the gospel age. These thorns are explained to mean "the cares of this world and deceitfulness of riches, and the lusts of other things choke the word" (Mark 4:19).

Notice, that this gospel age is exactly described. This is the age of millionaires, the dollar is first and the anxious care to acquire vast fortunes, wastes time and strength in vain pursuits. "And the lusts of other things" describes the Romish church, which at first was a scion grafted into the old Hebrew stock, which choked the true church for a thousand years and will continue to hinder the growth of this people throughout the entire gospel dispensation. But the Pope is not Christ's vicegerent in his absence.

But mark, the fourth and last sowing, which brings *fruit to perfection* "some thirty, some sixty and some an hundred fold" (Mark 4:8). This is the millennial era, and all addressed to the same people, since they were to be the workers prepared by grace and *rapture* for this very period. In the multitudinous "remnant" there should yet be a tenth, *tithe*, "as a teil tree and as an oak, whose substance is in them, when they cast their leaves, so *the holy seed shall be the substance thereof*" (Isa. 6:13). "Here am I, send me," and the Hebrews become the evangelists of the world.

THE IDENTITY MADE SURE.

Like an electric light swung out in front of double reflectors whose focal rays converge to one point, so is the great doctrine of the identity made certain at the second coming of our Lord, and with this search-light the heavens are swept for new evidence of his approach. All will then be made clear as the lightnings flash "from the east even unto the west" over the track of Israel's wanderings.

Every minister of the gospel is wont to insist that men must "*believe the promises of God.*" He tries to reason that every promise or threatening on Tyre and Babylon have all been fulfilled. Can any one assign a reason why he does not try the same argument on *the ten tribes*? This would reveal the identity. This would at once relieve the mind, even of the skeptic, of all doubt of the truthfulness of Jehovah. Thousands and tens of thousands of dollars have been expended in explorations in the East, to uncover the truths of the Bible as revealed in Assyrian or Egyptian tablets. Suppose we do the same for "*Israel.*" What wild exclamations of joy, when some broken slab is at last put together and "deciphered," thus confirming some statement of the scriptures.

This blot on the truthfulness of the word may be easily removed by recognizing the truth in our Identity, absolutely and forever removing any suspicions of untruthfulness. Large portions of inspiration also otherwise unintelligible are permitted to disclose their beautiful harmony to the earnest, intelligent student. Having this key, the method of spiritualizing this, and phantomizing that, in a fruitless endeavor to produce agreement, is superceded. Shall this continue? *Far be it.*

A mythical interpretation of scripture is fatal. With the Israel at hand the integrity of the book is perfect. The temporal promises must be verified, or we have nothing on which to depend for assurance in things spiritual and eternal. Gentile Christianity cannot compass it. We must either concede the fallibility of prophetic expectation, or the recognition of the continuity of Israel under another name. So much evidence as we have heretofore adduced must not leave the reader in doubt, when the debris of the centuries is swept away.

The problems over which men are tusselling, can never be solved with their largest factor left out. Two tribes (*the Jews*) can never be made *Ten*; neither can the Ten Tribes (*the Saxons*) ever be made *Twelve*. Put the Two and the Ten together, and you have the Twelve Tribes of Jacob, over whom, according to Gabriel, *Christ is to reign forever*. These are "The Twelve Tribes scattered abroad," to whom James sends "greeting." The bringing of them together is the problem which Providence seems now to be solving. This is in accordance with the prayer of Moses, "Hear Lord, the voice of Judah, and bring him unto his people" (Deut. 33: 7). Till then "the divisive and conjectural criticisms" will continue to the confusion and distraction of Christendom. They will "see eye to eye," and "lift up the voice together, *when the Lord shall bring again Zion.*" The Lord hasten that day.

"*We have found him,*" was the ringing cry, when the disciples recognized the Messiah of God. And when Joseph, for many years had been supposed to be dead, the joyful words came to Jacob, "*Joseph is yet alive,*" at which the record is, and "Jacob's heart fainted." It was almost too much to be believed; but "when he saw the wagons which *Joseph* had sent the spirit of Jacob revived."

When the son was supposed dead, Jacob said, "All these things are against me"; but he lived long enough to see that Joseph was sent down to Egypt to preserve him a posterity in the earth, and also to feed all the famishing nations who flocked to Egypt for bread. So the finding of the northern kingdom is a great deliverance to the Hebrew people and also for the feeding of all the Gentile hosts that flock to them for help, physically, as well as for a soul-saving gospel.

The resurrection of "*dry bones*" and the "*restitution*" spoken of by Peter (Acts 3:21), refer alike to the same event, viz., the identification of the Hebrews at the second advent. The prophet clearly defines Israel's position in the land, tribe by tribe (Ezek. 48), hence, there must be a public, national recognition of the ancient, *elect people*. Also in John's visions we have to do with the tribes as they are "*sealed*" (7-4), and the final triumph of Jerusalem is the triumph of Israel against its old enemy, Babylon (19). And if we refer the mysterious passage of Matthew to this period of Israel's glory, it appears manifestly clear that the disciples will "*sit upon twelve thrones judging the twelve tribes of Israel, when the Son of man shall come in his glory*" (19-28). There must be the recognition of the twelve tribes of Israel at the close of the gospel dispensation. To suppose that Israel will not be recognized in the final conquest of the world to Christ is at variance with prophecy.

"By their fruits ye shall know them." Our Savior affirmed this of his disciples, who, as we have seen, were Israelites, and this is the evidence we have hitherto relied upon, but even this does not exclude other evidences in confirmation of the Hebrew-Saxon theory of redemption.

The scriptures are clear on this identity question, thus: "And all flesh shall know that I the Lord am *thy* Savior

and *thy Redeemer, the Mighty One of Jacob*" (Isa. 49: 26). "And *their seed shall be known among the Gentiles and their offspring among the people, all that see them shall acknowledge them, that they are the seed which the Lord hath blessed*" (61: 9). "*Bring forth the blind people that have eyes and the deaf that have ears . . . ye are my witnesses, saith the Lord, and my servants whom I have chosen, that ye may know and believe me*" (Isa. 43: 8-10). Notice the above is not written of the Jews, but of the ten tribes. Even in captivity they were "precious" (verse 4). This doctrine is either expressed or implied in a variety of ways.

Here it is presented as a reply to infidelity. The history of the nations and their characteristics down to the present time are fully pointed out and the prophetic interpretations in regard to them, showing the Saxon-Hebrews to be the identical people, God's inheritance, his servants, his chosen, and his witnesses.

More light is being thrown on the Bible text. From new translations and revisions we may expect increased knowledge and a correct, and clear expression of "the mind of the Spirit." The late revision as we have seen, has touched to brighten, this identity theory. The tenses of the Word are generally shown to be historically correct as we have frequently noted. Many of the Saxon names, as Angles, Saxons, Goths, Jutes, Danes and Cymbry, were of Hebrew origin, which have come to light under a more searching survey of history. Now that the attention of the world is being called to this subject, we may expect still further proofs.

Stephen, in his triumphant reply to the Sanhedrin, says, "*At the second time Joseph was made known unto his brethren and Joseph's kindred was made known unto Pharaoh*" (Acts 7: 13). Joseph had come to power in a foreign

land, his posterity were the destined heirs of the birth-right and now that they, the second time, as the Christ at his second coming, should be made known unto his brethren we have a completeness to this whole transaction. Also the kindred of Joseph were made known to Pharaoh, *i. e.*, the whole Hebrew family was made known (*identified*) to Gentiles.

There may be unmistakable signs in connection with the coming, as the earthquake at the battle of Armageddon (Rev. 16: 18), the rending of the Mount of Olives (Zech. 14: 4), and the fire on the circling groups of the enemy, that may closely point out the central camp (Rev. 20: 9), which is easily referred to the ten tribes of Israel (Ezek. 38: 22) by comparing the events of the battle.

Archeological researches now going on, may turn up a slab of marble somewhere. The Cuniform inscriptions have already found an "interpreter." The Moabite and the Rosetta stones have been read and re-read as a key to the world's wonders. Such another may yet be found, possibly, in Ireland among the tombs, in Cornwall among the ruins of her ancient temples, in Egypt among her "pillars unto the Lord," in Assyria or Central Europe; we know not what the Almighty may yet disclose "in order to correct man for his iniquity" and restore the preserved of Israel (Isa. 49: 6).

The message to the church of Philadelphia by our Lord is of him that "hath the key of David, he that openeth and no man shutteth and shutteth and no man openeth" (Rev. 3: 7). The keys of the kingdom of heaven committed to the apostles must have been quite different from the key of David. This has never been assigned to any other person. The bearer must have the power to determine who are the proper subjects of his kingdom. Our Lord should

occupy the throne of his father David, over both Judah and Israel, and hence it could never refer to the church, whose condition had already been determined in the resurrection. This brings us at once to the proper subjects of his kingdom on earth.

There is a reference to one of the king's ministers (Sheban) and the substitution of another (Eliakim) in his place, thus: "And the key of the house of David will I lay upon his shoulder, so he shall open, and none shall shut, and he shall shut and none shall open, . . . and they shall hang upon him all the glory of his father's house, the offspring and the issue" (Isa. 22: 22-24). "*The offspring and the issue*" can refer to nothing less than the natural descent from the Hebrews of both houses, who were to hang on him "as a nail fastened in a sure place."

Now Eliakim (meaning resurrection of God) refers, as it would seem, to our risen Lord, who is to take the kingdom and who, with his key "opens and no man shuts" (22). However this race may have wandered and lost their citizenship, his firstborn never lost their identity in his sight, and when he comes again to "restore all things," their relation to Abraham must appear.

