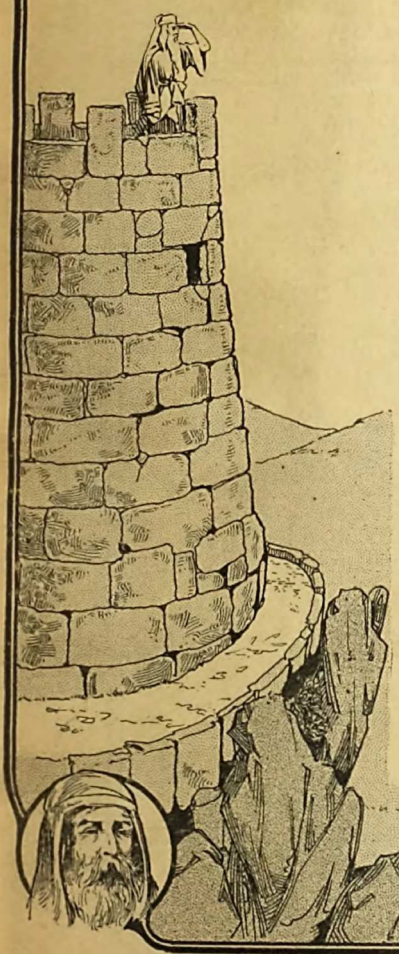
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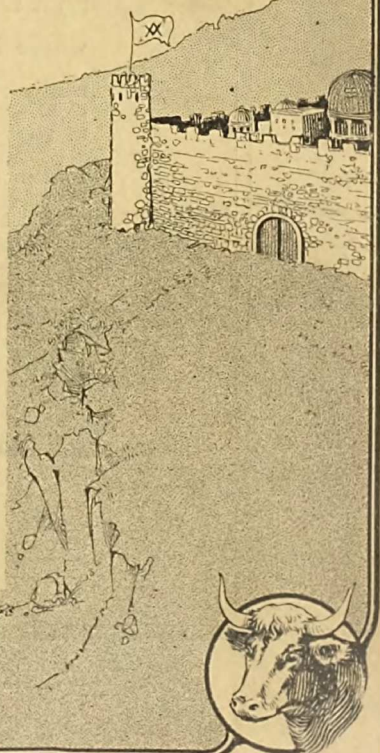
THE WATCHMAN OF ISRAEL

"Watchman, tell us of the night, What it's signs of promise are,
Traveller, o'er yon mountain height, See that glory-beaming star!
Watchman, does it's beauteous ray Aught of hope or joy foretell?
Traveller, yes; it brings the day, Promised day of Israel."

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"The Watchman of Israel"

THIS publication will follow somewhat the general lines of the well known British publication, "THE BANNER OF ISRAEL," which has done so much to cement the union of the Anglo-Saxon race and establish the truth in regard to the real Scriptural identity of the English speaking peoples. It is the hope and expectation that much original matter from well known writers on "Anglo-Israel" will find its way into the columns of this new periodical. It is expected that important contributions on this subject which have appeared in the past may be reviewed or re-published. The whole subject of "Anglo-Israel" and kindred questions relating to the prophetic Scriptures will be considered and handled from a standpoint unfettered by precedent and unaffected as far as possible by scholastic or historical tradition. There are thousands of thinking people who are today awakening to the momentous fact that men and nations are not the creatures of chance and change, but that God has never been without a witness. The divine chain of ages is leading the thought of the world steadily toward the recognition that the destiny of mankind rests upon the awakening thought of the great English speaking people whose ideals have always been the same and therefore who have never been really separated. Thus out of "Ephraim and Manasseh" shall the world come to recognize that the LAW must go forth which shall awaken Israel and bring to the practical fulfillment the prophetic vision of those throughout the ages who have been chosen to declare God's Word.

Address all communications to

A. A. BEAUCHAMP

603 Boylston Street Boston, Massachusetts

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

Volume I | Boston, Mass., November, 1918 | Number 1

A CALL TO JUDAH

BEN HAWORTH-BOOTH.

O Judah, scattered on the hills of scorn,
Uncared, unshepherded, forsook, forlorn,
Dar'st thou, in this thy day, bid sorrows cease?
Can'st thou behold the things that are thy peace?
With Israel and with thee thy God will make
New covenant, He said, for David's sake. I
Know, then, thy brother hath the promised meed,
The mighty guerdon of a mighty need:
'Tis thine if thou wilt take it: lo, he stands
To offer thee thy birthright at his hands;
'Twas thine foretold, and now it shall be thine.
Look back beyond the days of Palestine,
Beyond the Egyptian night, the engulfing sea!
Judah, thy brother Israel calls for thee.

Jeremiah xxxi. 31.

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That Which Made Him Try It

By REV. J. H. ALLEN
Author of "Judah's Sceptre and Joseph's Birthright"

The personal pronoun in our caption has for its antecedent the Emperor of Germany, who, for a number of years, has been aware of the fact that he, through the de Guelph-Wetten house on the side of his grandmother, the late Queen Victoria, was descended from the Judo-Davidic royal line of the house of Israel. Under the caption:

DESCENDED FROM DAVID

the issue of the Pittsburg Daily Post of September 10th, 1899, contained the following:

"London, September 9th:

Queen Victoria has sent to Emperor William a much prized copy of her family tree, showing King David at the top. An idea entertained by the Queen is that she is descended from the Psalmist through Zedekiah's eldest daughter, and it is said Emperor William's conviction of HIS DIVINE ORIGIN is greatly due to his grandmother's foible."

The only thing we have to say in regard to that insinuating word "foible" is, that it is hardly possible and not at all probable that the greatest Queen of the greatest Empire of the greatest people with the greatest civilization, the greatest Bible Society, the greatest missionary agencies, and some of the greatest missionaries in the world, could reach such a conclusion, or would hold fast to such an idea without unimpeachable evidence to support it. But this much we do know, that this great Queen was a believer in the Bible as the word of God, and as such evidently believed the prophetic facts as recorded by the prophets, Ezekiel, Jeremiah and Isaiah concerning the ten-tribed Kingdom or nation of Israel, which

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each of these prophets locates as dwelling in the "Islands of the Sea" during this the Gospel dispensation, out of which Israel was to come a brother nation which should be separated from her and become a great nation, after which separation or loss of this one—and only one—the mother nation was to develop into the many nations promised by the Lord under OATH to Abraham and his seed.

Queen Victoria was also familiar with the scriptural fact that the Lord God had, ALSO UNDER OATH, in which his holiness was the stake, covenanted with the Judo-Davidic royal line that so long as there was day and night on the earth, and so long as the sun and moon performed their functions or ordinances in the heavens, there should also exist the Kingdom, the throne, and the house—posterity—of David; so that there should never be the lack of a seed of David to sit upon that throne, and ruling over Israel; and also the authentic fact that the Lord God had called and commissioned Jeremiah to root out, throw down, destroy, and pull down that throne and seed from the house or Kingdom of Judah—the Jews, and build and plant it elsewhere. And after Jeremiah had prophesied concerning and watched the rooting out and pulling down of five Kings from the Davidic throne, ruling over the Kingdom of Judah, and had nothing left of the royal seed with which to build and plant anew the throne of David, except the daughters of Zedekiah, the last King of the national royal line who has, ruled over the Jews. For the Lord Jesus Christ never for a moment exercised Kingly jurisdiction over them because they, as a nation rejected him, whose representatives even while seeminly in a confidential mood questioned him, saying—"Tell us, plainly, art thou the King of the Jews?" and when Pilate wrote the superscription and placed it over that sacred head, they objected, and wanted him to change it and make it read: "HE SAID he was the King of the Jews."

But after the rooting out and pulling down of the royal family from the Kingdom of Judah, and since Jeremiah, the divine appointee for the work of again planting and building up the throne and house of David, had possession of, and was the custodian of "The King's daughters," the Lord emphatically declared "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy; so will I watch over them to build, and to plant, saith the Lord."

It is now a well authenticated fact that one of the daughters of King Zedekiah, Tea Tamar Tephi, was given in marriage by the prophet Jeremiah to Gallam, the Heremon of Ireland, its most famous King. It was to Tea Tamar Tephi, Jeremiah's granddaughter and ward, to whom the royal genealogies of England trace the unchallenged descent of the reigning house of the Empire of Great Britain and Ireland. And it is not only a fact that Queen Victoria did present Emperor William with a copy of this charted family tree but that he so greatly prized it that he had it framed and hung it in a conspicuous place in his royal palace studio, concerning which chart it has been published that, while David's name appears at the top and that of Kaiser William at the bottom, he has placed his name at the top and put that of King David at the bottom. but, be that as it may, it is the fact of the Kaiser's deep conviction of "HIS DIVINE ORIGIN" that is responsible for the following from his lips: "Great Britain must not defy my right of way to world Empire. My descent from David and Judah debars the English claim and entitles Germans to be God's CHOSEN PEOPLE. The sword of the Almighty has been placed in my hands so victory is sure."

These utterances make it clear that at least the Emperor of Germany has set up his claim to the heritage of the Israel of God, of whom it is declared "Israel shall bud and blossom and fill the face of the world with fruit." Isa. 27: 6, and Israel is located by this same prophet in the "Islands of the Sea," as given in seventeen texts. Horatio Bottomley in a somewhat recent paper reports the Emperor William as having said at Brandenburg in 1892, "Our old Ally, God, will never leave me in the lurch. He has given himself such endless trouble with my House that we can assume that he has not done it for nothing." Early in life William was taught the great national truths of Israel at his grandmother's knees, but he has also studied the prophecies concerning the outcome of history, and was thoroughly familiar with the convictions of those who believed as did his grandmother, Victoria, but he early conceived the idea that because he was the eldest son of her eldest child, though unfortunately a daughter, the throne of Israel belonged to him by right, which fact is responsible also for his claiming: "I AM THE SUPREME WAR LORD," and his crying out: "Our rallying cry is World Empire or downfall," and also his assuming to himself the arrogant title: "The Lord High Commander of Earth and Sea and Air" together with the assumptions of such divine favor, alliance, and attributes that they have shocked the civilized nations of the earth.

But there is still another important factor pertaining to this subject which figures largely as a stimulant to the claims of the Kaiser.

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That is the fact that of late years this "Tabulated Pedigree" of Britain's Royal House, of which we have made mention, has been published for the use of the general public by its compiler, W. H. H. Milner, M. A., F. G. S., A. V. 1. This illustrated chart, of which a copy lies spread out before us as we write is 36x21 and forms the complement of an accompanying work entitled "THE ROYAL HOUSE OF GREAT BRITAIN, AN ENDURING DYNASTY." This illustrated Tabulated Pedigree contains over 700 names showing all the descents of the Royal House from DAVID AND AARON, all of which are taken from Anderson's Royal Genealogies. On Page 17, Section 7, of the accompanying work under the caption "CHURCH AND STATE UNDER ONE HEAD, DESCENDED BOTH FROM DAVID AND AARON" is the following: "Anderson's Table LXVI shows an intermarriage between the priestly and the royal lines, tracing back the Aaronic genealogy of HELI (and Joseph, the father of the royal cousins—Anna and the Virgin Mary) to Joshua (the II), who was High Priest after the captivity. Table LXVII, takes us back from Josedeck to Aaron." Also the following: "The tables in Anderson's 'Royal Genealogies'—that monumental work tells us whence the monarchs of all ages and of every clime have derived their origin—links together, identifying the Mathan of St. Mathew with Mathat of St. Luke. This Mathan or Mathat, the grandfather of the Virgin, was the son of Eleazar and of LEVI, one by 'law' and the other 'by nature.' The marriage of Mathathias II, with the daughter of SIMON the JUST brings the priestly line into the genealogy; so that HELI, the father of Mary, and Joseph, the father of Anna, were alike equally descended from KING DAVID the Psalmist and Aaron the High Priest. King George V. is the hundred and fourth in descent from Aaron.."

Then after showing that it was the Tudor Kings who brought in this Hebrew priestly-royal line on to the throne of England, the author makes the following astounding statement: "The immediate consequence of the discovery narrated in the foregoing section is to establish the fact, astonishing as it may seem, that our King is the LORD'S ANOINTED both as priest and King IN EACH CASE BY RIGHT OF SUCCESSION, and in fulfillment of a like promise (Jer. 22: 17-22) of perpetual ministry to the lines of David and Aaron."

Now, it is William's knowledge of his descent from David together with a knowledge of the above facts which is responsible for his seemingly blasphemous statement—"I AM THE LORD'S ANOINTED." Therefore, in the minds of the uninformed there seemed to be nothing but conceited arrogance, iniquitous ambition and blasphemous self-exaltation to prompt it, thus making it seem that he is claiming to be the Christ, since the meaning of Greek CHRISTOS means the Anointed One. And yet, if the Kaiser's claim for himself and for his Empire were true, he would be the Lord's Anointed for both the Kings and the High Priests of Israel were anointed with oil upon their ascension to the throne and to the priestly office. If these claims were true, God would be Emperor William's Ally; Germany would be invincible; she would be the "Granite Rock" upon which God would break in pieces the nations, and herself be indestructible and grow and fill the entire world with fruit. But even then the Kaiser William could never be that which his soldiers have inscribed in chalk on the wrecked and ruined walls of Belgian cities, and which is but an echo of his publicly expressed ambition —"WILHELM II, EMPEROR OF THE WORLD." That place will never fall to the lot of any mortal man, for that belongs to the God-man, the really divine man, the Son of God, the Son of David.

But it is undoubtedly true that a portion of the German domain is Israelitish, especially Saxony, and all others of his subjects who are Saxons—sons of Isaac—in truth and verity, which fact was demonstrated very early in this "Great World-Wide War" when a regiment of German soldiers from Saxony were placed in trenches opposite an English regiment, and who sent up a flag of truce saying, "We are brothers. We are not going to fight you." Also prior to leaving, they sent the word: "We are being relieved by a Prussian regiment. Look out." Whereupon, the Kaiser learned never to pit them against English Saxons again, giving as his reason: "They are too friendly."

