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DESTINY

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PLYMOUTH ROCK
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ISSUE
Israel's Two
West

THIS is the official publication of the Anglo-Saxon Federation of America, set up to explain the true function of the Celto-Anglo-Saxon and kindred peoples in the plan of God as modern Israel, with special references as to their history, true identity, and responsibility as revealed by the Bible and in the light of modern archaeological and ethnological research.

We of the Anglo-Saxon Federation of America are plain Americans who have seen God's Hand in our history and for the most part we are churchmen who see God's Word in the Scriptures.

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man.

We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth.

We believe that in the Bible we have plain guidance for the spiritual life of the soul, the moral order of society and for the economic process based on justice and equity. In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we live. In the History we see our forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity and correction. In the Prophets we have the Voice of God recalling us to our allegiance and *foretelling the consequences of certain courses of action.* In the Gospel we have our Lord offering to set up again the Kingdom of God in its economic and moral and spiritual elements. In the Apostles and the Church we have all this held as a precious possibility at any time we are ready for it, but at present under the phase of interior religion without larger social manifestation — in brief, but one hemisphere of the given Truth. So that we may be said to stand for *the whole Law of God* and *the whole Gospel of Christ.*

OUR responsibility in these matters is deepened by the fact that we, as a people—*the Celto-Anglo-Saxon and kindred peoples,* as our Federation puts it — are the people with whom God made his unalterable Covenant and upon whom he laid his Law, "Which if a man do, he shall live."

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people was called *Israel.* Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and by the way-marks they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

WE still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and being where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible, for Christian truth in all its parts, and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people; their promised greatness, which has now been fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty. The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for, through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." So that they are, as was foretold, a multitude in the earth, and their recognition of their identity and responsibility holds mighty possibilities for the future.

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditional covenant which God made with Israel. But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position.

This, in large and general terms, defines our position. We number amongst our members and adherents clergymen of every denomination and members of all the churches. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controveries arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth. Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning people of God who continue today, as in Bible times—the same people with the same work —but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men.

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Time Periods

MEN forget that all things are numbered and measured. Perhaps this is due to the fact that in our every day activities events seem but a jumble resulting from hit or miss experiences. Because we are a part of the plan it is impossible for us to occupy the right vantage point which would enable us to secure the proper perspective.

It is, however, possible for us to take the long view of human activities and thus see in events the pattern of a plan in operation, working out in every one of its many details. The great majority of men and women of each generation have been unaware of the part they were playing in the orderly march of events.

Jeremiah was an exception in that he knew he was to be used "to build and to plant" in an appointed place. It is not without significance that he began that building and planting just 2520 years ago this year, which time period is the great cycle of human activity.

The ancient Hebrew calendar divided the day from sunset to sunset into 360 degrees or a complete cycle. One hour is therefore 15 degrees. When the dial of Ahaz went back 10 degrees it returned two-thirds of an hour. The sacred year was 360 days in length or a degree for a day. One hour on this cycle is 15 days. The next time measure is 360 years or a degree for a year. An hour on this greater day is 15 years.

Each one of these time measures is completed by the sabbatic cycle of seven. The 360-degree day is one unit in the sabbatic week of days. The year is a unit in the sabbatic week of years while the 360-year cycle is a unit of the great week or sabbatic period of 2520 years.

It is this great week which measures human activities. During such a period of time the Babylonian succession of Empires were active. That activity started with Nebuchadnezzar and began to close with the outbreak of the World War.

It is no mere happen-chance that Jeremiah commenced his building and planting in the year 583 B. C. It was in this same year that the military leaders of Babylon moved to destroy ancient Tyre, the Wanton City that represents modern commercial activities.

Babylon was responsible for causing Jeremiah to move to the place where he was to begin his mission of building and planting. That building was to be completed 2520 years later. Then events would lead to Israel's restoration to power, following the complete overthrow of the Babylonian system of activity.

The one great stumbling block in the way of Israel's restoration is the present economic structure. This must be removed. It is, therefore, befitting that the 2520 years of Babylonian commercial supremacy is also timed to close with the completion of Israel's process of building. The cycle is now coming to a close and the military leaders are again busy, but they are now reversing the order. 2520 years ago they took over the power of commercial activity in the name of Babylon. Now they are moving to destroy the system by interposing one of their own. Their system will never function but it is preparing the way to compel Israel to complete her building process by the adoption of her ancient standards of economics. This she will have to do for when the military leaders finish with their experiments upon the present structure it will be completely destroyed.

This year 1939 is marked in many ways as one of the most interesting and outstanding signpost periods in Israel's history as well as in the history of commercial activities. We should be living in a spirit of expectancy, ever watchful.

Hitler on the March

LAST month we wrote under the title *Hitler Has Spoken,* that the objective of Germany is to gain control of central Europe with a direct corridor through to the east. This last month has seen Hitler on the march as he moves onward to his objective.

Lest, however we be diverted from a clear-cut picture of events as a whole, let us not forget that Mussolini is also moving eastward, intent on building an empire around the shores of the Mediterranean. Already he has accomplished much that is in his favor through propaganda in Egypt and among the Arabs. Now with their present commitments it would be fatal for either Hitler or Mussolini to cease their onward march and it will be as fatal for them to continue. Naturally we are concerned as a people as to how this is to affect us.

The effect cannot clearly be seen by those who fail to recognize in the Anglo-Saxon Race the Israel of God. When this recognition is accepted as a fact of history, then the prophetic utterances of the prophets of our race will be seen to clearly outline coming events and forecast the final results of the present world moves as they will affect our people.

Looking forward for over 2500 years Ezekiel describes a powerful combination of nations moving from the north towards the south and east. Daniel calls our attention to similar activities centering around the Mediterranean, with Egypt as the objective, followed by an invasion of Palestine. Joel calls attention to nations boasting of their strength through arming which would result in waking up a people described as "the mighty men" who are none other than the Anglo-Saxon Israel people. John through Revelation gives the sign of impending judgment, "And the nations were angry." Isaiah prophesies the formation of a league of nations that would not endure and describes the noise and tumult resulting from the gathering together of their armies for the coming conflict. He sets the time of this gathering as just preceding the Great and Terrible Day of the Lord. One after the other the minor prophets all contribute some part to the general picture as it affects military activities or the economic life of the nation.

John pictures that the result of all these contending forces will lead to the collapse of the political, economic and religious structure of the nations preparatory to the restoration of the

Kingdom of God; spoken of and often referred to in glowing terms by all the prophets.

We are witnessing the titanic struggle of evil forces that are contending for the world dominion which has been promised to Israel. It is but natural that the Anglo-Saxon people, being Israel, will be found, though unconscious of their identity, in opposition to all this activity. But the prophets have declared that her enemies within and without will bring Israel to the place where she will be faced with defeat.

It is at this extremity, according to the prophets, that Israel turns to her God and calls upon Him to deliver her. Only then are we given a prophetic picture of victory for Israel which is brought about through the direct intervention of God in behalf of His Kingdom nation.

We are not discussing cunningly devised fables in thus writing of current happenings in the light of prophecy. We know that the truth of all this will be verified in the events of the next few months and years. We can wait the verdict of time for it is going to forever stop the mouths of the higher critics, the skeptics, and the atheists.

Our verdict concerning present conditions is that we are living in a fearful yet wonderful time. Fearful because of the immediate future, but wonderful because of the things that will follow that period.

A Revival Needed

PRIMARILY our national troubles are not the result of lack in material wealth for the nation is abundantly supplied with enormous natural resources and sufficient man-power for its development. Moses was speaking of our possessions when he told Israel of the blessings that would rest upon the land of Joseph whose descendants he describes as "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." He declared: "Blessed of the Lord is his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and the fulness thereof." (Deut. 33:13-16).

We have the land and are in possession of all these material blessings. At the present moment they are not contributing to our comfort nor are they bringing contentment and happiness for our people. What then do we lack to make for that peace which Moses said would follow this possession of material blessings? Let this Great Leader in Israel tell us: *"The good will of him that dwelleth in the bush."* This last is lacking, because we have failed to acknowledge that we are God's people and that He is our God.

Until there comes a great spiritual awakening that will enable us to rightly handle the wonderful wealth God has placed at our disposal, the economic and political problems will find no solution. They will increasingly become more difficult until that spiritual revival.

This need not only applies to the individual in his personal living but also to the nation in its administration of Kingdom affairs. It will not do merely to preach salvation to the individual and fail to remind the nation that He is the Redeemer of Israel. It will not do to merely call the individual to repentance and fail to remind the people of the need of restoring His Kingdom administration. We suffer today because men have not been preaching this entire gospel. The result is that poverty, misery and sorrow afflict our land even though we are living in the midst of plenty because we know not this way of peace.

Our nation possesses every means for supplying our people with all the material requirements of life. Why have these blessings not been distributed to our people? The reason is clear. We are lacking in the proper machinery of administration that would bring about such an end. This can be found only in the restoration of the commandments, statutes and judgments of the Lord as the law of the land.

These laws are fundamental to the happiness of any people or nation. They are capable, when in operation, of distributing wealth righteously so that all may live and enjoy the blessings of real prosperity.

The coming spiritual awakening must first bring our people to a realization that the Bible is true from Genesis to Revelation. This means that Christian leaders must publicly acknowledge that all the doctrines of both Old and New Testaments are true. Once the Bible has thus been recognized as the supreme authority the next step naturally will follow. We will move forward both individually and nationally for the purpose of setting our house in order that we might conform with the scope of its entire message.

When thus individually and nationally we become right with our God we will then be in possession of the secret that will unlock the doors of real wealth which will bring such a flood of spiritual and material prosperity that it will astonish all nations. According to Isaiah the prophet, the nations will come unto us to learn of our ways and will acknowledge our righteousness, for then they will recognize that God has blessed us.

Peace Will Come

RECENT crises have demonstrated, as far as the man on the street is concerned, that peace is the longing desire of all people. The world longs for peace. It is only a small group who have manipulated peoples and nations for purposes of strife and even now they are working in the U.S.A. to this end.

The very fact that the desire for peace is so strong today among the people of all nations is in itself evidence of the eventual coming of peace. But before that peace can come the forces of evil are going to make one more desperate move to gain control by war.

"For thus says the Lord of Hosts;
'Once again, in a little while I will shake the Heavens,
And the Earth, and Sea and Desert,
And When I shake all the Nations
The Desire of All Nations shall Come.' "
(F.F. Trans. Haggai 2:6-7)

The nations are about to be shaken. Need we be disturbed? It is the prelude to the coming of Him who is the Prince of Peace and who will establish that real PEACE for which all nations long.

It matters little what our approach to current happenings may be. Every event points to the fact that this present generation will see the ushering in of the wonderful period of real peace even through Israel must go through her Gethsemane to attain unto that blessing.

Is There a Chosen People?

I AM to speak to you today of The Chosen People and their significance in the world. The text-book of this study is our oldest racial document, a library of 66 thin pamphlets to which is given the name of Bible. The thread which binds these five and a half dozen works in one, is the story of a race and its special place and work in the world. In presenting this Bible, I do not require that you approach it with any theory in its character as an inspired book. Inspiration is not an idea we *bring* to the Bible to give it an impressive supernatural standing; inspiration is an idea we fetch away from the Bible after we have somewhat sensed its unique inspiring character. No one can know that anything is inspired until it inspires him. Thus the Bible must remain an uninspired book to multitudes, regardless of their theory and creed, no matter how much they may profess to believe in its inspiration, because they have not experienced its inspiration. And by the same token the Bible is always being rediscovered as an inspired book because its penetrating, communicable livingness is continually being experienced afresh by old and new readers and by new generations.

The Bible labors under the disadvantage of being regarded as primarily a religious book. Yet you go a long way in the Bible before coming upon anything that savors of religion. It begins with geology and astronomy, meteorology and biology, anthropology and psychology — all the materials of the physical and mental sciences, the concepts of time and space and motion, of creative method and purpose and progress. It has far less theology than most people imagine. Of course, God is central, but God is not a religious character. Certainly God is not an ecclesiastical character. The creating and sustaining God of the Bible and history appears as the sole competent Personality, the one completely Normal being, of eternal wisdom, power and purpose, Who upholds all things by His spirit. It is a thousand pities that the inclusive thought of God should have suffered in men's minds by being mixed with an exclusive thought of religion. Religion appears in the Bible only after man's unnatural, sinful departure from God's naturalness; that is, religion, appears as an emergency element, a rescue force brought in because of abnormal human breakdown. And when it fulfills its part in the work of restoration, it will disappear. The last New Testament seer foresaw the distant future under the figure of heaven, and he wrote, "I saw no temple therein." Religion, as we know it, had fulfilled its purpose. The original plan of God had been restored. There was only God and the people.

AMERICANS ARE A VERY OLD RACE

Now, in the matter of race there is much careless talk. We speak of "superior race" in a boastful tone. The Gentile boasts his superiority over the Jew, the Jew over the Gentile. The Prussian in Germany over the Saxon. The Dane over the Swede. The Parsee, descendant of royal Persians, over the various peoples of India. The Japanese (who have no idea of their own origin) over the Chinese. And so on. We Americans are accustomed to say that we are "a *new* race." Englishmen insist that we *are* "a new race," as if the branch that grows over the wall is not as old as the branch that hangs over the garden. Both branches are as old as the tree that bears them. Their roots are the same. We Americans are as old as our roots. We are indeed a very old race, much older than our American nation, older than the settlement in England, older than our first appearace in Europe. And never a barbarous or an enslaved race! The true effect of race knowledge is not to feed our vanity, or rouse our boastfulness; rather, it should arouse a profound sense of responsibility. Race has a great significance for the moral sanity and purpose of the individual.

We should not speak carelessly of race. It means too much. For example: Moses, as you will remember, started out to be a reformer, and failed because he used force as his method, and he fled out of Egypt into the land of Midian. And there one day at a well he courteously helped some shepherdesses to water their flocks. The task took them so much less than the usual amount of time that when they returned home their father asked them, "How is it ye are come so soon today?" And they said, "An Egyptian drew water for us and watered the flock." Had these young women been correct in their racial deductions it would have altered everything. *Moses was not an Egyptian.* Else he had never become the great Lawgiver and the leader of Israel, and we should never have heard of him or of those girls at the watering well. *Moses was of Israel,* and that racial fact made all the difference.

Today especially we feel a revulsion against speaking of race at all. We dislike drawing invidious distinctions between people, as some feel they must do if they open the subject of race. Many do not know how to discuss this fact except upon a formula of marking other races down. And we see in other countries to what hideous conditions such a course can lead. But all of this simply indicates some basic lack of knowledge in ourselves. I lay it down as a rule that whenever the thought of race leads us to boastfulness or contempt, there is something false in it.

Nevertheless, race is a great fact and cannot be evaded. It is here. Men belong to various races, as trees be-

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This issue marks the hundredth month of our publication. The four reprinted addresses comprising it are the most significant from the American standpoint which have ever been published. In presenting them again in this special issue, it is hoped that those of you who read them when they originally appeared early in 1934 will enjoy reading them again. To our many new subscribers, these splendid articles are sincerely commended to your attention. The viewpoint which they contain is most valuable for these times.

—The Editor.

long to different varieties. The races are different and they do fulfill different destinies. I am not speaking of nationalities. National divisions are largely artificial, they are constantly changing and with the increase of civilization will tend more and more to disappear. But race is not artificial; it is a basic natural fact. Take the Anglo-Saxon, for example—a distinct and easily distinguishable race. You will find Saxons who call themselves Germans or Bohemians; and in France, Frenchmen; and in Holland, Dutchmen; and in northern Europe, Scandinavians; and in England, Britons. All belong to one race stream, but divided by national names and language. Yet touch them on the intrinsic racial nerve, and their response to Liberty, Reverence, Orderly Social Life and Progress, are everywhere the same. The same ancestral voices speak in them. Take the United States and Canada—two nations of one blood, who before the Revolution were one nation. Do their national divisions really divide them in the things that matter? Not in the least.