But the *Identity of the Hebrew people* is to be made absolutely certain at Christ's coming *with* his saints. "Before him shall be gathered all *nations* (Greek word rendered *Gentiles* ninety-three times), and he shall separate *them* (the nations) one from another" (Matt. 25: 32). The separation of "the sheep," referring to the Hebrews, who had so frequently been called, "*the* sheep," "*my* sheep," "*the* lost sheep," from the goats, the Gentiles, leaves no doubt that the ancient elect people will be designated. The separation of the *one nation* from all the others is thus made clear and by the King himself (34). "In that day when I make up

my jewels (both resurrected and restored), I will spare them as a man spareth his own son that serveth him, *then shall ye* return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3: 17-18). In the above passage the prophet's eye was on the sons of Jacob (6), and the "all nations," Gentiles, that call *you blessed* (12), and they are here referred to as righteous and wicked.

Moses, who was a type of Christ, seems to have referred to the genealogical tables possibly corrected to date during the forty days on Sinai, where he speaks of "thy book which thou (God) hast written" (Ex. 32: 32). That their genealogy is still considered may be inferred by "the books opened" (Rev. 20: 12), at the second advent. These may be referred to the two houses of the Hebrews or to Gentiles and Hebrews. The other book opened is the book of life. The *books*, therefore, refer to the identity of our race.

In some divine way we may expect a public acknowledgment of the relation that exists between the Promiser and the natural and lawful heirs. The effect of such knowledge will forever answer every objection against the far-reaching plan of disciplining and using *one people* for the work in hand. To this the whole Gentile world will respond. (Ezek. 37: 28).

"*And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations*" (Isa. 25: 7). This the prophet says *He will do*. How far in the future this event may be, is learned by the context. The following clause reads, "He will swallow up death in victory," which Paul applies to the resurrection of the saints (1 Cor. 15: 54). Hence we infer that the identity of the promised heirs will be manifested to all the world about the time of the first resurrection, or when the Lamb

shall stand on the mountain of Zion, and "with him a hundred and forty and four thousand redeemed from the earth" (Rev. 14: 1-3), all of Hebrews.

The identification of this people before the world is the equivalent of the oft repeated clause, "Shall the earth be made to bring forth in one day, or shall a nation be *born at once?*" (Isa. 66: 8). The silence in regard to the identity is broken at last, after more than fifteen hundred years. "Keep silence before me, oh isles" (Isa. 41: 1). The isles have kept this a profound secret till now. Have they not kept it well?

"At the crystal river's brink,
Some sweet day by and by,
We shall find each broken link,
Some sweet day by and by."

THE CALL OF THE GENTILES.

The Pentecostal blessings were poured out upon Hebrews only. The gospel was early extended to the Hellenists (Acts 6:1), of whom Stephen's discourse gathered an audience from northern Africa and Asia Minor. Philip, one of the seven deacons, was the means of reaching Hebrews at Samaria and one, at least, from Ethiopia, who must have been of that race or the scripture which was read could not have applied to him. Philip then continued his course along the eastern coast of the great sea to Cesarea, where with his "four daughters, who prophesied," he was found about twenty years later (Acts 21: 8). Paul's marvelous conversion at Damascus extended the gospel east and north, after the Hebrews in Parthia had received the Pentecostal blessing (2: 9).

Peter, meanwhile, at Lydda came "to the saints," where many turned to the Lord (9: 32-35). At Joppa he called

"the saints" to attest the resurrection of Dorcas. While he tarried at Joppa, Cornelius a centurion of the Italian band was called, a veritable Gentilized Hebrew. Its great significance is in the fact that in him is forehadowed the wonderful developments of the gospel among the Hebrews at Rome. Later the first church of the Gentilized Hebrews is founded at Antioch, three hundred miles north of Jerusalem, where many of the ancient exiles from Assyria had settled.

Apparently because Cornelius belonged to the Italian band some have supposed he was a Roman, hence a Gentile *proper*, and if not a Gentile could it be proved that he was a proselyte? Even this fails. How easy it is to get into "by ways" when the direct line of the promise is not followed. He must have been a Gentilized Hebrew as the full narrative shows. In the account the Greek connects the previous narrative, which had been given of Hebrews with the word "*and*" (Greek *de*), as though there was something more said of this same people. False theories seem to have carried the translators away from the text.

When the prophets are consulted it may be seen that the *place* of the call is not Joppa or Cesarea. All the ends of the earth shall see the salvation of God" (Isa. 52: 10). The context shows that this is to be when the call is made from Jerusalem. "God shall bless us and *all the ends of the earth shall fear him.*" Before this universal worship, the devout prayer must be made for the Hebrew people, thus:

"God be merciful unto us and bless us,
And cause *thy face to shine upon us,*
That thy way may be known upon earth,
Thy saving health among *all nations.*"

—Psa. LXVII-2.

Note that the Jews are to be converted at the same time and at our Lord's return; "sing and rejoice O daughter of Zion, *for lo I come*, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day and shall be my people, . . . and the Lord shall inherit Judah his portion in the holy land and shall choose Jerusalem again" (Zech. 2: 10-12).

Notice the order of events as recorded by Isaiah. First *vegetable diet* is restored to men and animals, "the lion eats straw like the ox," their wild nature is tamed, the calf and the cub lie down together (Isa. 11: 7). Then, the prophet adds that to "the ensign of the people" (Hebrews) the Gentiles shall seek. Thus the Gentiles seek the Messiah's kingdom after paradise is restored.

The prophet had said "*for mine house shall be called a house of prayer for all people*" (Isa. 56: 7). And in the same future tense our Lord repeats "*My house shall be called of all nations the house of prayer*" Mark 11: 17). On the day of Pentecost it is still future, "to all that are far off, even as many as the Lord our God *shall call*." "My house" evidently refers to the great and magnificent temple to be erected at Jerusalem according to the plan drawn out in full by the prophet (Ezek. 40), and over which the Shekinah will rest (43: 2). Then "*the earth shined with his glory*."

The times of the Gentiles, *i. e.*, their occupation of Palestine, seems now about to expire in the division of the Turkish empire and the coming of Christ, at which time we may confidently anticipate that the call of the Gentiles will be proclaimed. The world-wide Gospel is revealed thus, "It is a light thing that thou should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa.

49:6). Note the order of events as here stated, "raise up the tribes," *i. e.*, the ten tribes, then, "restore" as in our sixth colony in Palestine, and finally, "I will" (even then future) "give thee (Christ) for a light to the Gentiles," when "the end of the earth" is at last reached. Thus we have the "call" of the Gentiles placed after the restoration of the tribes in Palestine. This at once disposes of the supposed "call" in Cornelius.

"God's plans, like lilies pure and white unfold;
We must not tear the close-shut leaves apart,
Time will reveal their calyxes of gold."

It should be noticed that the names and expressions descriptive of our Lord are all beautifully significant of him, if sent for the salvation of the ten tribes, thus, the sixteen names and phrases applied to him in the first chapter of John are taken from the scripture and used of Hebrews and some of them of the Northern Kingdom. The word *Redeemer*, is only applicable to those "bought off" as the first born were redeemed, and in this sense "Ephraim is my first born." In this view Christ is the "Savior," and not the "Redeemer" of the world. He came to redeem those who were under the Mosaic law—a law which never had been given to Gentiles. *Emmanuel*—"God with us," not necessarily in the same sense with everybody. "The Prince"—Messiah was of Hebrew significance. Jesus—saves "*his people*" from their sins. "The Christ" was the anointed for the throne of David. These and such like names have no universal application.

Peter wrote to "the chosen generation," the "elect" Hebrews, the ten tribes who had become Gentilized, but there were "other Gentiles" (Eph. 4:17), "*among*" whom they were (1 Peter 2:12). To these, the *really* Gentiles, we now

turn in hope, and rejoice that they will come to the knowledge, the praise and the service of the King.

The high priest affirms, that Stephen clearly showed in his long argument, "that this Jesus of Nazareth shall destroy this place and *shall change* the customs which Moses delivered *us*." Notice, change the customs, not the race. The Hebrews of the ten tribes have changed all the appointments of Moses into the simple ordinances of the gospel, but up to this present time, no race changes have been made. "Then said the high priest, *are these things so?*" Then follows Stephen's masterly and wonderful historic defence of the ten tribes to worship in any and every place where Jehovah is found. But in the second coming of our Lord, the race features, the "us" of this text, will be changed and the whole world invited.

This subject is clearly illustrated in the life and adventures of the prophet Jonah. The description of his voyage and mission was so like that of Israel. His first work was among his own people (2 Kings 14: 25). He was a prophet of the ten tribes, he obeyed not "the voice of the Lord." So Israel fled from the true worship of God to the service of "the calves," which led to the breaking up of the united condition. Jonah, or Yona, signifies a dove. Israel is "a silly dove without heart" (Hos. 7: 11), "as a dove out of Assyria" (11: 11).

"Jonah rose up to flee into Tarshish from the presence of the Lord," and, as we have before shown, portions of Israel fled to the *same* Tarshish. Jonah had been sent to Nineveh, and Israel was sent to the same city and country of the king of Assyria. Jonah was cast into the sea by those of whom he sought protection and was *lost* from sight, swallowed by a great fish. The *fish-god*, Dagon, was Israel's early idolatry. It was by the worshippers of this

idol that Samson *lost his eyes*, and Israel their view of the true God, until now, after three thousand years, they are prepared to "cry out" God's displeasure against the heathen, "the preaching" that he bids them.