No, it is not because Emperor William is not a descendant of the royal house of David, neither is it because none of his subjects are Israelites that is the Bar-Sinister to the realization even of his modest and lawful Israelitish dreams. But it is because his royal parentage in the house of David is through the eldest daughter instead of the eldest son of Queen Victoria; it is because he is a Hohenzollern as well; it is because his nation has been merged into a Prussian autocracy; Prussian autocracy, Prussia typifying the Assyrians, the old enemy of Israel and because he is the ally of the Ottoman Empire, the subjects of which are the ALIEN SEED OF ABRAHAM (Ibrihim, as they spell it), they being the descendants of Esau and Ishmael, whose doom has been declared in holy writ all down the ages, which facts make the Kaiser's case a case of "Old dog Tray"—bad company, and

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which will yet prove his complete undoing.

Again the Kaiser William is reported as saying—"Nothing in this world must be settled without the intervention of the German Emperor;" and—"There is only one master in this country. I am he, and I will not tolerate another. There is only one law—my law—the law which I myself lay down." It is such God dishonoring and blasphemous utterances as these coupled with his self-sufficient and arrogant "ICH UND GOTT" which have caused some Biblical students to claim that he was the personal Anti-Christ, and others to write of him as the Lucifer of the fourteenth chapter of Isaiah.. He does surely aspire to be the supreme ruler and law-giver of this world, but it would not be one whom his people would love and reverence. He would prefer being a terror, a tyrant, a slave driver, for he has declared "I will enslave three-quarters of Europe." He bases his ambitions on eternal truth but by choosing to become the supreme "War Lord" of the earth he forever bars his way to become even one of the peaceful rulers that shall reign gloriously on Mt. Zion when Jerusalem shall become the capitol of the world during the glory of the millenial age, concerning which it is written, for there (in Jerusalem) are set thrones of judgment, "THE THRONES OF THE HOUSE OF DAVID." Psa. 122:5.

Now while the above view of this momentous subject may seem tame in comparison to the names given the Kaiser by highly inflamed enthusiasts, who designate him as Lucifer, Anti-Christ, devil incarnate, etc., it has the merit of being the abso'ute fact in the case, together with the fact that the real cause underlying this GREAT WORLD WAR is a wicked and sinfully selfish perversion of Biblical truths which are of World-wide interest and importance, by which the whole world is practically thrown into that which the idioms of all languages have insisted upon paradoxically calling "A Holy War;" that is, a war waged in the interest of religious parties, beliefs, purposes and results. And there is no question that the Kaiser is waging this war in a firm conviction of the promises of God to David and to the House of Israel—the ten-tribed Kingdom of Israel as distinct, independent of, and separate from the House or Kingdom of Judah dealt with in Biblical history and prophecy as the Jews, which nation or Kingdom. At the time the word "Jews" is first used in the Bible, the Jews were confederated with Tiglathpileser, the King of Assyria, and were AT WAR WITH their brother nation ISRAEL, who was confederated with Rezin, King of Syria. At this time Remaliah was King of the ten-tribed House of Israel while Ahaz, of the Davidic dynasty, was King of the Three-tribed Kingdom of Judah—the Jews.

Again, there is of the supposition that the "Idol Shepherd" of Zech. 11: 17 must of necessity have reference to the Anti-Christ, and since the physical description therein fits some of the physical infirmities of the Kaiser, that he is essentially the one prophesied of as being the fleshy incarnation of Satan who is to bring fire down from Heaven, etc., whereas all that is said of the "Idol Shepherd" is as follows: "Take unto thee the instruments of a foolish shepherd. For lo I will raise up a shepherd in the land, who shall not visit those that be cut off, neither shall seek (to spare) the young one, nor heal that which is broken, nor feed (nourish) that which standeth (remaineth) still; but he shall eat (devour) the flesh of the plump and break in pieces the cloven (double hoof). Woe to the idol (vain, worthless thing of naught) shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened."

It was reported from the Hague Peace Assembly, that Emperor William said, "If the peace of Europe were in my hands, there would be no war," and at that Assembly he received the prize for being the chief advocate of disarmament, but now he says—"For 32 years I have planned this war." Added to these facts is the fact that this would-be "War Lord" of the whole earth has offensively drawn the sword to force his ruthless and selfish way to world-wide rulership, has sacrificed the matured, as well as the young blood of his people, not as they think for the sake of the FATHERLAND but for his own selfish ends. All of these things together with the afflicted right eye and paralyzed right arm, seem to saddle themselves upon the deluded Kaiser who is the embodiment of human pride, self-will, and conceited arrogance.

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Prophets

The meaning of the word "Prophet" is merely *to speak clearly, to bubble up,* and then *to issue forth,* hence it was used in all formal announcements.

There are three words used in the Old Testament. There is the *Roeh,* a Seer of Visions. Samuel was known chiefly as a Roeh. See I Samuel ix. 9: "He that is now called a Prophet (Navee) was before time called a Seer (Roeh)." (2) The *Chozeh,* who was also a Seer, but the word refers rather to spiritual apprehension than to the actual Seer of Visions. It occurs twenty-two times, and is used of Gad, Heman, Iddo, Asaph, Jeduthun, Amos, etc., (3) the more common word *Navee* occurring over three hundred times. In I Chron. xxix. 29 we have the three words in one verse, "they are written in the Book of Samuel the Seer *(Roeh),* and in the Book of Nathan the Prophet *(Navee),* and in the Book of Gad the Seer *(Chozeh).*"

The name in the Greek is the same as the word "Prophet" in English.

The word "Prophet" is just simply the Greek word transliterated, i.e., spelt with English letters. Among the Greeks it was used to denote one who *spoke before,* i.e., *standing before another.* It was used exclusively of those men who stood before the Oracle, or rather, before the curtain which hid the Oracle from the people.

The Oracle gave forth its unintelligible sounds, and these men who stood before the curtain professed to interpret what the Oracle said.

But, in the New Testament, it is used of the man who "stands before" God, of the man who "speaks before" Him, and thus it is connected with "the man of God." The word "Prophet" does not mean merely to foretell future events (neither in the Greek nor in the English), but *to speak before, to speak forth, to propound, to announce.*

The meetings of the Clergy and others for prayer, and the reading of God's Word, in the days of Queen Elizabeth, were called "prophesyings," and when Jeremy Taylor called his well-known work *The Liberty of Prophesying,* he merely meant the liberty of preaching.

So that the sense of *foretelling,* in which we almost exclusively use the word in our day, is a departure from its original use. It is only by bearing this in mind that we can gain instruction from it.

But where does the word "Prophet" first occur in the Scriptures? Who is first called a Prophet?

Not many, perhaps, would be able to answer and say that Abraham was the first who is called a Prophet, and that not by man, but by God Himself. In Gen. xx. 7, God says to Abimelech, "Now therefore restore the man his wife; for he is a Prophet, and he shall pray for thee."

Where are the prophecies of Abraham? There are none. He merely walked before God (Gen. xvii. 1), and witnessed for God.

He was recognized as *God's man* by the men of his day; he was the man who lived before God, and walked before God, and spake before God.

John the Baptist was, in the same sense, a Prophet.

Jesus bears testimony concerning him that he was "more than a Prophet" (Matt. xi. 9); he was "called the Prophet of the Highest" (Luke i. 76); and again, "among those that are born of woman there is not a greater Prophet than John the Baptist" (Luke vii. 28).

And yet, where are John the Baptist's prophecies? There are none. No, he was, and was recognized as God's man, "for all hold John as a Prophet" (Matt. xxi. 26); he *spoke for* God, he reproved, he rebuked, he extorted, he was God's spokesman in this world, and hence, he was a Prophet indeed.

Again, when the Lord said to the woman of Samaria, "Go, call thy husband," and thus shewed that He knew her past and present life, she said, "Sir, I perceive that thou art a Prophet" (John iv. 19). He had not foretold anything; he had not spoken of the future at all, but he referred only to the past and the present.. His words reproved her of sin, as John reproved Herod (Luke iii. 19), and thus marked him as a Prophet.

We have another instructive illustration in Exodus vii. 1, where Jehovah, speaking to Moses of Aaron, says, "Aaron thy brother shall be thy Prophet." But in chap. iv. 16 we have precisely the same Hebrew word used, but another translation. Jehovah, speaking of the same facts and circumstances to Moses, says of Aaron, "He shall be thy spokesman."

Now, that is exactly the signification of the word, and the exact definition of the office of the Prophet, both in the Old Testament and in the New. The Prophet was a

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man who "spoke for" God, who witnessed for God; and as such he was recognized by the people as a man whom God had called, whom God had qualified, and whom God had sent forth to be his spokesman in the world—hence, "a man of God."

But for one to be a spokesman for another, certain qualifications are required. If we were to appoint a deputation who should wait upon a certain person or persons on our behalf, we should have to appoint a spokesman and we should have to see that he understood perfectly what we wanted him to say, that he understood our case, and that he would put it exactly as we wished it to be put. In other words, we should have to instruct him with our words, and to fill him with the spirit that animated ourselves.

But how is a man to be qualified to be a spokesman for God?

If we turn to Numbers xi., we have God's own answer to this question. The Lord had told Moses to appoint seventy men, who should assist him in bearing the burden of the people and that He would put His Spirit upon them (vv. 16, 17), and we read (vv. 25-29): "The Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp, and there ran a young man, and told Moses . . . and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets' and that the Lord would put His Spirit upon them."

Hence, the Prophet was a man on whom God had "put His Spirit," and whom He had thus taught what he was to say, as His witness and spokesman. He was one to whom the lord had *made Himself known*:—"Hear now, my words: if there be a Prophet among you, I, the Lord, will make myself known unto him" (Numbers xii. 6).

Here we have a further definition of the prophet. The man of God was one to whom the Lord had made himself known. He was also known as "a man of the Spirit." See Hos. ix. 7, margin.

In Neh. ix. 30 it is written, "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy Prophets." (Compare 2 Chron. xxxvi. 12.)

Hence, it was the Lord who spake by his spokesman, it was the Lord who testified against them, speaking by His spirit in His Prophets.

He it was who said to Ezekiel (Ezek. iii. 17), "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from me."

He it was who said to Jeremiah (Jer. xv. 19), "Thou shalt stand before me, and if thou take forth the precious from the vile, thou shalt be as my mouth."

Thus, we see that the prophets of the Old Testament were God's spokesmen, whom God dignified by putting His spirit upon them, and by teaching them through His spirit what they were to say on His behalf.

The next point for us to notice concerning the Prophets is this, that there was no provision for them originally under the Law. Every other office was defined, and its duties were described. Further, the persons who were to perform those duties were appointed, even down to those who carried the minutest parts of the Tabernacle, down to the hewers of the wood, and the drawers of water, for the service of the Lord; but there was *no place for the Prophets.*

And if Israel had walked in the way of God's commandments, if man had proved faithful to the trust committed to him (as he never has been faithful), there would never have been any need for Prophets to be raised up.

But the priestly party of that day did exactly what the priestly party of every age has done (whether in false religions or the true). Human nature has ever used the influence and position which religion has given, for its own advantages.

The priests of Israel were no exception. They soon became absorbed in the means, they were soon involved in controversies as to the right mode of dividing the sacrifices, and as to the performance of their various priestly duties.

Hence the Prophets were raised up, and this was the constant theme of their testimony.

To this our Lord more than once refers, when he says, "I will have mercy and not sacrifice" (Hos. vi. 5, 6; quoted in Matt. ix. 13; xii. 7. See also I Sam. xv. 22; Ecc. v. 1, 2; Micah vi. 6, 8; Isa. i. 11-20; Ps. 1. 8, 9, 11, 16; Gen. vi. 20, vii. 21; Amos v. 21, 22).

For this reason, then, the prophets were raised up, and this it was that caused them always to be specially regarded as the opponents of the priestly party.

If any will be faithful spokesmen for God, it cannot but be that they must appear to be "against" man, because Jehovah's

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thoughts are not man's thoughts, nor are man's ways like His ways (Is. lv. 8).

It is impossible, therefore, for anyone to be a faithful witness *for* God without appearing to be *against* man. See how clearly this fact is stated in the opening words of the Prophet Jeremiah, "Thou therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls AGAINST the whole land, AGAINST the kings of Judah, AGAINST the princes thereof, AGAINST the priests thereof, and AGAINST the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." (Jer. i. 17-20.)

Hence, the prophets were never popular; they were men who must never shrink from danger; they must never mind reproach; they must never be too careful of their own reputation; they could never swim with the stream; their path could never be easy and smooth; they could never look upon success as their end; or make popularity their aim.

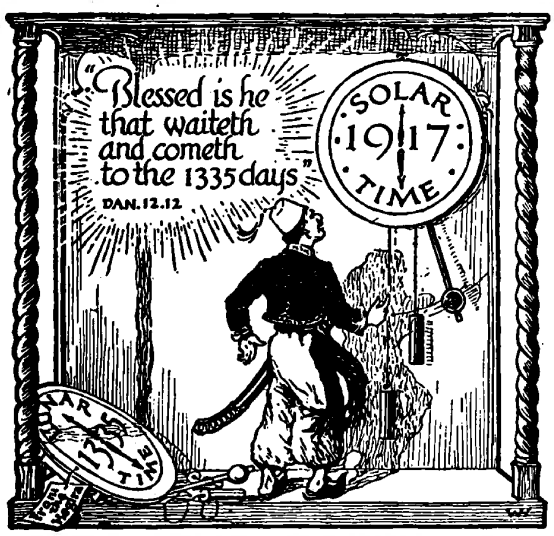
The measure of their success was the measure of their faithfulness before God, as his spokesmen.

Their success could not be measured by the way in which their testimony was received. They must not regard the "fear of man," neither must they seek the "praise of man"; they were "men of God," and they were to fear only Him and to seek only His praise.

—E. W. Bullinger, D. D. in "The Man of God."

On Time

By WILLIAM REEVE
Author of "History Unveiling Prophecy"



What is Time? I should say a space marked off in Eternity, for the accomplishment of a certain purpose. The purpose? To manifest all the attributes of God as described and revealed in His Word, and developed in History. What would be the central and most profound act in time? Read Galatians 4: 4, "But when the fulness of Time was come God sent forth His Son, made of a woman, made under the law." So, today we read history as being B. C. or A. D.

Was this according to a plan, or has all events and history been haphazard? See! God hath made of one blood all nations of men for to dwell on all the faces of the earth, and hath determined THE TIMES BEFORE APPOINTED, and the bounds of their habitation, Acts 17: 26. So that in all the maze of history, God has never got lost as to His purpose.

