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THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

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YESTERDAY, TODAY AND TOMORROW!

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"Take double money in your hand" (Gen. xliii. 12).

IT IS A COMMONWEALTH.

AN EXTRAORDINARY OFFER.

(TO REGULAR SUBSCRIBERS ONLY.)

In order to facilitate the broadest possible mutual dissemination among our Jewish brethren of the news we have compiled herein as to Judah, Judea and Jerusalem, we will supply any of our REGULAR SUBSCRIBERS with "a baker's dozen" of this particular *triple Jewish News-Leaflet* (xxiv.-xxvi.) for \$1.00. The regular price being 30 cents each, it will be perceived that this *is a discount* of nearly 75 per cent! We make this extraordinary offer because we are convinced that the time has now come to *sow* JUDAH with the truth as it is in the Messiah, and we ask for generous coöperation according to your individual ability, and your appreciation of what is close at hand. Surely we can all sow at least a dozen copies among our Jewish friends! We of "Israel" owe to them of "Judah" all our knowledge of the Messiah (Isa. ix. 8). Let us therefore make a special effort to send the message back to Jacob, and may its increase come from the God of our common ancestors! As the command was "to the Jew first," and the first was to be last, and the last first, therefore the Jew is to be last as well as first, and so in the broadest sense ALL Israel shall be saved!

C. A. L. TOTTEN.

GLEANINGS OF NEWS
AS TO
JUDAH, JUDEA AND JERUSALEM.

Here are the facts so far as we can determine.

CHOVEVI ZION.

* * Never before, in 1800 years, have the Jews been so possessed with yearnings towards Zion. Human agencies are assisting in its restoration, civilization is actively at work there, Judaism and Christianity are gradually permeating the Land, and the days of "the Sick Man" are well nigh numbered. It is nearly $3\frac{1}{2}$ times 360 years (637 A.D.—1897 A.D.) since Edom came into power over the Holy Places, and is nearly 7 times 360 years (622 B.C.—1899 A.D.) since the "Times of the Gentiles" began! The measures are running out.

THE RUSSIAN EXODUS.

* * Three score and two weeks of Sabbatic years ago (3381 years) Israel came up out of Egypt. Verily the return out of the North Country is now due! But how shall "Judah" go homeward without "Israel," seeing that they must unite and choose a leader between them in the day of their deliverance? (Hos. i. 11).

THE LAND AND THE LEADER.

* * Now our hope is in the Lord God of Sabaoth. But the Lord God hath prescribed a way: therefore, our hope is in the way set forth of old by Moses and the Prophets. And what is that way? It is the means towards the solution of the controversy of Zion, and it leads to the Messiah!

INTERESTS AT STAKE.

* * Come, then, let us reason together in these premises, and to that end, let us banish prejudice, so as to come together at least upon the temporal foundations. The whole world earnestly desires the solution of the long vexed Eastern Question, and none are more anxious as to the immediate issue, or more interested in it than the Jews!

OUR RACE FOR JUDAH.

* * *From the human standpoint their ONLY HOPE is in the friendship of the ENGLISH SPEAKING RACE.* Is it Scripturally well founded? We believe that "Israel" is literally born again in the Anglo-Saxon Race, and that it is God's plan for "Judah" to recognize the literal kinship as a means towards the recovery of the Holy Places! Go then and proclaim these words towards the north, and say (Jer. iii.) "Ye houses of

Judah and Israel, are ye not the two olive trees that stand by the Lord of the whole earth?" (Zech. iv. 3, 11, 14) "the two witnesses beside his altar" (Isa. xliii. 1, 10; xlv. whole chapter, particularly verse 8; Rev. xi.). How can two walk together (Jer. iii. 18) unless they be agreed? (Amos iii. 3) And when ye are agreed will not Jehovah make one nation of thee? (Ezek. xxxvii. 22).

THE COMING CRUSADE.

* * * "The object now is Palestine restored—and *Israel Redivivus* is the means towards this end. Already Britain's protectorate is fully guaranteed over the Holy Places, and if Judah looks to *her* the edict will speedily go forth to rebuild the walls of Zion, and *every Saxon flag on earth will crusade with the Tribes, and stand about them till the work be done! Amen*" (Our Race, Study No. One, p. 230).

FURTHER TESTIMONY.

* * * Thus we wrote many years ago, and went up and down the land in vain to find a publisher! Then coming home, we began the task ourselves, in 1890. Since then the theme has taken root in many quarters, and no longer begs for opportunity to voice itself from the high mountains of the press. For instance, we quote the following: "In the forefront of civilization are two nations, but only one race. Splendid possibilities of progress and of benefit to mankind are lost or impaired by the want of a union of means to a common purpose. The race fails, by the separation of its members, to exert the paramount influence for good which lies within its easy grasp. Putting aside all interference with established institutions, I firmly believe that a real federation, in the higher sense, may be attained. Then, as the twin stars brought hope to the mariner of old, so will the glorious flags of America and Great Britain promise abiding peace throughout the oceans and seas of the world."—*Sir G. S. Clark, in the North American Review* (1894).

ANGLO-SAXON CONFEDERATION.

* * * Now what is this but the enforcement of the very same sentiment expressed years ago in the opening number of Our Race, to wit: "If we of America, who as before stated, *buckle* this girdle of Anglo-Saxon Peoples together, 'unite' *fraternally*—in all, offensively and defensively, that this implies!—with Great Britain, the Great Ocean Empire would be strong indeed, The Race could then lie down in peace, and who would dare to rouse it up? It could *dictate* disarmament around the earth, and fearlessly set the grand example, and its ancient Royal Scottish motto: '*Nemo me impune lacessit*,' would be sufficient to the peaceful end in view" (Our Race (1890) Study No. One, pp. 165-166).

THE CARCASS AND THE EAGLES.

** But let us glance at the situation in the East—where the carcass is—for there indeed be the eagles gathered together. The latter rains descend upon the slopes of Lebanon, and in all her valleys the gleanings of the old corn has begun, aye, and the ploughman already followeth the reaper, planting the new! Would'st thou eat thereof? If so, attend!

THE RESTORATION CERTAIN.

** It takes *two* to make a bargain, and a covenant cannot be annulled by either party without the consent of the other. Jehovah made one as to Palestine with Abraham, renewed it with Isaac, and confirmed it yet again with Jacob. Now these three performed their parts of the second part and died true to the covenant; shall Jehovah, the party of the first part, *live!* and *forsooth be unfaithful to it?* Verily God will yet be inquired of to perform it, and it is certain that "Israel" and "Judah" as "one people" will recover the Land of Palestine in perpetuity. Those who teach to the contrary have not half read the Scriptures! and those who have eyes and ears and yet perceive not that this Restoration has already begun need eye-salve!

THE EVIL DEVICES OF RUSSIA.

** The Russians have a massive, cut stone *observation* tower upon the summit of Olivet! It is 220 feet high, 24 square at the base, 21 at the top. It *commands* the city of Jerusalem and the land for miles about, and is connected by electricity with all the Russian monasteries and convents in the Holy Land (which, by the way, are rumored to be full of arms). In this Russian tower is a 20-ton Tocsin which can be heard from Dan to Beersheba! an electric light (a search light we presume!) and various other purely *military paraphernalia!* QUERY: What on earth is "Gog, the Land of Magog" devising there? Why, the Mount of Olives looks as if it was already crowned with breastworks! Verily the day of Jezreel is not far off!

WHENCE COMETH SALVATION?

** "The name Jehovah consisteth of *letters of rest*, as the Hebrews call them, to show that there is no rest till we come to Jehovah, and that in him we may safely and securely rest." Hence rest is *salvation*, and salvation is *Shiloh*, because Shiloh is *rest*. But now is Shiloh come, if ye can accept it, and enter in upon it; for what is *Yeshuah* (ישוע), *Salvation*, but ישוע, *Jesus?* or rather, whence cometh the former save out of the latter? to whom as from "a window" (ר) it looketh back!

WHO ARE THE JEWS?*

The JEWS are descended from the Two Tribes, JUDAH and LEVI.
Where are the other TEN TRIBES of ISRAEL?

[The Friend of God], ABRAHAM and SARAH, [The Princess].

ISAAC and REBEKAH.

JACOB or ISRAEL, [A Prince with God].

THE TWELVE TRIBES

Levi — { Reuben
Simeon
Judah
Joseph
Benjamin
Dan
Naphthali
Gad
Asher
Issacar
Zebulun

The Egyptian Bondage.
The Exodus.
The Entrance into Canaan.

Judges

Kings { Saul, [of the Tribe of Benjamin].
David, [of the Tribe of Judah].
Solomon, his son.

The Disruption under Rehoboam.

Joseph, as Ephraim and Manasseh, to whom belongs the Birthright, became the head of the Ten Tribes after the Samaritan revolt. Gen. xlviii. 13, 27. A scattered Tribe, finally rallies to Judah.

Benjamin was associated from 969 B. C. until 69 A. D. with Judah, to whom belongs the Sceptre. 1 Kings xi. 36; Jer. vi. 1.

The Kingdom of JUDAH.

The Kingdom of ISRAEL.

19 Kings of ISRAEL.

20 Kings of JUDAH.
Thus saith the LORD of hosts, 'Because ye have not heard My words, . . . ye shall serve the king of Babylon seventy years.' Jer. xxv.

The Babylonian Captivity, for 70 years, 593 B.C.

Samaria taken by Shalmaneser king of Assyria, and The Kingdom of ISRAEL broken up. 715 B.C. For the Children of Israel walked in all the sins of Jeroboam which he did; . . . until the LORD removed Israel out of His sight, as He had said by all His servants and prophets. 2 Kings xvii. 22, 23. For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Amos ix. 9.

Thus saith the LORD GOD, 'Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a little sanctuary in the countries where they shall come.' Ezek. xi. 16.

* By J. T. Crosthwait, C. E., Manders Terrace, Dublin, Ireland.

The return from Babylon under Ezra; the Temple rebuilt by Zerubbabel; and the walls rebuilt by Nehemiah.

The Temple service carried on.

Messiah born, as foretold, 'Behold, a Virgin shall conceive, and bear a SON, and shall call His name IM-MANUEL.'

Messiah crucified, A. D. 29.

Jerusalem destroyed by Titus, A. D. 69.

Jerusalem shall be troddendown of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi.

THE HOUSE OF ISRAEL REDEEMED BY CHRIST.

The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.

Isa. lix. 20.

Paul quotes this prophecy as being fulfilled by Christ.

Rom. xi. 26.

Paul's testimony that The Redeemer has come: "God sent forth His Son, made of a woman, made under the Law, to Redeem them that were under the Law, that we might receive the adoption of Sons."

Gal. iv. 4, 5.

Peter confirms the Election of the House of Israel: Chiefly Galileans of Benjamin.

"To the Sojourners of the Dispersion, . . . Elect according to the foreknowledge of God the Father, . . . Who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; . . . but ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People."

1 Pet. i. 1, 2; ii. 9; Ex. xix. 6.

The House of Israel called to the Isles afar off from Palestine to the North-west:

"Listen, O Isles unto Me; and harken ye people from far; . . . Thou art My servant O Israel, in whom I will be glorified."

Isa. xlix. 1, 3.

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.'

Jer. xxxi. 10.

But if from thence [the land of thy dispersion] thou shalt seek the LORD thy GOD, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul; when thou art in tribulation, and all these things are come upon thee, even in the LATTER DAYS, if thou turn to the LORD thy GOD, and shall be obedient unto His voice; He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which He swore unto them.

Deut. iv. 29-31.

In that day [the last days], saith the LORD, will I assemble her that halteth [Judah], and I will gather her that is driven out, and her that I have afflicted [Israel]; and I will make her that halted a remnant, and her that was cast far off a STRONG NATION; and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Micah iv. 6, 7.

In those days the House of Judah [the Jews] shall walk 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. iii. 18.

Search your Scriptures, O ye Jews, and you will find that your brethren of the House of Israel are the British and American peoples; with whom alone you have safety from persecution, and with whom you are to return to Palestine.

Hos. i. 10, 11; Isa. xviii. 7; lx. 9; Ezek. xxxvii.

COMMERCIAL RECOMMENCEMENTS.

* * Private enterprise is doing for Palestine more than national effort has ever attempted. The entire land has been surveyed and mapped. The Railroad from Joppa to Jerusalem is but a pioneer; a trunk line is now contemplated down through the land from the Bosphorus to the Euphrates, and a fast steamship line from its mouth to India. The Holy Land will soon be the most important nucleus of highways on the face of the earth.

THE NEW BIRTH OF A NATION.

* * The promise is a Hebrew (Judæo-Israelitish) State; a Jewish Commonwealth, if you will, is now among the possibilities, or rather the modern certainties. During a recent tour in Europe, Rev. A. B. Simpson found skilled artisans, remote from and unknown to each other, who were at work upon costly stone carvings and brasses. They reported that they were working to fill an order given by a Jew for the new temple to be built at Jerusalem.

SPYING OUT THE LAND.

* * All this is being done in *secret*. We ourselves have known, personally, of Jewish movements looking towards the recovery of Palestine, and dating back as far as 1880, when we met a well accredited Palestinian Rabbi who was conducting the subscription lists in this country. All the plans of many orthodox Jewish societies are now rapidly maturing, the architectural designs, founded upon Ezekiel's "templates," were worked out long ago. This we also know personally.