Jonah lived long enough to learn that "they that observe lying vanities (idol worship) forsake their own mercy." This was the object-lesson of Israel for a long period, yet they can now say, "yet hast thou brought up my life from corruption, O Lord, my God."

After Jonah was cast out and supposed to be "lost," he offered a most sublime and touching prayer and said, "I am cast out of thy sight, yet I will look again toward thy holy temple" (Jonah 2:4). Here we have the eastern aspect fulfilled in the return to the land of their fathers where they will be fully prepared for their mission to the Gentiles.

It was at the second commission of Jonah also, that even the beasts and the cattle, great and small, were associated in the deliverance (Jonah 3:11). This millennium for the animal creation is to be under the new heavens and earth, and belongs to this period. And that second commission is to declare the world-wide gospel to the whole creation, when the sons of God are manifested.

The Great Council at Jerusalem announced *seven* definite unfoldings of the ways of God. These we consider in detail (Acts 15:14).

I. God's visit to this world.

II. Taking out a people for his name.

III. Our Lord's return.

IV. The tabernacle of David in ruins.

V. Is rebuilt and set up.

VI. The call of the residue of men, Gentiles *proper*.

VII. Then all the Gentilized on whom his name is called.

This is the harmonic scale of Providence. It extends from the apostolic age to the kingdom as delivered to the Father. To be well understood care should be taken to connect other events which illustrate and enforce this series. We may not do better than follow this order.

The first great council was called to determine whether circumcision is necessary to salvation. It was not a question primarily of race. "Except ye be circumcised," can hardly refer to any but Hebrews, many of whom remained in idolatry and neglected the law (Acts 15: 1). Toward the close of Paul's labors, it was said that he belonged to "the sect of the Nazarenes." There could be no sect or schism if those to whom he was ministering were Hebrews. "After the way they call heresy (sect or schism) so worship I the God of my fathers" (24: 14). The two houses of the Hebrews are evidently the allusion. Even to the last he says, for the *hope of Israel* I am bound with this chain (28: 20). No Gentiles *proper* up to this time had been called; some had been "grafted in," however, to the Hebrew "commonwealth."

After long discussion the whole subject was definitely and clearly settled by all the apostles in which every word is emphatic (Acts 15: 14-15).

I. "*Simcon hath declared how God at the first did visit the Gentiles.*" Here is the first act of the program. Zacharias, the father of John the Baptist, says, "He hath visited and redeemed his people" (Luke 1: 68), thus referring "the visit" to the first advent. In the same strain "the day-spring from on high hath *visited us.*" These are the Gentilized Hebrews to whom our Lord ministered as we have fully shown, Vol. 1, chapter V. At nearly the close of the apostolic period the Revised Version reads, "*He taketh hold of the seed of Abraham*" (Heb. 2: 16). Notice the present tense, "*taketh*" and "*Abraham,*" not Gentiles.

II. "*To take out of them a people for his name.*" This is the second act in the divine scheme—"to take out." Our Lord's short visit, will result in taking out a vast company for his name at the first resurrection. Paul's words, "*caught up to meet the Lord in the air,*" exactly correspond with this expression. The gospel of the kingdom is to be preached in all the world. But universal preaching is not universal redemption for this present evil age. When the Bridegroom comes, it will be said, "Come ye out to meet him" (Matt. 25:6 R. V.). The bride at this period is ecclesia, "*the called out.*" "*Thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation.*" The Hebrews were the only people called by God's name (Num. 6:27), and how, if they were real Gentiles, would their call affect his name does not appear.

III. "*And to this agree the words of the prophets.*" It is not said, in this is fulfilled, but "*with this harmonize, symphonize, the words of the prophets.*" It is but saying that the parts of the great oratorio of redemption perfectly accord, though centuries lie between its different measures; and then to show us how they accord, the Holy Spirit sounds all the notes thereof with a single sweep, and permits us to listen to their grand unison.

IV. "*And after this, (both the visit and the resurrection), I will return*" (16). The third note in this running scale, is the return of our Lord to Jerusalem, the city where this first great council was held, and from which he had recently gone. The burden of the prophets seems to center around the coming of Christ and the part the Hebrews will play, "*when known and read of all men.*" Observe, that in the citation immediately in connection, the above clause was inserted by the Holy Spirit, while it does not appear in the prophet's account (Am. 9:11). This fills out the design, and completes this part of the program.

V. "And (I) will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." The kingdom of David was both military and religious and Jehovah was King over David's throne. (1 Chron. 29: 11.) This scripture like some others fully affirms the *then* dilapidated condition of David's succession. It is "fallen" and in "ruins" in the sense that *the divine element in government is wanting*. That will be restored when our divine King returns to build it again. The royal house of Great Britain is thus tacitly recognized *as existing, although in ruins*. The prophet adds, though omitted in the council, that he "will build it as in the days of old." The context of this citation is from the closing chapter of the book of Amos and clearly a prediction of the literal restoration of Israel. "I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God" (15). Here then we have both the king and the kingdom restored.

VI. "That the residue of men might seek after the Lord." This is the sixth note in the musical scale. "That," in order that, the residue of men, that is a residue in comparison to the whole, "might seek the Lord." Many had been saved as proselytes, or as we may say "grafted in" to the Hebrew stock, but now the entire remaining Gentiles, *proper*, are to be called. This implies great changes in administration. Events of this nature have long been casting their shadow, and "the strangers" who found refuge under the law, and "the aliens from the commonwealth of Israel" were only as the first fruits, while at this period of the world, the thousands will be *fed*, with the "broken loaf," by the hand of the disciples. The call of the whole Gentile world will be a grand event in the history of redemption. May God speed the day.

VII. "And all the Gentiles, upon whom my name is called." These were genuine Hebrews, though Gentilized by idolatry and neglect of the law, since they are the race upon whom *God's name is called*. No Gentiles *proper* had ever received this name. The Hebrews were the only party known in the covenants (Amos 3:2). We have learned that in the gospel dispensation, the ten tribes were not all to be converted before Christ's return. "Going over the cities of Israel" (Matt. 10:23), can hardly mean that the majority were saved, possibly less. Then the gospel in the hands of the Gentiles will react on the lost ones of the ancient people, just as the Jews have been moved to "jealousy" by them that were not a people, *i. e.*, the ten tribes, so now the remaining Hebrews will be jealous of Gentile glory and thus all will be "moved" to greater efficiency. Thus "the last shall be first and the first last,"—"Oh the depth of the riches."

"*The Lord who doeth all these things*" (17). No other is competent for this work. His knowledge may well fill with wonder and surprise, although we know that without him was not anything made that was made." The perfect *unity* of this plan must be complete, since God knew from the beginning "all his works" here described (18). In this comprehensive plan there are *three* long dispensations set forth in a *double trinity* of special divine acts. These correspond in number with the six days of creation, with the *one* added for rest. The problem of redemption is solved in one final perfect age when the will of the Father is done "on earth as in heaven." The omniscience of God is the corollary to this double unity of principles. This completes the scale of divine harmony, the perfect Hebrew *seven*.

The atonement was made primarily for the Hebrews, thus: "I lay down my life for *the sheep*" (John 10:15).

He was wounded for *our* transgressions, he was bruised for *our* iniquities, the chastisement of *our* peace was upon him, and with his stripes *we are healed*" (Isa. 53:5). If Gentiles had been intended it might have read thus, He was wounded for transgression, he was bruised for iniquity, the chastisement of peace was upon him, etc. If it is to be referred to the chosen people, then Paul's expression "*of whom (Israel) as concerning the flesh Christ came,*" is clear. The high priest, under the guidance of the Spirit, said, "It is expedient *for us*, that one man should die for *the people* and that the whole nation perish not (John 11:50). This gives a Hebrew complexion to the atonement which is correct for the whole of the gospel age. We are now permitted "to enter in to the holiest by the blood of Jesus, *by a new and living way*" (Heb. 10:20), "a new way," so these people must have been under the old way or covenant, which could not apply to Gentiles, who were never in the way.

But while the atonement was for them, it was made just as freely for the Gentiles *when their time should come*. "And he is the propitiation for *our* (the Hebrews) *sins* and not for ours only, but for the sins of *the whole world*" (John 2:2). As this was written to Hebrews, as we have shown (Vol. 1st, p. 283), the "our" can refer to no other race or class, and just as clearly the whole world is included in the atonement. It is only a question of time as to when the work of Christ's priestly character will be realized by the "whole world." Thus the apostle could say "he *hath appeared* to all men," but drawing a sharp contrast he adds, "*teaching us*" (Tit. 2:11), which is true of us in this dispensation. What is called in theology the doctrine of a "*limited atonement*" finds an easy and practical solution in the present statement of the case. There is no limit to the atonement, the

church has blundered and stumbled long enough over this doctrine to here and now accept the true Israelite view. The apostle describes the Gentiles in this dispensation, thus, "And thou being a wild olive tree, wert *grafted in among them* (Hebrews) and with them (not without them) partakest of the root (Hebrew root) and fatness (promised) of the olive tree" (Rom. 11: 17). The grafting in process secures the fullest atonement until the call of the Gentiles shall be announced to the world. There can be no Gentile church, therefore, in the present dispensation, if there is no Hebrew stock from which the scion can grow.

The sacrificial work of Christ for *both classes* is defined and limited, thus, "There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a *ransom for all, to be testified in due time*" (1 Tim. 2: 5-6). The *due time* as the scriptures inform us will be at our Lord's second advent, when the testimony to the general atonement and universal call to humanity will be heralded everywhere.