Now it stands to reason that God must have had some base line to work from, both AS TO TIME, and AS TO NATION. We have stated the basis of time as the coming of God's Son into the world, according to His own Word; and on the no less authority we state that Nation was, and is, Israel, a citizen of which he was.

Now when I say Israel, I do not mean the Jews only, even though he came of that tribe, for they form but a very minor part of the whole, even as a penny is to a shilling or an inch to the foot-rule. Again, the Jews were never promised "the Nation, and the Company of Nations," or even "the Great People." See Gen. 48. Neither did they ever possess "the Kingdom" in their own right, it was certainly loaned to them for a while; (1 Kings 11: 11-13) and as certainly taken away. (Matt. 21: 43) And since their rejection of Christ Jesus, they have been but a fragment, or remnant among all nations.

God who is manifold in all His ways, has many times and periods marked off for various purposes. Many, after studying God's Word sincerely, have to admit it all seems a jumble and chaos, because they do not know

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the plan God is using, yes, and has revealed, for they take the Church, instead of the Nation or assembly of All Israel as the base line. Read again in Deut. 32: 8, 9: "When the Most High divided to the Nations their inheritance, when he separated the Sons of Adam, He set their bounds according to the number of the children of Israel. For the LORD'S portion is His people, Jacob is the lot (Mar. Cord) of his inheritance." Not by any stretch of imagination could this promise refer to the Jews in any stage of their history, having neither population or territory in sufficient strength to tie other nations up, as Great Britain is doing today. The majority of Christians say there is no Israel but "the Jew." I am willing to be on the side of the monority, WITH THE WORD OF GOD.

God has hidden His base line for a purpose and because it is hidden, the majority seeing the church loom so large, claim that must be IT. Not staying to discuss which church of the many, I take it to mean the living members of Christ's Body. But being the body members, with Christ the Head, the Church cannot be Israel, for Israel is the Bride of Christ—once married to, (Jer. 31: 32) then divorced from (Jer. 3: 8) now re-betrothed and re-covenanted to, (Hosea 2) and redeemed (Luke 1: 68) by her constant Lover.

I wish now to speak of the termination of two periods, ending in 1917. God called Abraham 1921 B. C. according to Archbishop Usher, but as it is agreed that we are 4 years out, it would drop back to 1917 this side of A. D. But the main thought is that the advent of Jesus is the centre of time in this case. But it has been found also from Pyramid Chronology that 1917 B. C. God called Abraham, and gave him the Land of Promise. Now on this side of "the Advent" God has given us Jerusalem, and here we are in 1918 gradually working Northward and have taken Damascus, while another army is working in Mesopotamia Northward and Westward. But why us? Because we are Israel, the Great Nation, and Company of Nations; the Great People of Manasseh in the United States, the base line (of freedom) to all nations, God's Ruler, God's Battle axe. The Anglo-Saxon race, residing in Great Britain, Canada, Australia, New Zealand and South Africa, invite the stranger from all Nations to come and live with them, loving Freedom to the death.

The territory God gave to Abraham was not only the little land of Palestine, but from the River of Egypt, to the river Euphrates, which is 3,000,000 square miles in extent, quite as large as the United States of America. Now Britain had half that territory before the war; may she not get the residue during or through this war?

The other event I wish to note is, that the very people who held at one time practically all this extent of country, not for the country's good, but their own yes for hundreds of years, was no other than the descendants of Esau, Son of Isaac, twin-brother of Jacob. This territory was given in fee simple to Abraham, confirmed to Isaac and to Jacob; Esau having despised his Birthright and lost the Blessing, was counted out. In course of hundreds of years, Jacob's children entered the promised Land UNDER THE LAW. Where there is no law, there is no sin. They broke the law, and the Law said they should be turned out of the Land if they did so. Consequently they were carried out practically as slaves, by invading enemy hosts. Assyria, Babylon, Media-Persia, Greece and Rome each held sway over this territory, covering more than 1260 years. When Imperial Rome fell, vast hordes of people issued from beyond the Euphrates westward, carrying all before them. They even in course of time made headway in Europe. We claim these tribes to be of the stock of Esau, twin brother of Jacob. They got and held this very territory promised to their forefathers Isaac and Abraham; not because of the promise but as heirs at law; the rightful heirs not being in possession or even in sight, except the poor Jew, that could be kicked anywhere. They have a new religion and force it on the world by the sword, they date their era from an event in the life of their prophet in distinction to the Christian religion. They adopt the Lunar system as against the Solar system of the Christian era. Was this haphazard, or in the pre-ordained counsels of Jehovah? Why should this be so? See Gen. 25: 22-23. "And she (Rebekah) went to enquire of the Lord. And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels, and one people shall be stronger than the other people, and the elder shall serve the younger." Who could forecast such a prophecy but God Himself? Who could cause it to come to pass, but He who continues forever?

These two people today are as diverse in their manner of life as day and night. Roughly three hundred years ago, it seemed the Turk was the stronger, and the people in Britain the weaker, but it was a turning point for both. The Watchman of old was asked "What of the night." He said, "the morning cometh, also the night." Yes, the CRESCENT arose in and during the so-called dark ages, and naturally so. Yes, the moonlight is helpful in certain circumstances, and was an ad-

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vance on the dark night of heathen-god worship. "The morning cometh." Thank God it came. Wycliffe was the "morning star" of the Reformation, and as the true light of the Gospel beamed forth, the Sun of Righteousness rose higher and higher. Meanwhile the people of the Covenant, with the Word of God began to get strength to annex territory, to spread forth, and as they advanced, the crescent began to decline, to lose country after country. No wonder Esdras says: "Esau is the End of the World, Jacob the beginning." Just so we are going to have a new old World, because the unconditional promises given to the Fathers are about to be fulfilled. Esau would not do one thing to help re-create this old world, it was all self. There was stagnation in every country he ruled, whereas the Anglo-Saxon delights to build up the wastes and make the desert to blossom as the rose.

But to come to the point. The prophet Daniel 12: 11 says: "Blessed is he that waiteth and cometh to the 1335." He goes from the 1260 to the 1290 to the 1335. He does not say every thing will be accomplished by then, but it will be a blessed time from then on, in fact a new era will open.

1335 Lunar years are equal to 1260 Solar years. Most remarkable is the fact that 1917 Solar Time A. D. was equal to 1335 Lunar Time. Whatever the reason might be, the Turk proceeded to adopt solar time and discard Lunar time from then on. Why did Daniel give that number? To what did he refer? Why did we capture Jerusalem the same year, and what does that mean but that the times of the Gentiles are up?

It is time for the Sons of Jacob to come into their own. Let us rejoice! The same year the breach between Ephraim and Manasseh or John Bull and Uncle Sam has been healed and they are fighting shoulder to shoulder. From now on the many battle fronts must crumble before the blows of the united "Battle axe." The sun is high, the crescent is hidden under the brightness of his rays. What warmth, comfort, freedom, is being shed and will be from now on! The less must serve the greater. The elder must serve the younger.

"Set Thee Up Waymarks"

For the Beginners in the Study of Anglo-Israelism

No more concise summary of Biblical evidences of the truth of the claim put forth that Great Britain and the United States show the requisite marks of the Lost Ten Tribes, than is to be found in the chapter "Set Thee Up Waymarks", in "The Romance of History, or Lost Israel Found" by C. A. L. Totten, M. A.—and now unfortunately out of print.

For those who, through the pages of THE WATCHMAN, may become vitally interested in this great and inspiring "Romance", we propose to present some of these classified evidences verbatim from the book before us. This "Romance" is now being proven, by daily events, as not fiction, but TRUTH. It is rapidly unfolding to patriots whose native country is THE WORLD, as prophecy fulfilled. Is there a soldier in all the allied armies who, if questioned, would not answer:—"The World is my country; I am fighting for the freedom of the kingdom of Israel's God"?

These brave soldiers have taken the name of that Kingdom for their watchword. "For King and Country" has a larger, deeper meaning, with every stubbornly won victory, and also after seeming defeat. It is no longer:—"I am an Englishman, Frenchman, Italian, American; but I am a citizen of the world God so loves, that he sends us, every one, that His sovereignty shall be universally recognized in individual freedom, true democracy, national self-determination, national and international brotherhood."

TRUE democracy is the "liberty of the sons of God"—the liberty of those who love and obey His law, to whom He promised that "no weapon formed against thee (Israel) shall prosper." This is the only true liberty, the only true democracy. Anything less than that, no matter how Utopian it may be, always degenerates into mere licence, or rebellion of the individual against all effort to establish a mutually beneficent, governing law.

The fact that one man has been called unanimously to the head of the great army of armies, is proof of an underlying and universal unity of purpose, oneness of ideals that can only be found in the "chosen people" named Israel—"Sons of God." No sacrifice is too great for this people. The sacrifice to the utmost, at home and "over there" of love, labor, possessions and life is cheerfully, unhesitatingly, heroically made by the manhood,

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and womanhood and even by the childhood of all Israel.

May the printing of this collection of "Waymarks" fulfill in the hearts of our readers, the desire of the devoted writer who proved himself, in his day, a true soldier of the army of Anglo-Israel.—[Editor]

"For centuries God's Word has announced certain "signs," as such, and by means of which the Ten-Tribed Kingdom of Israel should be identified in "the latter days." They were to become lost in the wilderness, and while thus hidden were to acquire these "marks." At length they are to be "manifested," and the Word declares that they will then be "found" as:

1. A Single Nation, not a scattered race of cosmopolitans, for not a kernel (Amos ix.) was to fall upon the earth (Jer. xxxi. 36; Isa. li. 4, lxv. 1; Matt. xxi. 43), and a Strong Nation (Micah iv. 7, v.8); and so the Saxons are cosmopolitan in the broadest sense, a Race in the unique sense, a People in the special sense, United in the best sense, and strong in every sense.

2. A northern power, occupying the islands of the sea, or west, i.e. an island nation northwest from Palestine (Isa. xi. 11, xxiv. 15, xli. 1, xlii. 4-10, xlix. 1; Jer. iii. 12-18, xxiii. 8, xxxi. 8-10). The Hebrew has no word for "northwest." If Victoria, upon her island throne, sits in the seat of David, her land is where the Prophets placed it. "I will set his dominion in the sea,"—and there Christ's and David's is!

3. A Nation, and a Company of Nations" (Gen. xxxv.). True of all Anglo-Saxondom, to wit: "A Nation"—the United States; and "a Company of Nations"—Great Britain. And true of each branch, the one with its General and State governments, the other with its Empire and Independent Dominions. The Colonial Empire of Great Britain constitutes a "Company of Nations." They are in federal union with the central power, but are partly independent. They are as follows: 1. The Dominion of Canada; 2. The Six States of Australia; 3. Tasmania; 4. New Zealand; 5. The South African States; 6. The West African Settlements; 7. The Fiji Islands; 8. British India with its sixteen distinct nations. It comprehends in all some 65-70 separate colonies. While we in the United States already have 42 States, and territory enough to pair a new one off with each of Britain's colonies.

4. They must be as the sand, i.e. innumerable, because of multitude (Hos. i. 10; Gen. xxii. 17, xxxii. 12, xxxv. 11; Num. xxiii. 10; Rom. ix. 27). Query: From the days of Abraham hitherto how many descendants has he had?—Mem. And the end is not yet, with Anglo-Saxon increase unprecedented in history! See "The Philosophy of Facts," Chapter II.

5. A nation never conquered by Gentile races (Isa. xvii. 13, xli. 12-16, liv. 17; Micah v. 8, 9).. True of each branch of Anglo-Saxondom, and not of any other power, great or small, whatever.

6. The Chief of Nations (Isa. xli. 8, 9; Jer. xxxi. 7; Amos vi. 1). Certainly true collectively of the English-speaking Company of Nations; and a description hitherto of the prestige of Great Britain, always supreme at sea, and, whether on the battle-field or in the council-chamber, always the leading power. See testimony of Vernadsky, Victor Hugo, Dupin, Paradol, D'Aubigne, etc., Chapter II.

7. A nation whose ports or "gates" are "open continually," "not shut day or night" (Isa. lx. 5-11). The gigantic commerce of Great Britain has steadily increased, and for a thousand years has not been approached save by that of the United States, also Saxon. That we have lost some of our (American) tonnage is not pertinent; for although, by our own neglect and national sins, we suffered a set-back in foreign ship-trade in 1861, we have an unparalleled domestic or coast-wise tonnage, and an earnest of a future world-trade in American bottoms already promised beyond peradventure. All growth is progressive, and the American marine of the future is too well assured to need further argument in these days of reawakening interest in broad commerce. At any rate, England has been well named "the Modern Carthage," and of modern "men of war," alone, she has a sufficient number to keep the Solar Calendar, or to anchor them a day apart, as sentinels, around the equator!

8. A Nation whose islands have been too small for them (Isa. xlix. 19). Hence spreading out into colonies.—Virginia, 1607; New England, 1620; Bombay, 1668; Gibraltar, 1704; Nova Scotia, 1713; Prince Edward's Island, 1758; Canada, 1759; Vancouver's Island, 1783; Australia, 1788; India, 1799; Cape Town, 1806; Ceylon, 1815; etc., etc.

9. They must have a nation springing from them but entirely independent of them (Gen. xlviii. 19; Isa. xlix. 20), which becomes specifically "a great people" (Gen. xlviii. 19; see Preamble to U. S. Constitution). Inheriting Manasseh's "name," which signifies "Forgetfulness of all my toils" (Wars of 1776, 1812), "and all my father's house" (politically, socially, and religiously true of America, as separated from England), and stamped over

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with the number "13," which was Manasseh's in the Hebrew union, and which is peculiarly ours.

10. They must have found their islands too small, or "strait," for them more than once (Isa. xlix. 20). Hence the continued colonization after the separation of the United States, streams going to India, Australia, New Zealand, South Africa, etc.

11. They must have immense colonies (Isa. xlix. 8, liv. 3). An Anglo-Saxon fact, not necessary to re-enumerate. See Chapter II.

12. Be in possession of the "desolate heritages" of the earth (Isa. liv. 1-3, lviii. 12, xlix. 8-10, lxi. 4), which is true of the Saxon only. The new worlds discovered since 1492 were "desolate" till then, and are now controlled by English laws or Saxon money. See testimony of Prevost-Paradol, page 8.