THE PILGRIMS' MARCH OF THE AGES

Now, whatever appears in life appears also in this Bible. Race is one of the most indelible natural facts, and, race is one of the most insistent Biblical facts. The Bible is not a history of the human race at large, but of one distinct people amongst the family of races, and all the other races are considered with reference to it. This painfully irks critics like Mr. H. G. Wells who thinks the Bible should be rewritten to include all the races of antiquity with their religions. If this Book were the history of the human race at large, of course that is the way it should be written. But the Bible is not ancient history; it is contemporary chronicle. It has nothing to do with dead races and dead religions, but with the race and religion that were to flow and widen and deepen to the end of the streambed of time. The Bible is not a treatise, but a panorama which moves to the mighty music of the Pilgrims' March of the ages. You will find no disquisitions upon history in all its pages, no metaphysical speculations upon the nature of the soul and the Beyond of Death; you will find a contemporary panorama of life and the soul; it spreads out the things itself before our eyes. This Book deals with one race which flows like a Gulf Stream through the ocean of humanity, and as that Gulf Stream touches two continents and blesses the nations, so this race in its origin, history and destiny was selected and equipped for the service of the nations. If any book can be called a racial book, it is the Bible. And the racial question will never be properly stated and its meaning will never be found, except on Biblical principles.

"But why should race appear in the Bible at all?" some may ask; "Is not God equally the God of all men?" Race is not *in* the Bible in the sense that the Bible can or does decree anything concerning it. Race is in life. This Book explains what has been done and why, shows us the thing in process. God writes no books. God writes in life. When He would show usoakness, He does not write a botanical or chemical formula—He makes an oak tree. God's choicest writing tablets are Peoples and Races. His original manuscript for us is our race, and the Bible gives us the highest reading of that manuscript that has been made. Our Lord Jesus Christ followed the same method. He wrote nothing. He left no book or creed or written rules behind Him. Twelve living men were his manuscripts. Upon them the Holy Spirit wrote His message, graved it on the tablets of the soul, planted it in the racial blood-stream—more imperishable than inscribed parchment or sculptured granite. In doing this, Our Lord followed the divine method, such a method as only a Divine Author can use.

A FACT THAT CANNOT BE IGNORED

The race to whose story our Bible is largely devoted is called "The Chosen People." On this very point more people part company with the Bible than on any other point, except it be the moral law. It is a rather difficult situation, for people do not deny that a Chosen People is written there, in the plainest words, over and over again, from Genesis to Revelation—they do not deny it, they coolly ignore it as a point of no importance. And yet, if it be true not only in the Book, but actually and realistically in the changing, fermenting world, that there is a people chosen to fulfill and actually fulfilling a very important world destiny, such a fact certainly cannot be ignored, and the world cannot be understood if it is ignored. You may expunge the words of a Book; it is not so easy to expunge one of the dominant facts of life. You may arbitrarily decline the idea of a Chosen Race as a Biblical proposition, but none can intelligently ignore the fact that a race is in the world actually doing all that the Bible-described Chosen Race was chosen to do. The present importance of that fact lies just here—*that race* at this moment *needs to know this* in order to extricate itself from the present distress.

For the benefit of those who have not given detailed study to this matter, let me run over some of the salient points of the evidence constituting this race. I shall have to take you back to one of your great ancestors, a man whose fame has spanned 4,000 years. When I say his name is Abraham, and that the other month we discovered his home city, Ur of the Chaldees, where he lived in houses much like our own two-storied ones, he may not seem so distant in time. Had he possessed our calendar, he could have written 1933 B.C. in his time as we write 1933 in ours. We know how he lived; we know the arts, the sciences, the financial system which were familiar to him. It was a brilliant civilization, but a brittle one, doomed to disaster because God was not in it. Wherever material progress outruns moral and spiritual progress, the knell of doom is already rung. The man Abraham is no more a myth or legend than his city or his civilization. When destructive criticism has tried its utmost solving acid formula on him, he emerges a most distinct and human personality.

Now, by some strange call, some compelling inner voice, this man was led to depart from his kindred and go out into the less settled spaces of the Semitic world, away from idolatry and materialism, to the uncontaminated silences of nature—all in obedience to a call, that certified itself to Abraham's inner consciousness as the voice of God. We shall test the validity of that in a few moments.

The simple record of it is that

Abraham "obeyed and went out, not knowing whither he went." In the course of years it became clear to him in words which have come down to us, that he was to be the progenitor of a distinct people whose destiny should reach to the remotest ages. He was to become a great nation and "many nations." His descendants were to be as the sands of the sea, and as the stars of heaven. His name was to become Great. (I think we may reasonably admit that it has become great.) All nations of the earth were to be blessed through him. Father of many nations, kings and rulers were to come out of him, and his God was to be the God of his race through all the ages of time. (I think we may say also that this same God has remained the God of a certain racial stream, of which we are a part.)

Abraham had many sons, but the racial line was to descend through one of them, named Isaac—"In Isaac shall thy seed be called." And through Isaac to Jacob, and thence through Jacob's sons — Jacob's name being changed to Israel. There were the Hebrews, which means "immigrant" or "outlander," for Abraham had been an emigrant from Ur of the Chaldees. Thenceforth they were also called Israelites, after Jacob whose name became Israel.

A DISTINCT PEOPLE, A DIVINE VEHICLE

In Egypt, whither these Hebrew families had gone because of famine, they became a great nation. Led out by Moses to the land that had been promised them, they organized their government and established an economic system which represents all that our Government and people are crying for today and which must become our own system ere long. And still they grew, and their destiny expanded until in King David's time it was told them by a prophet that yet one more remove awaited them — they were to be planted in another land of their own, a land they did not know, and there they would be established to be removed no more. And they became a peculiar people in the earth, separate from the nations by reason of their religion, their social code and their economic system; they were a distinct people with a distinct mission in history; through them was created this imperishable literature we call the Bible, and they were the vehicle by which was given to the world the concept of One Living God. The time came, as foretold, when this nation split in two parts—one part we call the Jews. The Jews were but a comparatively small group. The others went out to fulfill their destiny, and you can identify them not only by their present fulfilling of these destinies, but by the waymarks with which they strewed their path as they journeyed to their appointed place. We know who the Jews are; but if we did not know, we could identify them by means of the appointed experiences it was foretold they should undergo amongst the nations. We may identify Israel—now known by other names—in the selfsame way.

So there can be no doubt that the idea of a Chosen People is a basic Biblical idea. The Book declares that "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot (or measuring rod) of his inheritance." Moses declared, "The Lord thy God hath chosen thee to be a special people unto himself, apart from all people that are upon the face of the earth." You hear that all through the Scripture. In the Psalms and Prophets—"Israel, my chosen," "Israel, mine elect." "You only have I known of all the families of the earth." Of these promises Mary the Mother of Jesus sings in the Magnificat. Our Lord Himself spoke of the "lost sheep of the House of Israel." The Apostles Paul and Peter discuss these matters in full. They simply cannot be disregarded by anyone who reads this Book, whether he reveres it or not.

Of course, many people still have their own ideas about this, and that also creates a difficulty. For when people get their own ideas about things, it always leads to confusion. A man will rise and demand, "By what right does God choose one race or people above another?" I like that form of the question. It is much better than asking by what right God degrades one people beneath another, although that is implied. "God's grading is always upward. If He raises up a nation, it is that other nations may be raised up through its ministry. If he exalts a great man, an apostle of liberty or science or faith, it is that He might raise a degraded people to a better condition. The divine selection is not a prize, a compliment paid to the man or the race—it is a burden imposed. To appoint a Chosen People is not a pandering to the racial vanity of a "superior people," it is a yoke bound upon the necks of those who are chosen for a special service. Kipling knew this when he wrote, "Take up the white man's burden."

This selection of a nation by divine choice for a special purpose has always seemed so great a thing, that men have continually asked, "Why?" And it is a great thing, and many attempts have been made to explain it. Hear Moses saying, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the fire, as thou hast heard it, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by tests, and by signs, and by wonders, and by war, and by a mighty hand and a stretched out arm? . . ." It certainly is a great thing. It was a great thing when this American nation was taken out of the midst of another great nation and made a separate constellation amongst the powers of the world. And the people asked Moses, *Why?* Moses answered it negatively: "The Lord did not choose you because ye were more in number or greater than any people (greater or better)—for ye were the smallest of all peoples; but it was because the Lord loved you and would keep the oath which he sware unto your fathers." That answer, you see, explained the continuance of the choice in after generations. It is not the complete answer for today, since Israel is now not the smallest but the greatest of the peoples. The answer for today would be: The Lord hath made you great for what He is going to make you do.

THE ONE IDEA THAT HAS SURVIVED

The Apostle Paul, in his Epistle to the Romans, also gives an answer to the question, *Why?* He said the Chosen people still continued chosen even in his time because "the gifts and calling of God are not subject to change"—they are absolute and unconditional. There were no "ifs" in this great racial choice. It was not said, "If you obey me, you shall be my people." It was said you ARE my people and you SHALL obey me. And in that SHALL we may find a key to what we are going through today. But finally, the Apostle Paul referred the choice of the people back to the sovereignty of God — "Hath not the potter power over the clay, of the same lump to make one vessel of distinction, and another vessel for ordinary use?" That is as far as written words of explanation can go. The fuller answer can only be found in the actual outworking in history of the purpose which was to be accomplished through the people so sovereignly chosen. By what right did God do this? If the right people were chosen for a right purpose, it must settle any question as to the right to make the choice. Anyone has the right to do what is right—and we certainly cannot deny this right to Deity.

So then, suppose all these promises of God were illusions of Abraham's mind; suppose they were delusions of grandeur, vain desire of distinction for his posterity — they would have died when Abraham died. Delusions die with the deluded men. They do not translate themselves into substantial and continuing realities. If these promises had been the creation of men's imagination, no matter how sincerely the men may have believed them to be the Word of God, they would have come to naught. If there was not then and there selected and predestined a servant-ruler race, then that race has not ruled or served. So it is not entirely a matter of faith; we can test it by history. Either it is valid as fact, or it is invalid as a pious dream.

Of one fact we may be perfectly certain; the IDEA of a chosen Race did not vanish with the patriarchs. It outlived Abraham's time and his great-grandchildren's time. It reached down 400 years to Moses' time. Another 450 years and it is a living, dominant idea in King David's time. Another 300 years and we find it swaying the major Prophets, Isaiah, Jeremiah and Ezekiel. Go on 300 years, and its regal sway is just as great in the last book of the Old Testament as in the first. It lived through the 400-year gap between the Old Testament and the New, being distinctly present and potent in the Apocrypha. It appears in the Gospels, Epistles and Apocalypse. It was living in the time of the Great Reformation. The common language of our Pilgrim forefathers enshrined it. The prayer book of the Episcopal church and the hymns of Christendom use its phraseology. And it has survived to be spoken and believed this November day in Dearborn in the year of Our Lord 1933. This is an amazing genealogy for an idea—an expanse of 4,000 years in which *practically every idea which mankind started out with has been changed! Yet this IDEA, this BELIEF has survived.*

SOME CLEAR MARKS OF IDENTITY

Is there an outer, living, visible counterpart in history of this idea which is in the Bible? We think so because the Scriptures are full of the marks by which we may know this race. They are Religious, Social, Political and Physical marks. Note the marks and then match them with the people they fit. All of these marks are distinctly given in the Bible.

Religious marks. This Chosen race will *believe in the living God of Israel.* Take a globe of the world and mark where this faith in God is held; you will find very decisive boundary lines, defining the peoples of whom you are a part. *This race will have the Scriptures.* Amongst Anglo-Saxons and kindred peoples the Bible is the people's Book; in other nations where the Scriptures exist at all, it is the Church Book. There is a difference. Nine-tenths of the Bibles in the world come from British and American Bible Societies. This people will be found *keeping the Sabbath.* Sunday is kept in many places, but not a religious Sabbath. In European countries, elections are held on Sunday, except where this race rules. In Anglo-Saxon and kindred lands the Sabbath is a day of worship and rest, established by military, political, commercial and judicial practice. There is a vast difference between the Continental Sunday and the Anglo-Saxon Sabbath. This race is to be *a missionary race,* giving the Scriptures to the peoples of the earth. Of all the religious, medical and educational missionaries of the world, 95 per cent are sent out and supported by Great Britain and the United States. They do not preach a church-system — they disseminate the liberating Scriptures. "Cast ye up in the desert a highway for our God." Our people from of old have done that. They formed the living highway along which Christ travelled across Europe to Britain and America. St. Paul followed their trail. And they are now the highway by which Christ's Gospel goes to the islands of the sea. Our shortcomings are many, we sin in grievous ways, yet one-half of the Sunday School attendance of the world is in these seemingly careless United States, and most of the other half is in other Anglo-Saxon lands. These are the religious marks of a people who are to be compelled by divine pressure to do God's work in the world. They are the identification tags by which we may know this people.

Social marks. This race was to receive and offer *a harbor to the strangers,* the oppressed and the refugees of the world. Have not the gates of Anglo-Saxon lands always been open gates of mercy? The political or religious refugee has always fled to Britain or America. Our own nation's doors have been open to the multitudes of the earth until now they are closing—and that closing is a SIGN that one movement of history is complete. As we listen to the creaking of gigantic doors closing on one phase of history, we listen expectantly for the majestic opening of the gates of a new era. This Chosen People was to *abolish slavery.* Britain did this in 1834; the United States in 1863; and now the League of Nations, under Anglo-Saxon pressure, is attacking slavery wherever it remains in the earth. The economic liberation of mankind is the next step on the agenda of the ages. Note the next social mark—This Chosen Race was to be *addicted to drunkenness.* Of what

people is this truer than of the Anglo-Saxon in Britain and the United States? No people has suffered from alcoholic addiction as has the Anglo-Saxon. We are the scorn of French, Spanish, Italian and German peoples because of our guzzling. Even the Turk and Hindoo despise us for it. And we are still in the throes of the alcohol problem; we have repealed prohibition, but we have not repealed the liquor question.

A PEOPLE SEARCHING FOR ITSELF

Political marks. This race was to be *located North and West of Palestine,* and this is rather strange when you consider it, for Semitic peoples had a tendency to look East and South. Yet these ancient Scriptures pointed toward the cold North and the unknown West — precisely the places where we now find this race to be. They are to *have possession all round the world*—and I need not stop to remind you who are the successful colonizing people of history. They were to be *a separate people* not coalescing with the others; they swallow up peoples, but are not swallowed by them. This was Napoleon's complaint against Anglo-Saxons, and is the world's complaint today. But it was written of old that we "should dwell alone." They were to *rule the seas.* Sea-power today is entirely in Anglo-Saxon hands; the oceans are their domain. And air-power will follow in its course. They were to be *a Great People and a Company of Nations*—two branches of power foretold in Jacob's time—the one fulfilled in the American Republic, the other in the British Commonwealth of Nations. They were to hold *the desolate heritages of the earth.* They do. They were *never to be conquered by the Gentile races.* They never have been. AND THEY WERE TO LOSE THE KNOWLEDGE OF WHO THEY ARE UNTIL THE LATTER DAYS. Was ever stranger spectacle seen in this world than a people searching for itself? The churches and their scholars and the historians and the archaeologists have searched and enquired and hunted for this great people of Bible prophecy which was "lost." And the Jews have been praying for the discovery of this people every Sabbath for ages. A people searching for itself! How striking is this fulfillment of a score of prophecies! But in the latter days the veil was to be removed from our eyes, and we were to discover who we are. And that, too, is coming to pass.

The material marks, I will not delay to mention now. They will appear when we discuss the original economic law of our race,* the only successful economic system that has ever been operated on this earth. This people was to have great public wealth, and when they put into practice God's law of distribution, this public wealth was to be privately enjoyed — the present awful spectacle of a rich country full of poor people will then be a bad memory of our disobedient past. Wealth! It is the promise of God to His servant race. It is a promised part of their equipment for their covenanted work. God has fulfilled that promise. The wealth is here. When we fulfill God's economic law, as we shall have to do very soon now, that weath will flow to every family, and then we shall be able to say as it was said in days when Israel lived under the economic law of the Lord: "I have been young, and now am old, yet have I never seen the righteous forsaken or his seed begging bread." The people who lived under God's economic law could say that.

Here then is a bird's-eye view of race, its reason, its meaning and its marks as we spell them out in the Bible. In later talks we shall follow this race to America. We Americans must get a clear view of our place in the divine scheme of things. We must learn the chart of our destiny from the Scriptures, we must know and honor the Covenant under which we are born.