Notice, that the apostle does not claim that the gospel was then published to the world, only there should come a time when it would be. "Faith cometh by hearing" (Rom. 10: 17). Then they must hear before they can have faith, true faith, and without this the propitiation will be of no avail for salvation. The Hebrews were *prepared for the Lord* through severe disciplines and during a period of about two thousand years and it need not be thought strange that the Gentiles should require a like period in order to the same effect. Not only so, but the Lord has allowed the two houses of Joseph to become Gentilized as well as many other of the tribes in order to be their object-lesson. He died "once for all," yet the full effect can only be reached in a new dispensation.

“God in the person of his Son
Has all his mightiest works outdone.”

“*In this mountain shall the Lord of hosts make unto all people a feast of fat things*” (Isa. 25:6). This is the gospel feast spread for all people. The former part of the chapter shows it to refer to the limit of Gentile power in Jerusalem—“the place of strangers (Gentiles) to be no city”—brought to ruin, as for generations past. The Gentile rule will continue till at or near our Lord’s return. (Luke 21:24.) At this event “the strong people glorify thee” and the general proclamation of the gospel is made. The day of peace is at hand, as the prophet says, “I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle-bow shall be cut off, *and he shall speak peace unto the heathen*” (Zech. 9:10). The next clause, pointing out our Lord’s empire, adds “and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.” The proclamation of peace “to the heathen” (Gentiles) will therefore be both civil and religious.

“For they shall see eye to eye *when the Lord returneth to Zion*”—“he hath redeemed Jerusalem”—“and *all the ends of the earth* shall see the salvation of our God” (Isa. 52:8-10 R. V.). Thus we are taught that the world-wide gospel is associated with the restoration of Jerusalem which time is yet future.

In the twenty-second Psalm where a sketch of Christ and his work is given, the Gentiles (dogs) crucify him, he is delivered from the mouth of the lion (the Jews) and “heard” by the people represented in the unicorn (Joseph’s posterity, Deut. 33:17), after which follows an account of “worship in the great congregation” (Psa. 22:25) “of his brethren” (22). Then as if to round out the periods of divine

work the Psalmist adds, "and all the kindreds of the nations shall worship before him" (27). Thus giving the Gentiles later work, but none the less effective and acceptable.

"For the earnest expectation of the creature *waiteth* for the manifestation of the sons of God" (Rom. 8: 19). The descent from the cloud with ten thousand of his saints is "the manifestation" to which the apostle refers. That is the time for which they "wait." The word rendered "creature is applied to the Gentiles, and that by way of apposition to Israel" (*vide* Dr. Clark in loco). "Because the creature itself also *shall be delivered*," not "the manifestation of the sons of God," but "into the *glorious liberty* of the children of God." This last expression we refer to the conversion of Gentiles to God which is here put in the *future tense*, when Paul wrote to the church at Rome. "Of his own will begat he *us* (the twelve tribes to whom he wrote) that *we should be* a kind of first fruits of his creatures, *i. e.*, Gentiles (James 1: 18). Those gathered into the fold in this age are to be regarded as the earnest of the world's harvest.

This recognition of Gentiles is associated with God's rising to "have mercy on Zion." "So the heathen shall fear the name of the Lord and all the kings of the earth thy glory." "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102: 15-16). When "*the glory of the God of Israel*" appears over Zion, then the heathen (Gentiles) shall fear the name of the Lord.

The Gentiles themselves praise the Lord for the work done in Israel, "O praise the Lord all ye nations (Gentiles), praise him all ye people *for his merciful kindness is great toward us*" (Psa. 117). In a millennial Psalm we read, "all nations shall call him blessed"—all nations shall serve him. The whole earth shall be filled with his glory (72).

The due time for the testimony to Gentiles, is further marked in the scenes connected with the tabernacle on Zion with the hundred and forty-four thousand (Rev. 14: 1), thus, "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people*" (6). Notice, that this is a gospel proclamation, that it is *everlasting*—no change in the administration hereafter to the end—and that the dwellers on the earth are all included. This word, *everlasting*, had never before been applied to the gospel, although it had been called "the blessed gospel," yet now since there is to be no more change of administration to the end of the Christly work, the angel could well call it *everlasting*.

This proclamation from the midst of heaven as heard from Mount Zion exactly corresponds with a clear statement made of the New Jerusalem—"And the nations shall walk *amidst* the light thereof" (Rev. 21: 24 R. V.). Note, the plural, not "the great and mighty nation" of the Hebrews, but the Gentile nations which "*flow unto it*" (Isa. 2: 2)—as also those peoples not previously brought under the gospel. Also the revelator tells us of that tree of life in the midst of the street that bore fruit, twelve kinds, corresponding to the twelve tribes, "*and the leaves of the tree were for the healing of the nations*" (Rev. 22: 2). The nations (Gentiles) up to this time had not been healed, the gospel blessings had not come to them, only *as a witness*, but now with a world-wide gospel that they should be "healed," is strictly in keeping with the other texts referred to above, both in *time* and *place*.

We have also the invitation so earnestly announced by the Bride, the Lamb's wife, "And the Spirit and the Bride say come, and let him that heareth say come, and let him

that is athirst come, and whosoever will let him take of the water of life freely" (Rev. 22: 17). This gracious invitation, "*whosoever will,*" is given by the Bride and Spirit, not by the virgin, *espoused* though she now is, and hence applies to the future time or *after* the marriage of the Lamb, fully defining the divine purpose to then give emphasis to the invitation to the whole world.

THE MARTYRS GLORIFIED.

Considering the number who have suffered death for Christ's sake, and the magnitude of their labors, it would be strange if the scriptures had nothing definite or distinctive to announce in regard to them. It is estimated that over fifty millions belonged to this noble army "of whom the world was not worthy, who wandered in mountains and dens and caves of the earth." This estimate does not include those who suffered death in the Old Testament effort to establish righteousness, nor the heroes who have lost their lives in the service of their country.

We have already followed a "remnant." In a sketch of the "mountaineers" from Palestine, on their way westward, have seen them safely landed on the islands. It was the remnant from the ten great persecutions, that escaped from the dens and caves, the wonderful and world-renowned Catacombs of Rome, "who were looking for a city which hath foundations."

At the opening of the fifth seal in the vision of the Apocalypse we read, "And I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held and they cried with a loud voice saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the

earth, and *white robes were given unto every one of them*, and it was said unto them that they should rest yet for a little season until their fellow servants also and their brethren that should be killed as they were, should be fulfilled" (Rev. 6: 9-11).

The fact that these souls were "under the altar" indicates that they were in a state of sacrifice, since they had been deprived of a part of their earthly life. If the "white robes" are to be referred to earthly honors the martyrs will receive their rewards when the "rest a little season" is broken by the resurrection. The saints of the catacombs began to be honored in the ninth and tenth centuries after Christ, when their "resting places" were rebuilt and adorned with earthly magnificence and their relics everywhere immortalized. Even after this little season, they were to rest until their fellow brethren also were slain, *i. e.*, until the days of martyrdom are ended.

At the opening of the millennial age, the martyrs are to receive special honors, "*And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or on their hands, and they lived and reigned with Christ a thousand years*" (20: 4). This scripture needs no explanation. "*Beheaded for the witness of Jesus*" must include all that have lost their lives as witnesses of Christianity in every age of the world—the Patriarchal, Mosaic or Christian. Was it a compensation that these faithful ones were given a part in the first resurrection, that the death sentence had been shortened? The Greek word *martyr*, signifies "a witness" and had not all these been true witnesses of salvation, and had not life been shortened thereby?

Our Lord was "not holden of it," *i. e.*, the full penalty

of death, because as the apostle adds it was not possible. (Acts 2: 24.) And so we believe of those who are organized into his body and partakers of his sufferings, that a part of the death penalty will be remitted.

But just here we are met by another consideration. How do the martyr classes include all the saints "asleep in Jesus"? This would seem to be implied in "*blessed and holy is he that hath part in the first resurrection.*" The manifest sufferings of those who "*have borne the burden and heat of the day*" in the dimness of religious light, the overwhelming power of enemies, the prolonged effort in establishing God's worship, the comparatively small number of the faithful ones, the mental, moral and spiritual dullness in apprehending the truth, and the absence of the head of the church, these are sufficient to so hinder the Christian's work, that his life partakes of the nature of martyrdom.