THE NEW TEMPLE.

* * The new temple will surpass that of Solomon and go up without the sound of hammer, or of any iron tool,—man proposes, but God disposes, so we contemplate the Dedication thereof with growing interest, for the stone which the builders refused will certainly become the head stone of the corner! When Bethel shall again rest upon Bethel the Temple of the Lord will indeed be within the Temple of the Lord, for the Name thereof shall be "The Lord is There!" Now as he dwelleth not in temples made with hands, and yet as his name is *Jeho-*

vah Jireh, he will provide himself a dwelling-place in Zion, and be Immanuel! We firmly believe the Messiah will attend that Dedication!

PIONEERS IN PALESTINE.

** In the meantime the Dead Sea is to have a steamer; it is now building in Holland. The project is said to be fathered by the Rothchilds, who own large tracts in the Naphtha regions! The ferry will shorten the commerce of Moab by nearly a week. Several large sail boats are already plying that trade! Pioneers and enterprise are necessary even in the Holy Land, but there will be no Trusts nor Monopolies there—to-morrow!

TO-MORROW'S HEROES JEWS.

** Columbus was a Jew! so was Kossuth, and Disraeli, and Cremieux, and Mazzini, and Marx; and a century ago Robespierre was one, and Danton, and Marat. Many of the greatest men to-day are Jews, and the heroes of to-morrow will be Jews! The fact is the Man of History is a Jew, yesterday, to-day, and forever!

JEWISH STRAIN IN ROYAL BLOOD.

** Nearly every royal family in Europe has recognized Jewish blood in its veins, and the most curious fact is that Russia is the very country where the strain of Jewish blood is strongest in its aristocracy. During the past 200 years most all of its higher nobility have intermarried with the four princely houses of Bragagion, Davidoff, Imeritinski, and Muskranski, each of which claims to be descended in an unbroken and direct line from King David himself! Verily the Sceptre has not yet lapsed from Judah, nor the Law-giver from between his feet even among the Gentiles! Meanwhile, in Israel, Victoria is more than ever satisfied as to her own lofty origin, as a lineal descendant from David.

THE LANGUAGE OF HEBER.

** Hebrew as a language is being practically vitalized! The fact is it never has been a dead one—up to this century Jewish scholars all employed it, and during the century their successors have been quietly clarifying it of its Chaldaeo-Aramaico-Talmudic phraseology. It was the language of the antediluvians; was preserved in the family of Heber. Later its key was hidden in the Massorah, and Dr. Ginsberg long ago set himself the task of taking down this "fence to the Scriptures." We now (1894) learn that this great work is reaching its completion.

PURE LANGUAGE SOCIETIES.

** In Palestine and Oriental countries Hebrew is again the vernacular tongue, it is used for practical and social purposes

by more than a million people; numerous periodicals, many of which are published daily, now employ it, and all this is in direct fulfillment of Prophecy (Zeph. iii. 9), indeed those who have charged themselves with the matter of reviving Hebrew call themselves *Saphah Berurah*, or "PURE LANGUAGE Societies!"

SIGNS OF THE END.

** We are surely at the end of days. Knowledge is increased, and many do run to and fro (Dan. xii. 4); The Railroad proves we are in the day of his Preparation (Nahum ii. 3-5); The Steamship is its companion and was foreseen of old (Job xli. ; compare News Leaflet No. XI. page 8); The Discovery of Lost Israel, the increasing confusion of all human plans, the activity of Satanic devices to resist the downcoming judgments, the ominous separation of classes, the hopeless financial strait of the Gentiles, the lashing of the elements, the armings for universal war, and the general lack of confidence on every hand, are but the notes of the seventh trumpet when he begins to sound.

LET THE HEATHEN RAGE.

** Verily it is Armageddon that is now upon us, and Michael is standing up, at last, for Israel and Judah—let Sampson then awake, and let Our Race arise, for the heathen rage against us and there is no help but in the God of Shem. Therefore "If ye will inquire, inquire ye: Return, Come" (Isa. xxi. 12)! It is high time therefore for us to look unto the Rock whence we are hewn and seek diligently the fulfillment of the whole of Ezekiel xxxvi., according to the Prophecy of its last two verses (37-38).

PURE WATER FOR JERUSALEM.

** Again, it is reported that "pure water is to be introduced into Jerusalem from Solomon's reservoirs at Hebron. The minister of Public Works at Constantinople has decided to restore the ancient aqueducts. With the accomplishment of this a long stride to her destined prosperity will have been accomplished." However, Living water will *not* be introduced into Jerusalem by *Ishmael!* albeit it will soon flow thence! in the days of Ishimel!

A COMING ANNIVERSARY.

** There are some 10,000 Syrians in America, and an enterprise is on foot to make Chicago, where there are some 1,800, a center of Oriental industries. It has been proposed that the Columbian Bell "shall be taken to Jerusalem, and on Christmas Eve, 1899, connected by cable and wire with all parts of Christendom, so that the 1900th anniversary of the birth of Christ shall be celebrated by all the world at the same instant." As the birth of Jesus was Dec. 25th, 4 B.C., the 1900th anniversary thereof will fall on Dec. 25, 1897 A.D.!

THE MERIDIAN OF JERUSALEM.

* * Jerusalem is advocated as the Initial Meridian by the Academy of Sciences at Bologna; we believe that the meridian of Gizeh is the Gnomon of Science, and that Jerusalem has a loftier destiny. Chautauqua now has a Jewish circle; we counsel it to hold fast to Moses and the Prophets without help from the higher critics: they will thus find their Messiah earlier!

BUY LAND IN PALESTINE.

* * Jewish Argentina is a failure. It is sad to see good Jewish money wasted. Every broad and permanent Jewish pecuniary effort placed anywhere outside of *Palestine* is destined to be good money sent after bad. A mere purchase of experience. One dollar in the Land is worth a baker's dozen anywhere else!

THE NEW JUDAISM.

* * Miss Lazarus is preaching the "New Judaism." Its aim is to break down the barriers and so draw nearer to the rest of the world. We welcome the movement, for as she tells us that "we (Jews) have lost the faith . . . in the narrow historic sense . . . in allegiance to the past, and in outward conformity to external rites" it may be that many of her people whom she can induce to come without the veil, rent long ago in twain! may find that history has a much broader aspect in front of the curtain! The best place to view a tragedy is in the audience!

JUDAH'S NAME MESSIANIC.

* * Now Judah's name is formed by inserting the letter *d* (daleth) into the Tetragrammaton itself! $\text{יהוה} = \text{H.V.H.J.}$ or *Jehovah!* $\text{יהוהד} = \text{H.D.V.H.J.}$ or *Judah!* The tribe of Judah therefore is the *door* (*daleth*) through which Jehovah himself was or is, or was and is to be, made manifest! Now if Jesus was not the "One who comes" (H.V.H.J.) then who-soever is yet to come must none the less come, as Immanuel Jehovah, through *the door!* Nor may any one go to Jehovah save through that Open Door. But Judah in his present state of mind is as a closed door in that he is shut against the other letters of his own name! Else why is he still a wanderer to-day upon the face of the whole earth!

A QUERY FOR JUDAH.

* * In the year 29 A.D. there was a tragedy enacted at Jerusalem, and, typically speaking, in "yet 40 days" there was, in 69 A.D., another, when Titus destroyed the city, and then the Romans sowed its ploughed up soil with salt. Now where in the prophets do the Jews find philosophy for this? If Jeremiah and Ezekiel prophesied the mere 70-year expatriation, and

Daniel noted its glad expiration, what explanation have our brethren of Judah to offer for an exile 26 times longer? *We* believe that their prophets were true men of God, and *we* have an explanation for these things, *but we have yet to learn that Judah has ever offered any in the premises!*

THE JEWS AND THE BALANCE OF POWER.

**** But a truce to this, at present; let us return to the Jewish question of to-day. The exile is a fact, and the Turk another! Aye, but there be counter facts, for Lost Israel is found, and Judah is indeed bethinking himself of the land of lofty origins! But so are other nations who desire it, for it is the gate of commerce! Now Judah is the richest people upon earth, not only relatively so, but absolutely. But to what end have they been suffered to acquire this wealth? They own the gold and silver of the earth, and it is worth 100 cents on the dollar; the rest of men nominally own the property, and we doubt if it is worth 25 cents on the dollar. The situation involves a dread responsibility, and the near future is pregnant with its deep concern.

JUDAH'S OPPORTUNITY.

**** *The financial freedom of the whole world hinges upon the fate of PALESTINE!* This solution of the matter may seem to be far fetched, but it is fetched home in this one fact, for no matter how remote the relation seems to be, the actual formation of a Hebrew State in Palestine will liberate the pent up wealth that knowingly or not awaits the solution of the Eastern Question. A fifth of all the coined money is in the military coffers of those who hold it against the coming European war, about one-third is in the coffers of the Jewish bankers, chiefly in Europe, the rest may be averaged at a few dollars a head throughout the world, but is chiefly in the hands of a few rich men.

THE RIGHT OF REDEMPTION.

**** As a matter of fact Palestine could be purchased by the Jews to the advantage of all concerned, themselves included, no matter what the price. It will probably have to be fought for, at far greater expense to every one! For a tenth of what our own late war cost us, North and South, in blood and money, we had been better off to-day had we purchased the freedom of the slaves and saved the union. It is the same with the Eastern Question in which the world is interested. If it could be solved peaceably, and at once, by the protected establishment of the Hebrew nation in its ancient rights by purchase at any cost, the very rehabilitation of the land would furnish work in every other land for a whole generation, and not only liberate the stores of money now held back from trade, but act in

every other legitimate and commercial way towards freeing all the bonds and mortgages on earth. But we shall not see this solution. Modern society is not built that way! Things must therefore take their destined course, and the whole structure fall amid a general crash. But Israel and Judah will survive the wreck well chastened! We are now therefore facing the inevitable and it behooves us more than any other people to prepare for the day of wrath!

JEWISH CENSUS TOTAL.

** Let us proceed: Rabbi Isaac M. Wise says there are 14,000,000 Jews in the world. They represent the descendants of two tribes only, Judah and Levi, say 7,000,000 each. But Judah was to be "few," "scattered," and "peeled;" hence the number of the *Ten Tribes* "Israel" should be greater than 70,000,000 and as a matter of fact the Anglo Saxon race all told numbers some 150,000,000.

JEWISH POPULATION OF PALESTINE.

** Bishop Blythe says there are now 100,000 Jews in Palestine, that 65,000 have arrived during the past seven years, and that it is impossible to estimate the immigration during the remaining years of this century. And yet there be adventists both Jewish and Christian, who, finding no prophecy of Restoration in the Bible! are blind also to the significance of facts like these! Why, the eyes of all Europe are turned Eastward, and the controversy of Zion was never so dominant as now!

NUMBER OF JEWS IN JERUSALEM.

** Jerusalem is already far more of a Jewish city than in the days of Ezra. It has about 45,000 inhabitants of whom 30,000 are Jews, 7,560 are Moslems, 2,000 Latins, 150 United Greeks, 50 United Armenians, 4,000 Orthodox Greeks, 510 Armenians, 100 Copts, 75 Ethiopians, and 300 Protestants.

JEWISH COLONIES IN SYRIA.

** The *Ezra* Society of Berlin as a single example is interested in about 24 self-supporting colonies in Palestine and Syria, and is forming new ones; a Jewish population of about 7,500 souls is already cultivating some 60,000 acres of the Promised land. Better an acre there than an estate in *Terra del Fuego*!

"BUY IT FOR THYSELF"—JER. XXXII. 8.

** When Judah opens her eyes to the mere commercial future of the Land she will be quick enough to buy up what is left. But when the return and occupation becomes a broad and decided fact, then look for troublous times far more serious than Nehemiah's little group of patriots experienced. History repeats itself, but the scale increases!

THE FIRST WALL DISCOVERED.

*** Dr. Bliss has discovered the first wall of Jerusalem, and Herr Schick the Lepers' gate, a fact which seems to show that the present position of the wall is what it always has been, and that the city never extended farther north than this wall. Then Golgotha was just without the gate! and just where the latest explorations place it! H. V. H. J. is beyond *Daleth!* Art thou a *Jew* (a son of H. D. V. H. J.) too blind to catch the pointings of thine own eternal name!

MOSAIC SANITATION VINDICATED.

*** The Society for the Prevention of Cruelty to Animals, at its meeting in Holland, decided that the method employed for slaughtering according to the Jewish ritual is the most humane. Thus, in spite of Bob Ingersoll, as its knowledge increases, the world is finding fewer and fewer mistakes in Moses and the Prophets. The Decalogue is the foundation of all Law, and the Levitical regulations as to food, purity and hygiene, are found to be based upon the ideal principles of safety and exemption from contagion. Jewish physicians have been famous in all ages.

JEWISH PHYSICIANS SOUGHT.