Let us free our mind of all misconceptions of this truth. Glorious as it is, inspiring us as it does with a sense of God at work today even as He worked in Bible times, it leaves no ground for human boastfulness. This is God's glory, not man's. To be of the Chosen People provides no stimulus for human pride. It bows us to the dust to know how sadly in our ignorance and our sin we have dishonored God's purpose in us. The fact of a Chosen People is a source of solemn joy, but its implications drive us to our knees for mercy and to the Scriptures for light.

W. J. C.

*See DESTINY for September, 1937

Israel as Two Nations

The Union, Division, and Final Dispersion of Israel

IN our last lecture we established the fact that *the idea* of a Chosen People is a basic Biblical idea, intrinsic in every part of the Bible—in Chronicle and Laws, in Prophecy and Psalm, in Gospel Epistle and Apocalypse. It began with Abraham and survived all the generations of his descendants as recorded in the Scriptures, until the Canon of the Books was closed, thereafter surviving in the faith and teachings of the two Biblical religions, Judaism and Christianity. We established the fact that this character of a Chosen People was applied to those descendants of Abraham who afterwards became the Nation of Israel. Today, we are to trace as briefly and clearly as we can the history of that Nation as it appears in the Bible, and as it flows on out of the Bible into the stream of what we call secular history.

Of course, I do not wholly accept the division of history into sacred and secular. We all agree that there is a difference in the quality of the written history which these terms describe. But the greater part of history transpired, and is transpiring, without any written record at all, either sacred or secular—it is all one.

The living stream flows so copiously above and beneath and around the record, that most of it escapes. Writing history is like trying to catch the rain in a glass tube, you will doubtless catch some drops, but the rain will escape you. There is a secular record of history running parallel with what we call the sacred history of the Bible—we read it in the records and in the monuments of the nations which we are digging up every day—so that we are able to compare these two types of history. And this is what we find; that as a fact, sacred history is more reliable than secular, the reason being that secular history, especially in the times we are considering, was written largely for the glory of man and shamelessly conceals many shameful facts, whereas sacred history has no such purpose and need not diminish its facts regarding events or individuals. Jacob was a cheater; Moses was a murderer; David was guilty of a heinous sin; Peter was a liar—the Bible is not concerned to conceal a single shocking fact; it tells the truth about its heroes in a way secular history dare not; and *it can do this because the human fact is not the history.* The true story of the world is the story of *God working in the world,* and that is the Bible story.

WE CAN NO LONGER READ HISTORY AND OMIT GOD, THE MIND OF HISTORY

The story of God's works in the structure of the earth, we call geology; the story of God's works in the organization of living forms, we call biology. In Scripture we have the story of God's works in the higher field of living men and nations. Imbedded in the strata of Scripture we find the Mind of History, the *HAND* of the Creator, as in the ancient rocks we find "the footprints of the Creator."

Our Bible is a small section of human history seen in a special light. It is a very small section of the total human story—with a window let into it. That section comprises the origin, organization and dispersion of Israel, and the coming of the Gospel—just that restricted section of the flowing human story. And through the window of Scripture we are enabled to see God at work in history—the overtone, the underlying cause and significance, which secular history omits. What we see there unfits us evermore to read history in the secular light. After our vision through that window, we evermore seek God in history. And that window is the Bible. It shows us, as Elijah showed his servant, the invisible hosts that make up the other half, the divine half, of our human story.

Now, as the pivot of this Biblical history, we have the Nation of Israel. It is composed of 13 tribes. They take form in Egypt—not as slaves, as some may think; our fathers never have been slaves or barbarians—but as one of the peoples of that country, distinct from all other peoples. They revolted and emigrated from Egypt because of taxation problems—our people have always done that. There have been three major historical movements, three breakaways of Israel, and in each case the immediate occasion was taxation. First, when Israel came out of Egypt on account of the heavy labor levies of Pharaoh. Again when Israel seceded from Judah because of the labor tax enforced by Solomon, which Solomon's successor refused to relieve. And the third time, when Israel of the Isles had partly settled in the American colonies, the Stamp Tax led to the great division that separated what is now the United States from Great Britain.

Emerging from Egypt and entering the land which 400 years before had been promised them, the land of Palestine, they made it their own by right of eminent spiritual domain. I hope you will pardon my coining that expression, but there certainly is such a thing as eminent spiritual domain. Of course, everything about this matter is subject to more or less of challenge these days, and the right of Israel to the land is one of them. The promise made 400 years before its fulfillment gave a reason for the length of time that would elapse before the promise could be realized—it was said that the iniquity of the then inhabitants of the land was not yet full. A 400-year day of grace was given the original inhabitants to check the moral declension which was ruining them. But the sin and the ruin continued, and after four centuries Israel marched in. It is rather strange to think that, in our own times, which also were included in the prophetic forelook, Israel was again to have that land, and Israel does have it in the Anglo-Saxon-British people who hold a mandate they will never relinquish. There is no doubt of that. But these are detail matters, more suited to class study than a public lecture.

In the land of Palestine, Israel established a form of social life which Josephus coined a word to describe —he called it a "theocracy" — the government of God; the kingdom of God. It was a pure democracy. Democracy also is under question today, many holding that it has failed; and, in our form of it, doubtless it has not met all our hopes. But we omit one factor. What we mean by democracy, namely, the highest liberty and happiness of a people, is not an impossible ideal; our mistake has been to think it could be attained by the rule of men. It can only be attained by the government of God, which is a government of laws within a people whose highest wisdom is to permit themselves to be governed by the given laws of God. Israel's theocracy, in this sense, represented the purest form of democratic commonwealth, or republican democracy. In fact, the inspiration of the American republic in many of its basic elements is traceable to the familiarity of our much-maligned Calvinistic forefathers with these matters. They knew much more of Israel's democracy than we do, and their knowledge was part of the uneasiness of kings in their day.

THE ISRAEL DEMOCRACY INSURED THE HIGHEST FORM OF SOCIAL LIFE

Under that democracy Israel was given the laws of a noble human life upon earth. I hope you will find these laws for yourselves, in the legislation of the Bible. Laws of public order and private rights; laws of sanitation and public health — which underlie the practices of our modern health boards; laws of taxes and military service; the most enlightened land and loan laws the world has ever known; criminal laws which make our own seem silly; laws of physical safety and social welfare; laws of testimony and court procedure, which are still the bulwarks of our justice; agricultural and commercial laws; and the profoundest statements of economic law ever made, which I trust we shall study in another course—in short, all

the laws which today represent the most potent civilizing influences amongst the most potent people of this planet — these were the early equipment of Israel.

Like ourselves, these people were not content. They would experiment. They would try if human wisdom were not, after all, preferable. And so, according to the language then in use, the people went after strange gods. Now, when you read in the Scriptures that Israel went after idols, you must not think of it as a religious desertion or a theological revolution. It was nothing of the kind. What attracted Israel to the idolatrous systems round about them was the fact that the idols of the people permitted certain economic practices which Jehovah prohibited. I am coming to that, when we take up the great economic law of Israel. Just now I point out the fact, that the idols were the center of economic systems which were built on price and profit, producing riches and poverty side by side, and that is what attracted Israel. They kept Jehovah as the center of their religious life, but their business life was in most particulars ruled by these other gods which were more liberal. Very like ourselves. We wouldn't give up the Sermon on the Mount for anything, but at the same time we do not think that Wall Street or Griswold Street or LaSalle Street is any place for it! Business never likes to mix business with religion. Just in passing there is another remark I should like to make. There are wise individuals who say that when we speak of Jehovah, we are just speaking of another supersititious invention of some desert tribes; all these people invented their own gods. Yet, when a people invents its god, the god is usually very agreeable to what the people wish. What the god directs is what the people desire. There is no clash. Now, there was always a clash between Jehovah and Israel. His law was contrary to Israel's desires. And that marks Jehovah off from all the gods we know. It is a very important fact.

THE DEEP LINE OF DIVISION WHICH THE BIBLE MAKES BETWEEN ISRAEL AND JUDAH

So they became restless under the government of God and asked for a king, like the nations about them. You should read the story of how God spake to Samuel, the last of the theocratic rulers, and said, "Give them a king, but first tell them what a king will do to them." Samuel's oration is an amazing description of human government.

Now all this time, though the nation was growing in greatness and power, there was a deep split running through it, a sharp line of division, which is important for us to know, for it continues to this day. As I said, there were 13 tribes comprising the nation, just as the Highland and Lowland Scots, the Ulster Irish and the Southern Irish, the Welshmen and the Cornishmen, Yorkshiremen, Lancashire men, Cockneys, Manxmen and Guernsey men make up the people of the British Isles—different from each other, yet one people. Well, there was in Israel a deep division like that which exists between the Irish and the English. It is an important fact.

The division was between Israel and Judah. I know that many people think that these are synonymous terms, but they are not. All the people of Judah were Israelites, but all the people of Israel were not Judahites. It is the same as saying that all the citizens of Michigan are citizens of the United States but all the citizens of the United States are not citizens of Michigan. In the Bible record, Judah and Israel are distinct from the very beginning, and the distinction deepens as the record proceeds. The line between them is as plain as day to anyone who reads the Bible with half an eye. Hear the note of separation in Moses' prayer when he says, "Hear, Lord, the voice of Judah, and bring him unto his people." Hear the Psalmist say, "When Israel went out of Egypt . . . Judah was his sanctuary and Israel his dominion." Separately mentioned, you see. The leaders in Israel were not mainly of the Tribe of Judah, but were largely supplied by the Joseph tribes. Moses was not a Jew of Judah, he was of the tribe of Levi. Joshua was of Ephraim, a Joseph tribe. Deborah was of Ephraim. Samuel was of Ephraim. Saul, the first king, was of the tribe of Benjamin, which hundreds of years later was to produce the great Christian Apostle Paul. From this it is clear that Judah was not always the leader in Israel. And so we could go on. When Saul took his first census, the report of it is given this way: "The children of Israel were 300,000, and the men of Judah were 30,000"—the line of division extended even to giving them different classifications in the census reports. The same distinction was made in King David's census, years later: "And there were in Israel 800,000 valiant men that drew the sword; and the men of Judah were 500,000 men." You see how frequently they are named apart. When David was made king after the fall of Saul, it comes out quite clearly as we read: "And the men of Judah came, and there anointed David king over the house of Judah"—he was king over only one part of the nation at first. Read on: "Then came all the tribes of Israel to David . . . and they anointed David king over Israel. David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem, he reigned thirty and three years over all Israel *and* Judah." You see how the historians of this people always mention the *two branches* of this people, even when they had united under one king. It would seem that this should have prevented our inveterate habit of confusing Israel with Judah, and of thinking that the Jews are meant whenever we use the term Israel.

I could go on to the Prophets, and from Isaiah and Jeremiah and Ezekiel, as well as from the Minor Prophets, take literally scores of quotations showing how vividly these Prophets marked the distinction, and how they expected this division and difference to exist for a long time. But we are merely following the history now, not the prophecy.

David the great king died; Solomon succeeded, whose reputation for wisdom and whose brilliant reign is known to all. But it was a prosperity that bore hard on the people. In a financial way the times were "good," as we say, but there is another and better kind of "good times" than mere business and financial good times, as these people were finding out. Solomon's fame as a ruler is dimmed by the fact that he sowed the seeds of unrest and dissension amongst the people; his public prosperity spelt their private poverty.

And then, as to all, death came to King Solomon, and his son Rehoboam was about to succeed in his stead—when something happened!

HOW THE ANGLO-SAXON-ISRAEL PEOPLE SEPARATED FROM THE HOUSE OF JUDAH

Down came Israel some days before the coronation. And Israel sent a deputation to Rehoboam with this message: "Your father made our tax burden too heavy; if you will make it lighter we will be your loyal subjects." Rehoboam said, "Give me three days to think it over." And then he consulted with the elder statesmen. The old men told him, "You do right by these people of Israel, and they will do right by you." This counsel was not entirely to Rehoboam's mind, so he advised with his companions, the young bloods of his court, and they said, "Go and tell those people that if they think your father was hard on them, they'll find out that your little finger is thicker than your father's loin." And that is the answer Rehoboam made to Israel, and when he uttered it, the shout arose, "To your tents, O Israel!" and the House of Israel separated from the House of Judah until this day.

They became two nations, and are now two distinct peoples. One part of them we call today the Anglo-Saxon, Celtic and kindred peoples, and the other part we call the Jews.

Now, if you want to follow the history of these two Nations as far as the Bible gives it, you will read most of it in the Books of the Kings and the Books of the Chronicles. Bible readers are often confused by the likeness and unlikeness of the Books of Kings and Chronicles, but like many Bible problems it yields to careful, observant reading. These books are the records of *two* nations. The Books of the Kings are mainly the records of the nation of Israel; the Books of the Chronicles are mainly the history of Judah. The two nations were related much as Canada and the United States are, only Israel, the northern nation, was greater, being comprised of ten tribes, while Judah, the southern nation, was comprised of three tribes. Israel's Book of Kings will refer to the affairs of Judah, but only briefly, and Judah's Book of Chronicles will mention the affairs of Israel with equal brevity. Take, for example, the 15th chapter of I Kings; there we have the record of three kings of Judah and their reigns compressed into 24 verses. Now if you turn to II Chronicles and read the record of those same kings you will see that it occupies 171 verses, or eight whole chapters. You read in the Chronicles how lovely was the beginning of Solomon's reign; you read in Kings how bloody it was. If you read only the Chronicles you would never know the first thing about Elijah and Elisha. There is only one brief, non-informative mention of Elijah in all of Judah's record; it says: "There came a letter from Elijah the prophet." That is all. Yet when you turn to Israel's record in the Kings you will find that Elijah and Elisha are headliners clear through from the 17th chapter of I Kings to the 13th chapter of II Kings—a period of 68 years. Why? Because Elijah and Elisha were prophets to the House of Isreal and not to the House of Judah. It is just the same thing as United States history making very brief mention of Canadian prime ministers, and of Canadian history making equally brief mention of United States Presidents. They are the histories of two separate peoples and each emphasizes its own affairs.

With that, then, I leave you to follow the remainder of the Bible history of Israel and Judah in these two Books. You will see how, finally, both these kingdoms came to an end —Israel falling before the Assyrians —in the year 721 B.C., and Judah being carried off to Babylon 125 years later, in the year 586 B.C. Israel had been a separate nation for 214 years —or nearly 60 years longer than the United States has been a nation, and Judah retained its nationhood for 349 years, or over twice as long as the United States has lived thus far. The whole national life of Israel and Judah, both united and separated, had lasted more than 1,200 years, or twice as long as America has been discovered. So Israel goes to Assyria, and Judah a century and a quarter later to Babylon. The prophets foretold what was to become of these two peoples. Israel was to drive its way through the nations on to its appointed place in the West; Judah was to return to Palestine in 70 years. And in 70 years Judah's return was completed. This is a fact of history.

THE FORETOLD MOVEMENT OF OUR PEOPLE TO BE SETTLED IN A LAND THEN UNKNOWN

I must now take you back for a moment to the time of King David, the first great king of the united peoples of Judah and Israel under the national name of Israel. We have been speaking of the House of Judah and the House of Israel as distinct nationalities or powers. We must now make note of a third house — the House of David. You will read in the 17th chapter of the first Book of Judah's Chronicles that the Prophet Nathan came to David and told him two things, prefacing each with the solemn "Thus saith the Lord." The first was this: "I will ordain a place for my people Israel and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more as at the beginning. A strange saying. *They had a place* — they had the land of Palestine — they were established there in peace and power. Nothing seemed less probable than that they should ever move. Yet here was a plain declaration that Israel should be moved to a place from which they should be moved no more. It may interest you to know that when Dr. Moffatt made his recent great new translation of the Bible, he was approached to see what he could do to eliminate that expression, "I will ordain," or "I will appoint." Interested people wanted him to change the note of futurity, wanted him to try if it could not be translated, "I have appointed a place," that place being Palestine. Dr. Moffat had to follow the original — it was to be *a new place*, future to David's time, another place than Palestine. If you read the still more recent translation of the Bible made by Dr. Goodspeed and the associated scholars of the University of Chicago, you will find the same result. It is there.