When we read such expressions as the following, we may learn how very like are our Lord's sufferings to those of his afflicted brethren. He was "*the Lamb slain from the foundation of the world,*" "We must through much *tribulation* enter into the kingdom of God" (Acts 14: 22). "Ye shall be *hated* of all men for my name's sake, but he that shall *endure* unto the end the same shall be saved" (Matt. 24: 13). "Rejoice and be exceeding glad for great is your reward in heaven for so *persecuted* they the prophets which were before you" (5: 11). "Always bearing about in the body the *dying* of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4: 10). "Beloved think it not strange concerning the *fiery trial* which is to try you as though some strange thing had happened unto you, but rejoice inasmuch as ye are *partakers of Christ's sufferings*, that when his glory shall be revealed ye may be glad with exceeding joy" (1 Peter 4: 12-13). "The apostle was

no doubt alluding to the mind of the whole church when he said, "That I may know him and the power of his resurrection and the fellowship of his *sufferings*, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead" (Phil. 3: 10-11). "Many were purified and made white and *tried*" (Dan. 12: 10), and using the same word, "*many*, shall rise to everlasting life." The hundred and forty and four thousand who were not "*hurt*" (Rev. 7: 3), are associated with "the great company which no man can number which came up through *great tribulation* and washed their robes and made them white in the blood of the Lamb" (14). And these, though like John, possibly, have never been put to death, yet "*are fellow servants and of thy brethren the prophets*" (22: 9). In view of this universality of suffering, Paul said, "I reckon that the *sufferings of this present time*," *i. e.*, the *now* dispensation, "*are not worthy to be compared with the glory which shall be revealed in us*" (Rom. 8: 18). He connects "the glory" "to be revealed," with "the resurrection of *our body*" (23). "*For we which live are always delivered unto death for Jesus sake*" (2 Cor. 4: 11). In particular, of all bearers of the message of the gospel, he could say, "*Death worketh in us but life in you.*"

It would seem that the patriarchs were expected to live a thousand years, but on account of sin life has been shortened until now the average is not supposed to be more than thirty-five years. On this account the people of both dispensations have received only a fraction of the full time allotted to man, and hence it may be properly made up to them in the coming age.

Thus, we believe that the first resurrection may include, not only the martyrs, but all *who have endured a like fellowship of suffering*. A natural and sufficient reason for this

may be found in the rewards for like services which they have rendered on earth, although their lives have not been cut short by a martyr's death. We may be sure that he who fed the hungry multitudes that followed him as they were weary, and fainted as sheep having no shepherd (Matt. 9: 36); and that he whose fine sense of commercial justice would not allow the use of Peter's fishing boat as a pulpit for a single hour, to pass without being rewarded by a generous catch of fishes, will never permit those who have borne the burden and heat of the day in the seed sowing period in the establishment of the gospel, without sufficient compensation "at the resurrection of the just."

Our Lord served his appointed time in the grave and therefore could not be longer delayed, so we believe that his mystical dead body—those who sleep in Jesus—cannot be holden of the tomb a single hour after it shall have begun to dawn towards the first day of the millennial week, because then their sentence will have terminated. This is the "blessed hope." A reward a thousand years earlier and a crown so much brighter than we had imagined. So much earlier to enjoy personal fellowship, the immediate concerns of the kingdom of righteousness, and praise soon to spring forth before all nations" (Isa. 61: 11).

" God's grace transforms men as the spring the wood,
That threads and thrills within it into bloom."

These, the hundred and forty and four thousand, are "the first fruits of the Lamb," who will stand on the mount of Zion, redeemed (Rev. 14: 1), over whom "the second death hath no power," for he "who is the resurrection and the life," "has fashioned anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3: 21 R. V.).

"That his servants may serve him" in a new Jerusalem and a restored paradise.

THE WORLD-WIDE GOSPEL.

In the Revised Version we read of the "faith which was *once for all* delivered unto the saints" as though the next revelation would not be given to the Hebrews (Jude 3). It was at the first advent that "Jesus *began to do and teach,*" and we now look for a continuation of his teaching and work. That the Hebrews may be instrumental in the new campaign and the Gentiles informed of their divine call a new departure must be inaugurated, a new revelation made from Mount Zion and the Shekinah city.

Stephen H. Tyng, Jr., says, "Who can tell whether this Bible is complete? Perfect it is for this dispensation. Even as when Malachi closed the Old Testament canon, Why may not a Newer Apocalypse be added to John's Revelation, when, under the crown of Jesus, we submit ourselves, and enter into his glory? Then the rest that remaineth for the people of God, which is now so shadowy, shall be clearly defined, even as the second coming of Christ is now made most plain." (See, "*Will He Come?*")

The probability of a new revelation becomes evident as we look at the rift in the cloud overshadowing the last days of our Lord on earth. "*I have yet many things to say unto you, but ye cannot bear them now*" (John 16: 12). His silence is even more remarkable than his utterances. There was no opportunity to speak these "many things" before his death, and we look for them in vain during "the forty days." "While I was yet with you," are the expressive words of him who "spoke as never man spake." He was now dissevered from the disciples as if beginning a new era.

These "*many things*" must belong to the new revelation from Mount Zion. According to the post-millennial theory there will be no opportunity to make them known in this world. But notice the text. It is not the Periclete of whom he had been speaking, but the Lord himself, who will speak the words, with his spiritual body, similarly in manner, to his commands to the disciples (Acts 1:4). Then the disciples with minds illuminated and bodies spiritualized, the inhabitants of the world *prepared* for these new divine disclosures, they will be able to bear the vision and perform the duties they will impose. And what is more remarkable and in our line of thinking just now, is that the new revelation will still be "*spoken unto you*"—Hebrews—both of the old city and the new, as the workers in that era. The reader will recall the Lamb on the mount, with "the hundred and forty and four thousand" and "*the great multitude*" of the martyrs (Rev. 7:9) who were Hebrews and "*the first fruits*" of the resurrection (14:4), as the audience to whom will be made this revelation of these "*many things.*" The hundred and fifty and three fish caught after his resurrection, indicates the great work of catching men *after* his return.

The *supplement* to our present gospel, with the people of his choice, or that part of them he can use, will bring into requisition all the redemptive forces, as the completed plan of service for "the whole family of heaven and earth" which will require a millennium to work out. The Gentiles being largely unsaved their vast multitudes will give ample opportunity

"That every power finds sweet employ
In that eternal world of joy."

This beautiful and comprehensive plan marking the different dispensations of mercy in God's Friend, all revolve

around our Lord, the Jehovah of the cloud and fire as the center of the system, adjusting everything to himself (Ephe. 1: 10) as literally and truly as the astronomer who arranges the facts of his astral knowledge *according to Copernicus*. Any system of theology that does not adjust itself to this plan of the ages, will not endure the critic's searching art. Between the promise and its fulfillment, there must be a *line of light* as clear as a sun-beam (Hos. 6: 5).

The gospel as preached to Abraham was in the form of a promise. It was the *good-spell*, or God's-spell by which he and his became spell-bound, so to speak, to God. Then the law was added (Gal. 3: 19), afterwards the new covenant, and last, but not least, there will be another divine unfolding. Each of these three revelations are given from the Shekinah, the cloud of fire. The *first* came from Mount Sinai and from over the mercy-seat, the *second* by Jehovah Jesus as witnessed by the voice in the cloud of the transfiguration, whose countenance was like lightning, and by the apostles, three of whom had been in the cloud as representatives of the whole, and afterwards all of them enveloped in a baptism of fire. The *third* also will be received from the cloud of glory (Luke 21: 27), as in "the flash of fire" (Matt. 24: 27), as he will descend upon Mount Zion (Rev. 14: 1). This trinity of revelations exactly corresponds with the three kingdoms, that of David, of the Holy Ghost and of Christ. The Father's kingdom comes afterwards. But that is beyond the history we are contemplating.

The priests bore the ark upon their shoulders and our Great High Priest is himself the oracle of God. And in a figure, "Isaiah says of Messiah, 'The government shall be upon his shoulder.' The shoulder is not here represented as merely bearing a load; but, as was usual in the East,

and in ancient times, it is employed as the symbol of rule and sovereignty. Kings and heroes, in Hindoo mythology, issue from the shoulder of Brahma. On the shoulder of the statue of Sesostris, king of Egypt, occurs the inscription, 'I have acquired this province by my shoulders.' The shoulder pieces of the high priest's ephod, ornamented with two onyx stones, set in gold, were its distinguishing portion. To this old custom may be traced the modern practice of adorning the shoulders of military men with epaulets."—*Wilford Carter*.

The words, "And the Lord spake unto Moses," we so often read in the Pentateuch, that it becomes almost monotonous. It was about this early period that in the Grecian colony the oracle especially at Delphi became popular. Now the divine oracle of the Shekinah reappears in the cloud and pillar of the holy city. "The glory of the Lord" filled the temple of Solomon "so that the priests could not stand to minister" (1 Kings 8: 11). What if the presence of this oracle-city should supercede the necessity of the "forms" of worship? and all types and shadows be swept away in the adoration of the heart uplifted, and written over by the Spirit (Heb. 8: 10)? What if this mountain of Zion (Micah 4: 2), becomes more than a Delphic-center for government "from henceforth, even forever"? (7). "Thus saith the Lord I am returned unto Zion and will dwell in the midst of Jerusalem and Jerusalem shall be called a *city of truth* and the mountain of the Lord of hosts, *the holy mountain*" (Zech. 8: 3).

The grand system of faith, which has characterized this age, will be continued until the heirship of the world is fully reached, *i. e.*, until the kingdom is delivered over to the Father, for we read, that it is not "through the law but through the righteousness of *faith*" (Rom. 4: 13). But some things of faith become "sight."

"Behold a king shall reign in righteousness, and *princes shall rule in judgment*" (Isa. 32:1). This text is usually referred to the day of Christ. His Kingship begins upon his descent from the cloud, and the princes are those who rule under him. In John's vision of our Lord's coming to chain Satan "*he saw thrones and they that sat upon them, and judgment was given unto them*" (20:4). The plural, *thrones*, indicates there are places of power under the supreme Head of Authority. We are not in the dark as to who these princes are; "*when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel*" (Matt. 19:28). This does not include all the apostles, only those "*that follow him in the regeneration,*" probably the "*restoration*" (Acts 3:21). Thus in the new administration we shall have a new gospel as well as a new Acts (*praxeis*) of Apostles from Mount Zion.