13. Their colonies must form a belt around the earth (Deut. xxxii. 7-9; Jer. x. 16; Acts xvii. 26) and around the Gentile nations. Great Britain has sixty-five or more separate colonies and dependencies, the bulk of which girdle each hemisphere and form a zodiac about both. The United States and Territories swell and complete the list, and BUCKLE the girdle together.

14. These colonies are in all zones (Isa. xlix. 12). A fact. See Vernadsky's testimony, 16 SEQUITUR, below; also Victor Hugo's, page 13; Prevost-Paradol's page 8; Dupin's, page 14; etc.

15. So that they own the "ends," the "sides," and "the uttermost parts of the earth" (Deut. xxxiii. 17; Ps. ii. 8, xcviii. 3), as the Saxons literally do.

16. Having the heathen for an inheritance (Ps. ii. 8, xviii. 43, cv. 43, 44, cxi. 6), as England has in India and everywhere.

The Russian Vernadsky puts the matter thus:

"Britain is a spider whose web encompasses the whole world within her own dominions. She has all the resources of all the continents. Her empire is stronger and vaster than any coalition of other states. She is a standing menace to all other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Fiji; the day before she took the Diamond Fields; to-day she annexed Transvaal, and tomorrow she will clutch at Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth."

What disingenuous testimony from a Russian, in view of the well-known aspirations of "Gog and Magog," and yet how literally true!—but not the whole truth; for, since these words were penned, the "measuring-rod of Jacob" has gathered in, and is still gathering, lands and colonies without an end.

17. Pushing the aborigines into the corners of the earth (Deut. xxxiii. 17), and driving them before them, as England and America have always done. It is often held up against the Saxon system, but it was forseen of old.

In that day, (the last days, ver. 1) saith the LORD, will I assemble her that halteth (Judah), and I will gather her that is driven out, and her that I have afflicted (Israel); and I will make her that halted a remnant, and her that was cast off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Micah IV. 6, 7.

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A Prophecy from the Nineteenth Century

In 1846 Harriet Martineau undertook to travel over the same course followed by the Children of Israel after they journeyed out of Egypt. She crossed the head of the Red Sea into Arabia, and on into Palestine. Her book, "Eastern Life, Present and Past," contains many interesting conclusions.

In the chapter entitled, "Hebrew Faith at the Birth of Christ," she says:

"For the consternation of King Josiah, and the sensation excited among the people by the denunciations against idolatry—especially the prevalent idolatry of the country—we need only refer to the history. Our business with the event is to mark its effect on the Religious Thought of the nation.

"From this time, the Hebrews became much more steady in their allegiance to Jehovah. They had now a recognized caste, to take charge of their religious concerns; an established ritual, which occupied their thoughts and feelings and trained them in the habits of observance; and they had a central place of meeting—a type of unity—before their eyes. But under this system, though idolatrous vagaries were repressed, the religious life of the people died out; as religious vitality ever does die out from the hour when it becomes the charge of a priesthood. From this time, until Christ arose to free it from its trammels, and revive its life, the religious sentiment of the nation wasted away under the bondage of the Law, the formality of Priesthood, and the sectatarianism which inevitably springs up where the administration of religion is appropriated by any body of men. This was the great crisis in the mind of the Hebrew people whatever crises remained for their fortunes. Between the Exodus and the coming of Christ, there was no other point of time which so affected their religious state."

As the author of this interesting volume was ready to sail for her beloved England in 1847, she closed the record of her travels with these prophetic words:

"The Blue ridge to the south, which showed white specks in the sunset light, was the limit of our travels, the dwellings of Beirout being visible even thus far. Before me lay the sea, our homeward path; and behind lay the East,—the birth-place of the Ideas which have hitherto governed mankind. Within me were stirring speculations how long these ideas will govern mankind; and how largely they will enter into the views which must, sooner or later, arise out of the Western Mind, to animate and enlighten future generations in all the regions of the earth. It is scarcely probable that the function of the western races should for ever continue to be to receive and amplify governing ideas, and never to originate any,—the world and human life are, as yet, obviously very young. Human existence is, as yet, truly infantine: infantine in its unconsciousness of its best powers, in the restriction of its knowledge, and in its subjection to its natural passions. It can hardly be but that, in its advance to its maturity, new departments of its strength will be developed, and the reflective and substantiating powers which characterized the Western Mind be brought into union with the perceptive, Imaginative and Aspiring Faculty of the East, so as to originate a new order of knowledge and wisdom, and give a continually higher and truer employment to the faculties of Reverence, self-government, and obedience which are common to the whole race."

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The Great Pyramid

Is It a Witness to the God of Israel?

> In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.
>
> And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.
>
> —Isaiah 19: 19, 20.

Of the seven wonders of the ancient world the Great Pyramid of Egypt alone remains to speak from the hoary centuries past to those of the world today who are ready to hear and ponder its momentous message. To John Taylor of London, a noble type of Christian manhood, belongs the credit of having first discovered in this age that the great stone sentinel on the banks of the ancient Nile is not a monument to the pride, ambition, and tyranny of kings, but a "pillar of witness" to the living God. While engaged in collecting and comparing records and measurements of the Great Pyramid—a work in which he had been interested for many years—it was revealed to him that this great monument was a divine witness to the Word of God. He later published a volume which set forth very simply an outline of his theory and some of the evidence for its support. His announcement was indeed startling! Little interest was aroused in England outside the circle of his personal friends. Incredulity and scorn were expressed by the world at large, as has always been the case when a great truth is first presented to the human race.

But there was found one whose thought was sufficiently free from prejudice to ponder and investigate John Taylor's message to the world. This man was the Astronomer Royal of Scotland, a man of profound learning and deep spiritual perception, Prof. C. Piazzi Smyth. Only a short time before the demise of the venerable discoverer of the purpose for which the Great Pyramid had been erected, Prof. Smyth promised him that he would go to Egypt and complete the work of recording and establishing beyond question and doubt the facts of the momentous discovery. True to this promise, the work was done, and in the year 1866 Prof. Smyth gave to the world in permanent form the fruits of his labors, in the three-volume work entitled "Life and Work at the Great Pyramid." These volumes, together with his better known and less technical work, "Our Inheritance in the Great Pyramid," which has passed through five editions, have established Prof. Smyth's place in history as one who has rendered the world a service which the world has not as yet begun to realize and much less appreciate. For over twenty years Piazzi Smyth stood unmoved before the onslaught of the so-called "scientific" world which sought to discredit and destroy the fruits of his labors.

Prof. Smyth says, "The Great Pyramid was built, finished, sealed up, and left as we see it now, modern dilapidations only excepted, in the midst of an unbelieving world, to guard its own secret through the ages, and serve at last its intended purpose, whatever that was to be, in the latter days of mankind." As the Egyptian necromancers sought to discredit Moses and accomplish as wonderful results through their idolatrous methods as could be accomplished by God through his prophet, so also the ambitious kings of Egypt, not understanding the Messianic character of the Great Stone Witness, sought to imitate it and construct counterfeits which would be just as wonderful. But one needs only to examine the other pyramids to find abundant proof that they were constructed without a scientific design and with a crudity of workmanship which stamps them at once as imitations founded upon mortal ambition, pride and power.

> "The Great Pyramid, was never even remotely understood," says Prof. Smyth, "either by the Egyptian, or any other branch of the Cainite and anti-Israelite family of nations. But that it is able nevertheless to explain its grand, even Messianic, mission, most unmistakably. Not, indeed, in the usual manner of less ancient monuments, by the use of any written language, whether hieroglyphic or vul , but by aid of the mathematical and physical science of modern times applied to show the significance residing in the exact amount of its ANCIENT length, breadth and angles; a means most efficacious both for preventing the parable being read too soon in the history of an at first, unlearned world; but for insuring its being correctly read, and by all nations, which the fulness of prophetic time, in a science age, has at last arrived."

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This statement seems to epitomize the purpose of the great "Miracle in Stone." It is the most perfect expression of the science of mathematics and the most complete witness to the divine law and order governing the universe that is possible of expression in matter. It is itself a prophet, for it "tells forth," by the most exact science known to mortals, that which constitutes Truth. In fact, it records the divinity of the God of Israel by scientific proof through the exact language of mathematics, thus presenting a far more scientific record of Deity than has been possible through the written word.

And why should it be thought a thing incredible that God should be revealed to those of a former age so clearly that they were enabled to record in the inexorable terms of mathematics and in one of the most permanent forms of material substance, the visions of the footsteps of history and prophecy, and the eternal facts of being which had been vouchsafed to them. It is only the false arguments of mortal sense which would make it appear either miraculous or improbable that the revelations of God should be thus recorded or that such a record is more miraculous than that recorded in terms of Hebrew and Greek characters on papyrus and vellum and now collected together in our Holy Bible. The great architect of the Pyramid must have clearly understood that when the veil of ignorance and superstition had been melted away in an age of accuracy and science, his great record would be translated to the awakening and awaiting thought of that day more surely and more truly than by other means. Again Prof. Smyth writes:

> "It would seem . . . that an Omniscient mind which foresaw in the beginning the whole history of man, ordained that the message, arguments, proofs, of the Great Pyramid, showing science knowledge from quite a different source, should not be expressed in letters of any written language whatever, whether then living or to live;—but in terms of scientific facts; or features amenable to nothing but hard science; i.e., a numbering medium for the communication of ideas, which would be humanly known, and be generally and exactly interpretable, only in the latter day. The employment of any written language moreover, would have been a restricted mode of conveying the message essentially and characteristically to one nation alone; whereas the Pyramid's message was intended for all men, even as Christ's kingly reign at His second coming is to be universal, and not for the benefit of Jews only."

And so today in the Great Pyramid, the Anglo-Saxon race primarily together with all mankind have a "witness" whose message only those can deny who have not examined its evidence, and this message is that the redemption of Israel is at hand. In its silent passages and chambers are found the waymarks which prove to the weary travelers of earth no less plainly than in the pages of Holy Writ, that "the night is far spent and the day is at hand" and that the blessings of Jacob to the sons of Joseph shall not return unto their descendants void.

As God's purpose toward Israel is revealed as it is so surely being revealed today, then, as Prof. Smyth declares, "truly will God's not man's Jerusalem, become a praise to the whole earth,"—and the purpose, assisted in latterly by the Great Pyramid (Isaiah xix, 19) will have been gloriously justified, though not even then ended."

(This is the introductory article of a series on this important subject, to be written in a simple and interesting way and without the technical accompaniments which a thorough consideration of the question demands.)

"Truth like the sun submits to be obscured, but, like the sun, only for a time."—Bovee.

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Bible Covenants

A. E. WORMLEY

"If therefore thine eye be single, thy whole body shall be full of light."

It is a sign of true progress, that there is the dawning of a singleness of aim, a oneness of ideals and a unity of methods for attaining the high goal that today inspires scattered Israel, no matter by what name she may be known, or to what nation she may belong. It is plain that she is at last awakening to her divine selfhood and is beginning to see that she herself is the ONE nation set apart for the redemption of the world.

This new Israel, although as old as God is, because of her "dateless" human birth with the latent possibility of full-grown wisdom that abides in every new-born babe, had to bear the discipline of what Paul calls the "schoolmaster" through a seemingly prolonged and refractory childhood and youth. Surely now Israel is ready for the "virile toga" that marks the fulness of stature and the true humility that discipline brings to intelligence and is ready to hear the Father's words of approval:—"This is my only begotten," "my beloved in whom I am well pleased."

Evidently there is arising in Israel a profound consciousness of her relation to God as "party of the second part" in the many plainly worded covenants in which God Himself is "party of the first part." Disinclination or a belief of inability to keep her part of the contracts, has led to long and severe discipline; for justice demanded that both parties were bound by the covenants, and the true Fatherhood of God could not cast off His own because of the ignorance of youth.

The Scriptural record enumerates a number of reasons, every one of which, is a failure to keep the covenant. Some one ventured to say that according to the Bible, the bargain was one-sided, the terms of the covenant were thrust upon these "Sons of God." No! They were given in response to a conscious need, and an appeal to God for deliverance. Let us look some of them over. There are seven principal covenants. Under each are found minor covenants, subdivisions or dispensations.

The first covenant recorded is a promise. There is ground for controversy with regard to the meaning and scope of this covenant, called by some Bible interpreters, the Adamic; therefore it will not be considered now.

Here is the Noahic covenant:

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
4. But flesh with the life thereof, which is the blood thereof, shall ye not eat.
5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
8. And God spake unto Noah, and to his sons with him, saying,
9. And I, behold, I establish my covenant with you, and with your seed after you;
10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
14. And it shall come to pass, when I bring a cloud over the earth, that the

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bow shall be seen in the cloud:

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. (Genesis 9: 1-17)

It is easy to see that it was a definite reward for the obedience of this "preacher of righteousness" during 120 years. He had been a "voice crying in the wilderness," warning the people of the judgment at hand. It was said of Noah, that he was "perfect in his generation." Might not that mean that he stood out as a MAN OF GOD in the midst of the corruptions and violence of all flesh?

The Abrahamic Covenant was at first prophetic.

1. Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. (Genesis 12:1-4)

Afterward it was renewed as follows: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." This was a promised reward for a faith so great as to be accounted unto him as righteousness.

The Mosaic covenant is emphatically executive, and as a reward for PERSISTENT effort, through many tests of the faithfulness of Moses, the "Ten Words" were given to him. Those "Ten Words" contain the first recorded prophecy, not only of the perfect man to come through obedience to them, which the Messiah fulfilled; but they also foreshadow the Messiahship now at hand not only of Israel redeemed, but of Israel THE REDEEMER—the Savior of the world, God's "chosen" nation to whom He declares Himself a Father. The sending of a Son has always been for the saving of the world.

"The Palestinian covenant" (See Deuteronomy, chapters 29 and 30) is an exhibition of the justice of God. Divine justice—and there is no other—is true mercy and loving-kindness. That justice and mercy is put into plain words, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" therefore the wage must come from the master's treasury. Only evil can be found in the treasury of evil. From the treasury of Israel's God only blessing can come. Listen to the promised reward for obedience to His commands: "And I will make them a covenant of peace.....and there shall be showers of blessing." "And prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." After the reward of disobedience is fully paid the sin is blotted out, and a new and clean page is open for Israel to write upon.