The second thing said to David was that his royal house was to be established over Israel forever more —a prophecy which raises the question, Where is the throne of David now? That prophecy was uttered in

the year 975 B.C. About 390 years later the last king of David's line ceased to rule—*so we commonly say.* If this is true, then one prophecy of the Bible has proved false. The church realizes the dilemma, and to evade the consequences it adopts the expedient of spiritualizing the meaning of this prophecy; it says that Christ was of David's line, and that the throne of David was perpetuated in Christ's spiritual reign. If you read the prophecy, you will see that this evasive interpretation does not meet the case.

THE AUTHOR OF THE 89TH PSALM CHARGES GOD WITH BREAKING HIS WORD

It would not have met the case of the man who wrote the 89th Psalm, for example.

Here was a man whose writing is imbedded in this sacred Book, and he regarded the prophecy as meaning just what it said, and he felt that God's word had been proved false. He wrote after the fall of Judah. He saw the ruin of the royal House of David. He saw how all the divine promises had been falsified—*seeing as far as he could see.* And he wrote that 89th Psalm, addressing it to God, and charging God to His face with breaking His divine word. It is one of the most remarkably bold utterances in the Bible. It proves this Bible an honest Book.

This man goes on and recites line by line every element in that promise given to David for the establishment of his house. He quotes that prophecy uttered by Nathan nearly four centuries before. He quotes the words of God—"Once have I sworn by my holiness that I will not lie unto David. His seed *shall* endure forever, and his throne as the sun before me. My covenant *will I not* break, nor alter the thing that has gone out of my lips." Thus this man lays the foundations of his case; — writing mayhap amidst the deportees of a foreign land, writing from a bitter sense of humiliation because of the downfall of Judah, he flings back at God the charge — "But thou *hast* made void the covenant of thy servant; thou *hast* profaned his crown by casting it to the ground. Thou *hast* made his glory to cease, and cast his throne down to the ground." It is the lie direct. And it is in the Bible. The Bible is an honest Book.

That man probably knows more now. At least we know more. What happened at the fall of Judah? Let us see. Zedekiah, the last king of David's race in Palestine, saw his sons and all the royal princes slain before his eyes, and then his own eyes were put out by Nebuchadnezzar, his Babylonian conquerer, and he was bound in chains and carried to Babylon and put in prison until he died. Nebuchadnezzar thought he had exterminated the seed royal. You may read it all in the stirring Book of the Prophet Jeremiah.

THE IRISH HARP OF DAVID, THE SWEET PSALMIST OF ISRAEL

But had he exterminated the royal seed? If you will read that Book of Jeremiah, you will see something else. You will see that this Prophet Jeremiah, with his secretary Baruch, by reason of a political favor, was allowed to escape to Egypt. And with him went the King's daughters. He took them to Egypt — you should read that story—and then, so far as the Bible record is concerned, silence falls. We hear no more in Holy writ of Jeremiah or the King's daughters. That is,—*until we go to Ireland.* There on the Four Courts at Dublin is a statue of the Prophet Jeremiah. What earthly reason can account for a statue of the Prophet Jeremiah on the Supreme Court of Ireland? It is like finding a statue of Ghandi on the Supreme Court of the United States! And there is more besides: Ireland is full of Jeremiahs. I scarcely know an Irish family that has not one Jerry, big or little. And though I have searched through many lists of Jewish names, I have never found a Jew named after this great Prophet of Judah, Jeremiah.

What does it mean? Well, they will show you in all the ancient traditions of Ireland, that just about the time Jeremiah and his company fade from our view in Egypt, an old man with a secretary called Brugh, with a princess and small company of people, appeared in Ireland to join themselves with their people who had come over the waters from the east centuries before. And there the princess married into the royal race of Ireland, that later spread to Scotland, and thence to England, whose blood rules there to this day. The old prophet gave the law on Tara Hill—in which name some see the old Hebrew word "torah," the Law. And the "harp that once through Tara's halls the soul of music shed," was the same form of harp that King David, the sweet Psalmist of Israel, played.

I would like to talk it all over with the man who wrote the 89th Psalm. I think his heart would be as my heart with reference to it.

But, of course, I am not making this an article of faith for you. I only state the fact that Jeremiah and the traditions concerning him are so deeply imbedded in the ancient Irish books and in the present Celtic consciousness, that there is no dislodging them. They are there! And to my mind the long traditions of a people are the best of history. From Flinders Petrie's excavations in Egypt of the very house where Jeremiah and the princess and the little company lived—a house which has retained to our time the name of "the house of the Jew's daughter," — to the statue on the Four Courts of Dublin,—and with what we know of the sea traffic between Egypt and Ireland in ancient times,—I have a three-fold cord which I think would be gratefully laid hold upon the sad-hearted man who wrote the 89th Psalm.

THE THREE LIBERTIES WHICH THE PEOPLE OF GOD ARE TO ATTAIN

But this is a digression. The House of David extinct in Judah, alive and fruitful in the Isles of the West. Read the Prophet Isaiah, as from the land of Judah he addresses Israel in the Isles. If you have a taste for Biblical criticism, you know, of course, of the great sensation which arose in the critical world a few years ago concerning the Two Isaiahs.* The book of this prophecy, we were told, was written by two authors, one of them unknown, to whom was given the name of the Second Isaiah. And if you will read the book for yourself today you will see that there is a deep line of division between the 39th and 40th chapters. "Comfort ye, comfort ye, my people, saith your God" — those lines so

*See DESTINY for June, 1939

deeply imbedded in our hearts by Handel's music. "Keep silence before me, O Islands, and let the people renew their strength . . . Thou, Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and said unto thee, Thou art my servant; I have chosen thee, *and not cast thee away.*"—the message to Israel in the Isles. Regarding the criticism of Isaiah, it only concerns us to note that the deep seam, the notable change of tone in the book, occurs just at the point where the Prophet breaks off his view of the events then present before him and the immediate surrounding scene, and lifts up his eyes to *Israel in the Isles;* the glory of that sight and the promise of future glory so lifts him up that he pulls out all the trumpet stops of his prophetic eloquence and unrolls the scroll of Israel's destiny to the divinest music a prophet ever uttered.

Now, we may not seem to have made much progress today, but really we have taken a long step forward. Our stride has covered 1,200 years. And the reason I have stated the various facts we have considered today, is that they all pour into our present-day experience and interpret our present-day situation. We have noted that the Chosen People are two parts, one known to itself and the world, the other "lost," as we commonly say, but just as really present in the world and just as actively fulfilling its destiny. We shall see that this so-called "lost people" are ourselves, "lost" only in the sense that we have not connected our wanderings and our development and our present-day experiences with the destinies pronounced upon the people Israel of old. They were never lost to the sight of God and His prophets. The time foretold has come at last when Israel shall know himself and begin to do with his eyes open what he has stumblingly done in his blindness and his ignorance of who he is.

The reason I am laying this racial groundwork is that it must later serve as the foundation for what I yet have to tell you—for I must yet tell you after this preparatory work is done, that you are a people bound under a Law, and that you are in spiritual and economic bondage until you do it; and I must tell you that you *shall* do this law, and that the bombardment of events will continue to batter you until you do. For this Bible which we expound is the Constitution of Mankind's liberty. A little of this Book entered the consciousness of our fathers, and it became political dynamite in the world — they struck for, they won, *political liberty.* But political liberty is a comparatively incomplete thing, it can not stand up by itself, it never fulfills the people's pathetic hope. It requires to be accompanied by *economic emancipation* to make it worth its cost or to enable people to enjoy it. And much as we prize economic liberty today, much as we desire it, it too is an incomplete thing and will not stand by itself; it requires for its establishment the *spiritual emancipation* of man. These three liberties are one, the glorious liberty of the sons of God, and all we know of them we know from this Book in its story of our people.

That is the purpose of my work here, not a mere curious or recondite or antiquarian search for "the ten lost tribes," certainly not our self-glorification as a superior people. But until we know who we are, it will be difficult to understand how this Law is bound upon our very bodies and minds and hearts, that we as the race of Israel in all its branches are signed and sealed and eternally sold to do this Law, by our Creator and Sole Owner, our Father and Redeemer, God blessed over all forever.

THE DISPERSION OF ISRAEL AND JUDAH OUT OF THEIR OWN LAND

Thus far have we come: Israel is away in the land of the Assyrians; it is the year 721 B.C. Israel is preparing its way to that appointed place whence it shall be moved no more. Judah is away in Babylon; it is the year 586 B.C. Judah is waiting the time of his foretold return to Palestine. Judah's history continues a little while in the Bible as a people that never becomes a nation again. And so we come down to the New Testament with Judah still in the land, but a vassal people. The greatest of all the Prophets, Jesus Christ, Who was infinitely more than a Prophet, though he never disdained that name, was born in the land of Judah, a political vassal of Rome. When He was born His mother Mary was on the road, making a hard journey to the place where the Roman census was to be taken; she likewise was under the rule of an alien government. And so in the New Testament we have our last Scriptural view of the Jew, and from thence he has wandered through the nations, "the tribe of the wandering foot" he calls himself, seeking a home. He has never found a home free from persecution save with his Brother Israel. Whether you say the United States, Great Britain, or modern Palestine under the British mandate, Judah can find peace only with Israel.

So we leave them today in the places whence they have been deported, one in Babylon, the other in Assyria. These were only temporary homes, however; Judah was to return to the land he left, but under alien tribute, and no more to have a king. Israel was not to return to that land, until in the latter days he should come back, as he now has come back, a conquerer. Israel was promised a world mission and a world dominion. Judah was always to know himself, his origin, his history, his descent and his name—and Judah has always known these. Israel was to be "lost," was to lose the knowledge of his very identity, until the latter days, when he was to awaken, know his name, learn his destiny, and take up his part in building the kingdom of God on earth.

From this point, in our next lecture, we can proceed. Taking our station with Israel in Assyria, we shall follow him under various names, through many lands, through all the mysteries of his lost identity, until he comes to his appointed place, renews his strength, and expands into the great peoples which the prophets foretold. And when at length we follow this people to the United States, we shall be ready to say why we came, what we are here to do, and what by our willing obedience or by the hard compulsion of events, we shall eventually do.

And in all this story we shall see the Hand of God. For that is the chief romance, the greatest fact of life, the only rationale of experience —the Creating, Molding, Guarding, Guiding Hand of God.

W. J. C.

Israel's Trek to the West

The Cipher Message — The Breakdown of Empires — Israel's Escape by the Gate —

IN our last lecture we saw the two nations, Judah and Israel, being deported to the lands of their so-called captivity — Judah to Babylon, Israel to Assyria. Their removals had been 125 years apart in time, and their new settlements were hundreds of miles apart in geographical distance. Israel, of course, went first, Judah being given a century and a quarter of grace to avoid by a cleansed national life the fate of Israel, but to no avail. And so those who had been separated into two Kingdoms in their own land were still separated in the two great empires of their captivity.

There is evidence in the Prophetic Books, however, that after Israel was taken away out of the land, an intermittent communication was maintained between the religious-minded men of both groups, that is between Israel in Assyria and Judah yet in Palestine, for the purpose of consultation as to the meaning of events and how the prophecies uttered aforetime were to be understood with reference to the new turn of affairs. There was communication also between the deported groups and those left in the homeland, for the deportations were not *en bloc* and did not occur at one time. Later, when the deportation of Judah began, there was communication between the deported of Israel in Assyria and those of Judah in Babylon.

Now, the Prophet Ezekiel was one of those who went to Babylon with the earlier Judah deportees, and in the 14th chapter of his book he tells us that while he was sitting amongst his deported brethren in Babylon, he was visited by certain elders who came down from the Israel deportees in Assyria. Israel, a hundred years in an alien land, had no prophets, but knew that God spake in Judah as before. So these men of Israel sought Ezekiel, this Prophet of Judah. And not only did Ezekiel consult with them, he also received a prophetic message which he was commissioned to deliver to them. It is interesting and important to know this message, one of the last to be uttered directly to Israel. The address is clear — it is sent to Israel, and in terms which Israel, and no Babylonian spy, would understand: "Son of man, put forth a riddle and speak a parable unto the house of Israel"—the news was to be conveyed under the divine cipher. Read it all in the 17th of Ezekiel.

THE MESSAGE WHICH THE PROPHET CONVEYED TO ISRAEL UNDER THE DIVINE CIPHER

He tells how the conqueror sought to remove the royal seed from Judah —"a great eagle with great wings came unto Lebanon and took the highest branch of the cedar" (that is, the royal branch): "he cropped off the top of his young twigs" (that is, the younger royalty) "and carried it into a land of traffic; he set it in a city of merchants." Thus Ezekiel tells of one incursion on the land. And then he tells of a second incursion. After that comes the heart of his message to the elders of Israel. The invading kings thought they had won control for all time of the royal seed of Israel. But "Thus saith the Lord God: I too will take the highest branch of the high cedar" (the royal house) "and will set it" (I will set it, and *not* those eagle kings); "I will crop off from the top of his young twigs" (the royal children) "a tender one" (that is, a young daughter) "and will plant it upon a high and commanding mountain— (that is, the royal daughter will be made part of some high ruling house). "In the mountain of the height of Israel will I plant it" (that is, in an Israel royalty ruling somewhere in the earth, but certainly nowhere near the place where Ezekiel and his auditors were) "and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing" (it will rule over many different peoples); "in the shadow of the branches thereof they shall dwell. And all the trees of the field (the other ruling houses and peoples) shall know that I THE LORD have spoken and have done it."

That is the way Ezekiel made it known to the elders of Israel, who had come down from their Assyrian captivity to consult him, that Jeremiah was escaping with the King's daughters, as we saw in our last lecture, and was fleeing with them to the Isles of the West whither many of their people had preceded them centuries before. So Ezekiel, though in Babylon, knew what was happening away to the west at the downfall of Jerusalem, and the men of Israel understood from his riddle exactly what had happened, and made their plans accordingly. But read it for yourself.

We have still another instance of comunication between the parts of Judah, the one deported to Babylon and the other still remaining in Palestine; it is a letter from Jeremiah. You will find it in the 29th chapter of his book. Jeremiah was still in Palestine, and he writes to his deported brethren: "Now that you are in Babylon, be not deceived by false diviners and seers who will tell you this and that about the probabilities of your early return. For thus saith the Lord, after 70 years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place. Therefore, settle down for a long stay, build your houses, plant your gardens, marry and raise families, and seek the peace of whatever city you have been carried to, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Excellent advice. It is just such ad-

vice as we should give if the people of Wayne County were to be exiled to Mexico for 70 years—that is, until the year 2003—settle down and make the best of it until the expiration of the term.

Now, note two things in what I have just said: first, there was communication between all the parties, between Israel and Judah in their separate exiles, as well as between the two parts of Judah at exile and at home. Second, note that the directions communicated to the two peoples, Israel and Judah, are quite different. Judah is promised a homecoming in 70 years. Israel is not promised that. Instead, Israel is told of the tender royal twig cropped from the royal house and carried away, not by conquering kings, but by hands divinely directed. The messages of Judah and Israel differ materially from each other.

We are not without knowledge how these deported nations were treated in their exile. You may see from Jeremiah's letter that these people were carrying on life just about as they had done before, but in a strange land. Fortunately, we have two extended pictures of exile life, if you should care to read them. If you would like to see how Judah fared in Exile, read the Book of Esther as it is found in our common Bible. If you would see how Israel fared in exile, read the Book of Tobit in the Apocrypha. If you have not read Tobit you have missed a most delightful tale. I wish everyone had a copy of the Apocrypha; I regret it is no longer printed between the Old and New Testaments as in the older Bibles.

A SPIRIT OF TURMOIL SHUDDERS THROUGH THE EMPIRES THAT HOLD ISRAEL

In Tobit we have the story of a very interesting deported Israel family who lived near Nineveh and did very well for itself, both socially and financially. We learn from it a great deal of how life went with the tribes of Israel in alien Assyria. It matters little that Tobit is not an historic or prophetic book—it gives a transcript of Israel's life in that foreign land just as a novel of Sir Walter Scott pictures the life of Scotland, or an early novel of Booth Tarkington pictures Indiana politics. They are not historical but they are true. In this respect Tobit is a genuine source book. And if you read it as I hope you will for its own quaint charm, you will observe toward the end of the book old Tobit's anxiety for the things he felt were coming upon Assyria. He warns his son Tobias to take his family and flee to Media, where, as the Bible tells us, some of the tribes of Israel had been settled. Now Media was to the north, in the uplands of Assyria, and was more easily defensible from military attack. Tobit had earlier entrusted a sum of money in that part of the country. There were rumors of attack upon Assyria from outside, there were signs of revolt inside, and as we now read the actual history of what occurred, we can see how wise was the advice of Tobit that Tobias flee to Media. And that such advice could be given in such a book indicates that this was the course taken by many an Israelite family when the affairs of Assyria became troubled. In fact, Media was one of the gathering places whence Israel made its break out of exile.