The organization of the apostolic company was apparently not wholly on account of piety, but of their fitness for the service to be rendered, and we can but believe that the "sealed" ones may be chosen for like reasons. They, of all others are best adapted to fulfill the promises. Their intellectual and spiritual force in connection with a practical use of their powers on earth may fully qualify them for leadership in the reign of the Shekinah city.

" Life is not an idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And batter'd with the shocks of doom,
To shape and use."

The hundred and forty and four thousand are selected then, on account of the long and severe training they had

received on earth, as they had of old been "the workers together with him." That "great multitude which no man can number" are singing the *sevenfold* song of victory (Rev. 7: 12); but the first fruits of the Lamb are appointed to special service, as the apostles had been in the earlier dispensation. It would appear that after the resurrection of the Jewish maiden she properly belonged to Christ, as he gave her to her mother. A gift implies ownership (Luke 7: 15). *Then* all service will be his, and the resurrected "serve him."

"As regards employment, no need of the human soul is more fundamental; it must be sustained by effort, and that probably whether it is in the carnate or incarnate condition. There must be earnest work in the future life, and the field for effort will doubtless be wider than it is here. Thousands of untaught, distressed spirits pass into the new life every hour, as we reckon time, and it is certainly no far-drawn conclusion that they will need instruction and guidance. These views are clearly within the domain of speculation, but they are founded upon analogies and correspondences open to every one's observation."

Mrs. Joseph Cook, in "*The Home Missionary*," says, "I like to feel that perhaps in this earth-school we are preparing for another and more effective service in that world where his servants do "serve him day and night in his temple." It seems to me cause for devout thanksgiving, when early in life we find some noble employment which we shall not outgrow as girls do their little dolls, which does not lead to the discontent and satiety one sees in the face of the so-called "society woman," but which will become more and more an absorbing passion as life advances and as selfishness is consumed in the holy flame of love for the Master and zeal for his reign of righteousness on earth."

The sublime revelation of "*the many things*" is in keeping with the great apostle's statement, that the ransom is made for all "*to be testified in due time*" (1 Tim. 2: 6). That testimony implies a personal presence, a fixed period of time when it will be given. This author writing to the same pastor concludes as to the time, that it will be at the appearing of our Lord Jesus Christ, "which in his times, he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords (6: 15). The time may be referred, therefore, to the day of triumph from the holy place of his sanctuary.

In fixing the announcement of the world-wide gospel to be after the opening of the millennium we do so in harmony with the preceding dispensations. The "curses" on the perpetrators of the first sin were announced *after* the transgression. The "token" of the covenant in the rainbow was *after* the deluge. The ten commandments and the law were given *after* the destruction of the host of Pharaoh. The present gospel was all delivered *after* the opening of John's mission. In this case we are sure that the present dispensation opened with John the Baptist. "The law and the prophets were until John, *since that time* the kingdom of God is preached" (Luke 16: 16). If then the instruction necessary to found and open a new dispensation was given *after* its beginning, we may reasonably expect the same will be true of the millennial era. And as our Lord will then be present to utter the "many things" we may look for the everlasting gospel from his lips soon after his return.

The *time* of the universal call is further indicated—"Let the children first be filled" (Mark 7: 27). The translated and resurrected saints are certainly "filled." The new colony of the Hebrews, including both houses, are joyfully and luxuriantly fed at this period. And the gospel having been

preached *as a witness* among them, for nearly a score of centuries, they are now *a people prepared for the Lord*. The time of the Gentiles had not yet come, hence, every effort to Christianize them hitherto has resulted in conspicuous failure. This is not because God is not anxious for their salvation, but because they were not ready. This is the awful and solemn fact of to-day. While large numbers of Gentiles have found their way into the so-called churches, many of them cling to mere formalisms, and only a few know anything of the gracious power of a transformed life. The failure of Romanism during all this period is too apparent to need notice, as are other creeds also which cling with a death-grip to empty and lifeless forms. But at this summit scene, his servants shall serve him. Now that the children are "fed" the whole Gentile world may "sit at meat."

"What I do thou knowest not now but thou shalt know hereafter" (John 13:7). Some of the many questions which have agitated our hearts while passing "through the valley of the shadow" will then be made apparent. The whole Christian world has been swept as by a tornado under the fearful bursts of stormy doctrines that have arisen with threatening aspect in almost every age of the world. We fear that much of real good has been swept away. The teachings of prophets and apostles will then be made clear. "Then opened he their understanding, that they might understand the scriptures" (Luke 24:45). There will be many questions in regard to the civil, social and political *status* of races and of individuals. How to promote duty and doctrine, party and principle, safety and strength. These multitudinous questions and all others are not to be settled "*before the time*, till the Lord come, who both will bring to light the hidden things of darkness and will make

manifest the counsels of the heart, and *then* shall every man have praise of God" (1 Cor. 4:5). The Presence and the Cloud-Pillared city must reveal these, and many more of the "many things."

The wonderful and sublime scene, when that voice shall utter the coming revelation from the holy mountain, is thus described by the prophet Joel, "The Lord shall roar out of Zion and *utter his voice from Jerusalem* and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling *in Zion, my holy mountain*, *then* shall Jerusalem be holy and there shall no strangers pass through her any more" (3: 16-17).

This passage seems to cover the whole subject, thus: (1) His voice is as the sound of many waters (Rev. 1: 15), (2) Jerusalem is the place appointed for the utterance, (3) heaven and earth "shake" as with the "great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great" (16: 18): (4) "The hope of Israel" (Acts 28: 20) will then first dawn fully on the world; (5) "Trust ye in the Lord forever, for in the Lord Jehovah is *everlasting strength*" (Isa. 26: 4), is a part of a psalm written for this very joyful period; (6) to realize the foregoing phenomena, "the hope" and "the strength" will give the desired *knowledge*; (7) the Jehovah of the cloud will then be dwelling in Zion, the ancient holy mountain, from which the revelation is to be made, in the midst of the host, selected from all the tribes (Rev. 14: 1); (8) then the inhabitants of the city will be holy (9) and Jerusalem will no more be trodden down of the Gentiles (Luke 21: 24).

The Hebrews will then "possess their possessions," for upon Mount Zion shall be deliverance (Ob. 17) and the kingdom shall be the Lord's (21). There shall be a hand-

ful of corn in the earth *upon the top of the mountains*, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth" (Psa. 72: 16). "For the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."

The paradise of Jehovah so long in preparation is complete, and in the most emphatic and personal manner, "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God (Micah 6: 8). Any one familiar with the development of the thought of God in the Old Testament will recognize in the case before us that the prophet's requirements of justice and mercy are not a mere epitome of the moral law as he knew it, but a summing up of what were recognized as the dominant characteristics of Jehovah. It was the presence of such a God in the affairs of the nation and the individual that made justice and mercy part of the requirements of religion.

No prescribed forms of sacrifice of any kind are required, not even a code of ethics, but the intuition of a real soul-relationship, the feeling that our human spirit in its present, as well as future, is bound up with the greater divine Spirit, with whom it must ever live in reverence and obedience.

Paradise, is walking with God, intimacy, progress, forming and pursuing one's motives and ideas in his sight, a life with greater knowledge, humbler trust, deeper devotion. True humility has the open eyes of faith; it obeys not of necessity, but because it trusts and loves and longs to serve. Humility is the finest instinct of the child, and must be a conscious experience of the belief in a constantly growing intimacy with and inward obedience to the great spiritual Father. And for this cause was God manifest in Jesus Christ, that, knowing him the better and experiencing the

fullness of his love and power, our walk with him should be closer and more humble, even unto eternal life."

SATAN BOUND.

"Watchman, what of the night? The watchman said, The morning cometh, and also the night" (Isa. 21:12). The morning cometh—the millennial morning—to the saints, and the night—kingdom of darkness is at hand. The shadows of great events begin to fall. Satan's supreme effort must be cut short—he knoweth that he hath but "a little season."

We have seen how in the divine sovereignty the downfall of the vapors, and the flood, were ready at the moment, to "curse the earth" and sweep away by the deluge the last rebel; so the natural forces hidden away in the possibilities of matter at creation, may be let loose at a moment, that "we think not of" and a final complete reply of Jehovah be made, in the extinction of Satan's power. These forces are held for a time to come when wisdom shall decide "the day and the hour" for their use. "Ye know what withholdeth."

"And I will shake all nations and the desire of all nations shall come" (Hag. 2:7). That "shaking" will cause nations to desire him, and when whole nations turn to the Lord Satan's kingdom must fall, and the great Spirit-Chief soon be bound. The promise is still good, "All nations shall serve him"—"All the kindreds of the nations shall worship before thee." These are about to be graciously fulfilled when the saints are *taken out* of the earth and the Identity is complete.

The destruction of Moab is associated with that of Edom and Babylon and no doubt stands as a type of the old

national enemies of the Hebrews. The ruin was to be as *the thrashing of Madmenah* (Isa. 25: 10, margin). The hand of the Lord should sweep out over the land "as *he that swimmeth spreadeth forth his hands to swim*, and their cities become spoiled, their fortresses laid low, even to the dust."

"*Make a chain for the land is full of bloody crime and the city is full of violence*" (Ezek. 7: 23). When the last link of testimony is added to the Identity, then the bloody crimes and violence of the land and city will soon cease. Then "violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise" (Isa. 60: 18).

The vindication of every promise to Abraham and his seed will close forever the mouth of infidelity against God. The "hard speeches which ungodly sinners have spoken against him" in the darkness of the past, must needs be obliterated in the brightness of the transfigured glory. The omnipotence manifested in the return, revealed from heaven in flaming fire, will give the fullest dominion. The process of the "binding" may be only the literal loosing of the natural and spiritual forces.