The "Davidic covenant" seems at first to be a reward for disobedience fully paid, followed by renewed promises of great blessings to Israel as she begins to realize her great mission as the foreshadowed redeemer of the world.

All Israel is now waking up to the demand of the "New Covenant" in its fulness. Today is the prophesied hour when Israel is to hear and obey the "Good News." It is two thousand years since the "perfect man" prophesied by the "Ten Words" given to Moses, came to "his own" (Judah) and was rejected. Judah has found the reward for this almost fatal mistake, added to what had gone before, long and grievous. The glorious message of the Messiah given to the "Light-bearers" was not understood or obeyed in its spiritual commands, even by the lost tribes to whom they were sent, so there is a looking for another appearing of the Messiah who will bring the full salvation from sin, to the understanding of all Israel. The first appearing told how to distinguish evil from good; how to resist evil: how to overcome evil with good; where to find its source, in order to DESTROY THE ROOT, and no longer simply to lop off a branch here and there, in fact, how to "work out their own salvation."

From the first, Israel, repeatedly, either forgot or wilfully repudiated her part of the divine covenants and so missed the guide posts,

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She had to wait in the wilderness until a new generation grew to manhood, and heard the terms of the first covenants. With the energy and impetuousness of youth this sturdy, new generation followed "with a zeal of God, but not according to knowledge" and the discipline of retracing their steps had to be borne before they reached the promised land.

How often a "preacher of righteousness" has been sent to remind recalcitrant Israel of the covenants and their promises of blessing if she would only keep her part of the contracts is told in Israel's history. Do we realize that in every covenant her part was the same, simply to become acquainted with the will of her Father and obey? Do we realize that now as then the faintest cry of distress or regret, or acknowledgment of sin, brings a quick response from Jehovah? Often, often has she been deaf to the warning voice, and plagues, famines, conflicts, defeats would increase until another warning cry of a messenger from the realm of harmony would arise above the din of evil, would be partially heard and an attempt made to obey. Then a season of renewed confidence in the promises of the covenants, and a more temperate zeal would bring such largess of blessing that the sin of self-righteousness again brought darkness and disaster. Wars, captivities were repeated until ten thirteenths of entire Israel was lost to history, and even to the memory of this portion of the sons of Jacob.. It would seem that they carried with them in their wanderings, almost unconsciously the new name given to Jacob.

There must be a divine purpose in the scattering of these tribes and a wonder arises that, though carrying with them their own history both written and traditional, that they have had to wait so many centuries before they were brought to their own remembrance.

Since "the house of Israel and the house of Judah have broken my covenant which I (Jehovah) made with their fathers;" both have found the lure of sin so false, and the reward of disobedience so burdensome that in these days of prophecy fulfilled these words of the prophet, Isaiah, must halo the banners of Israel—now so universally unfurled.

> 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
>
> 11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
>
> 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
>
> 13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isaiah 11: 10-13)

Indeed, "from the four corners of the earth," one call is heard and all Israel is united in response.

Under the "New Covenant," the Messianic, O Israel, let "thine eye be single." Unite in establishing the Kingdom of GOD on earth, as it is in the eternal order of infinite harmony, with no king but Jehovah whose throne is in the hearts of His chosen people, and under whose rule, as it was "in those days" when there was no king in Israel and every man did what was right in his own eyes, without let or hindrance, because his "eye was single," only one motive governing his every thought, word and deed, and that to show forth his highest, purest understanding of God; thus envisioning to the world the glory (character) of the KING of Kings.

"Out of Egypt have I called my son" and "Of his kingdom shall there be no end." Link by link the chain of the ages is being welded and through the type of Jacob's sons the drama of the centuries is being revealed.

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity, preliminary to the restoration of Israel and the return of Judah to Zion

"Where there is no vision, the people perish."
Proverbs of Solomon

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Editorials

Announcement

When the Prophet declared "Unto us a child is born, unto us a son is given and his name shall be called Wonderful, Counsellor" he was not only foretelling the advent of the human babe, Jesus, but was uttering a prophetic expectation which has been and is today being fulfilled whenever a new idea based upon justice and truth is presented to the world.

We believe that THE WATCHMAN OF ISRAEL is destined to render a service to the race which as yet is not even suspected. It is destined to guard and guide the growing ranks of those who see and those who but faintly discern that ISRAEL is "God's inheritance" and "God's glory"—and is the name which God himself has given to his chosen people and which can never be destroyed, superseded or lost.

The structure of the entire Bible, God's witness, from Genesis to Revelation is based upon the typical generations and re-generations of Jacob's sons, the twelve tribes of Israel and their descendants.

A weary world now expectantly awaits the unfolding of its final destiny. This destiny, we believe, will be seen when Judaic Israel and Christian Israel are merged in the one final scene wherein Spiritual Israel is revealed to the world, even as lost or literal Israel, the Ephraim and Manasseh of these latter days has already been established beyond cavil.

For the consummation of this hope and the guarding of the footsteps thereto, THE WATCHMAN OF ISRAEL confidently dedicates its pages.

What Is Israel?

Because the whole structure of both the Old and the New Testaments is built upon the type or figure of "Israel" it is absolutely essential that the Bible student should understand clearly the derivation and significance of this all-important name. The word "Israel" is used in the Bible the astonishing number of two thousand five hundred and forty-nine (2,549) times. This fact alone compels attention and investigation. It first appears in Genesis, 32d chapter, 28th verse, where Jacob's name was changed to "Israel" because his character was changed when he prevailed.

The last appearance of the name is in the twelfth verse of the twenty-first chapter of Revelation where St. John describes his final inspired vision of spiritual reality under the type and symbol of "the holy Jerusalem" at all of the twelve gates in the surrounding wall of which he saw "the names of the twelve tribes of the children of Israel." In other words, the Revelator foresaw that the world must ultimately attain the kingdom of Heaven through the restoration of "Israel," since all of the entrances to the "Holy City" were designated and typified by Jacob's sons re-

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deemed.

Thus the very name which was bestowed when the "new man" was brought into view, constituted a prophecy of the ultimate regeneration of all mankind and also hinted the sublime fact that he who "prevails" through spiritual power becomes thereby, "Son of God" as Jesus, an Israelite of the royal race of Judah, the Messiah—God's messenger was sent to waken Israel from her long sleep.

From time immemorial there have been men who have prevailed as did Jacob. They were the prophets of every age, and their appearing has marked new dispensations. characterized epochs, begun new eras, and thus were divine commissions verified.

And let us not mistake or lose sight of this great fact, that Israel whom God has chosen and named, did not and could not have ceased to exist when the nation was dispersed. Her identity was but temporarily obscured in the clouds and storms of the dark ages,—dark because "the light of the world" had not been recognized in its true significance and preserved in its purity.

And so today the world has just become ready to ponder anew the message of Israel. Even Christianity is inadequate to express the greatness of the Mission of Israel—"God's glory." Christianity excludes Judah, but in the Israel of today, Judah finds Jehovah's covenants renewed and she is awakening to a consciousness of her real strength in the all inclusive and sacred name—"Israel."

Amid the shot and shell of "Armageddon" and in the homes of a score of lands made desolate by the sacrifices of all that is dearest in human life, there springs up the hope, yea the conviction, that it is not all in vain. The God of Israel still rules in the world which he so loves and even now the dawn of a new day may be discerned through the mists of a chaotic earth. For Israel is awakening from her long sleep! Israel REDENTA! is the triumphant cry of the watchmen on Zion's walls and ramparts! For the time has NOW come, foreseen by the great prophet of Israel when he said:

> "the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in ONE DAY;
>
> "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, IN TRUTH."

Future Plans for THE WATCHMAN

We believe that this publication has a great work to perform in placing the "leaven" of "Anglo-Israel" in its broadest sense in the "meal" of unprejudiced public thought on both sides of the Atlantic to the end that "Israel," "God's chosen," may ultimately come to universal recognition, in whatever may be God's way, not the way of mortals.

We hope that our point of view may never become "set" in such formulated grooves that we might be justly charged with being in a rut. It is quite impossible to outline far in advance our plans for the future but we will make some general observations and express some of our hopes which seem reasonably well assured.

First, let us say that the advance announcements of this publication brought forth a response in expressions of approval and appreciation which were gratifying to an extent which would have exceeded our fondest hopes had we not known something of the hunger and thirst in the world for that which alone will satisfy,—a clearer knowledge of the true God of Israel, and of the divine plan of the ages leading thereto as witnessed by both history and prophecy.

We have been assured that our columns will contain articles by some of the best known writers on "Anglo-Israel" in England and America.

We are furnishing the medium for extending the world's knowledge of "Israel." Will you assist us by contributing your thoughts on the subject?

Those who "count heads" and then accept the views of the majority as true, need not trouble to pursue these pages. From the world's standpoint we may be in the minority but far from what, to use a familiar phrase can be called a "hopeless minority," since hope the forerunner of spiritual joy and understanding is ever with those who stand on that basis which is supported and confirmed by reason and proof, the "witnesses" of Divine Truth and revelators of Israel, redeemed!

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The Call of Judah

The inspiring "Call of Judah," found on the first page of this number of "The Watchman" contains a message deeply significant at this momentous hour of the world's history.

Current history, as well as prophecy and chronology, confirms the fact that the "times of the Gentiles" are closing or have terminated. Therefore "the days" have come which Jeremiah foresaw when God's covenant between Israel and Judah would be confirmed,—a covenant based upon a common understanding of divine law and justice which should bring unity, peace, and joy to the two houses preparatory to the fulfillment of their destiny as the avenue through which should come salvation for the whole human race.

The Israel which the "God of Jacob" is building again and establishing for all generations is broader than Christianity and more far reaching than Judaism. It is even the foundation and superstructure of Zion to which all the world must ultimately turn.

But what of the practical demands now resting upon Anglo-Israel in behalf of her brother, Judah? To protect and assist in the establishment of the home land in Palestine is not enough. To permit Judah a definite voice in the peace settlements following Har-Mageddon is just and will undoubtedly be permitted, but this will not cancel the debt which has grown with the centuries. There remains the duty for every English-speaking man and woman to recognize in his daily life the brotherhood of Anglo-Israel and the sons of Judah, for it is upon the practical demonstration of this brotherhood that the next stately steps of the world's progress depend.

The voice of the Holy ONE of Israel has spoken it!

Zionism a Program of Action

Judge Julian Mack of the United States Circuit Court of Appeals, and president of the Zionist Organization of America, said in his call for the campaign to mobilize the forces of the Jewish race for the Zionist movement: "By the promulgation of the British declaration and the liberation of Palestine by the British military forces, Zionism has become a program of action. In order to take advantage of the opportunities offered by the British and allied governments for the restoration of Palestine, and the settlement of the land by the Jews, the paramount duty of Jewry is to organize its forces. Every Jew interested in the future of his own people must be made to realize that it is his obligation and responsibility to share the burden of the whole people according to his ability.

"The work we have undertaken is stupendous in the implications and in its responsibilities. We have set out to restore a scattered people with little collective experience to a land long neglected, where we must create the free conditions of a highly civilized life. In that life we shall have room only for the best there is in the Jew in the light of the progressive ideals that animate the progressive peoples of the world. And we shall draw for our idealism both upon the treasure-house of the Jewish people, from their prophets and law-givers, and upon the experience of the free and liberty-loving peoples in order that the new center to be created shall be worthy of our glorious past. To accomplish our objects we must organize every element of Jewry to provide the basis of strength for the Jewish land."

Zionists throughout the country will celebrate Nov. 3 as the first anniversary of the signing by the Honorable Arthur James Balfour of the "Jewish Magna Charta," as they have named the British declaration favoring the establishment of a national Jewish homeland in Palestine. It is expected that that day will also be the climax of the campaign.

The Cover Design

THE WATCHMAN is indebted to Mr. William Jackson, of Toronto for the cover design. It may be easily surmised that Mr. Jackson is an earnest student of the Bible and rejoices in the hope of Israel. In a letter accompanying the drawing he calls attention to the "watchful eye and outspread wings of protection, to the four standards of Israel, Lion, Eagle, Man and Ox or Bullock," the "tower with THE WATCHMAN on the left balanced by the city walls on right with David's flag on the ramparts, and to the rising sun and glory beaming star in keeping with the subject."

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Who Are the Israelites, and Where Are They To-day?

"Seek and ye shall find."
"Search the Scriptures."

Ques. 1. Who are the Israelites?

Ans. The Israelites are the descendants of Abraham, whom GOD called from Ur of the Chaldees, to give him the land of Canaan, (Gen. xi. xii.). After him, through Isaac, these promises were given to Jacob (whose name was changed to Israel and to his Twelve sons, from whom the Twelve Tribes are named).

Ques. 2. After the Egyptian bondage, and their settlement in Canaan, the kingdom under Solomon was divided into two Houses, the Two Tribed House of Judah, and the Ten Tribed House of Israel. What Tribes composed the House of Judah?

Ans. The Tribes of Judah, Levi and Benjamin; the latter though belonging to the House of Israel, was left as a light before the LORD in Jerusalem. (I Kings xi. 36). Jeroboam, king of Israel, subsequently drove out the Levites, (2 Chron. xi 13, 14), who joined the House of Judah.

Ques. 3. Have the two Houses remained distinct to this day?

Ans. Yes, for when once they become joined, they are never to be separated any more. (Ezek. xxxvii. 22, Amos ix. 15).

Ques. 4 What became of the House of Israel?

Ans. After a period of about 255 years, the last of the House of Israel was carried captive to Assyria in the year 721 (?).

Ques. 5. What became of the House of Judah?

Ans. They remained in Judea until the year 850 B. C. when Nebuchadnezzar, king of Babylon, came against Jerusalem, and took it, and burnt the Temple, and carried away captive the chief people of the land, including king Zedekiah and his sons. But some of his daughters escaped, and fled with Jeremiah into Egypt. After 70 years, some 46,000 people returned, and rebuilt the Temple and some 83 years still later the walls of the City were built. Although they were subject to foreign nations from time to time, Judah remained in and about Jerusalem; but after rejecting both Christ Jesus and the Gospel ,they were finally dispersed by the Romans, who took the city and burnt the Temple A. D. 70. Most people confuse the destruction of the Temple 580 B. C. with the date of the "Captivity." This is an error. The captivity began in the latter half of 590 B. C. when Jehoiachin was taken to Babylon. All of Ezekiel's dates recognize this fact.