I trust these sidelights may help a little toward making a picture in your minds of the general situation at this time. Two great empires have swallowed up Judah and Israel—Judah is in the grip of the Babylonian empire to the south; Israel is in the grip of the Assyrian empire to the north.

And now a great drama of what we call secular history opens. The Babylonian Empire attacks Assyria: the empire that holds Judah attacks the empire that holds Israel. It is the time of inner turmoil which old Tobit foresaw, when Assyria trembled from war without and unrest within. It is a time when the whole world seems to be astir. Nearly a thousand years before, a similar spirit of awakening had shuddered through the Semitic peoples of lower Mesopotamia, and set them moving. One group was led by Terah out of Ur of the Chaldees up toward Canaan — a directly northwest line — and in that group Abraham marched; it was from that group that Abraham was commanded to depart to a land that was to be shown him. At the same time another great body of people moved from the shores of the Persian Gulf to the shores of the Mediterranean—those were the Phenecians of later history. A third and perhaps larger body followed the course of the Tigris northward, and these became the founders of Asshur (named from their god) and of the Assyrian Empire.

THE ROAD IS OPEN FOR ISRAEL TO ESCAPE—TO THE NORTH AND WEST

And now after a thousand years the world seemed in flux again. There were great stirrings amongst the people. National ambitions became strong. The desire to be on the wing, to explore, to subjugate, was regnant everywhere. After a thousand years Dedan and Sheba and Shimar and Babel and Nineveh and Media and Parthia, all the old cradle lands of our history, were again being waked into action. The Scythians were attacking Assyria from the northwest along the borders of Media. Babylon was attacking from the southeast against Nineveh, the capital of Assyria. When Scythian and Babylonian met in Assyrian territory and the war drew south again, *the door was open for Israel to pass out of Assyria if they wished.* It was a case of the officers fighting amongst themselves, leaving the prisoners free to walk away. That, however, was not the case with Judah, down south in Babylon. Judah had no door of escape but was still hemmed in; Judah had no need to escape, she knew that her future was settled for her. But Israel knew that the tender twig of the high cedar had been carried away to be planted in an Israel royal house far to the west, and Israel's thoughts turned thither.

These, then, were the movements of secular history, as we say. But the Prophets had seen it long before, the remaining Prophets were seeing it now as one of the climaxes of sacred history. Isaiah had foretold what was going to happen to Assyria. Read it in the 10th chapter of his book, where God speaks to Assyria — "O Assyrian, the rod of mine anger, whose military power is the staff of mine indignation. I will send him against an hypocritical nation, that they may in their trouble be led back to Me. But Assyria does not know he is but MY instrument, for he saith, 'by the strength of *my*

hand I have done it, and by *my wisdom.*' Shall the ax boast itself against him that heweth herewith? Shall the rod shake him that lifteth it? Wherefore, it shall come to pass, that when the Lord has performed His whole work against Israel, then will I turn and punish the boastfulness of the king of Assyria, and the glory of his high looks." That was what was transpiring now—Babylon was raised up as the rod of God's anger against Assyria and in its turn Babylon itself was to suffer disaster for the same kind of ungodly pride. And thus the Prophets saw the succession of the empires. As we said in the last lecture, secular history is sacred history. The human story is the story of God at work—history is His Story.

And now in this time of turmoil, what was Israel doing? Israel could not return to their own land of Samaria, for two reasons; first, the road thither lay southwest and the Babylonian armies blocked the way. Second, during the 100 years they had been absent from their land, Assyria had populated it with another people — Arabs, Babylonians, Persians divinely enlightened mind — "The remember how when Judah eventually returned to Palestine, with what scorn they regarded these mixed people of Samaria, and you will remember how in our Lord's time the Samaritans would not allow Him to rest in their towns because He was on His way to Jerusalem; and how His disciples were surprised to find him in conversation with a Samaritan woman; and how our Lord offended his people by the Parable of the Good Samaritan, when no one would allow there was such a thing; and how the deepest insult they could hurl at our Lord was, "Thou art a Samaritan." All this flowed from the difference which was felt to exist between the true people of Israel, of which Judah was now the sole remaining representative in the land, and the alien mixed people with whom the conquerors repopulated Samaria, the former land of the ten-tribed Kingdom of Israel.

So Israel had no inducement to go back to their own land. To the west, the Egyptian armies had come up; there was no escape toward the Mediterranean Coast. To the east lay the Persian and Parthian powers. Only the road north and northwest lay open. The crux of our inquiry is this: *Did Israel go out by that road?*

MICAH, THE BREATHLESS BROADCASTER, DESCRIBES THE GREAT NEW EXODUS OF ISRAEL

Now, I read in my Bible, and I trace in the old maps and in the ancient historians the answer that Israel did so go out. Anyone who imagines that our contention here is entirely an extra-Biblical one, is mistaken. It is because the Bible tells us what was to occur and what was occurring, that we consider the possiblity of confirmatory signs of it elsewhere. And it is because history observes a very mysterious people moving slowly across Europe, whose origin no one seems able to account for, that we are glad of the light the Bible may throw upon the problem.

Take the Prophet Micah. He announces what is happening almost as a modern broadcaster would announce it (see his second chapter). With breathless sentences he describes the great scene that is hidden from the sight of his hearers, but is fully open to the eyes of his divinely enlightened mind — "The breaker has come up before them!—they have broken up! — they have passed through the gate!—they are gone out!—and their king shall pass before them, and the Lord at the head of them!"

What a picture of what was occurring: the Babylonian and Scythian breakers coming up against Assyria and breaking it up; Israel espying the gate left open and escaping by it; their royal house having passed on before them by another way; and their whole movement herein directed by the purpose of God.

If you wish this in more precise words, turn to the Apocrypha again, to the 13th chapter of Second Esdras, and read this: "Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea, the King, whom Salmanaser the king of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel amongst themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth." If Arsareth can be identified as in the region of the River Sereth, then Israel had made its way to the west side of the Black Sea. In any case, we have here a strong tradition of what became of the ten tribes. The route that Israel would have taken was not an impossible one; two centuries later Zenophon led the retreat of the Ten Thousand in the same general direction of Israel's escape across the upper reaches of the Euphrates. In fact, Zenophon, like Israel, as Esdras tells us, found the waters at those upper parts easy to cross.

Now hear the Chorus of the Prophets as they speak of these events. "Israel is swallowed up;" cries Hosea, "now they shall be among the Gentiles as a vessel wherein is no pleasure. Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered." "I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the ground," is the divine word through Amos. "Go ye forth of Babylon,"' cries Isaiah, "flee ye from the Chaldeans, with a voice of singing declare ye, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant, Jacob." And Jeremiah cries, "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." All of these utterances indicate a knowledge of what was transpiring with regard to Israel, and what the end of it would be—arrival, reorganization, renewal of strength and the rediscovery of their God in the Isles. Indeed, Jeremiah is so moved by the mighty character of these events that he asserts twice in his prophecy that it means *an entirely new beginning in the history of Israel,* and in the way men speak of history. Up to this time the great event in Israel's history and the world's was the emergence of Israel

from Egypt. "But the days come, saith the Lord, when men shall no more say, By the life of God who brought Israel up from the land of Egypt, but, By the life of God who brought Israel up, and conducted the race of the house of Israel from the land of the North." A new order of things in the world, so great as to supersede the memory of former great things. Oh, the prophets knew!

But to return to the lower order of facts which have more weight with this generation. What is our factual ground thus far? We *know* that Israel was deported to Assyria in two or three bodies and settled in two places, one in northern Mesopotamia and the other in Media. We *know* that while Israel was in those parts of Assyria, the Assyrian Empire broke up. We *know* that only one way lay open if Israel wished to escape during the confusion. We *know* that the Prophet Micah said that Ezekiel had given Israel intimation of where the royal house was to be planted again. We *know* that the Apocryphal book of Second Esdras records the definite tradition that Israel or a part of Israel had gone up to the Caucasus in the region of the Black Sea, which we *know* was not an impossible route for it was followed two hundred years later by other men.

THE PIVOTAL FACT: ISRAEL'S NEW NAME AS FOUND ON THE MONUMENTS

And we know one more fact, a valuable one; we *know* the name which Israel bore in Assyria. They were not called Israel; they were called *Khumri.* If you recall what the prophets say about Israel losing its name and being known by other names, this will not surprise you, but the confirmation of this is not in the Bible, it is in the sculptured records of Assyria. How did Israel come to be called *Khumri?* The sixth king of the separated kingdom of Israel was named *Omri.* We know little of him directly except that he built Israel's capital city of Samaria, so that often the kingdom of Israel was spoken of as Samaria, just as we sometimes refer to the United States Government as Washington. But this man apparently did have a considerable reputation outside of the Bible. He was evidently an internationalist and was well known in the kingdoms and empires round about. From a certain denunciation uttered by the Prophet Micah we gather that he changed the whole economic law of Israel, and we know that he made a treaty with Tyre, the great commercial nation. He was a king who sold the Economic Law of the Lord for the quicker profits of Tyre. And so we find a strange thing connected with his name, a very unusual thing in the Bible, for though in the Book we hear much of the Law of the Lord and the Statutes of Israel, to name laws or systems by *men's* names is most unusual. I recall only one instance, and that was in the case of King David,—until we come to King Omri. One of the bitter things said about Israel in the days of its downfall was that it kept "the statutes of Omri." Moses' laws and statutes were designed to erect in Israel a godly economic system that would make imperfect and unjust human economic systems obsolete, and no king who followed them would have gained such international fame. But so widely known was Omri that Assyria ever after called the Kingdom of Israel, the *House of Omri,* or *"Beth Khumri."* It is so written on the Assyrian monuments of the reign of Shalmaneser and exists to this day. *The Khumri were the Israelites of the captivity.*

Now the importance of this to us lies just here—whereas we could find little or no trace of the so-called Lost Ten Tribes of Israel under their own name, we find many traces of the *Khumri* in the ancient records. We find their name first in the parts of Assyria where Israel was settled. We find it afterward across that narrow neck of water which separates the Sea of Azof from the Black Sea, that is, in the country we now know as the Crimea. It requires no great gift to see the family resemblance between "Khumri" and "Crimea." Two hundred years later we find the Khumri, now called Kymbri, far up the Danube, in what we know as Bavaria. And there they are met by another column of Israel escaped out of Assyria by the east coast of the Caspian Sea, who after many years made a junction wth the Kymbri host, and this second column bore several names on its long slow trek. They were called the Sacae and the Massagetae and the Getae and the Goths and finally the Saxons (spelled several different ways) under which names of Goths and Saxons they were known for centuries. Those who went north to Scandinavia returned in part as the Normans. Those who went to northern France became known as Britanni. Those who went southwest to Spain, Celtiberians. Those who went to what is now Holland retained the name of Sacsons. Those who went up to Denmark were called Jutes. The last place we find the name Kymri is in the present land of Wales. They are the Cimbric people of the present day. All of these lines, Dane and Norman, Saxon and Angle converged on what are now the British Isles, and there built a new empire—which is now the one remaining large empire in the world. They were originally the People Israel. In this swift glance at the process, I do not prove each step, I only seek to show you the bridge across which we walk. We have the indisputable starting point with the Khumri, and with that key and a student's patience, the successive steps of the history are easily worked out for yourselves.

OUR NAMES, OUR WAYMARKS, AND OUR HISTORIC SEA-WAYS AND HIGHWAYS

But that is not the whole story by any means. While this escape from Assyria has occupied us, other matters were transpiring in the world. We must not forget that for centuries there had been great traffic along the Mediterranean to the Sicily Isles, off Land's End, England, and to the tin mines of Cornwall. The merchants of Tyre, the great Phenician traders, had regular routes through the Strait of Gibraltar, known to the ancients as the Pillars of Hercules, up to the Isles of Britain. If you read the book of Jonah you will see that it was quite the usual thing for a man to go down to the seaport at Joppa and pay his fare to Tarshish. Now Tarshish was in Spain, west of the Strait of Gibraltar, facing the Atlantic, and the grave of one of the tribute or tax-collectors of King Solomon has been found there. We read of Solomon's navy which went to West Africa. We hear of the maritime tribe of Israel, the tribe of

Dan, whose ships are often mentioned in the Old Testament, and we find Dan's habit of leaving his name in all the places he visited, and we think it can be traced in the Rivers Danube and Dneiper and in Dardana and in Danmark and in the Dannaans, the early inhabitants of Ireland. Traffic in those days was much greater than we commonly suppose. "The Ships of Tarshish" so often mentioned in the Old Testament, were the great ships which sailed through Gibraltar into the Atlantic to Tarshish which was situated on the southwest coast of Spain. And so all along the northern coast of the Mediterranean we find the marks of Israel settlements. And save for parts of the overland routes taken by those who escaped from Assyria, all of the other routes of Israel are perfectly clear.

If you take a map of Europe and Western Asia and in imagination take your stand on the coasts of Israel, you will see where the lines ran. You look straight up the Adriatic to Germany and Holland and Britain. Or you look straight up through the Boot of Italy to the same countries. And if you miss these invitations of geographical indentations and the inclinations of coastlines, and sail out through Gibraltar, you hug the coast until you come to the Isles of the West. And everywhere you will find the names, the traditions, the institutions of this people Israel. You will find the name Iberia between the Caspian and the Black Seas—you will find it later denoting the land we know as Spain—and a little later denoting Hibernia, or Ireland. Just as you will find the name Scot first given to the Irish and then to the people of Scotland. But even before that you will find the name "Scot" in Egypt and Greece.

Being of Scottish descent, that interests me, naturally. The poetic name of Scotland is Caledonia, that was its real name of old, but I find the name Caledonia first a little west of the Black Sea on one of the early routes of Israel to the west, long before the time of the Assyrian deportations. For we must remember that as trouble mounted on trouble, the people of Israel did not wait until the final blow—they were moving out in some instances centuries before. Now, all the Scots are Gaels, and that name is a perfect derivative from Galilee, the home of Israel, and so runs to Scotland. Straight north of Galilee I find under the south coast of the Black Sea the name Galatia. I find it again at the northwest tip of Portugal. I find it again in the name of Gaul, for France, and in the name of Gael, for the people of Scotland. It is therefore no wonder to me as it is to many of the scholars who write books on "Spanish Influence in Scottish History" and similar subjects. One of my own family's old Scottish names is a name whose origin can only be traced to Spain. And when I read another scholar's book entitled, "The Scot in Poland," I do not wonder; it explains to me a great deal about Poland—our people came that way. And when I read in history that the French kings had Scottish regiments for their bodyguards, I do not wonder—they were both Gaels. And when I read Paul's Epistle to the Galatians, and see what he is driving at there, I recognize so many things about my people that I cannot help thinking of it as Paul's Epistle to the Scots in the East. Israel, as I have explained before, has left pockets of people, racial influences, rearguards of liberty, all along the march.

THE SPARTANS WERE OF ISRAEL: HOW IRELAND SIGNALLED EZEKIEL'S CIPHER

My friends, this Bible, God's purpose as expressed in this Bible, the outworkings of that purpose as detailed in the Prophets, the traces of that purpose in history—these stretch out and touch every land. And yet it is seemingly impossible for some to realize that the Bible is only the roadmap and *the actual roads run outside the Bible* in this world of men. It seems impossible for some to see God outside the Book and see God's people still living and pursuing their course in these latter days as they did—outside the Book—in the former days.