As the days of Noah were, when the Lord shut in the ark the chosen family, hidden from the world in a sea of raging waters, their only outlook the one window in the roof, so in the time of the flood of fire the ecclesia caught away to the cloud with Jesus will not even behold the ruin left behind. For the Lord has said, "Come my people, enter thou into thy chambers and shut thy doors about thee and hide thyself for a little moment until the indignation be overpast" (Isa. 26: 20).

"*And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand*" (Rev. 20: 1). Not metallic, but one of evidence—of testimony—of authority and power.

*" Each link is strong and bright,
While love's electric flame
Flows freely down, like a river of light
From the world, from whence it came."*

This is the chain whose "*Missing Links*" we are finding, a chain of promises and fulfillments. Every link is firmly welded. By inter-linking, the sequence is the Identity of the Hebrews with the people of England and America; which identification, is the *swivel link* on which the coming events are made to turn. "Jacob is the lot (the measuring line) of his inheritance." At one end of this chain, a *hook grasps the throne of the glorious Father*, and at the other, through an almost infinite interlinking, *it clasps the brethren of the promise* (Matt. 25:40). "Let God arise, let his enemies be scattered."

Every Anglo-Israelite may well say, "*For the hope of Israel I am bound with this chain*," and in the development of this hope every Satanic power must eventually be bound with the chain of the Mighty Angel.

The evidence to the nations in view of the divine power manifested in the presence of the last colonization in Palestine will settle forever all doubt as to the possibility of our Lord's right to reign, both in the world of *matter* and *mind*. The *appearing* will show "who is the blessed and only Potentate, the King of kings and Lord of lords," and satisfy every claim.

"And he laid hold on the old serpent which is the devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season" (Rev. 20: 1-3). In this and the context following, we have a *thousand* (chilion) years stated by way of

emphasis six times, which is rather too much for the "spiritualizing craze."

This angel could be nothing less than our Lord in his kingly coming, *with* his saints from the cloud. John has told of his having the keys (1:18) and specially the key of the pit (9:1). No mere angel could bind Satan. Even Michael, the archangel, had a dispute with him once, but durst not bring against him even a railing accusation (Jude 9). Christ alone has the pass-key of the universe; his coming interprets the ages; he will unlock the remaining mysteries of the scheme of redemption. The saints can then sing the new song that represents the force of Christian duty in government, when Judah and Israel are *united*.

"*The little season*" may be somewhat long in the estimation of man. It should be remembered that the great revolt of which this seige is the terminus will necessarily, from the account given, occupy a considerable time. To deceive the nations in the four quarters of the earth, to gather them together to battle, in numbers "as the sand of the sea," to mobilize such vast armies, to conduct them across "the breadth of the earth," and finally to lay seige to Jerusalem, for what length of time we know not—all this proves that "the little season," must be understood in the light of other similar scripture language.

There is a jewel of a text handed down to us from the shadows of Eden. "I (the Lord God) will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." The Son of Man was eminently the seed of the woman and the seed of the serpent may be represented by those whom he declared were "of their father the devil" (John 8:44). *There will be bruising*, shedding of blood, on both sides. This was once accomplished when our Lord was nailed

to the cross through hands and feet. The bruising *under his feet* is reserved to his second advent. The fact of Satan's receiving many bruises in the long course of the ages, would almost incline to the thought that the period here referred to had passed, but Paul says, "God shall bruise Satan under you feet *shortly*." In the future victory of the millennium, Satan and his work will be destroyed.

Jesus our Lord will have his day. In the scriptures that time is called by various names, the day of Christ, "the day of the Lord," "the day of the Lord Jesus Christ." Sin is having its day, and while the Chaldean lion (Dan. 7: 3-8), the Medo-Persian bear, the Macedonian leopard and the grim iron-horned, iron-headed, iron-hearted Roman beast, and unbelief, doubt, denial, false philosophy, materialism, and rationalism, all have their day, our Lord is sure to have his.

Much is said in the Bible of that day of triumph—the millennium. It is marked and definite. The return of Christ, the resurrection of the saints, the restoration of David's tabernacle, the kingdom of the Hebrews and "the new heavens" will all be manifest on the morning of that day. (Rev. 21: 1.) Its close is marked by another "new heavens and earth"—a new administration (2 Peter 3: 13). At both of these periods—morning and evening—"the name and seed of Israel will remain" (Isa. 66: 22).

"I can read his righteous sentence by the dim and flaming lamps,
His day is marching on."

"And they sang *as it were a new song*" (Rev. 14: 3), deep and melodious "as the sound of many waters," accompanied by the "harpers." That song or Psalm appears to be the CXLIX, the only one among several songs that is exactly

adapted to this time. Every word is emphatic and full of sublime majesty :

Praise ye the Lord.

Sing unto the Lord a new song,
 And His praise in the congregation of saints.
 Let *Israel rejoice* in Him that made him,
 Let the *children of Zion* be joyful in their King.
 Let them praise His name in the dance,
 Let them sing praise unto Him with timbrel and harp.
 For the Lord taketh *pleasure in His people*,
 He will beautify the meek with salvation.
 Let the saints be joyful in glory,
 Let them sing aloud upon their beds.
 Let the *high praises of God be in their mouth*,
 And a *two-edged sword in their hand* ;
 To execute vengeance upon the heathen,
 And punishment upon the people ;
 To bind their kings with chains,
 And their nobles with fetters of iron ;
 To execute upon them *the judgment written*,
 This honor have *all His saints*.

Praise ye the Lord.

The forces necessary for the world's redemption are fully brought into requisition. (a) The Hebrew race came to the front in the New Jerusalem permanently. (b) The sixth and last colony, the federation of the tribes, is working in great unanimity under the royal administration. (c) The triumph of the Identity. (d) The coronation. (e) The marriage supper. (f) The call of the Gentiles. (g) The binding of Satan. These add many new and startling features, to be worked out in a millennium, that will follow. Under his benign government, "the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the

Lord hath spoken it" (Isa. 25:8). His day of triumph is coming, in "the reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (24:23).

"One day is with the Lord as a thousand years." "The Son of Man shall be three days and three nights in the heart of the earth." The Lord's literal resurrection was in the morning, "even while it was yet dark," on the third day. The second day (the second 1,000) is fast passing, and the third is drawing on with all its marvels. The triumphant entrance into Jerusalem from the Mount of Olives belongs to the morning of that day. At his first advent a few disciples gave an ovation beginning at the foot of this mountain. But now a mighty host "which no man can number out of every kindred and tribe and nation," will be there.

This is "the day that Abraham saw and was glad" (John 8:56). This is "the day of Jerusalem" (Psa. 137:7), and "the day of the Lord's triumph" in the binding of Satan.

THE KINGDOM IS DELIVERED UP.

The history of the race is one of revivals—great tidal waves. At the time of Moses the people were lifted up and borne out of Egypt. Under the royal house, the ten tribes had a measure of prosperity lasting three hundred years, in which we have God's great effort to save our fathers by the prophets. After six centuries of retrogression Christ's advent lifted the "remnant" of these tribes into prominence for five hundred years, when again during the dark ages the tide recedes for a thousand years. We see another uplifting in the Great Reformation of the Saxons in the sixteenth century. The next high and all sweeping wave is to crest every shore at the second advent. There is yet after that, to be one more depression for "a little season."

Toward the close of the millennium, "*Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth*" (Rev. 20: 7-8). About this time occurs the resurrection of those who had not come forth at the first, and those also who had died during the thousand years, all to appear at the final judgment. Satan having had time to rally from the stunning blow he had received at the first resurrection and the return of our Lord, now appears with his hosts for another desperate final conflict. It is the resurrection in this connection, and the physical environment, previously noted, which are the *occasion* of this uprising.

The ancient enemies revive; Gog and Magog of whom account has been given, "the number of whom is as the sand of the sea." The ancient, "the beloved city," overshadowed by the Shekinah, is now surrounded; but fire falls upon them from the cloud, as of old on "Sodom and Gomorrah, and the cities about them." "*The God that answers by fire let him be God.*" And the demons, carnate and incarnate, are swallowed up in the judgment. "*Shall not the judge of all the earth do right.*"

When Satan is driven out, paradise is restored and the redemption undertaken is completed. Then *the service of the Mediator*, for this revolted province, must close. Such a Mediator between God and the Hebrews was first requested by them (Ex. 20: 19), and was continued for a long period for the benefit of Gentiles and now must be relinquished since this work is also accomplished. For through him (the Mediator), we both (Hebrews and Gentiles) have access by one Spirit (the Holy Spirit) unto the Father (the first person of the Trinity), against whom the rebellion of Eden has so long continued.

The office of the Holy Spirit, the third person of the ador-

able Trinity, "who convicted of sin, righteousness and judgment," must also of necessity cease.

The Son, the second person in the same glorious Trinity, who in a long and faithful reign has gathered out of his kingdom, "all things that offend and them that do iniquity," and has destroyed "the works of the devil," now "delivers up the kingdom to God, even the Father," the Jehovah God of paradise, thus ending the controversy that Satan had begun so long ago.

"Then, *cometh the end*, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet, . . . that God may be all in all" (I Cor. 15: 24-28).

What shall be the extent of his reign? "Wherefore also God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God *the Father*" (Phil. 2: 9-11). Here things terrestrial, celestial, infernal, are brought to own the scepter of the Son of God.