*** "It has now been ascertained that both Sachargin of Moscow and Dr. Leyden of Berlin are of Jewish origin. This circumstance is singular, since the dead czar of all the Russias was a confirmed Jew-baiter. The London *Daily Chronicle*, commenting thereon, remarks: 'Thus we have the very strange irony of the autocrat who seeks assistance from members of that race which his government has so pitilessly persecuted! But there is nothing new in this. It has ever been so. The most ardent persecutors of the Jews have always been the most eager to avail themselves of the medical skill for which the race is celebrated; even as, on other occasions, they have made the fullest use of the financial resources of the despised Jew. One may say with Schleiden that until the schools of Montpellier and Salerno, themselves founded by Jews, had spread a knowledge of medical science in Europe, Jews were almost the only genuine practitioners of the healing art. The Christian doctors of early ages were mere quacks and thaumaturgists. No wonder, therefore, that kings and princes, and even popes and prelates, preferred to be attended by Jewish physicians, notwithstanding the decree of the council of Basle, which enacted that Christians were not to consult Jewish doctors.'"

HAMAN VERUS AMEN.

*** At Patmos Jesus called himself *ὁ Ἀμν*, the AMEN (Rev. iii. 14). During his ministry it was one of his favorite words.

He used it about 103 times, and so far as we can count, it occurs about 153 times in the New Testament. It means "Verily," "So be it," "Yea," and "Amen." It is the great affirmation, so to speak, of a *Believer*, and stands in direct apposition to HAMAN, Ha-min, Hamen! "the Liar"! How significant in this sense is the key to the famous Purim formulæ, "Cursed be Haman, blessed be Mordecai," *to wit*: "Cursed be Hamen, blessed be Amen! For it is well known that Haman and Mordecai are types of Satan and the Messiah, of Antichrist and Christ!

THE MA-AMEN-IM.

* * In this connection the derivation of "minim," the term by which the early Jewish *Christians* or Nazarenes were known among the Jews, is interesting. All early (1st, 2d, 3d centuries) Rabbinical writings show that by the *minim* were meant the Nazarene Jews, and Dr. Joel* corroborates other Jewish and Gentile writers that it was derived from the Hebrew word, *Maaminim*, *i. e.*, "Believers," by which the followers of Christ were at first known. "Their adversaries in their anger cut off the first syllable, and called them contemptuously *minim*, or, 'the sects.'" Now they were in reality the followers of Christ, the Great Amen, that is, they were Ma-Amen-im! or Christians. מאמינים!

MEM, WATER. A SIGN.

* * The Hebrew *mem*, מ, is the thirteenth letter of the alphabet, and signifies *water*. As a prefix it is usually, if not invariably, the sign of the genitive case, *of* or *from*. Thus *a* (aleph) is "the first," and *m* (*mem*) is the sign of the genitive "from"; hence *A M* in Hebrew means "the first from," or "the mother." Now *Ma-amen-in* means "the followers" (*im*), "of" (*ma*), "the truth" (*Amen*)! They are all out of *mem*, or the *water*, for behold, they come to him by baptism! being born again!

EXCEPTIONAL USE OF M-FINAL.

* * *Mem* (*m*) is the most mystical letter of the alphabet, and is peculiarly sacred in all languages and religions. Its triple use, therefore, in this earliest designation of the followers of Jesus Christ, is full of cabalistic meaning, nor should the *wise* in Judah be slow in perceiving it. For instance, let it be noted that the *m* final, ם (*600*), other than as an *m* final, is only used once in the Hebrew Bible.

A MESSIANIC POINTER.

* * This single instance occurs in the word *Imrbe* in those remarkable words of Isaiah (ix. 6-7) which manifestly refer to

* Professor in the Rabbinical Seminary at Breslau. For full discussion see "The Peculiar People," July, 1893. Rev. Wm. C. Daland, Editor, Westerly, R. I.

the Messiah! Querists have sought in vain for an explanation of this exceptional use, and we are prepared to offer one, to wit: that its use was a purely *Messianic* pointer,—a prophecy, in fact. It was employed as a sort of "N. B.," or as we write the Latin abbreviation, *mem*, and was equivalent to "note this," *i. e.*, "re-mem-ber"!

THE CENTRAL LETTER, MEM.

* * * The letter *m* occurs 77,778 times in the Old Testament (*vide Notes and Queries*, Dec. 1889, Pergignan's Manuscript), the fourfold Sabbatic sequence running into 8 in the fifth place which is the root of 888 or Jesus. It is said that *mem* is the central Hebrew letter in the Old Testament. Query, Where does it stand?

SIGNIFICANT PHYLACTERIES.

* * * In this connection the Phylacteries or *tephillim*, of the early Christian Jews who elected to remain in Judah, convey a deep Messianic lesson, and point but one way, even unto the NAME! According to the *Halachoth le Moshe Mi-Sinai* (or tradition given to Moses from God on Mount Sinai) the letter (ך) and Jodh (י) were prescribed for the *tephillim*. The daleth (ד) was the abbreviation of (בן) דוד "Son of David," and the Sign of Judah in the Tetragrammaton; and the Jodh (י) looked two ways, to שׁוּרֵי "the Almighty"; and to יֵשׁוּעַ "Jesus." The Shin (שׁ) came from the official title *Messiah*, anointed, מְשִׁיחַ, and with the mysterious *mem* final, is found in Shem שֵׁם.

THE NAZARENE—"THE BRANCH."

* * * The accepted name for a Christian among modern Jews throughout the world is נְצִירֵי, a Nazarene, because they follow "Jesus of Nazareth" (The Branch! Isa. iv. 2; Jer. xxiii. 15; Zech. iii. 8, vi. 12). O Judah, how appropriate this Name! It is as *Amen* unto us, for we be *Amenim*; and would that ye were altogether such as we!

TITLE DEEDS OF THE HOLY LAND.

* * * Rev. A. C. Tris of Kansas, has lately issued "An Abstract of Title-deeds and Documents, proving that Canaan is Jewish Domain and Property." His counts are as follows: The Jews can and will claim possession of the Holy Land "because it is their Property lawfully acquired;" (1) by Homestead Law, (2) by Gift or Grant, (3) by Covenant, (4) by Conquest, (5) by Tenure, (6) by Purchase, and that even now it may be again called "a Jewish city," as more than 30,000 Jews are dwelling there. These things are so, yet they cover but one-fifth of the truth, seeing that Judah and Levi are not all Israel! and that Our

Race comes in for the other four-fifths! To make her own title sure Judah must find Ephraim and the tribes his fellows, for there be 13 heirs to Palestine! If not the Anglo-Saxons, where are Ephraim and Manasseh?

AN OLIVE TREE.

** *"Israel God's Olive Tree.* A Sermon preached on behalf of the British Society for the Propagation of the Gospel amongst the Jews. By the Rev. A. T. Pierson, D.D., at the Metropolitan Tabernacle, June 1893, from Romans xi. 25 and 26. London: Passmore & Alabaster.

"The key-word of this passage is 'mystery,' the mystery of Israel, *i. e.*, the open secret, which God 'has revealed in Scripture, and unveiled by the Holy Ghost,'—'concerning the re-incorporation of the Jews into their original stock.'

"In this chapter there are at least 10 points of analogy between the Olive Tree, and the history and destiny of Israel as a nation, viz.—(1) the root, (2) the soil, (3) the boughs, (4) the fruit, (5) the fatness, (6) the excision, (7) the wild scions, (8) the re-engrafting of the branches, (9) the final glory, (10) the husbandman. A very able sermon, but although it is true 'that it is 18 centuries and more since they were expelled from their land . . . and that the Jews are not yet gathered into their own land,' the preacher omits any reference to the fact that the Jews are now returning in large numbers to Palestine."

TWO OLIVE TREES.

** Now in this connection, and referring to Romans xi. for argumentative evidence, and to all the Prophets for the collateral fundamentals, we would note that God has *two* Olive trees, to wit, "Israel" and "Judah" and that Dr. Pierson's sermon is likewise short-sighted in that it refers to that of "Judah" as if it comprehended both! Oh that those who love the Lord's work would use eye-salve, and perceive the beauty of the harmony, that results from looking *at themselves also* in the same Hebrew glass used in looking at Judah! The question now before the Religious world is "Israel" quite as much as "Judah," and the union of the two in One Race after they are found. If the Anglo-Saxons are not Lost Israel found, then where are these Ten Mysterious Tribes who were to be so great in latter days?

JEWISH TESTIMONY.

** From the *Banner of Israel*, March 7, 1894, we quote the following, italics and all, as evidence of the harvest we may still hope for, in that our work in the Lord is not in vain: "A correspondent has sent money, asking for a series of C. A. L. Totten's 'Our Race,' and saying, 'You kindly sent the 'Romance of History' (No. 1 'Our Race'), which, by lending,

caused one man, a Jew, to say, since reading it, *there was something worth living for after all*, and he sent to friends in America to send him out the Series. Others also who read it took the address for the same purpose. This shows us how readily one book only may take news of Israel lost and found to many people, and proves that the revelation of Israel is likely to attract the attention of our brethren of Judah, and draw them to an intelligent study of the Old Testament, and also of the New we justly hope."

RABBI KRAUSKOPF.

*** Thus far the mission of Rabbi Krauskopf, to Russia, in behalf of his countrymen has failed. He has had neither the encouragement of his Race in this country nor has he reached the ear of Russia. Commenting upon Judah's woeful situation in the Land of Darkness the editor of the *Philadelphia Herald* of May 25, 1894, remarks as follows: "The New York Rabbis are perhaps right in their conclusions. Biblical scholars, including those who have paid particular attention to Scriptural prophecies, claim that the oppression of the Hebrews by Russia is but the fulfillment of the Divine will and the verification of Divine prophecy. They claim that nothing can ameliorate the condition of the Jewish people until the time set apart by the Almighty shall have arrived and that relief will come with the destruction of the oppressor, the Magog of the Scriptures.

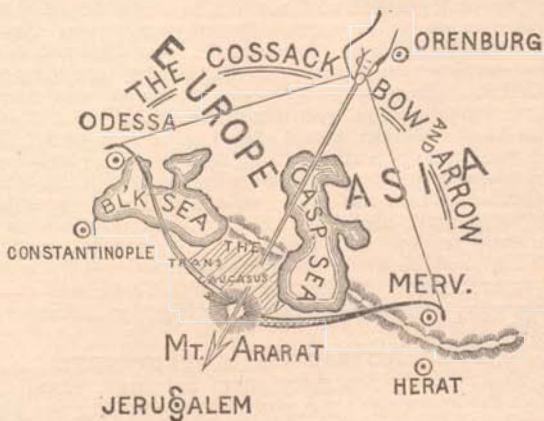
THE FATE OF RUSSIA.

*** "However this may be the fact remains, just as the New York Rabbis have pointed out, that all the influence of the Rothschilds, of Sir Moses Montefiore and all the great wealth of Baron Hirsch have failed to move the Czar to any effort toward mitigating the hard condition of the Jews in Russia. Millions of dollars have been spent to attain what Rabbi Krauskopf seeks to attain, and nothing has been accomplished at all. The reckoning with Russia will undoubtedly come in due time and it will be of a nature commensurate with the suffering and misery she has caused to millions of human beings."

Yes, the reckoning will come, and its day hasteth greatly when the terrible prophecies of Ezekiel xxxviii. and xxxix. will be fully accomplished upon "Gog, the Land of Magog, the Prince of Russia, Moscow and Tobolski."

THE FORMER AND THE LATTER RAINS.

*** According to Prophecy, the volume of rain is annually INCREASING in Palestine: 1860-70, 21 inches; 1870-80, 23½ inches; 1880-90, 27½ inches (Deut. xxix. 23; Joel ii. 18-24; Zech. x. 1).



THE OUTCOME OF THE MATTER.

“And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

“Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?”

Ezek. XXXVIII, 16-17.

AN IMPORTANT YEAR AT HAND.

* * On Sept. 8, 1896 A.D., the year 5657 M.J. begins, but the Exodus took place in 2276 M.J. The difference in years is 3381 years = 69×49 years. But 2276 M.J. was 2513 A.M. upon the true Chronology, therefore the year before it was the 2513th of astronomical duration from Creation according to the Genealogies. Now $2513 = 359 \times 7$, hence it was Sabbatic from Creation; 2513 A.M. was therefore a "first" year upon the Post-Exodus Jubilee Scale, and 5894 A.M. = 1895-96 A.D. is the 69th JUBILEE year thereafter! This fact is an impressive one and has frequently been referred to in the Our Race Studies. It is significant that the more enlightened among orthodox Jewish "wise men" are viewing its pregnant possibilities with solemn anticipations! We know not what a day nor an hour may bring forth, but we do know that they will voice things long ago foretold! Verily all the world is in a state of awakening solicitude, and the tension of anticipation increases with the flight of time.

JEWISH INTERNECINE CONTROVERSIES.

* * From the *Verona Advocate* of Saturday, June 6, 1894, we select the following: "A great division among the Jews is taking place. On one hand, a large number are giving up all hope of the Advent of the Messiah, refusing to receive the Scriptures as of Divine origin, and gradually sinking into rationalism and atheism. On the other hand, many of God's ancient people are questioning the truth of their own religion, deprived as it is of all sacrifices, of a temple, and of the visible manifestation of God's power vouchsafed to their fathers, are searching the Scriptures with a view to the truth of the Christian doctrines, and are gradually becoming convinced that these are the fulfillment of their Law."