If I were to connect ancient Greece with Israel, some of you would probably think it mere gratuitous zeal for a theory. And yet there is evidence that the Spartans were Israelites! Their land, Lacedemon, called also Laconi, from which we get the word "laconic" for short and sharp speech, the proverbial speech of Israel, and themselves called of old Lacedemonians, are directly connected with Israel by two letters found in the first Book of the Maccabees. When the Jews under the Maccabees sent to ask the protection of Rome, their Embassy called at Greece with letters to the Lacedemonians. And this is what the high priest wrote to those Grecians: "There were letters sent in times past unto Onias the high priest, from Darius, who reigned then among you, to signify that ye are our brethren" —and he enclosed a copy of that earlier letter, which reads: "Areus, king of the Lacedemonians, to Onias the high priest, greetings: it is found in writing, that the Lacedemonians and the Jews are brethren, and that they are of the stock of Abraham: now therefor, since this is come to our knowledge, ye shall do well to write to us of your prosperity. We do write back again to you, that your cattle and gods are ours, and ours are yours." And so on. In reply to the letter and its enclosure the Lacedemonians of this later time again acknowledged their racial unity. The Spartans were Israelites. That fully explains why they stand out in Grecian history as Israel stood out in the history of Semitic countries.

You see we have had a large canvas in this lecture. If we had regular class hours for a school year, and would apply ourselves to all the sources of this knowedge, you would see that the historical work that has been done in this section of the subject is very complete. In what we are doing now I can only give you a suggestion of the method, a suggestion of the vast movement of peoples involved, a suggestion of the bridge of history across which our minds travel to this knowledge of ourselves and kindred peoples as descendants of those very people who went forth into the world bearing their Biblical destinies on their shoulders. They converged on the Isles as foretold. Everything of basic character they brought there with them, their courage, their customs, their spiritual aptitude, their undeviating progress until they reached the appointed place, marks them out as Israel. Had you been in the Isles in that early day you would have read in their ships that they knew who they were—you

would have known that Jeremiah had arrived and that Ezekiel's riddle had been readily understood, for there on the topmost mast of every ship was the "craunnog," or tree tufts, the tender young twigs of the highest branch of the high trees. Up there in the strong northwestern angle of the earth, the Danaana of Ireland and the Danes of Denmark knew no dishonor on the seas more humiliating than to lose the leafy cluster from the topmast. There are the Iberians, the Hibernians, the Ga-els, which means "sons of God." Ezekiel's parable translated in the Isles of the West! Jeremiah in Ireland on his divine mission "to build and to plant." And the tribes of the Captivity still laboring slowly across Europe!

WITH JOSEPH AND JESUS AMONG THE TIN MINES OF CORNWALL: THE POET BLAKE

How long did it take them to make the journey? Those who traveled overland, the main body of the captivity, were more than a thousand years reaching Central Europe and Europe's western front. Remember, they did not travel as an army with its own supplies, but as a people who had to live by the way, and whose progress was a series of alternate settlings down and movings on again. They did not live by war and rapine, but by their labor. It was a long road to travel, a long road of discipline, but that Star of the West in their traditions never set for them. And even when they had reached the Isles, it did not set—it led out a part of them across the Atlantic, to America.

But when the body of Israel had penetrated as far as Central Europe, and while Israel in the Isles was attaining strength and civilized government and a strong educational system, an Event had transpired in Palestine which dwarfed all the others—the Christ was born. The little town of Bethlehem had given earth the Man who redeemed the Earth back to the divine purpose for it. Jesus was a travelled man, that much is true beyond all tradition. The Gospels make very little of that—they dispose in a few scant words even of His journey into Phenecia. Men are busy today with speculations as to where He spent the days between His boyhood and the age of thirty. They say He learned His mysticism in the East—which would be of absorbing interest if there were anything Eastern about His mysticism. There is a strong tradition that his uncle was in the tin trade with Cornwall, and indeed the Cornish miners sing a song to the effect that "*Joseph was a tin merchant.*" There is a tradition that Jesus as the ward of His uncle made journeys to the Britannic Isles, or the Tin Islands, as they were called, and was even at school there in some of the colleges established centuries before by the Prophet Jeremiah. We know that Jesus' learning astonished the scholars of His day and they wondered at His education, saying "Where hath this man letters, never having been at school?" Who can say that Jesus was not at school? It is not necessary to invent miracles to account for His education. Say what you will about it all, hold what opinion you may about the tradition, you will yet account it a notable fact that in the year 1933 King George the Fifth with his assembled people stood, as they have stood together many times in former years, singing this hymn of the old Poet Blake. Hear it, and say why the tradition has lived?—

"And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic mills?"

I think anyone will say that this is indeed a most remarkable thing, King and Commons singing *of a time when Christ was in England!* But it is not all conjecture and tradition. The way to the Isles was a well-travelled one when Christ was born. There were men in Palestine and Egypt and Greece and Rome who knew the coasts of Ireland as they knew their homelands—you see that clearly in the Roman historians.

And so we are not at all surprised when we see two things occur: First, when the first persecution came upon the new-born Christian-church at Jerusalem, it vanished from the country, none being left except the Apostles. Where did the Church go? It went to the Isles. Christianity was planted where Israel was planted, in the west. The Glastonbury tradition seems to be a sound one. The contention that Britain was not evangelized until Pope Gregory sent St. Austin to Kent in 597 A.D. lacks historical confirmation. It is indeed a fact that the benevolent Gregory did send Austin but when Austin came and proclaimed his mission, he was met with brotherly Christian hospitality by the representatives of the Bishopric of London which had then been in existence 500 years. Within ten years of the Crucifixion, Christianity was in the Isles, forced there by persecution and arriving there over the familiar routes that Israel had used for a thousand years.

The second thing to occur was this: when the Christian Apostles began to evangelize the world, the greatest of them, the Apostle Paul, followed the coastland route of Israel and planted his churches amongst the Israel colonies along the north shore of the Mediterranean. The records of the early councils of the Catholic church are our authority for saying that St. Paul traveled as far west as the Britannic Isles, as the church records name them. If you will read Morgan's entrancing history, *St. Paul in Britain,* you will see the documented evidence clearly laid out for your appraisal. It is not an astonishing thing at all, for we had always known from our Bible, from St. Paul's Epistle to the Romans, that Spain was within the boundaries of his evangelistic vision. Paul intimates in that Epistle that he had not yet visited Rome, and more than indicates that he *had* visited Spain. "Whensoever I take my journey into Spain I will come to you," he writes in Chapter 15. And again, explaining that he has to go down to Jerusalem first, he says "When, therefore, I have performed this, I will come by you on my way to Spain." And if to Spain why not around the corner into Britain, as the early church councils declare? And if St. Paul goes to Spain at that early day, why not also Joseph of Arimathea, reputed tin merchant and uncle of Jesus, at a slightly earlier day? And if Joseph, why not also the young Jesus who knew the destiny of Israel? Anyway the fact

is incontestable—Christianity on its expansion in the world followed the same course as Israel did, to the westward. Of all Paul's churches, to whom he wrote the Epistles, not one remains, and yet Paul's churches are everywhere westward in the world. It is wonderful to think of the preparatory grace of God in all these great racial movements. It is wonderful to think that our supposedly prosaic life is really part of the epic movement of God's forestated purpose.

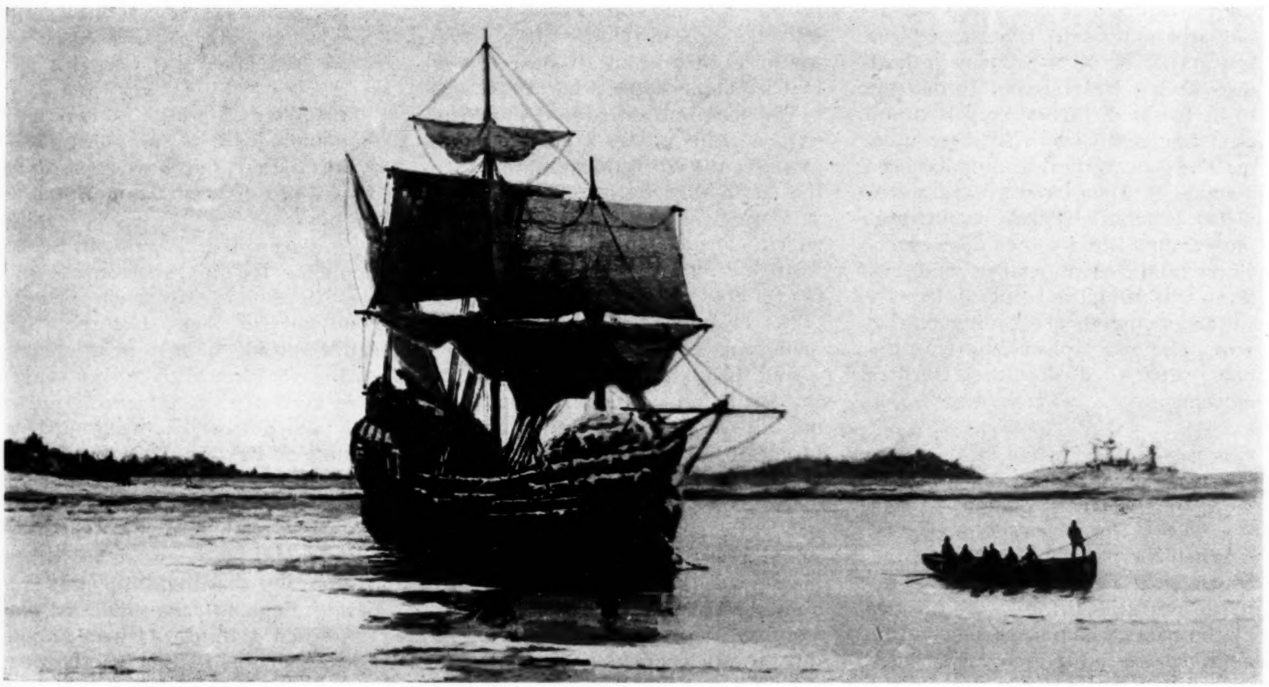
Thus, with a shuttle of so many threads the ancient East and our own West are linked in every possible way. Prophecy shot its illumined arrows from East to West. By sea routes and coastal ports and overland roads the Chosen People travelled East to West. Our religion came from East to West. It is in the West we are at the present moment in this study. But do not suppose God's movement to be completed there. We are to see arise in the West that which is to sweep East again to bring the new world change that is coming.

So, in our next lecture we shall see the people renew their strength in the Isles, and then expand to their foretold power in the western continent of America.

W. J. C.

Israel Arrives in America

From the Isles to Plymouth Rock



The famous Halsall picture of the Mayflower from the original painting in the Pilgrim Society, Plymouth, Massachusetts

IN our previous lecture we saw by what stages and under what names the major part of the House of Israel made their way from Assyria through Europe. The tribes which 1,000 years before Christ had concentrated on the Western Front of Asia, we saw 1,000 years after Christ concentrating on the Western Front of Europe. It is rather strange to think that in our own times, in the Great War, Israel again stood on both these Western Fronts, but this time as united nations and great military powers.

We have seen how practically all of the time of Israel's settlement in Palestine there had been a considerable leaking of Israel's population toward the Isles of the West. Detachments of the people had been going to and fro between Palestine and Britain for centuries, many of them settling in the Isles. But about a thousand years ago, when the last detachments came overland, under the names of Normans, Angles, Saxons, Jutes and Danes, these unrecognized tribes of the captivity were compelled to fight their several ways into the appointed place — and they all got in; not one of them could be kept out. Historians may write about the Norman Conquest but students of the Scripture know that the Normans were but a long separated part of Israel blindly demanding entrance to the appointed place—and getting it; neither conquering nor being con-

quered, but reuniting and contributing their elements to the national character. Led by a destiny they could not evade, which forbade them settling in the inviting parts of Europe that fell to their lot, they were at last led into the Isles.

That is always the word to use with regard to Israel — they were "led"—it is the word the Scriptures use. Now the word usually used of Judah is "driven," which describes a different sort of moving influence than that which "led" Israel. Israel was "led" out of Egypt, not driven. Israel was "led" out of Samaria, not driven. Israel was "led" out of Assyria, not driven. Israel was "led" across Europe, not driven. Israel was "led" into the Isles, not driven. And Israel was "led" into America, not driven hither. That leading for Israel still exists and Israel can go as fast and as far as it follows the leading. Today, Israel is not submitting to be led, and thus our spiritual and economic captivities still linger upon us. The geographical leading has been accomplished in its westward movement. Israel itself shall be no more moved out. But by the judgment of God certain alien systems and customs will be moved out of Israel—we are seeing the beginning of that now. The geographical movement is now superseded by the spiritual movement.

THIS IS NOT A DOCTRINE THAT EXALTS ANY RACE OR NATION, BUT THE POWER OF GOD

When the tribes and parts of tribes which went to the Isles by the sea-routes centuries before, were invaded by the tribes which came slowly overland across Europe centuries later, the ruling prophetic word was, "Keep silence before me, O Islands, and let the people renew their strength." In the Islands Israel did renew its strength in every way—strength of law and national unity, and racial power; strength of population, religion and wealth. And from England Israel began to realize its inheritance of the earth. They won control of the seas in great actions which, had they been written in the Old Testament, when men more clearly saw God's hand in events, would surely have been given a miraculous content. They spread into many lands. Their language became the highway of the world's thought and poetry and religion.

We who teach this truth concerning Israel, are sometimes accused not only of being self-glorifiers, but also of being definitely pro-British in emphasizing the gathering of Israel in the Isles. I once heard a minister say, "Oh, what you say is just English egotism — the English always think themselves better than anyone else." It is a defect which I have observed is not confined to the English. But as for this being an English doctrine, let me say that it is as much rejected by Britons as by Americans. As a matter of fact, this doctrine originated in Palestine, in the Bible, and if Britain controls Palestine today, and if America finances Palestine, it is only because the Prophets foretold that in the latter days Israel would do these things. Whenever you find a people doing what Israel was to do, you have discovered the Identity. Whether we as a people accept or reject the truth that we are Israel, the fact is that on broad lines we are fulfilling it. That part of the plan which depends upon God's given word goes steadily forward. This people foretold and predescribed is here.

In other terms than I use here, men and women are always recognizing this. A pre-eminent fact in the world diplomacy today is the unity of the Anglo-Saxon people which promises to supersede the League of Nations. That unity was long ago foretold. We of the United States did not create that unity, indeed we have raised every barrier against it. We have made war twice on England, and threatened war several times. We have spread anti-English prejudice through our school books for 150 years. We have allowed our country to be used as a base for virulent anti - British propaganda. And yet Anglo-Saxon unity stole upon the world as irresistibly as the Springtime comes. One of the phrases coming to the fore today is "the English-speaking peoples." It may seem to shut out people of other tongues and nationalities, but language and nationality are not the final marks of a people. Israel was to speak other tongues and be called by other national names, but this was not to destroy the essential unity of Israel. What called the various people to the United States? Not the fact that they spoke the same language — they did not. Not the fact that they came from the same sorts of political conditions—they did not. But they thought the same thoughts, and they came here because their hearts' language was the same. They are now part of that great human influence which we describe as "the English speaking peoples." And these are not all; the English speaking people do not merely comprise those whose native tongue is English, but those in generations yet to come whose adopted tongue shall be English—for there are some elements in God's good purposes for the human race that require the English tongue for their promulgation.

EVEN THE CHOSEN PEOPLE STAND CONDEMNED FOR THEIR DISREGARD OF GOD'S JUST LAW

These are conditions that have come about without our collusion or support, indeed they have come about in spite of our utmost opposition. So that, even if we would, we cannot sing a paean of praise to the British people or to the American people. God has done great things *through* them and *for* them, but that they themselves are or have been great is a claim we cannot make. We cannot build a boast for ourselves out of work which God has performed according to His promise. When I think of the oppression of the people of Britain in former times and now, of the darkness that so long lay upon that people, of a feudal aristocracy fighting and feasting while the families of England languished in poverty; when I think of little English children driven to the first factories before daylight and kept until after dark, condemned all their life long to ignorance, all to build the great British commercial futures; when I think of social and ecclesiastical dignities and rulerships built upon the brewing of beer and the distilling of whiskey; when I think of their promised rule of many lands fulfilled by the Providence of God, only to be turned to selfish extraction of wealth; when I think of the terrible struggle Britain's best men made for the least of human reforms, only to be killed, ostracised, broken-hearted for their efforts—when I think of the blood

which Christian England has spilt of her choicest saints, I cannot sing a paean of praise to Britain. No. This truth of Israel is not pro-British. The Bible's lash on Israel's sins is a grievous thing and forbids all boasting.