Ques. 6. For how long are the Jews to remain dispersed?

Ans. Until "the times of the Gentiles be fulfilled." (Luke xxi. 24).

Ques. 7. What is the limit of those times?

Ans. Until the Gospel shall be preached as a witness unto all nations; then shall the end come. (Matt. xxiv. 14).

Ques. 8. Is the Tribe of Benjamin, which was left as a light in Jerusalem, included amongst the Jews of the present day?

Ans. No. Jeremiah in chapter vi. 11 warns them to flee from Jerusalem. The prophet Micah also in chapter v. 3, says, "And the remnant of His brethren shall return unto the children of Israel."

Ques. 9. Whither were those who should escape to be sent?

Ans. "To Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off." (Isaiah lxvi. 19).

Ques. 10. Seeing that the prophecies concerning the Jews have been fulfilled to the letter; is there any reason to suppose that those concerning the House of Israel are not also fulfilled?

Ans. No! none whatever.

Ques. 11. Can you tell what the condition of the House of Israel was foretold to be, while outcast from their own land?

Ans. Inasmuch as they departed from serving the living GOD and served other gods, "Therefore," GOD says, "behold, I will hedge up thy way with thorns and make a wall that she shall not find her paths . . . then shall she say, I will go and return to my first husband; for then was it better with me than now." (Hosea ii. 6, 7, see Zech. x. 9). And

Note:—These questions and answers in a slightly different form, were published originally in England many years ago and later by Prof. C. A. L. Totten in America.

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a message from GOD is sent after them by the mouth of His prophet Jeremiah—"Go, and proclaim these words towards the North, and say, Return, thou backsliding Israel, saith the LORD, and I will not cause Mine anger to fall upon you: for I am merciful, saith the LORD, . . . only acknowledge thine iniquity. Turn, O backsliding children, for I am married to you." (chapter iii. 12-14.) And the LORD, by Hosea, continues, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her, . . . and she shall sing there, as in the days of her youth, . . . and thou shalt call Me Ishi," i.e. my husband. (chap. ii. 14-16.) And, by Ezekiel, a message of assurance is given to them of GOD's favor, "Thus saith the LORD GOD, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." (chap. xi. 16, see also Jeremiah xxxi. 3).

Ques. 12. Israel, then, is to repent while outcast?

Ans. Yes, Hosea gives their history while out of their own land; and in the last chapter is the call, "O Israel, return unto the LORD thy GOD." Then comes Israel's prayer, "Take away all iniquity, and receive us graciously;" and the LORD replies, "I will heal their backslidings, I will love them freely: for mine anger is turned away from him." And in the first chapter where the prophet's vision passes beyond this time, he says, "Yet, (i.e although they are not My people) the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, 'Ye are not My people,' there it shall be said unto them, 'Ye are the sons of the living GOD.' Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land." Jeremiah prophesies the same, "In those days the House of Judah, shall walk to the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers." (chapter iii. 18, see also chapter xxxi. 6-14).

Ques. 13. Where is the place of safety that was appointed for Israel, according to GOD's promise in 2 Sam. vii. 10?

Ans. Isaiah in chapter xli. calls Israel to the Isles, and in chapter xlix. he addresses Israel as living in Isles, and commissioned to carry the Gospel to the ends of the earth, and becoming so numerous as to require larger territory: and hence they are given the desolate heritages to inhabit.. Jeremiah mentions that their return shall be from the North country, and from the coast of the earth; the message of the gathering of Israel is to be declared "in the isles afar off." These Isles are called the Isles of Tarshish, and Ezekiel identifies the Merchants of Tarshish with Israel (chap. xxxviii. 13). The ships of Tarshish are those which will convey Israel and Judah to Zion (Isaiah lx. 9.), and the ships are connected with the Isles. .

Ques. 14. What is the obvious conclusion to be drawn from the above, and from the affairs going on around us?

Ans. That the British Isles are the Isles spoken of; and the British people are the veritable descendants of the House of Israel—that is the Anglo-Saxon Race, including of course that greatest of Britain's offshoots—the United States of America—and all of their Colonies and descendants.

Ques. 15. What good does this bring to individuals as regards salvation?

Ans. It demonstrates the VERITY of God, confirms the inspirational character of Scripture, confirms prophecy, and adds to our individual responsibility to know and demonstrate Truth.

Ques. 16. What good does it bring to Great Britain and America as nations?

Ans. Great worldly blessings, including an immunity from foreign invasion; (Isaiah liv. 17),—a great outpouring of the Holy Spirit; (chap. lix. 19, Jer. xxxi. 31-34),—and a place of safety during the Great Tribulation, from which we shall be saved. (Isaiah xxvi. 20, 21).

Ques. 17. How is it that Israel should yet obtain all the blessings, seeing that they rebelled against the LORD who brought them up out of the land of Egypt?

Ans. Because of the unconditional promises to Abraham, Isaac and Jacob and her repentance (?)

Ques. 18. Can you explain this more fully?

Ans. In order that the promises might be fulfilled, "GOD sent His only Son, made under the Law, to redeem them which were under the Law." (Gal. iv. 4, 5). Of which Redemption Isaiah foretold, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;" and again he says, "Fear not; for I have redeemed thee, I have called thee by thy name, thou art Mine." (chaps. xliii. 1, xliv.6. & lix. 20, see Luke i. 68).

Ques. 19. What are the two great standing proofs of the truth of the Holy Scrip-

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tures?

Ans. The first is the still continued separate existence of the House of Judah, or the Jews, scattered as they are in all countries; and the second is the House of Israel, which from its small Island home in the West, afar off from Palestine has sent forth its surplus population, until the United States has over one hundred million and Canada its millions; Australia, New Zealand and the Cape, their millions, all prosperous beyond all comparison with other nations; the commerce of the world in their control; and lastly, WHEREVER THEY GO, THEY TAKE THE BIBLE WITH THEM, AND SPREAD ITS GOOD NEWS TO THE ENDS OF THE EARTH. Their policy is Peace and good will to all men, so fulfilling the promise to Abraham, "In thee shall all the families be blessed."

Ques. 20. By what means is Anglo-Saxon supremacy at sea secured?

Ans. By holding great Fortifications all round the world, such as Gibraltar, Malta, Cyprus, Perim, Socotra, Aden, Singapore, Malacca, Penang, Hong-Kong, Panama, Suez, Manila, etc., etc., so enabling their ships of commerce and of war, to obtann coal and to refit, and the latter to keep guard over the various routes. The promise of these GATES was given to Abraham, "thy seed shall possess the gate of his enemies." (Gen. xxii. 17).

Ques. 21. What sign did GOD give to Israel?

Ans. The Sabbath, saying, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations: that ye may know that I am the LORD that doth sanctify you." (Exodus xxxi. 13. see also Ezek. xx. 12, 20). Anglo-Saxon nations alone observe the Sabbath, both by law and custom.

Ques. 22. Why should Americans and British be equally interested in these things?

Ans. Americans are descendants of British Ancestors and so are Israelites. They belong to the Tribe of Manasseh—the branch of Joseph that went "over the wall"! It was the Thirteenth Tribe in Israel, its emblem was an Olive Branch! In Jacob's blessing of the Sons of Joseph, Ephraim was "a company of Nations." "Manasseh a GREAT PEOPLE"! They were brothers, like "John Bull" and "Brother Jonathan." "In them," said Jacob, "Israel shall bless, saying: God make thee as Ephraim and as Manasseh." The "company of nations" composing the British Empire and the People of the United States are the children of Joseph and they possess the Birthright!

Ques. 23. What are some of the "signs" and evidences of Anglo-Israel identity?

Ans. Language, customs, systems of weight measurement. (The Anglo-Saxons alone have resisted the metric system and significantly retained their own system). Jacob's stone in the English coronation chair. The Great Pyramid on the reverse of the Great Seal of the United States. The motto on the coinage of the United States: "In God we trust." The motto, "E pluribus unum," and many, many other evidences which have been set forth in detail by writers on Anglo-Israel.

"Whoso is wise, and will observe these things,
even he shall understand the loving-
kindness of the LORD."

Plans for Higher Education in Palestine

Facilities for higher education have not been neglected in the plans for the establishment of a Jewish national Homeland in Palestine. On the mount of Olives overlooking the Mount Zion has been laid the foundation stones of the Zionist Hebrew University. Gen. Allenby, the British Commander-in-Chief in Palestine, the British Military Governor of Jerusalem and prominent representatives of the Zionist movement from France, Italy, the United States of America and Great Britain were in attendance.

This University is intended to be a unifying center for the scattered elements of Judaism throughout the world, from which will flow inspiration and strength to revive her latent, pure influence.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

Ezekiel xxxiii. 7.

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Wayside Hints

Ezekiel saw clearly that God could and did annul the proverbs and prophecies of evil which were binding the people of Israel. In Ezekiel 12th Chapter, verses 21-28, the prophet told forth the ever present possibility of all good being made immediately available to Israel: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision . . . . There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

Another significant evidence that Judah is coming into her own is contained in a recent press despatch from Paris. It is reported a great mass meeting of Jews was recently held in Vienna at which a resolution was passed asking that "the Jewish people be admitted into the league of nations with rights equal to those of other nationalities. The Jews also asked representation at the peace conference."

Benjamin Disraeli, Earl of Beaconsfield, who as Prime Minister had perhaps more to do with formulating and insuring the future of the Colonial policy of Great Britain, which has made her "a company of nations," (Genesis 35: 11) than any other of her statesmen was a son of "Judah"—D'Israeli. When reproached by his brethren for deserting Judaism and embracing Christianity he declared "It became necessary for me to align myself on the side of the angels."

Israel must reassert its simplicity and purity, divest itself of the burdens and corruptions imposed by unworthy and selfish motives and renounce mere human authority in asserting the PRESENT supremacy of the "God of Abraham, Isaac, and Jacob." Only as the traditions and commandments of men are discarded can the paramount authority of God be demonstrated and his inspired promises to Israel be fulfilled.

"History is but the unrolled scroll of prophecy."—Garfield.

The thoroughness with which the Germans laid their plans for conquest were no where more clearly in evidence than in Palestine. At the time the war began Joffa, the seaport of Jerusalem, seemed to the traveller to be largely dominated by its German colony. In Jerusalem one was also confronted on all sides by evidence that German influence was seeking to become paramount. The great Lutheran church which was dedicated by the Kaiser in person during his memorable pilgrimage to the Holy Land was but one of the monuments which bore evidence of the silent crusade of "Kultur."

But the conquests of men must fail before the design of God. History has furnished few more impressive moments than when Gen. Allenby at the head of his British army marched silently into the Holy City and hoisted the Union Jack of Anglo-Israel over the tower of the Gate of David. "The Lion of the Tribe of Judah" had returned unto its own. The literal restoration of the city of David had been accomplished. Another of God's promises which fail not had come to pass. History and prophecy had been vindicated, and the God of Abraham, of Isaac and of Jacob had been again justified.

Jesus declared "These things shall ye do and greater things than these because I go to the father." There is no limit to man's opportunity when the "I" is allowed to "go to the father." Worldly ambition and material striving consciously and unconsciously resist that which subordinates "self" to God.

"It is impossible to mentally or socially enslave a Bible-reading people. The Bible is the groundwork of human freedom."—Horace Greeley.

Time is not marked by material ages but by stages of growth and progress in character toward the dawn of eternal day.

Ephraim and Manasseh were never really separated because their ideals have ever remained the same.

God is in the facts of history as truly as He is in the revolutions of the planets.

Truth is mighty and will prevail!

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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Jewish Restoration

Will It Take Place? When? Why Should It Be and What is It's Significance?

CHARLES WESLEY EAKELEY

One of the great subjects students of world affairs are now considering is that of the restoration of Palestine to the Jewish people and the re-establishment of their national life and government there. Its importance is not properly valued by either those who are believers in and exponents of the idea, or those who oppose it.

The War has developed many great national and political problems, and this is one of them. Its importance is based on the fact that the solution of present world conditions, and the future peace of the world and the happy development of the race all revolve around this idea.

This is not yet apparent to many, and the subject does not command the attention it deserves; and even among Jews themselves discussion of the subject has already drawn sharp lines of cleavage and divided those whose vital interests are at stake, into two distinctive classes—those who are friends of Zionism and those who are its enemies.

The reason for this misunderstanding is, it is considered a religious problem and not what it really is, a political proposition. To the careless thinking Jew, who cares little for his religion, it is a matter of no importance because he is willing to worship his God where he now is and conform more or less to the customs of his environment. He is hardly prepared to pull up stakes and leave the land where he has prospered for the sake of an ideal. Therefore he opposes Zionism.

To the Jew who continues to cherish the spiritual ideals of his ancient religion, the idea of a country where he can, unmolested and with a free mind, work out his spiritual concepts, the call of Zionism appeals in the strongest manner. But to neither class does the idea of a political government appear necessary or desirable, notwithstanding that is the strongest argument for the cause which has of recent years commanded so much attention of writers and students.

The Jews are THE MIRACLE OF HISTORY; an ancient people whose origin dates back to the dawn of history; who have been stripped of their land; their government broken; individual persecution scattering them to the four quarters of the globe until they are found in every nation and country. Persecutions of the most fiendish character, covering centuries, have failed to accomplish their purpose, that of extermination, and they are to-day preserved as a distinct people, without a country, without a kingdom, without a king, without a government, without a national life; their ancient forms of sacrifice demolished and their high-priesthood no more. It is a thing unmatched in history. Why is this? And why is it that at just this particular time in the world's history the subject of Jewish Restoration bursts upon the horizon of world politics and becomes one of the great questions to be settled by the leading nations, and particularly by one race—the Anglo-Saxons, who dominate the larger part of the land surface of the earth and the peoples thereon? And why did it happen that the British armies should have it fall to their lot to conquer Palestine and wrest it from the enemies of the Jewish people, and what is the significance of the fact that the British government becomes the power in the hands of destiny to restore the land of Palestine to the race to whom it was originally given "forever," and to do so by an "edict" or a

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"decree?" It is magnanimity unusual among governments and nations; and it seems almost audacious to publish such a "decree." It should take the thought of the Jew back over the centuries when another conqueror liberated Jewish captives and made a "decree" for their return to their own land—the same land which is now in question. This first "return" was foretold by one of their prophets before their captivity and all concerned at that time, both conqueror and captive, believed it was the design and plan of the God of the Hebrews to make history confirm prophecy.