TO RETURN IS TO RETURN!

* * Verily the breakers are come up against all orders of religion, and all races of men. We see the signs of revolution everywhere. The old order changes. There are questionings upon every side, and how few can give a reason for their faith. Now all this is from the Lord who is present in the clouds. While he left us to our own devices we followed our idols and behold we are far astray in the wilderness, and confusion of face is come to our awakening. Let us return unto the Lord, for in him only is strength and great salvation, aye and long suffering and great mercy. Back to Moses and the Prophets, for in them is hope for Zion unto all concerned.

THE PHILOSOPHY OF DISPERSION.

* * Israel was prepared for the acceptance of Christianity by the Samaritan Schism, whereby she was first divorced from

the Law, and finally cast out into the northern wilderness as *Lo Ammi*. There she was at length found of God, and taken back into God's favor as *Ammi*, but it was under the new covenant! The process has been similar with respect to Judah. For some great sin she was thrust out of Palestine, and has wandered everywhere as an outcast for over 1800 years. By the total failure of her hope, she has well nigh lost faith in the Prophets, and has come almost bodily into a state of unsatisfied agnosticism or downright infidelity. But her time, too, at last is full, and quickenings of vast portent have conspired to put at least a third part of her sons back into a veritable Messianic mood.

WHENCE COMETH SALVATION?

*** This is the Lord's doing, and now the vital question is, will these awakened Jews accept the *first* advent or the *second*? In our own opinion many will soon accept both! And at any rate, they will accept the second, for it is written, "They shall look upon him who they pierced!" In the meantime let such of them as are oppressed with sin note that the Hebrew word for salvation, *ישועה*, is almost identical with the name Jesus, *ישו*, and say, "Verily, the Lord Jehovah . . . is become my Salvation!" (Isa. xii. 2, and some sixty similar texts!)

GROWING JEWISH ANXIETY.

*** The following is clipped from *The Prophetic News and Israel's Watchman*, of March, 1894. It is only a straw that shows the direction of the great *Trade wind* soon to be upon us! "Preaching in a Jewish synagogue in Persia. The *Jewish Intelligencer* for February contains a very interesting report from Mr. Norollah of an itinerating tour among the Jews in Persia, where, at the present time, the Lord has opened a great door, and effectual, for the preaching of the Word to Israel, and also to Islam. At Senneh (in Kurdistan), all the heads of the Jewish community called upon him at his lodgings, and Mr. Norollah informed them that he had come to tell them of the first advent of their Messiah. The following day he visited the Chief Priest of the Moslems, and had a conversation with him in the presence of two Jews. The same evening a rabbi brought him an old Christian liturgy in Hebrew, and asked what it was. He had found it in the library of his father, with two New Testaments and many tracts, which he said he had read with much care, and was now convinced of the truth of Christianity. On the morning of the Sabbath, Mr. Norollah attended the large synagogue, and after the reading of the Law and the Prophets, the rabbi invited him to enter the pulpit and address the congregation, consisting of about

500 persons! At the close of the sermon, which was listened to with marked attention, a Jew said to the missionary, 'If Christianity is what you explained to-day, it is not contrary to the Word of God.' At Kermanshehan also Mr. Norollah received a very friendly welcome. He writes: 'As the Jews are not Talmudists, and consequently not fanatical, missionaries can reach them easily, and a worker could live amongst them without any trouble.' On the Sabbath no less than twenty Jews, instead of going to their synagogue, visited Mr. Norollah, and listened for two hours while he explained to them Románs x.'" We could fill a whole leaflet with similar testimony. The Jews are becoming more liberally inclined, and more willing to investigate every day, and the warring sects of so-called Christianity are becoming proportionately less so!

DISRAELI'S RETORT.

* * * When Disraeli was taunted in Parliament with his derivation from the tribe of Judah, by an arrogant lord, he retorted, "My ancestors were lords in the Tabernacle of the Most High God when your ancestors were worshiping stones, and running with painted skins in the woods of Scandinavia!" Verily, the day when backsliding "Israel" might vex "Judah" with impunity has long ago transpired, and it is high time to broaden our ideas of confederation so as to include All Israel in the bonds of our Race. Who was, and is, and will be, the Saviour of men, but a Jew? And to whom did God send the Spirit of Inspiration if not the sons of Heber? The Jews are self-sustaining and self-respecting, their sons occupy the foremost ranks of statesmanship, diplomacy, finance, music, philanthropy, literature, aye, and of religion! for they *have* kept, albeit blindly, unto Moses and the Prophets, and now that the time of *their* redemption draweth nigh, we know that "He will save the tents of Judah first." It behooveth them, therefore, who would indeed be *good* and *wise* Christians, to hasten Judah's blessing that their own may follow after, and so the latter rain descend upon the men of every other race. The Jews erred as to the first Advent, as it was forewritten they should, but there is serious danger that Israel will be found wanting at the second! God will scarcely cut his plan of the ages to suit a narrow mind.

HEBREW THE MOTHER TONGUE.

* * * One soweth, and another reapeth, but the Lord giveth the increase. For instance: "Now comes the learned M. Alex Weil, who gives a contribution on the Semitic and Aryan philology. He writes: 'In my "Five Books of Moses" I have proved, supporting my thesis with more than 500 examples, that all languages, ancient and modern, are derived from

Hebrew, whether the Hebrew be read from right to left, or, as among the Aryans, from left to right. Thus, no one knows whence come the two words, *himmel* in German and *heaven* in English, for *ciel* in French, whereas *himmel* is simply *elohim*, pronounced *el-him*, read from left to right. This is a case like many others, in which the *massorah* had not all the correct punctuation of the Hebrew, which was a rapidly spoken language, of which, moreover, the pronunciation was different in the various provinces. There is not a word of Hebrew which is not found again either in Latin or Greek, or in some modern language. All those French locutions, of which the grammarians do not know the origin, are pure Hebrew, as also is half the English language.* He recites here a number of examples in point. 'More than ten years ago,' he says, 'I proved in the "Jewish World" of London, that the Hebrew word *shono*, which is also pronounced *shannah*, represents the number 355, *i. e.*, the *shin* equals 300, the letter *nun* equals 50, and the letter *hey* equals 5, which proves that the Biblical year was a *lunar* one.'" This latter fact was shown long ago (1875), by J. Ralston Skinner, in his "Source of Measures." But it is well to have it recognized in the market place of knowledge, even if credit be withheld from whom it is due. There are a thousand elements at work preparing the way for the true chronology.

THE CREED OF MAIMONIDES.*

* * 1. I believe with a perfect faith, that the Creator—Blessed be His Name!—createth and governeth all created beings; and that He alone hath made, continueth to make, and ever will make, all things that are made.

2. I believe with a perfect faith, that the Creator—Blessed be His Name!—is One, that there is no unity like unto Him in any manner whatever; and that He alone is our God, who was and is, and ever will be.

3. I believe with a perfect faith, that the Creator—Blessed be His Name!—is incorporeal; and that He is not liable to any change incident to matter, nor hath He any bodily similitude whatever.

4. I believe with a perfect faith, that the Creator—Blessed be His Name!—is at once the first and the last.

5. I believe with a perfect faith, that unto the Creator alone,—Blessed be His Name!—prayer is due; and that besides Him there is none other to whom prayer ought to be offered.

6. I believe with a perfect faith, that all the words of the Prophets are true.

7. I believe with a perfect faith, that the Prophecy of Moses,

* "From Moses to Moses there is none like unto Moses." Now the teachings of Jesus agree with this creed, tenet by tenet, for he, indeed, is that Prophet who is like unto Moses, as Moses himself doth testify! (Deut. xviii. 15, 18, 19).

our master—upon whom be peace!—is true, and that he is the chief of the Prophets who were before him, and of those who come after him.

8. I believe with a perfect faith, that all the law which is found in our hands is the same which was given to Moses our master—upon whom be peace!

9. I believe with a perfect faith, that this Law, will not be altered; and that there will not be another law from the Creator—Blessed be His Name!

10. I believe with a perfect faith, that the Creator—Blessed be His Name!—knoweth all the deeds of the sons of man, and all their thoughts; as it is said: He that fashioneth the hearts of them all, hath considered all their works.

11. I believe with a perfect faith, that the Creator—Blessed be His Name!—rewardeth those who keep his commandments and punisheth those who transgress them.

12. I believe with a perfect faith, in the coming of the Messiah; and though He tarry I will still daily await His coming.

13. I believe with a perfect faith, that there will be a resurrection of the dead at the time when it shall be the will of the Creator—Blessed be His Name, and exalted be His memorial forever and to all eternity.

THE HEBREW SCRIPTURAL LESSONS.

Table of the "Parashiot" Sections of the Law, and "Haph-tarot" Sections of the Prophets, as read on each Sabbath in the year.

(Verses here stated are all inclusive).

	PARASHIOT.	HAPH-TAROT.
1 Beresheet*	Gen. i. 1, vi. 8	Isa. xlii. 5-21
2 Noah	vi. 9, xi. 32	liv. 1-10
3 Lech Lechah	xii. 1, xvii. 27	xl. 27, xli. 16
4 Vayerah	xvii. 1, xxii. 24	2 Kgs. iv. 1-23
5 Hayé Sarah	xxiii. 1, xxv. 18	1 Kgs. i. 1, 31
6 Toledot	xxv. 19, xxviii. 9	Mal. i. 1, ii. 7
7 Vayyetseh	xxviii. 10, xxxii. 3	Hos. xi. 7, xii. 12.
8 Vayishlach	xxxii. 3, xxxvi. 43	Obad. All

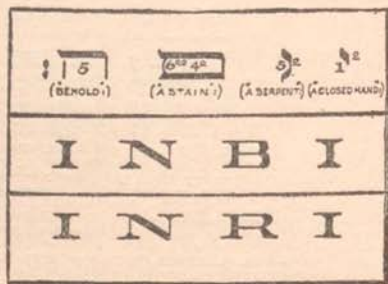
* This Lesson is always read on the Sabbath succeeding the Feast of Simhat Torah, which, upon the Modern Jewish Scale, may be found in any Jewish almanac. N. B.—Upon the True Chronology, the designations of the months throughout are one month earlier than those in the Modern Jewish Calendar. When the year is short, the lessons for one or more of the bracketed Sabbaths are read upon the same day, they are double Sabbaths. It was on such a "day of the Sabbaths," to wit, *Nitsabim and Vayelech* combined in A. D. 28, that Jesus read Isa. lxi. 1-2 at Nazareth! thus explaining the peculiar Greek *Plural* in the record. All these matters *D. V.* will be satisfactorily explained in Our Race Studies, Numbers 14-15, and its successors. Finally, the Germans vary the Lessons a trifle, adding occasionally to those enumerated, and sometimes alternating them with others. See any complete Jewish Almanac for exceptions, and the Anglican (Episcopal) Prayer book for the corresponding Lessons for the day, under Israel's current regime.

- 9 Vayesheb xxxvii. 1, xl. 23 Amos ii. 6, iii. 8
 10 Mikets xli. 1, xliv. 17 1 Kgs. iii. 15, iv. 1
 11 Vayigash xliv. 18, xlvii. 27 Ezk. xxxvii. 15, xxxvii. 28
 12 Vaichi xlvii. 28, l. 26 1 Kgs. ii. 1-12
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- 13 Shemot Exod. i. 1, vi. 1 Jer. i. 1, ii. 3
 14 Vaerah vi. 2, ix. 35 Ezek. xxviii. 25, xxix. 21
 15 Bo x. 1, xiii. 16 Jer. xlvi. 13-28
 16 Beshalach xiii. 17, xvii. 16 Judg. v. 1-31
 17 Yitro xviii. 1, xx. 26 Isa. vi. 1-13
 18 Mishpatim xxi. 1, xxiv. 18 Jer. xxxiv. 8-22
 19 Terumah xxv. 1, xxvii. 19 1 Kgs. v. 6, vi. 13
 20 Tetsayeh xxvii. 20, xxx. 10 Ezek. xliii. 10-27
 21 Ki Tisrah xxx. 11, xxxiv. 35 1 Kgs. xviii. 20-39
 22 Vayakhel } xxxv. 1, xxxviii. 20 1 Kgs. vii. 13-26
 23 Pekudeh } xxxviii. 21, xl. 38 1 Kgs. vii. 40-50
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- 24 Vayikrah Levit. i. 1, vi. 7 Isa. xliii. 21, xliv. 23
 25 Tsav vi. 8, viii. 36 Jer. vii. 21, viii. 3, ix. 22, 23
 26 Sheminee ix. 1, xi. 47 2 Sam. vi. 1-19
 27 Tazriang } xii. 1, xiii. 59 2 Kgs. iv. 42, v. 19
 28 Metsorang } xiv. 1, xv. 33 2 Kgs. vii. 3, 20
 29 Aharémot } xvi. 1, xviii. 30 Ezek. xxii. 1-16
 30 Kedoshim } xix. 1, xx. 27 xx. 2-20
 31 Emor xxi. 1, xxiv. 23 xliv. 15-31
 32 Behar } xxv. 1, xxvi. 2 Jer. xxxii. 6-27
 33 Behukotai } xxvi. 3, xxvii. 34 xvi. 19, xvii.
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- 34 Bramidbas Num. i. 1, iv. 20 Hos. ii. 1-22
 35 Nasso iv. 21, vii. 89 Judg. xiii. 2-25
 36 Behangalot'ha viii. 1, xii. 16 Zech. ii. 13, iv. 7
 37 Shelach L'hah xiii. 1, xv. 41 Josh. ii. 1-24
 38 Korach xvi. 1, xviii. 32 1 Sam. xi. 14, xii. 22
 39 Hukat } xix. 1, xxii. 1 Judg. xi. 1-33
 40 Balak } xxii. 2, xxv. 9 Mic. v. 6, vi. 8
 41 Pin'has } xxv. 10, xxx. 1 1 Kgs. xviii. 37, xix. 21
 42 Matot } xxx. 2, xxxii. 42 Jer. i. 1, ii. 3
 43 Massay } xxxiii. 1, xxxvi. 13 ii. 4-28
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- 44 Debarim Deut. i. 1, iii. 22 Isa. i. 1-27
 45 Daethanan iii. 23, vii. 11 xl. 1-26
 46 Ekeb vii. 12, xi. 25 xlix. 14, li. 3
 47 Reay xi. 26, xvi. 17 liv. 11, lv. 5
 48 Shophetim xvi. 18, xxi. 9 li. 12, lii. 12
 49 Ki Tetsch xxi. 10, xxv. 19 liv. 1-10
 50 Ki Tabo xxvi. 1, xxix. 8 lx. 1-22