And when I turn to America and remember the venial character of much of our public life, of our intense engrossment with material pursuits; when I think of the vast economic slavery that still remains, of our rapid division into antagonistic social classes, of our lawlessness, our violence, our corruption in high places and low, our shameless surrender to sex, our descent to dirt in drama and literature, our hysterical moronic delight in the return of whiskey, our trampling of the Lord's Sabbath, our national supercilious sneer at religion, our pagan philosophy of dishonest success, our dollar aristocracy, our teeming millions of pauperized citizens—*please don't tell me that the truth which enables me to see these things is a truth invented to glorify them!* The truth of Israel is not and never can be the exaltation of man!

And yet—these are God's people! You read in the Old Testament their endless record of wrong-doing—you are amazed that they continue to be God's people. And it is so you see them at the present day — as they were of old—having the highest privileges, making the lowest use of them. Yet God goes on doing great things through them, and we as Bible students know that the purpose of God will yet be fulfilled in them, and that the growing pressure of divine judgments upon us indicates that the time of fulfillment is drawing near. For the final word concerning us is not "if you will"; it is *"you shall."* We have not been drawn from the ends of the earth to the ends of the earth only to defeat the will of God for the world through us. No! He *will* do His will, and we *shall* do it. So, let no one harbor the thought that the aspect of truth which we espouse has for its purpose the glorifying of men or nations, or race — it glorifies God's purposes as they are to be fulfilled through men. The highest justification of man's existence—and we are constantly cheating ourselves of it — is that we shall be vehicles of God's earthly purpose.

IN THE ISLES OUR PEOPLE FOUND THEIR GOD AND EXALTED HIM IN THEIR THOUGHT

To return to our main theme. We think we know the routes and the times and the manner in which our fathers came from Palestine to the Isles. We know the racial elements which composed the peoples from whom America drew her sons. I should not omit to say that along with Israel, over all these routes, came other people also. These great migrations were not confined to the Israel people. On the flanks and in the wake of Israel there always were others. When Israel came out of Eyypt there was a mixed multitude with them, always ready to complain, always ready to return to the leeks and onions of Egypt, never able to see God's hands in events, and the first to hold rump conventions and elect opposition leaders. When Israel came out of Assyria during the troubles of that empire, it is not unnatural that many Assyrians followed too. The road was open. Peace and safety lay farther on. No wonder many people left, and kept resourceful Israel company on the way, at length settling themselves across Europe in places that pleased them. Israel is not the only Eastern race we can identify in Europe today. The friends of Israel in those ancient lands and times are friends still, and ancient enemies of Israel continue their enmity in their modern homes. The picture today is about the same as it was in olden times save that now Israel is no longer at the mercy of any enemy — God's promise of power and independence and progress to Israel has been fulfilled. And larger fulfillment waits on Israel's return to God. That is a point we always return to—God has fulfilled His word to us, we have not fulfilled our word to Him.

As to Israel's life in Britain we need not speak lengthily now. It is open to all who care to read. In spite of grievous faults, religion was always a living concern in Ireland, Scotland and England. The Bible as a people's Book first took its rise in England. The throne and commerce are founded on faith in God. As you stand in Westminster Abbey at the place where the Kings and Queens are crowned, you read in letters arching the chancel this great agreement and confession — "The kingdoms of this world are become the Kingdom of our Lord and of His Christ," an absolute declaration of the Kingdom of God on earth superseding all other kingdoms. The rude stone that lies beneath and within the ancient Coronation Chair is held by fond tradition to be the stone brought by Jeremiah to Ireland, the veritable "stone pillar" whereat the Kings of Israel were crowned. And sure it is that the shout "God Save the King" that arises at the coronation is a literal cry of ancient Israel. And the known history of that ancient Stone of Scone renders it one of the Empire's choicest possessions. There is another stone in Israel, the center of a nation's reverent regard —we call it Plymouth Rock. But I said Commerce, too. One reads above the Royal Exchange in London, "The earth is the Lord's and the fullness thereof." Thus is the deep dignity of religious truth intertwined with the familiar things of common life. This is God's mark on Israel in Britain. We cannot forget, we cannot evade, whatever else has come between, that thence we have our religion, our language, our democracy, our distinctive national ideals. We cannot deny our history.

HOW AMERICAN ISRAEL WAS NURTURED AND PREPARED IN THE MIDST OF BRITISH ISRAEL

But it is not the Israel in Britain that we seek today; we seek the Israel that was in Britain as a station *on its way to America.* American Israel can be traced in British Israel long before the Pilgrims crossed the sea. The first slender tendrils stretching over the wall were the explorers and adventurers in their restless search of the western ocean. They were led by a way they knew not to find a land they had never known. God was making paths in the sea against the time when Israel should be ready to come. And He was already nurturing in the central shires of England a life that should move them to come. As many times before in Israel's life, priestly and kingly power in England became oppressive. The Lollards arose, then came the Brownists, Separatists and Puritans, and with them a host that was

friendly to liberty of conscience. The University of Cambridge was a center that fed the intellect of this new-forming branch of Israel which all unaware of its destiny was growing in the midst of Israel in the Isles. A state of mind was forming which not only led to the flight of the Pilgrims but to Cromwell's Revolution which interrupted the kingly succession for 12 years. These divisions were implicit in the steady formation of the root of American Israel in the very midst of British Israel.

Preparatory Providences at one side of the main stream of events were not lacking. Spaniards opened up the coast lands of the South and founded in Mexico a flourishing civilization with universities and cathedrals and great wealth of gold long before the Pilgrims came — but the land was not for them. Frenchmen, fired by religious zeal for Indian souls, pushed through to the Upper Lakes and far down the Father of Waters — but the land was not for them. Dutchmen founded New Amsterdam, a goodly people and a blessing to these shores—but the land was not for them. The cavaliers of England came to Virginia, with the state religion and high degree of birth, British power behind them and Anglo-Saxon ideals within them—but not yet was the land ready for them. These all were instruments of a Preparatory Providence, opening the way for the smallest and weakest and least ambitious of all the invasions which because it was the strongest spiritually, was to define the character of America. There were other Providences, unknown at the time, but immensely important later.

How minutely God works when His own purposes are on foot! There was a perfidious Englishman who betrayed the confidence of some Indians of Massachusetts, and seized them, carrying them off to sell as slaves in Spain. But one of them, named Squanto, escaped, made his way to England, learned the language, and was afterward by the kindness of an English merchant returned to his native shore. Keep in mind for a moment this instrument of the Divine Providence, Squanto the Indian.

There were other Providences at work. As this growing branch of Israel in the English shires grew more and more interested in spiritual religion, a religion that should be free of the stultifying appendages of a worldly ecclesiasticism, they more and more incurred the displeasure of the authorities in Church and State. And they had never been able to undergo the period of incubation necessary to develop them into a loyal fellowship, had they not been given special protection from harassment and arrest. Now, it happened that where these like-minded seeds of American Israel lived, at Scrooby Manor, which belonged to the See of York, one William Brewster was bailiff and postmaster, a man who was not willing to hunt down his neighbors who were called Puritan because they sought a purer worship of God. And so the seed grew unmolested. This man was succeeded by his son, William Brewster, who thirty years later became the famous Elder Brewster, of Plymouth Colony, New England. In his turn, he too used his office, his wealth and his social position to protect his worshipping neighbors from trouble. As a young man he had been secretary to William Davison who was Secretary of State to Queen Elizabeth, and had accompanied Davison to Holland where he observed the brave Hollanders in arms for the freedom of religion, which they won. Doubtless here was the seed of the later flight of the Puritans to Holland. On his return to Scrooby, Brewster would tell of Holland. The little Puritan church met in his barn. Thither came Rev. John Robinson, a name immortal in the spiritual annals of America, and William Bradford, afterwards Governor of Plymouth Colony. Thus the quiet incubation of the leaders of Israel to the farther West went on, and when the force of persecution could no longer be evaded, they were not like frightened, scattered sheep, but a strong federation of Christian families gathered in *a church* that was also *an economic unit*, with a pastor like John Robinson and leaders like Brewster and Bradford. For we must never forget that the real beginning of America was a little believing church. And we should remember the Providence that, in spite of kings and prelates, allowed that little church to be gathered. And so they sought freedom in Holland. They were not rude unlettered peasants. They were many of them graduates of the ancient English universities and able to read their Bibles in the original Greek and Hebrew. But, being gentlemen, scholars, men of peace, they lacked one element necessary for the rude work of the pioneer on a barbarous shore.

THE CLASSIC PROVIDENCE ATTENDING THEIR FLIGHT TO THE NEW WORLD

So, behold another wonder of the Divine Providence. There was a man of Lancashire — the same country from which George Washington's forbears came — by name, Miles Standish. Disinherited because of his Puritan sympathies, left without property though sprung of a wealthy family, Miles Standish had gone to Holland to offer his sword against the Spaniard in the fight for a free Christian faith. He rose to the rank of Captain. When finally the truce came, Capt. Miles Standish wandered to Leyden, the very city where the little Puritan church of Scrooby had settled a year before. Whether he joined the little church, we do not know; my opinion is, he did not; he was a soldier, not a theologian. That little church had enough theologians. God was giving them a soldier who could arrange their self-defense in the new wilderness, a Joshua for their Moses. And when that little church had found to its sorrow after ten years of life in Holland, that the work of getting a living amongst a strange people can take too much out of the life of the soul; when they found that religious liberty in a free country can exist side by side with an appalling amount of religious indifference; when they found the Dutch disregard for the Sabbath too heavy for their consciences to bear; and when they had become thoroughly alarmed by the effect of Continental life, even at that early day, upon the minds and morals of Puritan boys and girls—for these reasons, written down by themselves, they decided to go away to the wilderness of America. There they would rear an exterior community life more representative of their interior spiritual life—*and Capt. Miles Standish went with them.* Every American schoolboy knows this gallant captain's exploits in behalf of the little beleag-

ured garrison of God at Plymouth Rock.

These are Providences as marked as any that attended Israel in the migration from Egypt. And there were more. When they sailed west they carried a patent for lands in Virginia. They would not have been happy in Virginia—they would have found many of the same conditions that irked them in England and Holland. And so, winter and storm drove them on Cape Cod; their master mariner would take them neither to the Dutch at New York nor to the English at Virginia; they were compelled to settle on the bleak shore of the north. They came ill-equipped for strife, and so they found this land they had not sought had been denuded of Indians by a plague several years before, so that the immediate territory was uninhabited. And then, not long after ignorant of almost all the ways to preserve their lives in that new country, losing nearly half their scanty number by death in a few tragic weeks, who should come into their settlement one day but the Indian Squanto!—it was his old home—he had found all his people slain by the plague—and remembering the kindness he had received at English hands across the sea, hands that had rescued him from slavery and returned him to his native coast — he paid the debt of kindness, and taught the Pilgrims how to plant the corn, how to fertilize the rows with dead fish, how to do a score of necessary things, and became their potent ambassador of peace to the powerful Indian chiefs round about. Truly, "God works in a mysterious way His wonders to perform." Our history is in reality a continued Bible with God's miracles never absent.

Who were these Pilgrim Fathers? They called themselves "the seed of Abraham, God's servant, and the children of Jacob, His chosen." It is so written in their own records. They called themselves "a vine out of Egypt into this wilderness." These are their words. They used the old Israel word "led," not "driven"—denying that either England or Holland had "driven" them out. Their passage hither was speeded by the great Israel texts. They braced themselves in trouble with the great Israel promises. They allotted their land as Israel did. They purged their settlement of blood and crime after the counsel of Moses the lawgiver of Israel. The Israel blessing of long life was vouchsafed them: of 51 deaths recorded of persons who came to the Colony during the first ten years of its settlement, only four were under 80 years of age, the youngest being 73 years. Fifteen of them were over 90 years old, four of these over 95.

Moses, when Israel was brought out of Egypt was tremendously impressed by the mighty character of the event.

"Ask now," he challenged, "Ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

"Did God ever essay to go and take him a nation from the midst of another nation, by tests, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, as the Lord your God did for you in Egypt?"

PARALLELS BETWEEN ISRAEL AND THE UNITED STATES ARE BOTH STRIKING AND CONTINUOUS

Every man must write according to what he knows, but he could tell Moses that the same mighty things occurred when this American nation was taken out of the midst of another nation. The canon of the Bible is closed, but the work of God of the Bible goes on.

Being of Israel, these forefathers of ours proceeded in all their plans after the pattern of Israel. Let us always remember that the planting of America, in the strain that determined our country's character, was a spiritual planting. The fathers who planted this nation were Christians. They came here as Christians. They came because they were Christians. They came on a specifically Christian venture. Get it fixed in your mind, beyond the power of any false history to erase, that the planting which determined the genius of this nation was a Church — not a town, not a colony, not a trading or exploring venture, not a gold rush, but a Church. A little Pilgrim Church crossed the sea for the sake of its church life—that is the true origin of our United States.

See how closely *the parallels run between Israel and the United States.* There is a striking similarity in *the beginnings* of both. When Israel of old came out of Egypt — from the continent of Africa to the Continent of Asia—in a free parliament of their rulers, and in a free convention of their people held at Mt. Sinai, by individual vote, they elected Jehovah the Head of the State. It was a distinct and solemn national act. And when American Israel came out of the Continent of Europe to the Continent of America, they too made a Covenant with Jehovah, they drew up national documents of agreement with Almighty God. And, my friends, you and I as members of the nation are bound by what our nation has officially done. Let me show you the cords by which we are bound, and which will strongly hold us.

There is a little shallop tossing on the Atlantic near the tip of Cape Cod. And there encompassed by the waters, ere yet a single foot was pressed on Plymouth Rock, our fathers called a solemn convocation in the Mayflower's stuffy cabin and drew up the Mayflower Compact . . "In the Name of God. Amen. We whose names are underwritten, having undertaken for the glory of God and the advancement of the Christian faith, a voyage to plant the first colony . . . do by these Presents, solemnly and mutually in the presence of God combine ourselves into a civil body politic." *That was the beginning of our politics*—"In the Name of God, Amen."

THE TESTIMONY OF OUR NATIONAL DOCUMENTS TO THE FACT THAT AMERICA IS COVENANTED TO GOD

With increasing accessions from the godly people of the old lands, the number of the colonies grew to four, and federation became desirable. A man of God drew up the Articles of Federation . . . "Whereas, we all came into these parts of America with one and the same end, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity, we therefore conceive it our bounden duty . . . that as in nation and religion, so in other respects, we be and continue one." *That declaration made us a People.* It was the forerunner of

all our government. What a descent we have made since then!

Now in these lectures we have seen the great division which occurred between Judah and Israel over the matter of taxation, and how Israel rebelled against the throne of David and declared its independence, setting up a separate government. The same thing occurred with Israel in America. The British government forgot that the Colonists were British men, and adopted the strange un-British policy of taxation without representation. Our fathers were 13 Colonies now, as there were 13 tribes in Israel. And again there came a mighty division in Israel — the Colonies revolted against the rule of England. And determining to do this, they produced another great Covenant Document. The Declaration of Independence, and there once more their allegiance to Almighty God is declared. We sometimes hear today an agitation toward "putting God in the Constitution," and it is implied that we are a Godless nation because Deity is not mentioned in the Constitution. But the Constitution is not our greatest national document. The Mayflower Compact made us a Civil Body Politic. The Articles of Federation made us a People. The Declaration of Independence made us a Nation. All of them are based on the people's allegiance to God. Not one of them ever has been or ever can be amended. The Constitution is a blue print of our administrative political machinery — it can be and has been amended from time to time; it is a changing instrument; it need not declare so unchangeable a condition as our rightful allegiance to God.

I often wonder how many Americans see the four great Characters, the four great Attributes of God, in our Declaration of Independence. Let me show them to you in four brief passages. (1) "The separate and equal station to which the laws of Nature and of Nature's God entitle them." There we acknowledge God, the Father of mankind. (3) "We, therefore, the representatives of the United States, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions." There we acknowledge *God the Moral Governor of the earth,* beneath Whose awful hand we hold dominion over the land and the people. (4) "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." There we fervently acknowledge *God, the Providential Guide, and Protector, and Savior of Peoples.* There, my friends, in the Compact, the Articles and the Declaration, is the three-fold cord of solemn obligation which binds us to the Law of God. Our Patriotism and our Religion grow on the same stem. Out of our own mouths are we judged.