These are not the questions of "dreamers" as some have called those who believe the Hebrews will again possess Palestine. The reason for Zionism and the key to current history and present day world problems are found in the answer to these questions. It seems an object worthy of a great conflict to right the wrongs of a small nation and to restore to the Belgians their land from which they were unjustly and brutally expelled. Is it not an equally righteous thing to do, to restore to a worthy people—the Jews—not only the land which the nations robbed them of, but also their government and the right to sit in the parliament of nations?

To understand a people, we must study their literature and discover their ideals and the purpose they have in their relations with other nations and peoples. Jewish literature is not only extant, but pregnant with vitality, a vitality which seems to be immortal and which, when understood, breathes hope into the life, not only of the Jew, but into the race of man the whole world over. Jewish literature is the most potent force in the world today. It is the basis of the just laws of civilized nations; it contains the remedy for human ills, and within it are locked the secrets of longevity—yea, immortality—the one thing the race desires above all other things and for which it has been unconsciously striving from the beginning of history until now. The political problems of governments are outlined and their solution scientifically treated in the literature of this ancient people.

The authors of Jewish literature were poets, prophets, moralists, law-givers and statesmen, historians, musicans and warriors, who left records of what they knew of the times in which they lived. They not only wrote the history of the people, but some of their writers were endowed with prophetic vision and were able to see far into the future and give an outline of world affairs such as is not found in the records of any other people. Future governments were mentioned in their prophetic map of the world, and the part they were to play in world drama was given with such care to detail and description that it is not a difficult task to recognize and identify the agreement between prophecy and history. As to the reliability of the prophets, let history prove our argument.

A careful study of the literature of the ancient Hebrews shows that it consists largely of the story of their origin as a people; their history down to the captivity and their deportation and dispersion among the nations of the earth; and not a small portion contains the predictions of their prophets who made careful records of the great part the nation and people would take in world affairs when a scattered nation would be restored to their landed possessions and become the "head and not the tail" among the nations of the earth. The story of their origin is never questioned; and their historians are considered as reliable as similar writers of other races; but the prophecies of the Hebrew writers are too frequently ridiculed and their reliability questioned. Why is this?

It was predicted that the nation would be divided by civil war into two parts and it so happened. It was predicted they would be driven into captivity and scattered among all nations to the four quarters of the earth, because of their national sin of idolatry, and history is our strong witness to the fulfillment of that prediction. It was predicted that they would not assimilate with their captors and would not lose their identity, and despite the cruelest persecutions, covering centuries, the Jew holds his own as though there were a miraculous purpose and design in the fates which accomplished the fact.

The prophetic writers dwelt frequently and at length upon the great thought that in future years—at some time in the history of the race the scattered descendants of Israel would be discovered; the twelve tribes be reunited, a government be re-established in their ancient land which was deeded to the fathers of the race; that they would appoint a king over them, one who could trace his lineage to king David; that all nations would look to Jerusalem as the world capitol, from which, government would issue laws for the good of mankind and usher in "peace on earth good will to men."

These prophetic visions were recorded. If the historians of the race were reliable, why not the prophets? Why is it that Hebrew prophecy has been criticised and torn to pieces more than any other part of their literature? Facts are indisputable and certain facts are in evidence all tending to the one end—that of Jewish restoration to the land of Palestine

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and the re-establishment of their national life and government there.

It is well just here to call attention to the fact that destructive criticism of these prophetic writings originated in Germany. German propaganda has been subtle and multiform, but none has been so subtle and so destructive as that which is called the "higher criticism." Jew and Christian alike have been affected by it. It was the philosophy of Germany and German universities which brought Germany to the place of an outlaw among the nations of the earth. The greatest war in human history is a conflict of ideas and two antithetic philosophies have met in mortal combat. This war is not one of governments alone, but is rather a war of principles. German philosophy and German government are diametrically opposed to the philosophy and government of the Anglo-Saxons. This war has from the beginning been a conflict between the German government—the revived Roman Empire—and the Anglo-Saxons. It was at the Anglo-Saxons that the Kaiser struck when he let loose his raiding hordes.

And it should be noted as a remarkable fact, that the Anglo-Saxons are the custodians, the exponents and translators, as well as the propagandists of the sacred literature of the ancient Hebrews. Why is this? Why is it that Anglo-Saxons believe the laws of Moses and the sociological teachings of Jesus—two of the greatest prophets Israel had—as binding upon them and make them the basis of their conduct and relations with each other, and are now by force of arms compelling other nations to acknowledge this and accept it? This is not an accident. It is more than a coincidence. There is a reason and there is design. No other peoples are doing this. There is abundant evidence to show that the Anglo-Saxons are descendants of ancient Israel and doing the work in the world that Israel was to do and they are the heritors of the prophetic visions of the Hebrews seers. That is why they are in a position to return the land to their brother tribesmen and guarantee their security. This is not the time nor place to present the evidences. They can only be stated here, but are fully developed by the writer in a recent publication, "The Kingdom of God, The Fifth and Last World Empire."

Hebrew law and Hebrew philosophy recognize and sacredly guard the rights of the individual man; they contain the remedy for the ills of mankind; they reveal a plan of government of the race whereby men shall be free and their individual rights protected, and that plan is a kingdom with its headquarters in Jerusalem, from which place a just government will guide and control the destinies of men and of nations. The whole human race is to-day breathing a prayer for peace. Universal and permanent peace is the desire of all men. There have been many suggestions made and plans submitted to bring this about—a league of nations—an international police force— disarmament, etc., but they cannot work. The human race is not unlike a large family. If there are too many bosses, there will be discord and contention. There have been too many kings, too many governments. There must be one central government and one place of authority, superior to all others and with power to make and execute law and compel obedience.

This is not a discussion of religion. We are not advancing theological doctrines, for such theories separate men, and religions have not and will not bring peace on earth. This is a political proposition—one that has to do with the peace of the world and the salvation of the race.

It is necessary and desirable that Palestine be restored to the Jews to whom it belongs, the same as Belgium belongs to the Belgians; and if Anglo-Saxons will fight to restore Belgium to its people and challenge the rights of small nations to exist and guarantee the liberties of men, just so will they restore Palestine to its rightful owners and after nineteen centuries, right the wrongs of a people who have been kept intact ready and worthy for the day to arrive when their ancient rights and privileges will be restored to them.

This is the meaning of Zionism. It is not alone that a few religionists may find a refuge as did the Pilgrim Fathers, nor does it mean that a universal hegira of Jews shall be made to Palestine. It does not mean that every Jew must live in Palestine, any more than that every Englishman should reside in England, but the national life of Israel must be restored for the sake of the Jews themselves and for the sake of other nations who will be benefitted thereby. Great will be "The Day" and happy the race when Zionism is a fact and not a prophecy, when Jerusalem becomes the capitol of the world and when "the law shall go forth from Jerusalem"—which shall govern all peoples with justice.

This is practical idealism for the reason that Jerusalem whose name means "habitation of peace" should become in fact the peace center of the world. No longer in The Hague but in Jerusalem should be held the Peace Congresses of the League of Nations—United Israel. One of the ancient Hebrew prophets foresaw that time

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and he predicted, saying "ten men shall take hold out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, 'we will go with you, for we have seen that God is with you.'" When in history have any number of men or nations turned towards the Jews and expressed a desire to be identified with them? Not yet, but the time will come when the slurs and persecutions of the Jews will have changed into praises, and willingness to place them in the position for which they are destined, and that time will be when Zionism is a fact, and that time is at hand.

"Set Thee Up Waymarks"

In the following instalment of "Set Thee Up Waymarks," Prof. Totten confirms the statement that anything or any race that impedes the advance of a people who intelligently accepts and acknowledges Jehovah as the only incorruptible power, inevitably vanishes. That which will not or cannot receive the true God, seems to have no part in the "new creation in which life and immortality is found to belong to the sons of *Man*, the Son of God. In any land where the inhabitants have an approximately true understanding of God, the animals attain a beauty and symmetry of form and color; and even the landscape assumes an innocent beauty, where poisonous growths are rarely found. Even an imperfect understanding raises humanity higher in the scale of being, and leads to a more intelligent search for the perfect ideal, which can only be found in the God of Israel, and which must lead away from the purely material realization of Israel's prosperity to the Israel that is to be manifest as "God's glory," as "His Son," whose prosperity can never fail for "the earth is His and the fulness thereof" for Israel's inheritance.

The marvelous array of tangible proofs contained in this instalment must convince the most sceptical or prejudiced mind of the truth of Anglo-Israelism.

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18. So that these aborigines at length die out (Jer. xxx. 10, 11, xlvi, 27, 28) before them, as they do before the Saxon pioneer, rather than amalgamate with them, as they do with the Spanish (Statistics.)

"Whether the extinction of inferior races before the advancing Anglo-Saxon seems to the reader sad or otherwise, it certainly appears probable. I know of nothing except climatic conditions to prevent this race from populating Africa as it has peopled North America. And those portions of Africa which are unfavorable to Anglo-Saxon life are less extensive than was once supposed. The Dutch Boers, after two centuries of life there, are as hardy as any race on earth. The Anglo-Saxon has established himself in climates totally diverse—Canada, South Africa, and India—and through several generations has preserved his essential race characteristics. He is not, of course, superior to climatic influences; but, even in warm climates, he is likely to retain his aggressive vigor long enough to supplant races already enfeebled. Thus in what Dr. Bushnell calls 'the out-populating power of the Christian stock' may be found God's final and complete solution of the dark problem of heathenism among inferior peoples." (Strong.) "At the present day civilized nations are everywhere supplanting barbarous nations, excepting where the climate opposes a deadly barrier; and they succeed mainly, though not exclusively, through their arts, which are the products of the intellect." (Darwin.) "Any people that is physiologically advanced in culture, though it be only a degree beyond another which is mingled with it on strictly equal terms, is sure to live down, and finally live out, its inferior. Nothing can save the inferior race but a ready and pliant assimilation. Whether the feebler and more abject races are going to be regenerated and raised up is already very much of a question. What if it should be God's plan to people the world with better and finer material? Certain it is, whatever expectations we may indulge, that there is a tremendous overbearing surge of power in the Christian nations, which, if the others are not speedily raised to some vastly higher capacity, will inevitably submerge and bury them forever. These great populations of Christendom—what are they doing but throwing out their colonies on every side, and populating themselves, if I may so speak, into the possession of all countries and climes?" (Bushnell.)

This "out-populating power" is Anglo-Saxon only, and it exactly fulfills the prophecies directed towards Israel of the latter days. It is but one of the identities, but it is

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of itself a most potent one, for it will, in the long-run, leave its possessors one of the tripartite (Isa. xix. 24) possessors of the earth. To have predicted it at all betokens full prophetic insight. No one could stand the egg on end until Columbus cracked it, and it is easy for induction, in these latter days of the struggle for existence, to realize the future from the past. But how would Darwin have formulated *his* hypothesis had he stood beside the cradle of creation with no past to go on? This or nothing is the work of God, to declare a thing shall come to pass long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration" (Justin Martyr.) "A long series of prophecy being applicable to such and such events is itself a proof that was intended for them" (Butler).

19. An immensely wealthy people (Deut. viii. 18, xxviii. 1-14; Isa. lx. 16.) The statistics of the world! See "Our Country." To enumerate further here would be to repeat all we have half said in a former chapter, "The Philosophy of Facts" (page 6).

20. Lending to many nations, but never borrowing from any (Deut. xxviii. 12, xv. 6). A Saxon characteristic.

"The immense sum of nearly $14,000,000,000 is now owing to England from foreign nations, and they are continually coming for more. 'A loan is announced for some state in the Old World or the New, and the subscriptions so pour into the banks appointed to receive them that the usual thing is for many millions more than are required to be offered in a week, sometimes in a day; the applications for permission to lend to the borrower being so numerous that an applicant is not permitted to contribute more than a half, or a third, or less than that, of what he offers. So numerous are the loans that the amount of interest paid upon them, in England alone, sometimes exceeds five or six millions sterling (30 to 36 million dollars) in a single month. And while they have thus lent and are still lending, the amount of unemployed capital is often so great that, though offered on loan, at from 2 to 3 per cent, borrowers cannot be found.'" (Tullidge.) Our daily papers are full of what British capitalists are doing even in our midst; mines, public lands, breweries, railroads,—they are buying all they can, and we have enough to sell and to spare!

In the meantime America has become so rich in silver that its use has become one of the financial quandaries of the day. It is the only money of Asia's millions; yet we have practically demonetized it, and what we keep we do not circulate, but store it up like leaden dross (Isa. lx. 17) in our treasury vaults and use its certificates instead. We might load it as ballast in our ships and buy the treasures of the East therewith.

21. Ruling over many nations, but nowhere ruled over by others (Deut. xv. 6.) Literal facts. Why enumerate?

Nevertheless, here again we may certainly be pardoned if we quote more of the clearly impartial and ex-parte testimony of one who is an avowed Anglophobist, Mr. Vernadsky, the Russian writer, who says as follows:

"Russia annexes no populations except Slavs and a few tribes in Asia, while of 250 millions of Britain's subjects, only 20 millions are Englishmen. What nationality has not some of its members under British rule!—Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland, Dutch at the Cape, Chinese at Hong Kong, Malays at Malacca, Hindoos in India, Kaffars in South Africa, Maories in New Zealand, and French and Indians in Canada."

22. Mistress of the seas (Gen. xxii. 17; Isa. xlii. 10-12, lx. 5-11; Ps. lxxxix. 25, Prayer-book version.) "Britannia rules the wave!" "Columbia's the gem of the ocean!" See the world's statistics; Mulhall, Balance Sheet of the World; Scribner's Atlas; etc.

23. Must be non-intervention nations (Mark xiii. 7; Isa. xxvi. 20, 21.) Policy of both England and America is now becoming so. "The Lord will ordain peace for us" (Isa. xxvi. 12.) Peace commissions and arbitration favored. Note the late Parliamentary delegation to Congress; Confederation, etc.