51 Nitsabim }	xxix. 9, xxx. 20	lxi. 10, lxiii. 9
52 Vayelech }	xxxi. 1-30	{ Hos. xiv. 2, 9
		{ Mic. vii. 18, 20
53 Haazinoo	xxxii. 1-52	2 Sam. xxii. 1-51
54 Haberahah	xxxiii. 1, xxxiv. 12	Josh. i. 1-9

“WHAT I HAVE WRITTEN I HAVE WRITTEN.”

*** Soon after the publication of Study No. Two, in which we began to point out the *sehovetic* significance of the modern Jewish year 5651 A.M. (1890-91 A.D.), R. S. Mershon, Esq., of Zanesville, Ohio, a liberal Biblical scholar and a friend of liberal investigation, favored us with several valuable letters pointing out many collateral significations of the incommunicable Name. Among them was a brief upon



THE THREEFOLD TITLE.

placed by Pilate above the head of Jesus on the cross, and to which the Chief Priests so strenuously objected!

No wonder! for its Hebrew acrostic was their own name, *Judah*, without the daleth! and Behold, the Man of History, as a sin offering “was crucified without the Gate” (י, Heb. xiii. 12)! and therefore under the cabalistically plain title of H. V. H. J.! Mr. Mershon’s own remarks are as follows: “I venture to enclose a drawing, showing the threefold “title” to which is appended the digital or factor values of the initials of the words composing the Hebrew portion of the title, together with the literal meaning of the letters thereof *as such*. I need say no more of it than that the letter *mem* is a *final mem*, to which exceptions may be taken by Hebraists.

The value of *mem final* being 600, 60, or 6, whereas *mem primal and medial* is 40, or 4 only; so also of nun, נ, 50 fac-

tored as 5. But "the Chief Priests" objected to whatever Pilate had written, and desired him to *change* it, and with the change the *unpleasant suggestiveness of its mystical or cabalistic significance!* Wittingly or unwittingly, Pilate's title, and refusal to change, savor of the irony of fate; 5651 stared them in the face!

"Nor was this all: when they came to secure the sepulcher of Jesus against their own suspicions, they were compelled to stamp the clay of the seal with the device of the court [Sanhedrim] which pronounced sentence against him, which was none other than the symbol of Light and Truth, viz. an equilateral triangle with the very initial of His Hebrew Name in the midst thereof!

(*) I am fully persuaded, my dear sir, that you know the rest." Yes, and we are fully persuaded that Pilate used (but probably by mistake, in so far as he was concerned) the *mem* final as the initial of *Melek* (King). It was really the fulfillment of the Messianic and exceptional use of the *mem* already referred to, and which had been anticipated down the ages by their own wise men! The Messiah is Primal, Medial and Final, "Yea and amen," and ma-amen-im are all those who Believe on Him, having *mem* primal, medial and final in their name.

A FOREGONE CONCLUSION.

** For 1825 years the Jews have been without a Temple, Priest and Sacrifice! Thus for five times 365 times! the Day of Atonement has been *passed by* WITHOUT atonement, for it is written that there is no atonement without the shedding of blood. The services demanded (1) a High Priest, (2) the blood of a goat brought into the Holy of Holies, and (3) a scapegoat (Levit. xvi., xxiii.). The modern Jews misunderstand the type, and do not recognize the antitype. They are like one who hath led the scapegoat into the wilderness, and faileth to wash himself, and come back to camp! With the Christian Jew it is different. He understands such texts as this, "The Lord *hath laid on HIM* the iniquity of us all" (Isa. liii. 6). Query: On whom? He knows the Messiah as "The Lord Our Righteousness." The Scriptures say, "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. liii. 5). Now of whom speaketh the Prophet here, if not of the Messiah? And if of the Messiah, then He is the Atonement even of them who led him forth without the gate! Arise, therefore, O Judah, and repent, for the Kingdom of Heaven is indeed at hand! wash thyself in Baptism, and come within the camp! for verily after seventy finished sevens, reckoning from the fourth year of Darius Hystaspes, Messiah did come, and he made an end of the transgression, and brought in everlasting righteousness. Thou

couldst have had atonement for the mere asking, all these 1825 years! How long, O brother, wilt thou halt to thine own hurt and to ours? for "Israel" awaits the resurrection of "Judah" from the valley of dead bones, ere together they may meet Messiah.

THE MIGHTY GOD.

* * * The Jews of his own generation slew Jesus "because he made himself the Son of God," and "equal with God," and "God with us." But Messiah should have been all of this, for his name was to be "Wonderful, Counsellor, MIGHTY GOD, EVERLASTING FATHER, *Prince of Peace*" (Isa. ix. 5-6). Now what doth this prove but that Jesus was indeed what he professed to be—the Messiah of God? And if we be all sons of God, as our Prophets also teach, wherein, pray, should Messiah, who is to be our "Everlasting Father," be of even less degree than those who gather to him? Nay, rather more, He is the very Son of God! Yea, and our fathers trespassed grievously at Golgotha! and we, their children, are as sureties for them and endorse the sin so long as we resist the Truth. O let us hasten then and "Kiss the Son lest he be angry" with us, and so we, too, perish in our sins! Surely we see it now, for how else had the Scriptures been fulfilled! O Lord, how wonderfully hast thou wrought! O God Our Saviour, O Jehovah Our Redeemer, we accept thy sacrifice and follow thee! for as Nathaniel said, "Thou art the Son of God, Thou art the King of Israel."

ONE COVENANT, WITH ONE SEAL.

* * * Messiah is the end of the Law for righteousness, for every one that believeth, and will make an end of sin, but there can be no atonement for sin without the shedding of blood, and, as it is written, the *final* atonement cannot be made with the blood of bulls, which was only typical. What then? why Messiah, as Isaac, must himself take our sins upon him, and be sacrificed! But he must be born at Bethlehem first, and have a messenger before him to prepare his way. Kings must come to his rising, he must die among the sinners, be pierced, and be buried with the Rich, and as he may not see corruption, he must rise again shortly after. But as Jesus has already fulfilled all these things and in fact satisfied all that is written, why wait we for another? and How say then the Jews that Messiah has not come? O that Judah would awake from sleep and turn unto the Lord that He may turn to us and come again and Rule over us and all the world!

HOW IS THIS, BROTHER?

* * * It was necessary for Messiah to come during the existence of the Second Temple (Mal. iii. 1; Hag. ii. 6-9). He was to be cut off, though not for any fault of his own, *i. e.* for the

sake of others! (Dan. ix. 26). The offering up of Isaac was a type of what was to occur at the very same spot! *Jehovah-irch* was to provide a Lamb for Himself. All the Symbology of the Law and the furniture and ritual of the ancient temple worship looked *forward* to an ANITYPE, and all subsequent history must look *backward* to its fulfillment! for the temple has been in ruins for 1825 years! If this be not so then the Jews believe in a myth! for the ruin of the temple is a fact, and their Messiah, say they, did not come before it fell. Now the Jews affirm that "from Moses [the Prophet] to Moses [Montefiore] there was none like unto Moses [Maimonides] the 'Eagle of the Rabbis.'" But Mamonides was "neither a leader, a law giver, a prophet, nor a deliverer." Hence, either their proverb is wrong, or they have failed to "see" him who only was like unto Moses! even Jesus Christ! and we conjure them to re-examine their premises, which are all right, even the Scriptures, and to readjust their conclusions which are (*must be*) all wrong! For else the Old Testament is no better than the *Koran*, or the *Zendavesta!* and they conclude themselves in error quite as much as they adjudge it upon those who accepted Jesus centuries ago! The Philosophy of facts has already more than half demonstrated that the rejection of Jesus has taken the Soul out of Judaism. The lack of SOMETHING has logically forced the bulk of the Jews into a Liberalism which is mostly infidelity—if things continue thus with Judah, deferred hope will sicken the faith of her last son unto death itself. Fortunately, our prophets were true, not false, and our hope is in Judah's coming to herself!

NOT A BED OF ROSES, BUT OF THORNS.

* * Are Jewish converts persecuted? Of course they are; were not the prophets persecuted? Is it not the voice of unbroken history that the leaders, and followers, of every movement that has sought to better men, have met with determined opposition? Is there any other cradle in which heroism is rocked? Did not Nehemiah build the walls in troublous times? Came we up out of Egypt with the good graces of Pharaoh? The way of Truth has always been a *Via Dolorosa!* strewn with crosses. But if thou dost fall beneath the weight, behold, a hearer is provided. One cannot follow the Man of Sorrow without becoming acquainted with grief. Persecution is the accompaniment of all progress, and the greater the truth the more severe the necessity of expecting sacrifice. To follow "the Nazarene," is to be *separated*, set apart, cut off as a *Branch*; for he was himself the Branch, as his name, the Nazarene, implies.

VERILY HIS NAME IS WONDERFUL.

* * From the deluge to the Olympiads, there are 1565 years, which is J. H. V. H! From Moses' 30th year to the year of the

Crucifixion of Jesus Christ, inclusive, is 1565 years, again the Jehovetic term! The year 1890-91 A.D. was the modern Jewish year 5651, which is also (H. V. H. J.) Jehovetic. Let it be noted that all the present efforts of *Chovevi Zion*, of *Palestine Redivivus*, or of *Restoration* in the Holy places, circulate about the values of the Name of God as the Coming One.

THE GATE IN JUDAH'S NAME.

* * "Lift up your heads, O ye gates, and the King of Glory shall come in! Who is the King of Glory? It is the Lord, Strong and Mighty." Now, Judah's name is Praise, and the King of the Jews is the King of Praise. Let the Jews, therefore, open, or lift up the *heads of their gates*, and behold, the Lord, our Righteousness, shall come into their hearts, and write his law upon the tablets thereof, for in spite of them *Jehovah* is their Redeemer. Let us lift up the head of Judah's gate (𐤎) and see 𐤎-𐤎-𐤎!

WHY LOOK WE FOR ANOTHER?

* * As Jehovah is to be thy King in the midst of thee, how can Messiah have the increase of the Kingdom forever, except he be even as "God with us?" But if he be David's son, how saith David of him "The Lord saith unto my Lord, sit thou on my right hand until I make thine enemies thy footstool?" Verily, there is no way except the Angel of Jehovah come down and be incarnate as a Son of David; so if Jesus was not that Son of God, then whosoever is yet to come as the Messiah, must come as he did, and be despised and rejected of men, and wounded for our transgressions. God forbid that Judah should see such another sinister sorrow barred upon the escutcheon of necessity, and God hasten the day when Judah shall see that as two cannot fulfill the same mission, and that as one has already filled it, he must have been that prophet, and that when he comes again, he comes indeed to restore the Sceptre.

A RETURN, NOT A MERE COMING.

* * When Messiah comes it is written, "they shall look upon him whom they pierced, and mourn!" Now, how can this be except his coming be in reality a *return*? A Second coming? And if so, then Jesus was indeed the Messiah, and is become Salvation unto all who turn to him, for he indeed, was lifted up and pierced! And if he was that Prophet, then what saith he as to Judah, save that "Ye shall not see me again until ye say, Blessed is he who comes in the name of the Lord!"

THE OPEN DOOR.

* * The Temple of the Lord is the Messiah, who is the Coming One." This, in Hebrew, is the name *Jehovah*! But Judah is the *Veil* of the Temple, because his name conceals the Lord's

own name. Now, the Veil was rent at the Crucifixion, through the letter *Dalet*, whereby the word (*Debar*) which is light and perfection, came unto the Gentiles! When the Lord shall arise and shut to the door, Judah's name shall stand again in strength. Meanwhile, Messiah is an open door to such as find him.