Just as in ancient Israel some of the people could not follow the revolt against David's throne, so some Americans could not follow the Colonies in the Revolution, they could not bring themselves to fight against the old home. And these went to Canada and built up the great Dominion to the North. And so, like Israel of old, here are two governments, two nations, of the same people, living side by side. And today, thank God, the bond between is peace and understanding. Once again in our history a division was sought —there was a great Civil War; but the divine divisions were now complete; a Union that never fully existed before was forged indissolubly in the fires of that civil strife. *There are no more divisions on God's agenda.*

THE TESTIMONY OF OUR SEAL, OUR STATESMEN TO THE ISRAEL QUALITY OF THE NATION'S HISTORY

Are these national documents but ancient commitments of an earlier generation of whose religion we are slightly ashamed today, of whose convictions young men with glib tongues and plastered hair like to make fun? No, this Israel strain has persisted down the generations, even though the Nation at large seems to have forgotten its destiny because it has forgotten its God. We call this "God's Country"—but we do not always know the truth that lives in these words. And yet some have always known. George Washington knew. He called this "the second land of promise." At the close of the Revolution when he laid down his conquering sword, he said, "My gratitude for the interposition of Providence . . . increases with every review of the momentous contest." And when they made him the First President, he said: "It would be peculiarly improper to omit, in this official act, my fervent supplications to that Almighty Being who rules over the Universe . . . No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step by which we have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency." Hear Abraham Lincoln say that he was but "an humble instrument in the hands of the Almighty, and of this, His almost chosen people." Lincoln's mind stumbled at the fact—He did not know the Identity, but his heart told him aright. His mind was full of the Providences which made him think of this people as God's *almost* chosen people" — but God makes no *"almost"* choices. And so, if we had hours we might spend them hearing the same testimony from the lips of American prophets down to this day. As a people we are no more worthy than any other people, it may be that because of our neglect of them we are less worthy than any people; but true it is nevertheless that great Covenants of profound influence on the earth have been fulfilled through us, the glory whereof belongs to a Covenant-keeping God.

And so we say that the descent of this American nation is from Israel of the Ten Tribes. Just as truly as Israel came to the Isles, it came also to America. And in much the same way. Israel came separately in groups into the Isles as Danes, Saxons, Angles, Jutes. Israel came in separate migrations to America as Britons, Germans, Scandinavians and others—indeed, from every land Israel came under other national names. And many besides Israel came. Israel's enemies, and the enemies of law, and the enemies of freedom, and the enemies of religion and justice, too. We have again in this land Israel's ancient problem, how to establish Israel's law and Israel's peace above the opposition of the mixed multitude. We have reached a crisis in that respect. Up from the murky depths of the underworld of the hu-

man soul have come every noisome moral pestilence and every subversive force, in the full strength of political power and money power and satanic control of the Press, the Screen, the Stage and the Platform. These now expose themselves freely and boastfully and claim that they at last have won the land. We know it is not true. We know their present power is only the measure of our own faithless forgetting of our origin and our responsibility. And we know what the end will be.

My friends, this is no modern form of fanaticism. This is not religious peculiarity run wild. This is the most fully provable public truth we know. The United States today represents one great body of Israel, bound by Israel's responsibility, fulfilling Israel's destiny. The marks of Israel are on us everywhere. Our Eagle is an Israel emblem — "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead Israel, and there was no strange god with Israel."

When the moment came to choose the design for the Great Seal of the United States, Benjamin Franklin, Thomas Jefferson and John Adams were chosen as the committee. I think it is one of the most remarkable passages in our history that both Franklin and Jefferson — *professedly freethinkers* — proposed designs having to do with Israel—Franklin proposing Israel safely crossing the Red Sea while the hosts of Pharaoh were engulfed, and Jefferson proposing Israel being led by the pillar of cloud by day and the pillar of fire by night. The Department of State issued a brochure on the history of our Great Seal, written by the Custodian of Documents in the Library of Congress, and the only book quoted in that work was the book of Prof. Totten, who was one of the earliest advocates of our truth in this country.

And then look at the Seal which finally evolved. What do you find on it? On the obverse side you find the Eagle with thirteen stars above its head, 13 letters in the motto which flutters on a scroll from its beak, 13 paleways in the shield on its breast, in its right talon an olive branch with 13 leaves and 13 olive fruits, in its left talon 13 arrows fledged with 13 feathers. Here are seven sets of 13's on one side of our Great Seal. I will say it for the benefit of the superstitious that 13 is the lucky number of the United States, and has been so all down its history. And 13 was the number of the Tribes of Israel. And the 13th Tribe of Israel was Manasseh, whose name means "forgetfulness," and if there has ever been a people forgetful of all its past, it is this last, this 13th, this Manasseh-Israel people in the United States.

Look at our Great Seal again. Whence do we get the Olive as our national flower? It is the sign of Israel everywhere throughout the Scriptures. Turn to the reverse side—you see "a pyramid unfinished." What is a Pyramid doing in the United States of America? We thought Pyramids belonged to Egypt. Well here on the Great Seal of the United States is a Pyramid of 13 courses of masonry, and above it, floating in the Glory and having emblazoned on it the All-Seeing Eye is the capstone of the Pyramid which never was set—"the chief cornerstone" spoken of by Our Lord as the stone which the builders rejected. That headstone of the corner, the apex stone, was never set on the Great Pyramid of Egypt, it has not yet been set on our national pyramid—but it hovers there on our Great Seal, it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a divine completion. A Pyramid on the United States government Seal? It should occasion no surprise. It was Israel genius that built the Great Pyramid, and set therein its mathematical confirmation of divine truth for a scientific generation to read. The Pyramid and the Olive, the stone which the builders rejected and the All-Seeing Eye, the effulgent rays of the Divine Glory and through it all the number thirteeen—my friend, *a Bible-reading shepherd in the desert of Mesopotamia, who had never heard of the United States, would say on seeing our national emblems, "Surely this is the people Israel!"* And all this came about without knowledge, without intent, on the part of the statesmen who designed it. Truly, it is a most remarkable circumstance. But Israel must be Israel wherever her sons abide.

THE COVENANT OF ISRAEL IS BEING FULFILLED IN THE MANIFEST DESTINY OF THE AMERICAN PEOPLE

I could entertain you for a long time with scores of these marvelous coincidences, and in their aggregate I think they work a sense of awe within your minds. But as I have said before in these lectures, our contention rests on nothing merely human. We do not build on such flimsy foundations as a so-called "Nordic theory." We do not draw our strength from boastful racial egotism. The Covenants of God set forth at length in Holy Scripture—*there is the rock* of this faith. And though the track of Israel from Assyria to the Isles were lost to us, and though the Providence of God in our history were absent from our national records, yes, even though no Israel emblem had ever appeared on our arms, escutcheons and seals, yet from the Covenants of God, and their present operation on our people, I should know *who we are and what we are here to do.* For you must know, my friends, that these Covenants are absolute: God has said that He will never change or annul them. He has said that they shall stand as long as the sun and moon endure. But they have these optional clauses: if we live within the national Covenant with God, it will be to our blessing; if we do not live within the covenant, it will be to our correction. But the Covenant is always in force; nothing that we will do can annul it, and God *will not* annul it. His will is always being done. Make no mistake about that—God's will is done. We cannot defeat it. His will is being done. If not that part of His will which should have meant our peace and prosperity, then that part of His will which means our correction. If His will is not done THROUGH us, then it shall be done TO us. And correction is as much a part of God's covenant with us as blessing is. He is still doing His part, as He said. The supreme proof I have that we are still God's Covenant people, though we have failed of our part, is that we are still within his correction. The clause of chastisement is operating. God's will, stopped on the right hand, is coming through on the left hand. If God cast off His people whom He fore-

knew, He would have broken His contract with them, He would have annulled His promise and let us drift, and His covenant would not now be in force. But *it is in force,* and what irresistible force! The earth verily trembles under it. The Apostle wrote that "it is a fearful thing to fall into the hands of the living God." A Vice President of the United States said, "It is a fearful thing *to fall out of* the hands of the living God!" We are still in His hands. And this correction will continue until it accomplishes the end whereunto it is sent. This nation must yet acknowledge the operation of God's hands, and set up God's justice throughout our system. And then, He that hath torn us will heal us, and He that hath wounded us will bind us up. And that day is coming as surely as this day has come, and the truth you have heard proclaimed here will help open the way for its coming. Oh, believe it, God will yet have the salute of our banners, and the allegiance of our people.

When the criers of our United States courts enter upon their duties tomorrow morning they will stand up and all assembled there will stand with them, while the cry is made, "God Save The United States." That is our cry today, and it is not a hopeless cry — *God will save the United States.* For the kingdoms of this world *must* become the kingdoms of our God and His Christ, and he shall reign for ever and ever.

W. J. C.

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Part Two answers the question — When? Human history is shown to consist of Seven Millennary Ages defined by outstanding events which delimit our present position. Other prophetic periods are dealt with on the lines of Dr. Grattan Guinness, whose work is continued and amplified. While no attempt is made to fix the precise hour or day, a close approximate is arrived at.

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The Books Reviewed in Destiny

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Anglo-Saxon Federation of America

Haverhill, Massachusetts

The Destiny of the British Empire and the U. S. A.

"THE ROADBUILDER"

213 pages, cloth bound, $1.50

UNDOUBTEDLY close to 100,000 people, in reading Lieutenant-Colonel W. G. MacKendick's book, *The Destiny of the British Empire and the U. S. A.*, have exclaimed: "I've found the book that gives it to me at last!" . . . for we learn that "The Roadbuilder," as the author justly calls himself, has been a profound student of Scriptural truth and prophecy since childhood, and is well fitted to give one the accurate and intriguing facts concerning the Israel peoples, which he does in a volume that is as concentrated as it is ramified.

First he startles you with his keen comparison between current happenings of the world and their exact archetype in Old Testament days, and he reveals how all along God has been very much on the job of sending Britain and America and other Israelite nations both major and minor prophets in the form of presidents, kings, prime ministers, etc. Still it is not these evidences, as vital as they are (nor is it the supplementary chapter, "Who Are the Japanese?," a subject within itself), that makes the book a favorite to the newcomer and the adept alike. It is rather the heartfelt conviction of the author to make all readers, citizens and governments cognizant of the fact that Israel has a divine responsibility to fulfill; and that, in the face of the Eternal Laws which apply to ourselves, we have, instead, elected to follow a man-made course with its attendant inconsistency, babel and bloodshed. And only by turning, not to mortal statutes and interpretations, or to the endless array of books at our disposal, but to the Book, with its clearly articulated direction, can we be saved from further confuson.

Procure this volume and absorb for yourself the arresting material on hand which is awe-inspiring in scope and soul-filling in its treatment! God's Kingdom on earth. It is already here, as it has been for thousands of years, and the glories of its fruition will be manifest as soon as the majority of our peoples and their representatives awaken to what it is all about, and begin seeking to find. Perhaps "The Roadbuilder" is the right guide to follow along the path, for he understands the sign-posts, and, rest assured, he is a constructive architect.

The Domination of Babylon:

Literal and Symbolic

An interpretation of Prophecy in relation to the perplexing sequence of current events.

By DAVID DAVIDSON

Paper cover, 75c.

THIS work comprises a new study of chronology, and an interpretation of prophecy throwing light upon current events.

The reader's attention is directed to the remarkable manner in which Great Pyramid prophecy and Biblical prophecy, relating to current events, parallel each other. Thus the Second Low passage leading to the King's Chamber symbolizes the Economic Tribulation which began on May 29th-30th, 1928, and continued to September 15th-16th, 1936, which date is indicated by the Threshold of the King's Chamber. The latter Chamber—which is referred to in the ancient Egyptian religious texts as "The Hall of Trial and Judgment"—symbolizes the period of Divine Assessment and Judgment of the nations, extending from September 15th-16th, 1936, to August 19th-20th, 1953.

A suggested summary of the sequence of Scriptural events during this period is given on page 50.

The Whole Tithe

by

P. W. THOMPSON, M.A.

Cloth bound, $1.75.

IN the Bible we read that Abraham gave Melchisedek, a priest of the Most High God, one tenth of the spoils of victory. His descendant, Jacob, vowed to God one-tenth of his possessions, if God brought him back safely to the land of his fathers. Now when you talk about tithing to a Christian who doesn't mean to tithe he usually exclaims: "But tithing was part of the Mosaic law, and has been done away in Christ." *Abraham and Jacob lived long before Moses.* Tithing is therefore not Mosaic law but primal law. The Second and Third tithes were Mosaic, but that's another story.

There is a final Old Testament reference to this primal law in Malachi iii-10, which reads in the Revised Version: "Bring the Whole Tithe into the storehouse that there may be meat in my House and prove Me now therewith, said the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Mr. Thomas Kane of Chicago was a manufacturer who had his mind greatly exercised over this tithing matter, and wondered if in these days the tenth of a manufacturer's profits were the equivalent of Jacob's tithe and Malachi's tithe. He started business in 1865 and tithed his profits for ten years. As a result of his experiment he had a slip printed in 1875 which read: "I believe that God blesses in material and in spiritual things also the man who habitually gives him a portion of his gains. I have known no exception to this rule. Have you?" An enormous number of these slips were sent out to evangelical clergy and ministers in the United States, but negative replies were impossible to discover.

Amongst English tithers of the same generation were the Rt. Hon. W. E. Gladstone, who commended the practice to his son; Mr. William Walker of Whitehaven, who in an ordinary year gave one-tenth and in markedly good years one-fifth; and Sir William Hartley of Liverpool, who in his will strongly urged his children to continue this life habit. So clearly were the results of tithing noted in those days that Charles Spurgeon, the famous Baptist Minister, exclaimed that if a Christian tithed "peace and prosperity should be his portion." He took it as a matter of course.

In the year 1904 the late Rev. Henry Lansdell, D.D., produced his monumental work, *The Sacred Tenth.* This was an intensely earnest appeal to Christians to cease their robbery of God and to render to the Deity His dues. It cost Lansdell eight years' research at the British Museum. He dealt largely with the predial as well as the voluntary tithe, but it is only with the latter that I am concerned. This book is out of print, but finding that the Jewish University at Jerusalem was not in possession of a copy, I obtained the two volumes, and forwarded them together with my own. The librarian was exceedingly gracious in his remarks about the whole consignment.

For in 1923 I had brought out a small volume called *The Whole Tithe* which was a humble endeavor to deal more closely with the Mosaic code at certain points than even Lansdell had done, and to ascertain if possible what the Code really meant under modern conditions and with modern coinage. On starting the task I thought the final solution had been lost forever. But most providentially my studies in the Second Tithe seemed to provide the key which fitted the lock, and opened the subject up to finality. I humbly hope so. The press was exceedingly kind—far too kind. For the *Jewish Chronicle* alluded to it as "that notable book," and the *Church of England Newspaper* as "the classic work on Christian giving." What a fortunate little work to have so pleased these widely diverse gentlemen! I still think they were rather generous in their estimates. My pulishers informed me that it was the first book on tithing ever to get into a second edition.

As one's store of literary quotations keeps on increasing, it is obvious that *All Thine Increase* is a work that can never be finished.

New facts continually bring themselves before one's notice. For instance, it was only when reading up for my brochure on *Glastonbury* that I became aware that our Druidic forefathers were acquainted with the Sabbatic Law and the Tithing Law also. From what source did they derive this knowledge? And when an Arch-Druid was discovered seated in the barrow in which they had buried him at Stonehenge, how was it that he was wearing robes suspiciously like those of a Jewish High Priest, even to the jewelled breast-plate?

In *The Whole Tithe* I have advanced the view that the Israelitish Sabbatic Law and the Israelitish Tithing Law were in reality two Sabbatic Laws.

I believe that the Israelitish farmer rested for God one day in every week, and worked for God one day in every week.

I do not think that the same Law is incumbent upon the Christian. But there always have been in the Christian Church, throughout the ages, men who have held that the payment of that primal ten per cent, paid by Abraham and Jacob and re-asserted by Malachi is well-nigh incumbent on all Jews and Christians who would take their religion seriously. Lecky says that in the third century the giving of the voluntary tithe was a common practice in the Church.

Let every man be fully persuaded in his own mind. If any man lack wisdom let him ask it of God which giveth liberally and upbraideth not.

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