Again, "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I, saying: Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever" (Rev. 5: 13).

"*Till he hath put all enemies under his feet.*" The Redeemer-King must triumph till the last vestige of rebellion against the Father is driven from the earth. That triumph began under Moses, continued to enlarge under the gospel until the *Rapture* and the Presence prepared every subject

of the kingdom of the Holy Ghost for a joint-heirship in the government. To the toilworn traveler in this "valley of the shadow," this is the gleam of hope. Once it could be said "will ye lie among the sheepfolds," but now "ye are as the wings of a dove covered with silver, and her pinions with yellow gold" (Psa. 68: 13 R. V.).

The supreme and earnest work of Christ has effectually closed "the broad way," the perfect and everlasting fellowship of God is completely restored. Sin ceases forever on earth. "There is no more curse."

Remembering that all Christian prayer is addressed to "our Father," in Jesus name under the guidance of the Holy Ghost (Eph. 2: 18); and that the first stroke of sin was against the throne of the Father; that the Father sent the Son for our reconciliation, that the Holy Spirit is our sanctifier; now that the entire work is completed, it is given over to the hand of the same glorious and Almighty Father in heaven.

The prayer to the Father will then be, for the first time, fulfilled. We can say, "*Thy kingdom come*"—*has come*. The kingdom of David, the kingdom of the Holy Ghost and the triumphant kingdom of the Son, are now the Father's and his "*will is done on earth, as it is done in heaven*." The solo, and after that, the chorus of "the heavenly host" had once sung of "peace on earth," and now after long waiting the hope is realized. Also the first announcement of John—"Behold the Lamb of God *that taketh away the sin of the world*." *Sin, all taken away*, the world transformed to praise, dross transmuted to gold, we no longer "come short of his glory." What a paradise!

The call of Abraham has at length resulted in peopling this world with holy and happy beings. (Vol. 1st, page 7.) This shows what Jehovah can do for *his friend*. "Ye are my friends if ye do whatsoever I command you."

Isaac, the child of prayers and of many promises, has come to *the laughing time* and Abraham and Sarah laugh together, and millions will laugh with them, "That in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

And Jacob, the birthright son, the prince with God, is now "*the supplanter*" of all evil in a New Jerusalem, with "a new heavens and a new earth wherein dwelleth righteousness," which holy city, walled on every side, yet with three (the sacred three) gates on each of its four sides, *facing the world* and open to receive with welcome, the vast multitudes who have gathered from every land to that fold. In his posterity Jehovah becomes the very *El-Beth-el*, the God of the house of God, and the Israelite-named gates, the summit of Abraham's faith and the hope of the world.

Moreover in this, the question of Joshua is answered, "What wilt thou do unto thy great name?" A world-wide evangelism depended on that name. "There is none other name given."

Righteous and true are Thy ways,
Thou King of the ages.
Who shall not fear, O Lord,
And glorify Thy name.

How long this dispensation of a second paradise continues, we have no means of knowing. If it was cut short in its original introduction, we can but believe it will be sufficiently lengthened to make the creation of the world, not *good* simply, but "*very good.*" The long unknown geological periods of the world's creation sufficiently indicate the correspondingly long duration of the earth in its final history. No other view would seem to compensate for the *investment*. Reason would suggest that if there is to be

such a magnificent display of wisdom and power in the creation of a world like ours, that there should be a corresponding good to some one, either the Creator or the created, or both.

But what of the indestructible *asbestos* in all the fires of the *Æons*, the monuments of God's changeless purpose. To those who are following the history of the Hebrews it may be noticed that even after the resurrection of the wicked dead in their earthly bodies, the supreme object of their hatred is "*the beloved city*," the New Jerusalem, as it was against this, they gathered. And why this war against Jerusalem? The only and irresistible answer is that this city more than all others, had worked out the great redemption, and "destroyed the works of the devil."

Against the people of this city, therefore, the war must be waged, to the very last. And who were they but the very Hebrew race, which we have followed through the Mosaic age, the ten tribes under the gospel, the multitudes raised with spiritual bodies, because "*in Christ*," now become the heirs of the promise, and *joint-heirs* with him, thus, "the heirs of the world." To them more than any other people the work had been committed of witnessing that "*I (Jehovah) am God and there is none else*" (Deut. 4:35). Gentiles were there, but the fight was not against them. The stronghold of Zion must be carried, or there is no hope to the legions of the enemy. Thus, although this elect people has become the divinely ordained center of gravity to all other nations during the transforming and redeeming period, yet now, so far as revealed, all distinctive differences of race must end in these last days.

Jehovah triumphant! This is no surprise to those who believe that the original plan of creation required a free interchange and social relation between heaven and earth,

and that the translation of earth's inhabitants to other worlds should be fully enjoyed. At the first, the departure of Enoch and Elijah, indicated that the time might come when other similar glorious peoples would gather into a possible heavenly fold. The transfiguration and the ascension must precede the white-robed who are caught away at the first resurrection. But in order to facilitate the work of redemption, as we have seen, they are allowed to return "for there is no discharge in this war."

This shows how easily and naturally earth's superabundance of inhabitants might have been transferred from Eden, *if man had not sinned*, without the intervention of "the shadow of death." But now that the empire of Jehovah is sufficiently enlarged, there is a return to the original plan—*translation to the heavenly worlds.*

"And I heard as it were the voice of a great multitude
And as the voice of many waters,
And as the voice of mighty thunderings
Saying Alleluia,
For the Lord God omnipotent reigneth."

SYNOPSIS.

We propose to arrange the coming events of history as nearly as may be in their natural order, and state them very briefly. In this the Hebrews hold a conspicuous place as the conservitors of the civil and religious movements of the world. The coming age will not greatly change their relation to the Gentiles. It is thus that "the house of God becomes the gate of heaven" to millions of the human race. Gen. 28: 17.

1. Toward the close of the present dispensation there will be a representative gathering of the ten tribes in Palestine.

"The early and latter rain" will return and the fruitfulness of the land be multiplied.

2. The ancient people of Judah, called Jews, will be presented by the House of Israel as "a present unto the Lord of Hosts" at Jerusalem. Israel's steamships and railroads will facilitate the work. The governments and universal language will contribute thereto.

3. There will be a federation (of twelve tribes) with a central government at Jerusalem. On the site of Solomon's Temple, another, costly and magnificent, will be erected as the great religious center of the world.

4. There will be a personal and literal return of our Lord, as the Bridegroom.

5. There is to be a resurrection of all who have died "in the Lord," and the living "in the Lord" changed, and each to have a spiritual body, a real body adapted to the new order of things.

6. This coming is an ever imminent event, hence the command to "watch."

7. The climax of apostasy will be reached when the ecclesia is snatched away from the world. The day of "Jacob's trouble," that awful tribulation will come, ending in the personal Antichrist, "whose coming is after the working of Satan."

8. In the midst of the battle Christ flashes upon the scene with ten thousand of his saints, visible and attended "with great signs from heaven."

9. In that day there will be a public recognition of the Christ (anointed) as King by the Federated tribes, identified, as he is, literally and truly, the son of David.

10. The Gentiles quartered in Jerusalem will be overthrown with violence, and subdued by the Federation. Babylon, Edom, and Moab also captured. (Isa. 25.)

11. Satan will be bound with the chain of testimony, the revelation of the Lord from heaven, the identity complete, all "the missing links" will be supplied.

12. There will be the new heavens and the new earth or paradise physically, restored, "the desert shall rejoice and blossom as the rose." "There shall be a handful of corn in the earth upon the top of the mountains," and "the fruit of the earth shall be excellent and comely."

13. There will be "the appearing of the glory," in the cloud of fire, as a canopy over the city of Jerusalem, the center of power and authority. (Isa. 4:5.) The Federated tribes become the most glorious instruments of grace in the kingdom of the Son. The glorified saints will then be the official actors under their divine Head. The world will then "walk in the light" of the Shekinah City and "the knowledge of the glory of the Lord shall cover the earth."

14. There will be a public recognition of the Hebrew Bride, gathered both under the Law and the Gospel, at the marriage supper of the Lamb.

15. The call of the Gentiles and the revelation of the everlasting gospel will extend the world-wide invitation to "Whosoever Will."

16. At the second advent there shall come out of Zion the Deliverer and turn away unrighteousness from Jacob.

17. The saints shall judge the world, and will have free access to mankind and administer in love and righteousness according to the divine ideal, physically, mentally, and morally, that paradise may be fully restored to the world.

18. Toward the close of the Millennium there will be a resurrection of those not included in the first, which is called "the resurrection, the second."

19. About this time Satan will be loosed out of the pit and there is one more uprising of the old Gentile enemies, perhaps the most terrible of the ages.

20. The beloved city is besieged, but fire from the cloud of Jehovah devours the enemies and Satan himself with all his host is captured and forever destroyed in a lake of fire.

21. The earth is now fully restored to perfect obedience and love as at first. The re-embodied inhabitants of the New Jerusalem and the Federation, being largely Hebrew, complete the plan of redemption by the promised "seed."

22. The kingdom of the Son of Man is "delivered up" to the Father, since Satan and his works are destroyed, and the service of Mediator and King is no longer necessary. The prayer to the Father is fulfilled, "Thy Kingdom Come."

23. For an undefined period perfect fellowship with the Father like that of Eden is enjoyed by all the inhabitants of this world and translation made easy.

24. Ten thousand times ten thousand are added to the number of the loving and obedient subjects of the everlasting kingdom. The jubilee reign exalts the eternal hope that this end is but the beginning, and that there is

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