SONS OF THE NEW COVENANT.

* * Rabinowitch is the founder of the "Sons of the New Covenant," the great and growing Christian movement among the Jews of Southern Russia. May the Lord confuse the Christian sect that presumes to interfere with this blessed, independent coming home to Zion! A very good description of the matter is found in "The First Ripe Fig," price 6 pence, The Jewish Printing House, 49 Newington Green, London, N., England. "Joseph Rabinowitch is an energetic reformer who has appeared (1882-3) at Kischeneff. He declares Christ to have been the real Messiah, supporting his theories by numerous citations from the ancient Scriptures. He is an enthusiastic and eloquent preacher, and is winning numerous proselytes." His watchword is "The key to the Holy Land lies in the hands of our brother Jesus." The strength of its thrilling message can only be appreciated by such as can understand the situation of the Jews in Russia. It is only in the furnace of affliction that one turns to God! Rabinowitch was first merely exercised as to the colonization of Palestine, and many thought he would himself lead a colony thither. When he visited the land in 1882, he was an orthodox Jew, but on his return to Russia commenced a complete revolution of his religious convictions, and became a follower of Christ, but on a strictly Mosaic basis. This will yet prove to be the strength of any broad movement among the Jews as a people, into the new covenant. Sectarianism is the blight of our own divided House, and it is as foreign to the truth as it was absent from the meetings in that "upper chamber" at the first. When the Jews find Christ, they of all peoples will know how to worship him in spirit and in truth; for he is the fulfilment of their thought, and all of them will think and believe alike, because they will come to him on a common basis.

WHERE IS THE FOURTH WHEEL?

* * * Rabinowitch began his mission by telling his brethren that he thought the only one who could lead them back to Jerusalem would be the Messiah. He told them a little story by way of illustration. A number of Jews traveling by a four-wheeled conveyance in a little town in Poland, lost one wheel, and still pursued their journey. At last they overtook another carriage, driving in front of them, and one ran ahead and asked if they had seen a lost wheel on the road? The driver

replied, 'You foolish man, you must go back, and not forward to find your lost wheel.' The four wheels are Abraham, Moses, David and the Messiah. The fourth wheel, the Messiah, had been lost. The Jews must go back to find it. Finding this, the four-wheeled chariot will run with safety" !

THE VERY CABALA TESTIFIES.

** "In dealing with the passage, 'Hear, O Israel, the Lord our God, the Lord is ONE,' Rabinowitch, who is learned in Rabbinism and the Cabala, singled out the word אהוה —one; א is the initial letter of אמת , truth; ה the initial of the word חיה , life; and ו , the initial letter of the word ויהי , way—thus we have the one God, who is the way, the truth, and the life; and Jesus said, and said in verity, if he is the Messiah, according to Isaiah's definition (xi. 5-6), "I am the Way, the Truth, and the Life."

OBJECTION AND ANSWER.

** From the Jewish side it is brought against Christianity that the Messianic hopes of Judaism and of Jesus are diametrically opposed one to the other. The Editor of *Eduth* has taken up this objection, which is as follows: "The Jews expected that the Messiah would free them from the yoke of Gentile rule; but Jesus did nothing to lighten the yoke of the strange nations" (Vol. II., 52). The Editor answers: "I do not understand this objection. Should not the Jews, who were hearers of the divine Word, to whom God spoke through Moses and the Prophets, and by numberless signs and wonders, have known what God demanded of them? Far be it from you to pass such a judgement upon our fathers, who were seekers in the Torah. They erred, to be sure, but not as you think. They knew that the Messiah would come to put away sin, to atone for guilt, and to bring eternal righteousness (Dan. ix. 24) and Isaiah preached this long before Daniel. The gracious thought of God over us, to atone for sins and to put away the sin of the first man, is clear and open in the whole history of our people. But our fathers in the days of Jesus erred, when they thought that the Messiah would *first* bring again the kingdom to Israel and *then* would make an atonement for sins—while in fact the order was exactly the reverse" (Vol. II., 55)! For the whole of Pastor Theodore Zoekler's Argument send 15 cents to Editor of *The Peculiar People*, Westerly, R. I.

AN ARGUMENTUM AD HOMINEM.

** If the Messiah has *not* already come, in the suffering phase of his mission, then he is *yet* to come! Very well, if so, he must be born of David's *well authenticated line*; at *Bethlehem*; must grow to priestly age (30 years) in obscurity; must

be preceded in his actual ministry by an Elias; must preach in vain; must be rejected, become acquainted with grief, and in fact, go through exactly the same rôle that Jesus did, even to death at the hands of his own tribe, who must hang him on a tree, pierce his hands, and feet, and side, and make of him an antitypical Passover, even as it is all written and predicted in the Prophets! How horrible to think that such a scene could be again enacted! It is absurd upon the very face thereof, for Judah is no longer in a position to enact such scenes! She has no Temple, no scale of Jubilees, no High Priest, and no credence even in her own ranks. Let her recover these, and measure such a fate to any one! Why, the world would not stand it! For if Judah were reinstated by universal international suffrage in the Land, and re-enacted such a set of scenes, the very barbarians would help to blot her out forever! Nevertheless, this is the written treatment that Messiah meets! And we maintain that the evidence is overwhelming that he met it 1866 years ago, rather than that its parallel is yet to be enacted! Now, *we* owe it to Judah that the Word which was then sent into Jacob fell upon Israel! and Jacob owes it to us that in due time the word is sent back with unanswerable argument for Jacob's own tardy acceptance. Come, Brother Jacob, this is an old sin; we do not judge you, and God cannot treasure it up against a penitent! as in Joseph's case it has been overruled for good to all mankind. We all owe *you* too much to wish you else than good clear vision in the premises. But the logic of the inevitable stares you in the face. If Moses and the Prophets are the Voice of God, Jesus Christ fulfilled them, and silenced them, and ye are witnesses as to the consequences, even as Israel and the Gentiles are as to the benefits. Now as the end of "the age is Edom, and Jacob is the beginning of that which cometh after," it is your turn at last, and we conjure you to improve it, so that Our Race may recover strength, and reunited may march forward to its manifest destiny! We *must* go together, but we cannot go except we be agreed! Now it is written that we shall come together, yea, but to that end it is said, "Judah shall walk to Israel"! Henceforth the burden of delay is all thine own. Let the Jews accept Jesus as the Messiah on a strictly Mosaic basis, "Israel" will then see to it that the Holy Places are put in their keeping, Our Race will then be ready for the Messiah in the true sense, and we may be sure the tarrying time will end. Now it is the second advent in particular that Jewish thought anticipates, and it is due! Were we therefore as Jewish as we are Israelitish it would not take us long to investigate the claims of Him who came 1866 years ago, nor to perceive that they counterpart those of him who will come in the near Future, and who in the

meantime, at present, sits where David prophesied he would, even at the right hand of Jehovah!

SIGN-POSTS CANNOT SEE.

** The radical or liberal Jew says, "We do not wish to return to Palestine, nor are we looking for a Messiah, we want to settle right down as citizens of the United States, France, or Germany, wherever we are born, and be as the nations about us." The Scriptures laugh them to scorn and mock their very words (Ezek. xx. 32-34). The irony of *fulfillment* is upon them who do not *read*! They are like idle men with soiled hands, criticising others for not washing *while at work*! Go to! The Reformed Jew is a *misnomer*. He is even a degree worse than the unreformed Christian! The one rejects Moses, and fashions a Judaism for himself, the other walks in a fashionable Christianity and rejects Jesus! As a Jew we would hold to Moses and the Prophets *verbatim* no matter what the Talmud said—and as a Christian we would cling to the Gospels and Epistles no matter what the Prayer-book lays down!

TRULY LIBERAL JEWS.

** An American missionary writes to us (Aug. 1, 1894), from Hamadan, Persia, as follows: "I am spending a few months here at the Southern Ecbatana, and have preached within a stone's throw of Esther's and Mordecai's grave, to Jews, and Jewish converts! There are some eight Jews in the church here at Hamadan, and about eight Jewish applicants. Besides *these, some twenty of the leading Jews have just declared that they accept Jesus as the MESSIAH, but are not quite ready to take the consequences.*" Now we have had no little testimony to this same effect from near at home, and far therefrom. It is significant, and the more so the farther East its source! The American and English Jew, dwelling as it were right in "Israel," can form no conception of what Judaism has to suffer in ANTI-SEMITIC countries! and the burden of the testimony that comes to us is that there in particular and everywhere more or less the more *faithful* sons of Judah are giving the New Testament a careful and candid examination and are being satisfied that Jesus was and is Atonement and Salvation! Verily, as Moses lifted up the Serpent in the wilderness, was He lifted up, and to stop the plague we must look unto Him (The Nazarene), or perish.

SELECTED TEXTS.

** Give none offense, neither to the JEWS, nor to the GENTILES, nor to the CHURCH OF GOD (I. Cor. x. 32).

** Hearken! The Vineyard of the Lord of Hosts is the HOUSE OF ISRAEL, and the MEN OF JUDAH his pleasant plant" (Isa. v. 7).

* * * Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins (Isaiah xlv. 5).

* * * ONE [the Gentile] shall say, I am the Lord's; and ANOTHER [the Jew] shall call himself by the name of Jacob; and ANOTHER [Our Race] shall subscribe with his hand unto the Lord, and surname himself by the name of Israel (Isaiah xl. 1, 2).

* * * And it shall come to pass, that in all the land, saith the Lord, TWO PARTS therein shall be cut off and die; *but the THIRD shall be left therein.* And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God (Zech. xiii. 8-9).

* * * For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name [see below], which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee (Isaiah lxii. 1-4).

ROMANS XI.

* * * Hear now what St. Paul saith as to *the Jews*, THE GENTILES, and Israel:*

(1) I say then, Hath God cast away his people? God forbid, for I also am an Israelite, of the Seed of Abraham, of the tribe of Benjamin. (2) God hath not cast away his people whom he foreknew. Wot ye not what the Scriptures saith of Elias? How he maketh intercession against Israel, saying, (3) Lord they have killed thy Prophets, and digged down thine altars; and I am left alone, and they seek my life. (4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to THE IMAGE OF

* We display it in three types, after the interpretation of Edward Hine. Ordinary lower case refers to Israel now represented by the Norse or Anglo-Saxon Race; *Italics refer to Judah, now known as the Jews*; CAPITALS REFER TO THE GENTILES AND PARTICULARLY TO ROME BOTH THEN AND NOW. In this chapter St. Paul, writing to THE ROMANS, carries on an argument with them as to the then and future condition of Israel, and *Judah*.

BAAL. (5) Even so at this present time also there is a remnant according to the election of grace.

(6) And if by grace, *then it is no more of works*; otherwise grace is no more grace. *But if it be of works*, then it is no more grace; *otherwise work is no more work*.

(7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (8) according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. (9) And David saith, Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them; (10) Let their eyes be darkened, that they may not see, and bow down their back alway.

(11) I say then, Have they stumbled that they should fall? God forbid; but rather through their fall SALVATION IS COME UNTO THE GENTILES, for to provoke them to jealousy. (12) Now if the fall of them BE THE RICHES OF THE WORLD, and the diminishing of them THE RICHES OF THE GENTILES, how much more their fullness? (13) For I speak TO YOU GENTILES, inasmuch as I am the apostle of THE GENTILES. I magnify mine office: (14) if by any means I may provoke to emulation them which are of my flesh, and might save some of them.

(15) 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? (16) For if the first fruit be holy, THE LUMP IS ALSO HOLY; and if the root be holy, SO ARE THE BRANCHES.

(17) *And if some of the branches be broken off*, AND THOU, BEING A WILD OLIVE TREE WERT GRAFTED IN AMONG THEM, and with them partakest of the root and fatness of the Olive tree; (18) BOAST NOT AGAINST *the branches*. BUT IF THOU BOAST, THOU BEAREST NOT the root, but the root THEE.

(19) THOU WILT SAY THEN, *The branches were broken off that I might be grafted in*. (20) *Well, because of unbelief they were broken off*, AND THOU STANDEST BY FAITH. BE NOT HIGH MINDED BUT FEAR: (21) *For if God spared not the natural branches*, TAKE HEED LEST HE ALSO SPARE NOT THEE.

(22) BEHOLD, THEREFORE, THE GOODNESS *and severity of God: on them which fell, severity*; BUT TOWARDS THEE, GOODNESS, IF THOU CONTINUE IN HIS GOODNESS; OTHERWISE THOU ALSO SHALT BE CUT OFF. (23) *And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again*. (24) FOR IF THOU WERT CUT OUT OF THE OLIVE TREE, WHICH IS WILD BY NATURE, AND WERT GRAFTED CONTRARY TO NATURE into a good olive tree; *how much more shall these, which be the natural branches, be grafted into their own olive tree*. (25) FOR I WOULD NOT, BRETHREN, THAT YE SHOULD BE IGNORANT OF THIS MYSTERY, LEST YE SHOULD BE WISE IN YOUR OWN CONCEITS,

that blindness *in part* is happened to Israel until THE FULLNESS OF THE GENTILES BE COME IN. (26) And 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; (27) For this is my covenant unto them, when I shall take away their sins.

“WHO IS ISRAEL?”*

‘Israel is My son, even My firstborn.’ Ex. iv. 22.

“Many wonder what is the difference between the Jews and the house of Israel,—why some are called Jews, and others Israelites. We should remember that the first kingdom of Israel was composed of twelve tribes, and they were known as the children of Israel. But at the death of Solomon the tribes were divided; Judah and Benjamin forming the kingdom of Judah with Rehoboam as their king, while the other ten tribes revolted under Jeroboam and formed the kingdom of Israel. There was, therefore, the kingdom of Judah and the kingdom of Israel.

“In course of time, the kingdom of Israel, because of its idolatry and ungodliness, notwithstanding their being repeatedly warned by the prophets, was conquered and subdued by a heathen king, as it is written: ‘For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the Lord removed Israel out of His sight, as He had said by all His servants the prophets’ (2 Kings xvii. 22, 23). This king caused the Israelites to be transferred from their own country into Media, and sent a people called ‘Cuth-eans,’ to occupy their land. The Israelites, being thus transposed, became, in process of time, a dispersed people, losing all identity of themselves and with no hope of ever being again a people. ‘The dispersed among the Gentiles,’ as the Jews were wont to call the lost ten tribes (John vii. 35), were as completely hidden from the world as it was possible to make them, so much so, that the very fact, almost, of their ever existing was well nigh forgotten. The promises of God made to Abraham, Isaac and Jacob, which were renewed from time to time through the prophets, appeared to be devoid of all life as far as the lost ten tribes were concerned. Yet did God permit of His people being cast away until the set time, fore-ordained by Him, had come for the reassembling and ingathering of Israel again into one people.

THE EXILE AND THE DISPERSION.

* * “The kingdom of Judah, called Jews (2 Kings xvi. 6), a name which those two tribes bear unto this day, did not share

* This article is published by Lovers of Zion, who hold meetings free to all, every Sunday afternoon, at Independent Hall, 6 Hancock Square, Charlestown, Mass. Go there if you are near Boston!

the same fate of their kinsmen, the Israelites, but retained their claim as 'a people,' until the year 69 A. D. Nevertheless they too became backsliders from God and the way He had appointed for them to walk in, and as a result they suffered many things both in wars and captivity. The Jews, although under the rule of a foreign power, still believed themselves to be a nation and only waited for the coming of the Prince, whose advent had been foretold by the prophets, that they might rally under His standard and throw off, forever, the yoke that bound them to a foreign king.

"The time for His appearing arrived and with it He whom the whole world were to praise. But what a disappointment it was to the Jewish nation! They had hoped He was coming to redeem them from their bondage and subjection to Gentile rulers, but instead, He came as a meek and lowly Nazarene, teaching ways of righteousness and the establishment of a kingdom of peace and love. Born of woman of the tribe of Judah (Heb. vii. 14), He came unto His own people, but they received Him not (John i. 11). The story has oft been told how He was reviled and persecuted and buffeted, and at last condemned by the Jews as worthy of death, and by them delivered over to the Gentiles to be crucified. 'He was despised and rejected of men; a man of sorrows and acquainted with grief; and *we*, (Oh! brother Jew), hid as it were our faces from Him; He was despised, and *we* esteemed Him not. All we like sheep had gone astray; we had turned every one to his own way; and the Lord *hath laid on Him the iniquity of us all*. Surely He hath borne our griefs, and carried our sorrows' (Isa. liii.). Though put to death, a Man who had done no violence, yet did He rise again from the grave and ascended to His Father in heaven, for the Lord did not suffer his Holy One to see corruption!

"The words of Jesus, as well as all the prophets, that Jerusalem was to be made desolate and trodden under foot of the Gentiles, was soon after accomplished and the Jews were left without a home and were scattered and dispersed into all nations. Yet were they not to lose their identity and become unknown as their kinsmen the Israelites had, but were always easy to be distinguished from the rest of mankind by their 'shew of countenance,' and were subjected to most terrible outrages and ridicule. Driven from one country to another, and suffering all kinds of indignities, their very name became a byword and a reproach wherever mentioned. Still, although the twelve tribes have been dispersed and scattered, yet a set time has been appointed in which they will be gathered again. The promise of the God of Israel, who is a God of truth, that of the seed of Jacob a people should be set apart, by whom all the

nations were to be blest, will yet be accomplished in His own time. They have endured many things and have been much punished for their sins, yet a God of love is over all and doth *now* plead with His people that they may forsake their evil ways and turn to Him that their stripes may be healed. 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in' (Rom. xi. 25).

THE RESTORATION CERTAIN.

*** "The law given by Moses to the children of Israel was ordained unto them for life, yet could they not keep it; nevertheless, by true repentance, and the sacrifice of the animal and the offering of blood they received the salvation of the soul. The Gentile had no law, but the coming of the Just One took away that which had kept them from a knowledge of heavenly things, the law of Moses, and nailed it to His cross (Col. ii. 14), so that they, the Gentiles, 'who were far off are made nigh by the blood of Christ' (Eph. ii. 13), for 'without the shedding of blood is no remission' of sin (Heb. ix. 22).

"The Jews were cast off because of unbelief, and the Gentiles were grafted in, the law being taken out of their way, that all nations might partake of the richness of His grace. 'I say then, Hath God cast away His people? God forbid! Have they stumbled that they should fall? God forbid! but rather *THROUGH THEIR FALL salvation is come unto the Gentiles.* Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more* their fulness? 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?* for God is able to graft them in again' (Rom. xi.)*

THE CONDITIONS OF PEACE.

*** "O Israel, hearken! ye have been scattered and dispersed everywhere ye Jews have drank indeed of the cup of sorrows, and ye Los Ten Tribes have wandered far from the God of your youth, banished as it were from His presence; but hearken! the time is now come that ye may return; ye have sinned and ye have been punished, 'Yet doth God devise means, that His banished be not expelled from Him' (2 Sam. xiv. 14). Ye have been, as it were, dried up bones in this valley of death, but the cry has *already* gone forth, 'Son of man, can these bones live?' 'O My people, I WILL bring you into the land of Israel, and ye shall know that I am the Lord. Then

* The italics and caps in this article are quoted with it and have no relation to the special method employed on pages 197-199 in treating Romans xi.

shall ye know that I the Lord have *spoken* it, and PERFORMED it, saith the Lord' (Ezek. xxxvii.).

"Can two walk together, except they be agreed' (Amos iii. 3)? O Israel! O Judah! ye agreed with Satan to do evil, why will ye not agree with Jesus to do good? The Gentiles have despised your law and ye have despised their Christ, but know ye not that He is *your* Christ? He was sent not but unto the lost sheep of the house of Israel (Matt. xv. 24), and though He was 'a light to lighten the Gentiles,' yet is He 'the GLORY of God's people Israel' (Luke ii. 32).

THE NEW COVENANT.

* * "The nations, or rather the Gentiles, have received their light:—through repentance and faith in the shed blood of Christ, they receive the salvation of the soul. The Jew received the salvation of the soul by their Law, the Gentiles by their Gospel, but now a way is made known for a greater blessing, to wit, 'the redemption of the body' (Rom. viii. 23). The promise was to the children of Israel, and not to the Gentiles. The 'common salvation' (Jude iii.), has been preached in all nations and the sound of it is heard throughout all the earth. But 'the faith once delivered to the saints' (Jude iii.), is now to be contended for by Israel that they may receive rich blessings from the hand of their God.

"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. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days (the fullness of the Gentiles), saith the Lord, I will put my law in their inward parts, and write it in their heart; and will be their God, and they shall be My people, for they shall all know Me, from the least of them unto the greatest of them, for I will forgive their iniquity, and I will remember their sin no more' (Jer. xxxi.). 'For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion' (Joel iii. 21). 'And your covenant with death shall be *disannulled*, and your agreement with hell shall *not stand*' (Isa. xxviii. 18). 'For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit (the grave), cannot hope for Thy truth. The living, the living, he shall praise Thee' (Isa. xxxviii. 18, 19). 'And ye shall be gathered one by one, O ye children of Israel' (Isa. xxvii. 12). Wherefore, 'come now, and let us reason together, saith the Lord (Isa. i. 18), fear ye not, neither be afraid (Isa. xlv. 8).

assemble yourselves and come; draw near together' (Isa. xlv. 20). Hearken! 'The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant' (Isa. v. 7).

EDOM VERSUS ISRAEL.

* * * "The fathers received not the promises, yet did they trust in He who gave them, and their faith was counted for righteousness (Heb. xi.). The Scriptures are full of promises to Israel, yet were they 'written for the generation to come' (Ps. cii. 18). It was to be the children that would inherit them, for, 'Instead of thy fathers shall be thy children, whom Thou mayest make princes in all the earth' (Ps. xlv. 16). Nevertheless, 'they are not all Israel, which are of Israel' (Rom. ix. 6). Even as Jacob and Esau. Esau was the *seed* of Isaac yet not the *child*. Jacob was the child, yet was he the seed also, and to him were the promises made. So is it in these latter days. God will choose a number out of ALL the tribes of Israel and unto them 'pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises' (Rom. ix. 4).

"They are to be sealed with the knowledge of truth, and will receive that which they patiently seek, namely,—'glory and honor and immortality, eternal life' (Rom. ii. 7). 'And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of *all the tribes of the children of Israel*' (Rev. vii. 4). 'These were *redeemed FROM AMONG MEN*' (Rev. xiv. 4). They are *true* Israelites, for to be an Israelite indeed is to be a prevailer,—an overcomer.

"O! brother Jew, ye have, mayhap, been perplexed and tried and your faith has well nigh wavered, ye felt as though God had hedged you up, yet even now take courage, renew your strength in the Lord, and receive the meek and lowly Jesus of Nazareth as your Saviour. Ye are indeed of the *seed* of Israel, pray mightily to the God of truth that ye may also be a *child* of Israel.

WHO ART THOU?

* * * "And you, brother, sister, thou sayest, 'I have no hope, I who am a Gentile.' Brother, sister, listen! Who told thee thou wast a Gentile? the fact that thou art living among the Gentiles does not prove that thou art a Gentile. I tell thee, in the name of the God of Abraham, Isaac and Jacob, that if thou dost desire to know truth and to take the cross of Christ and to be humbly and truly yoked together with Him, resisting not evil, but *overcoming* evil with good; I tell thee if thou dost truly desire to eat of the crumbs that fall from the Master's table and doth believe in thine heart that He WILL bring home

KING DAVID COMES.

To the Chief Musician. A Psalm for the Days of Preparation. Rosh Chodesh.
Nisan 1st, 5654 A.M., Mod. Jewish, Saturday, April 7th, 1894 A.D. 5892 A.M.

DEDICATED, WITH LOVE, TO JUDAH.

Words and Music. CALT.

The musical notation consists of two staves. The first staff is a treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a melody of eighth and quarter notes. The second staff is a bass clef with a common time signature (C) and contains a bass line of eighth and quarter notes. The music is written in a simple, folk-like style.

I

King David comes to claim his own,
As 'twas foretold of erst; (*Zech. ix. 9.*)
Desired of all, He comes to save
"The Tents of Judah first." (*Zech. xii. 7.*)

2

Then ho! unto the Scattered Tribe,
Whose power the Lord hath spent, (*Dan. xii. 7.*)
Why art thou last to bring the King
To Zion, and repent? (*2 Sam. xix. 11-15.*)

3

Go to the Law, and Testament,
Renew thy Search, and See, (*John v. 39.*)
His hands, His feet, His pierced side! [*xxii. 16.*]
Aye, brethren, it was He! (*Zech. xii. 10; Psa.*

4

O Judah, thou, of all the Flock,
Art still without the Fold; (*Luke xv. 1-32.*)
Return unto Our Father's House,
Beloved, as of old! (*Gen. xlix. 8-12.*)

5

In "Israel's" name we bid thee come,
With us the King to greet; (*Hos. i. 11.*)
'Tis only thus that both may go,
And thus to go 'tis meet. (*Jer. iii. 12-19.*)

6

Then "Ephraim's" Anglo-Saxon Shaft,
From Judah's Bended Bow, (*Zech. ix. 13.*)
The Man of War shall loose at last,
And Zionwards 't will go! (*Zech. viii. 18-23.*)

7

On Acra's heights, Our Race renewed,
Shall then united be, (*Ezek. xxxvii. 15-25.*)
And, washed in cool Siloam's pool,
All men from sin be free! (*Psa. lxiv. 9-10.*)

A CONFESSION OF SINS.*

* * * "Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know, the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

"We have sinned more than any people, and our shame is greater than that of any generation. All joy has left us, and our hearts are sick on account of our transgressions. The place of our desire has been taken from us, and our glory destroyed. The Temple, the dwelling place of our God, has been destroyed through our sins; our Palace desolated. Our beautiful land has fallen into the possession of strangers; our property to aliens. Before our eyes our possessions have been plundered, removed and carried away. Our enemies laid upon us their yoke; we carried it on our shoulders. Servants had rule over us; and there was none to deliver us. Many troubles compassed us; we cried unto Thee, O Lord our God, but Thou hast remained far from us on account of our iniquities. We turned away from Thee, went astray, and were lost.

"But now we turn unto Thee with all the heart and soul. Our transgressions are known to us, and our sins are before us continually. Almighty God, Father of mercies, have mercy on us, miserable sinners. Have compassion on those who confess their sins. Return to them who turn from their evil ways; according to Thy promise made known to the children of men through Jesus, the Messiah our Lord. And for His sake grant, merciful Father, that from this day we may walk in the fear of God in righteousness and in uprightness to the glory and praise of Thy holy name. Amen."

* * * Here read Acts viii. 26-40.

* * * This *triple* Number of the News-Leaflet is written to, and for, "*Judah*" in particular. We have aimed to load it with the very latest news as to Daniel's People, and the Messianic signs of their coming Restoration to the Holy Places. We ask our regular constituents to distribute it generously among them. For special terms, see inside of front cover.

* * * ". Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. xvi. 14, 15).

* From the daily Morning Service of Rabinowitch, founder of the Sons of the New Covenant.

A PRAYER FOR ZION.

ALMIGHTY GOD, and Father of our fathers, the God of Abraham, of Isaac and of Jacob, we thine unworthy people do most penitently bewail the manifold iniquities we have committed, and sincerely do we sorrow for the sins of former generations. We have wandered far astray from Thee, and are now like lost sheep scattered on the hills. We have sinned and done perversely, and have merited Thy just displeasure. We are in no wise worthy of the tender mercies wherewith throughout our sojourn Thou hast blessed us.

Faithful and true Thou art, nor is there any other God, and we Thy children would turn unto Thee now with our whole heart and with all our soul, for we recognize the chastenings wherewith we are corrected, and the wondrous work that Thou hast wrought with us against our will.

Thou hast lifted us up, and we are lifted up, and hast Thou not also promised to revive Thy chosen ones in this the *third* day of their banishment? Turn unto us and we shall be turned; we believe, help Thou our unbelief, and make us mindful of the Rock whence we are hewn. O Thou that slumberest not by night, nor day, bend down Thine ear, and hear Thy people pray.

Towards the land Thou gavest unto Abraham and to his seed forever, saying that in him should all the families of the earth be blessed, do we now turn, and towards the ruins of the House which Solomon, Thy servant, builded for Thy Name. Hear Thou

our prayer, and let our supplication reach Thy dwelling place. And O our Father! look Thou upon the straits of our outcast brothers, and do Thou maintain their cause.

Forgive Thy people that have sinned against Thee, and all the transgressions wherein they have transgressed against Thee, and give them compassion before those who hold them captive. For they also be Thy people, and Thine own inheritance, and Thou broughtest them forth out of Egypt; even from the midst of the furnace of Iron.

We beseech Thee that Thine ears may be opened unto the supplications of Thy servants, to hearken unto them in all that they call for unto Thee. We pray Thee have regard unto the Land that Thou hast chosen, and to the City which Thy Name hath blessed. Her children think upon the stones of Zion, and it pitieth them to see her in the dust.

O Lord God is not this indeed the Day of Thy Preparation, long ago foretold, wherein the iron horses, panting on the moles of Joppa, with lightning curbed, are impatient to run to and fro, to bear Thy people home? And is not this the day, as long ago foretold, wherein Thy people may bring their brothers home, even a present to the Lord of Hosts, and replace them on Mount Zion? And is not this the very day wherein we may *enquire* of Thee to do this great work for Thine honor?

Meanwhile O Help of all who put their trust in Thee, the wicked rage about us, and we see the signs of trouble close at hand. As Thou hast spoken by the mouth of Prophecy, we know the coming birth shall not escape the pangs of travail,

and yet, O God of Sabbaoth, come Thou amid the clouds, and be for us a refuge in the coming storm.

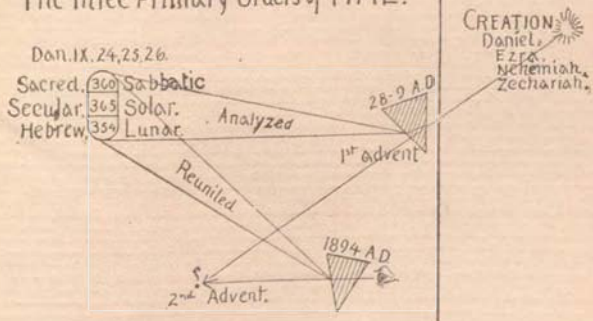
With Thee all things are possible, we pray Thee therefore shorten the days of punishment. Lift up the Banner of Return. Be unto Israel and Judah a Pillar and a Cloud in this their Greater Exodus out of the North country, and, having led them homeward, come Thou suddenly unto Thy Temple, and forever be their King. O let the nations round about us see Thy might, and vindicate Thy majesty as in the days of old. Look not upon our number when we gather two and two, for trusting in Thy promises we humbly come unto Thy foot-stool, knowing that Thou art our strength, and that Thou art forever in our midst. We bless Thy Name and thank Thee for Thy broader covenant in Christ. We are not worthy to be called Thy sons, but only in the merits of Him who is Thine only Begotten Son, do we presume to bow before Thee, and in deep humility to pray, as we were taught by Him:

*OUR FATHER who art in Heaven,
Hallowed be **THY NAME**.
Thy Kingdom **COME**.
Thy will be **DONE ON EARTH**,
AS IT IS in Heaven.
Give us **THIS DAY** our daily bread,
And **FORGIVE US** our debts,
AS WE forgive our debtors.
And lead us not into **TEMPTATION**,
But **DELIVER** us from the evil one,
For **THINE** is **THE KINGDOM**.
And the **POWER**, and the **GLORY**,
FOREVER and **FOREVER**.—AMEN.*

GABRIEL'S PROPHECY.

*** "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. ix. 24-27).

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See Our Race Series, Studies Nos. Eleven, Twelve, Thirteen and Fourteen, and Our Race News-Leaflets, Nos. I. and XX.-XXI.

THE OUR RACE NEWS-LEAFLET.

* * In it we give the results and compilations of such special study and investigation as we have personally devoted to particular Biblical and collateral Our Race topics. It is our aim to issue the Leaflet monthly, but as many topics demand an extended treatment that would run over several months, some of the Leaflets are made double and even triple so as to preserve the continuity. Our standard measure is 13 numbers at 16 pages of solid 8-point per Set, and as we electroplate everything, we are able to supply all the back numbers (two Sets now complete). We are satisfied that we are giving a special quality of truth as well as a fairly generous quantity thereof (under the circumstances) in these papers, and that the majority of their regular subscribers understand the difficulty of conducting such an undertaking for a constituency that is to be numbered only by scores, rather than hundreds, for by no means have we even one thousand subscribers upon the Series and News-Leaflet lists combined! Nevertheless, we intend to improve the quality of the News-Leaflet, as we proceed, and the quantity thereof as its constituency grows. In the meantime we hope to retain all of our present subscribers, and we trust that by indefatigable efforts in the by-ways and hedges they will compel others to come in and add to our ability to do more.

In this work we are determined to preserve our independent right of investigation, and to present the truth, the whole truth, and nothing but the truth, so far as we are able to compass it, and we where we may. As we are controlled by no recognized allegiance to any particular Secular School or Religious Sect, and are not endeavoring to bolster up any preconceived theory whatsoever, we shall retain the right to change our mind as often as new and more light shall demand it. We are after the facts first, and their harmonization next, and we are satisfied that the conclusions will then take care of themselves, and be apparent to all concerned. We give reasons for the faith that is in us, and without the evidence we do not intend to advance anything for the acceptance of others. If, therefore, you are tired of tradition, and dogma, and made up mysteries, and milk, and are as empty as an agnostic, you must be nearly famished. We are setting this table for such men and women of Our Race as are hungry for the meat of demonstrable truth, and can tell it by its flavor, so invite you to it. As we believe in Moses and the Prophets as written, and for the purpose written, and that they teach of Him who is the Messiah in a way that is good news to all mankind to all eternity, and bad news to no man whomsoever! we solicit an examination of our reasons in these premises!

SPECIAL REQUEST.

Please renew your subscriptions to the NEWS-LEAFLET. Those who have not already sent in their subscriptions, \$1.00, to the THIRD Set (1895) of these NEWS-LEAFLETS are requested to do so at once, as the triple Jewish number for December, 1894, closes the Second Set.

The January (1895) number (xxvii.), with which the new set opens, is now in type, and about to go to press. It is a very important one, and, in addition to several other *vital* topics, discusses the "GENEALOGY of Jesus" according to our present understanding of Matthew i. 1-17. By the way, what is *your* understanding of verse 17 in that chapter? and can you make its *mathematics* fit the first 16 verses as they now stand? If so, please forward an explanation and a brief "reason for your faith" in it, with your subscription! Next to the chronology of the Messiah, which, with God's help, we believe we have already settled upon sound foundations, there is no topic so important as his genealogical descent, according to the flesh, from Eve, as the seed of Abraham, *via* David's Royal Jewish Line. There has never been a question as to his having been the *de jure* (legal) Son of David, according to the Levitical Law as fully set forth by St. Luke, who plainly gives the literal genealogy of his reputed father, "Joseph, who was the son of Heli" (Luke iii. 23). But aside from all tradition, the main question is, How was MARY the daughter of David? and what did Matthew set out to demonstrate? and what is the matter with the record?

C. A. L. TOTTEN.

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them **FOR YOURSELF**, is to assume a responsibility which in these days is, to say the least, **UNWISE**. Taste, and you will surely eat.

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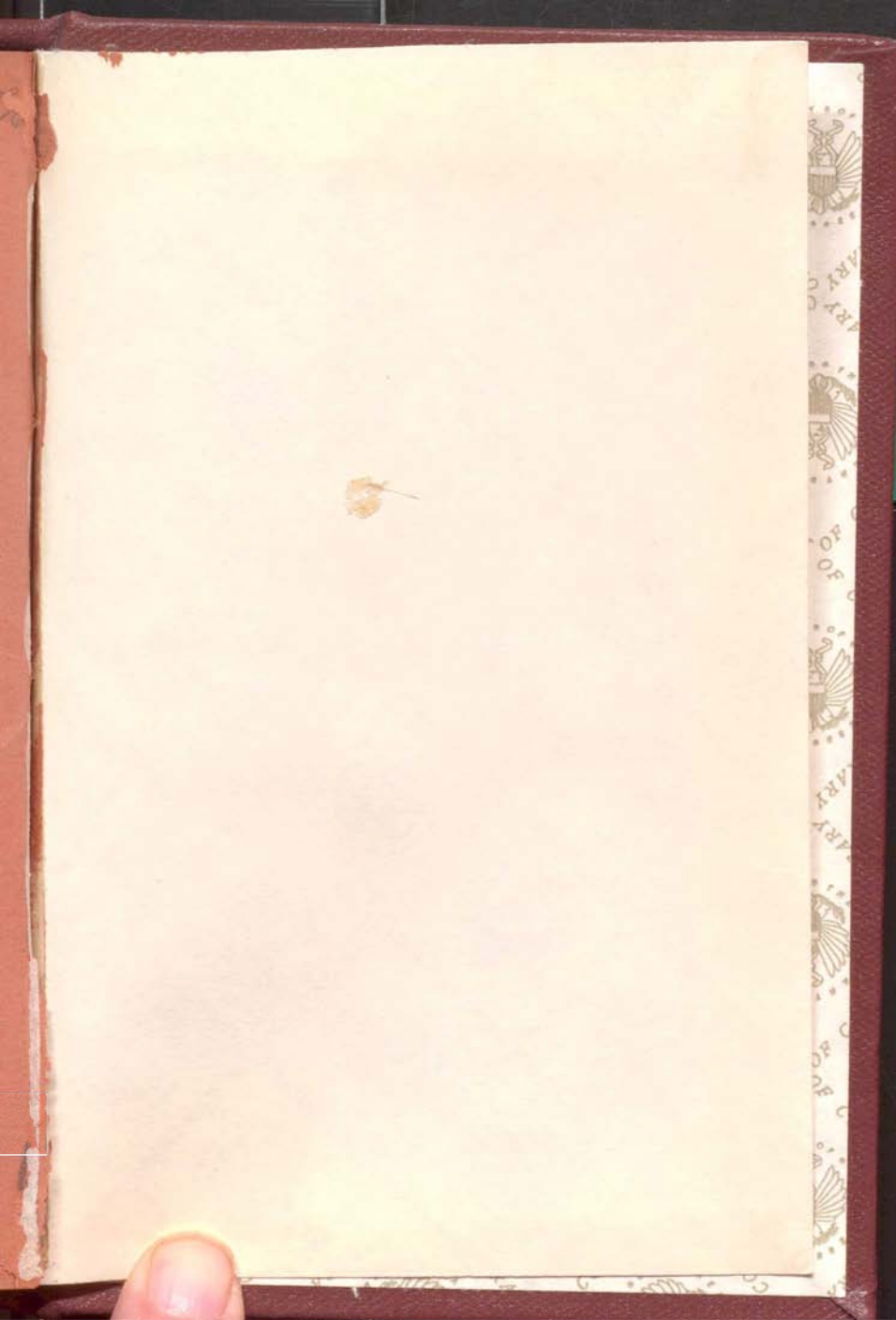
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