24. They must possess the gate of their enemies, of those that hate them (Gen. xxii. 17, xxiv. 60.) This Great Britain noticeably does in all directions; the Channel Islands; Gibraltar; Malta; Perim; Aden; Singapore, Malacca, and Penang; Hong Kong and Cowloon; the Falkland Islands; Calcutta, Bombay, and Madras; Peshawur; Rangoon, Sidney, New Zealand; the Suez Canal; Cyprus, the West, South, and East African settlements; and probably in time the gate of gates, Constantinople! The history of these places shows how by means of them she entered, as through a gate, her broad possessions, and by them still retains control of them. See Dupin's testimony, page 14, and Vernadsky's, page 16.

25. Israel (Ephraim and the Tribes his fellows) MUST *be under a* MONARCHY (Num. xxiii. 21; 2 Sam. vvii. 13-16; Isa. xlix. 23; Jer. xxxxiii. 17, 20, 21, 22.) As Great Britain is and as Israel must be *until* the days when this IDENTITY, which is now being preached throughout Anglo-Saxondom, shall be fully accepted. It is a grievous error—and

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one due to our past neglect of "Moses and the Prophets"—to suppose that this literal monarchy, and this "*Divine* line of Kings," has vanished from the earth. For *Judah* has not *yet* been *saved* nor hath Jehovah *yet* caused the *captivity* of the whole house of Israel to *cease!* Let us read again the promise as it stands:

"Behold, the days come, saith the Lord,
That I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.
In *those* days, and at *that* time,
Will I cause the Branch of righteousness to grow up unto David:
And he shall execute judgment and righteousness in the land.
In those days shall Judah be saved,
And Jerusalem shall dwell safely:
And this is the name wherewith SHE shall be called,
JEHOVAH-TSIDKENU.
(The Lord our righteousness)
For thus saith the Lord:
(There shall not be cut off from David)
David shall never want a man
To sit upon the throne of the house of Israel;
Thus saith the Lord;
If ye can break covenant of the day,
And my covenant of the night;
And that there should not be day and night in their season;
Then may also my covenant be broken with David my servant,
That he should not have a son to reign upon his throne:

As the host of heaven cannot be numbered,
Neither the sand of the sea measured:
So will I multiply the seed of David my servant.
Considerest thou not what this people have spoken, saying,
The two families which the Lord hath *chosen,*
He hath even cast them off?
Thus they have despised my people,
That they should be no more a nation before them.
Thus saith the Lord;
If my covenant be *not* with day and night,
And *if* I have *not* appointed the ordinances of heaven and earth;
THEN will I cast away the seed of Jacob, and David my servant;
So that I will not take any of his seed to be rulers
Over the seed of Abraham, Isaac, and Jacob;
FOR I WILL *cause their captivity to return, and have* MERCY *upon* THEM."
(Jer. xxxiii. 14-25.)

26. They *must* have a descendant of DAVID reigning over them (1 Chron. xxii. 10; 2 Chron. xiii. 5; Jer. xxxiii. 26.) Circa, 580 B. C. (the time of the Babylonish captivity,) and Eastern princess, named Tea Tephi (a Hebrew name!), daughter of Zedekiah, last king of Judah, arrived in Ireland, and was married at Tara (Hebrew name!) to Heremon, a prince of the Tuatha de Daanan (Tribe of Dan!). This princess is mentioned as going down to Egypt with Jeremiah, her guardian; the palace (Taphanes) assigned them in Egypt has just (1886) been discovered by Petrie. They disappear from Egypt and reappear in Ireland. It is certain that Victoria traces her descent to this princess through James 1. (who brought Judah's lion into Britain's standard,) and Fergus 1. (who brought it into Scotland from Ireland.) This topic is a subject which we reserve for a future, broad and special treatment now ready for publication.

In the meantime it is apropos to call attention to God's oath to David. "Behold," said God, "I will provide a place for my people Israel, and will *plant* them, and they shall no more be rooted up, and thy seed shall rule over them." "Thou shalt never want a man to sit upon thy throne." The references are too numerous to be recapitulated here, but the promise was confirmed with a solemn oath, and by a covenant of salt. It was an amplification of the original promise to Judah—"that the sceptre should not depart from this tribe until rest (shiloh) come."

Now we have never met a clergyman or a Biblical student who (outside of the solution afforded by the Identity) could account for the *lapse* in David's line from Zedekiah to this present time, or even for the *hiatus* between Zedekiah and Christ. Zedekiah was the last king of Judah (Josephus and Bible) of whom we have any Biblical record; he died in Babylon about 550 B. C. This gap must be filled up, or else religious men are confronted with a plain failure of the covenant of salt. It is a deadly breach, and *we* do not believe that the salt of God's promise was without savor. Those who do but stultify their faith in *other* promises; and those who hope to win men to scriptural confidence must fill this gap so as to satisfy an intelligent Japanese willing to accept all other promises if they can show him by the fulfillment of this one that such faith is reasonable.

It is a remarkable fact that even the

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Saviour disavowed any intention to *"restore"* the sceptre or explain its disappearance. He simply told his disciples that it was not for *them* to know the times which the Father had reserved. But it is for *us* to know them, for on us has the end of the latter times fallen. The Saviour might have said, upon the Mount of Ascension, when asked this last and anxious question—"Go seek that sceptre in the *Islands of the North and West,* and preach these tidings as you go." He said nothing—save to preach to Israel!

But the promise to David has been literally fulfilled. God provided a place for Israel, and thither, for centuries, have the Tribes been gathered, and there has Judah's sceptre always flourished and is still supreme.

27. Thus, although the Tribes who were coming overland, i. e. *via* Media, abode *"many days without a king"* (Hos. iii. 4), i. e. from 721 B. C. to 827 A. D. Egbert, still there is no break in DAVID'S line, for after Zedekiah it was set up in Ireland, a place provided (2 Sam. vii. 10) by Jeremiah (who was "to build and to plant" (Jer. i. 10), and held over Israel, by representation (i. e. over Dan, Simeon, and Judah's Royal Remnant), until at length it worked its own way, *via* Scotland, down to London, and there met all the rest of the gathered Tribes! (i. e. the Heptarchy, or Octarchy, (according as we include Manasseh or not,) which was the overland column of Israel!) This, too, we shall establish more fully later on.

28. And thus, too, it came about that Dan ("who abode in his ships," and escaped at *Israel's* captivity to his island colonies) *"judged* his people" (Gen. xlix. 16,) ruling jointly with Tephi, and his blood now flowing in the royal line. Thus, too, the royal line of David is innocent of participation in the crucifixion! Which would have been Dei-Regi-suicide! How could David have slain his own Son and Saviour?

29. Israel must have "The Stone of Testimony" with them. This is "Jacob's Stone," *Bethel,* which became a "witness" between Jehovah and Israel. It was the "House of God!"; had a most mysterious history in Palestine; was used as the "coronation stone" of Israel (2 Kings xi. 12-14, xxiii. 3; 2 Chron. xxiii. 11, 13); disappeared with Jeremiah, reappears with Tea Tephi in Ireland as the *Lia Phail* (stone wonderful), and thence in unbroken coronation ceremonies comes, *via* Tara, Iona, Dunstaffnage, and Scone, to London, where and wheron Victoria herself was ultimately crowned, and on which she also sat in Jubilee 1837-1887. The stone is now in Westminster Abbey, and is the priceless gem of Britain and the Palladium of Israel. "The altars of ancient Ireland were called Botal or Bothal, meaning Houses of God (Bethel!)." (Vallency.) This topic likewise is a Study by itself, and to that end we reserve it.

30. Israel's national heraldry must be the "Lion" and the "Unicorn," and the "Bullock." These pertain to Ephraim-Israel particularly. The former are on the Arms of Great Britain, nad the latter is the great characteristic of "John Bull" (Num. xxiv. 8, 9; xxiii. 22, 24.)) With Manasseh (the United States) as the eldest son of Joseph, and as "Brother Jonathan," we find his father's "Olive-branch" which ran OVER the wall, and innumerable other reference to special tribal symbols, particularly the "Eagle," whose enumeration we must reserve for want of present space.

"For lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

Amos ix. 9, 11.

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The World War Victors

By Rev. J. H. ALLEN
Author of Judah's Sceptre and Joseph's Birthright

In these days of the prophetically foretold "Distress of Nations,"—which Lloyd George, in seeming unconsciousness that it is thus prophetically forecast, calls "The agony of nations"—one cannot pick up a daily paper or open a fresh copy of a magazine without finding an able, logical, efficient, and intensely interesting forecast by some prominent and wise statesman, diplomat, editor, author, or strategist, on the all absorbing subject as to who, what race, what nation or group of nations are most likely to win this titanic struggle in which the major part of the nations of the world are engaged. And in which most if not all the nations involved hope, claim, and feel, that somehow and for some special and peculiar reason, God must forever be on their side, and that ultimate victory and sweeping success must finally crown their stupendous efforts and their hitherto unheard of sacrifice of human resources, money and lives. And while these noted and masterful writers view this momentous question from all sides, including even the God side,—thus far, these master minds have utterly failed to look at and handle this tremendous theme from the only God side or Divine viewpoint that can possibly afford themselves, or the great masses whose ears they have, and whose confidence they possess, any positive help, heart warming encouragement, lasting faith, wholesome comfort, or absolute light: namely, Divinely inspired Prophecy as found in the Bible.

Prophecy is history foretold. In the book Judah's Sceptre and Joseph's Birthright, we have unfolded so much of that which was once prophecy and which has now become history, that there can be no doubt concerning the ultimate fulfillment of all that comes from the same divine source, which has not yet come to pass, but which shall yet materialize and become that cold, hard, unimpeachable thing,—absolute history.. Consequently, it is to the "SURE word of prophecy," and to this alone, that all the people of the earth must yet turn for the correct solution of the problems of these troublous times in which we find ourselves.

Therefore, the very first thing that we must understand—that toward which all history making events and epochs are trending, and upon which all that follows in the now rapid unraveling of the skein of human events must continue to lead us—is, that the Lord God has declared to a certain people, "Thou art my battle ax and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy Kingdoms."

This same unvarnished fact is reiterated again and again by other prophetic utterances, which are either declared of, or spoken to, this same people, and upon the fulfillment of which hangs the fate of all the nations—not each individual person of those nations, but upon the nations of the world. Another of these prophecies is given as follows: "Ye shall be among the nations in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. Micah 5: 8, 9.

Another by this same prophet is as follows: "The nations shall see and be confounded at all their (this conquering people's) might, they shall lay their hands on their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes (trenches) like worms (war-creeping things) of the earth; they shall be afraid of the Lord our God, and fear because of thee."

Again, the God of heaven has said to these world conquerors, "Fear thou not, for I am with thee; be not dismayed for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee, and they that strive with thee shall perish. Thou shalt seek them and shall not find them, even them that contend with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord God will hold thy right hand, saying unto thee fear not; I will HELP thee." Reader, stop a moment, put your finger on that word HELP and think. Try to comprehend what this metaphor must really mean. That is, God holding a nation by the RIGHT HAND, the symbol of their power, their fighting strength, and their strategic movements; all

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of which is being led, directed, and managed by their God, by their Creator, who will HELP THEM,—so help them that their enemy shall be defeated, i.e., "BECOME AS A THING NOUGHT." Think, not so much as to the approval of God for the nation which he thus helps, but what he must necessarily think of the nation that HE purposes "Shall be as nothing," that he purposes shall be destroyed.

But this same prophecy continues, "Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, thy redeemer, the Holy One of Israel." Then follows the reason why neither Jacob,—the unregenerated name of the nation,—"and we men of Israel" —those who have prevailed with God—should fear, for "Behold I will make thee a new sharp threshing instrument having teeth, thou shalt thresh mountains, and beat them small, and thou shalt make the hills as chaff."

Remember Waterloo!

But still the prophecy continues: "Thou shalt fan them"—the chaff that is left of the threshed up mountains and beat up hills—"and the wind shall carry them away, and the whirlwind shall scatter them." Isa. 41: 8-16.

Remember the Spanish Armada!

All the above, as we show, is in Isa. 41: 8-16. But by going back to the beginning of the chapter, we find the following: "Keep silence before me, O islands, and let the people renew their strength, let them come near; let them speak, let us come near together to judgment. Who raised up this righteous man from the east, called him to his foot, gave the nations before him, and made him rule over Kings? He gave them as the DUST TO HIS SWORD AND AS DRIVEN STUBBLE TO HIS BOW." Following which comes the divine declaration as to who this man "from the East," this man in the "Islands" is—this man who is to keep silence concerning his history until the people renew their strength, and to whom the nations become as driven stubble to his bow; for he declares, "Thou art Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend." Isa. 41: 1, 2, 8.

Therefore, the man who does not accept this God declared fact is the man that makes his Creator a liar, "For if we believed not God we make him a liar." Which fact, dear reader, is up to you and the God of our fathers to settle. But Isaiah prophesies still further along the same line, as follows: "Whosoever shall gather together against thee shall FALL BECAUSE OF THEE." Why? Because this same God of Israel has said concerning this same divinely helped people, "No weapon that is formed against thee shall prosper." Isa. 54: 15, 17.

Do not for one moment think that we do not recognize that there is a spiritual significance, a spiritual APPLICATION or inference that can be drawn by the church and by the individual believer,—in some of these above texts, especially in the last one given, but not one of them can, by any law of lawful INTERPRETATION, be made to mean anything other than that the people to whom these words historically and prophetically apply, are the people of a race who shall never be conquered by the armies of an alien race.

There is a vast difference between application and interpretation.

But there are still other prophecies concerning this victorious people,—the people with whom and for whom the God of heaven goes to war. The following is found in the blessing given to this elect race by a money loving prophet who was hired to curse them and who says in part: "God is not a man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it; or hath he spoken and shall he not make good? . . . . the Lord God is with him, and the shout of a King is among them . . . . Behold, the people shall rise up as a great LION, and lift up himself as a young LION; who shall not lie down until he eat of the prey, and drink THE BLOOD OF THE SLAIN."

Do not fail to catch the note of successful conquest that is couched in this pertinent prophecy,—of which the following is also an echo: "Thine enemies shall submit themselves unto thee, and thou shalt tread down (go over) their high places." The high places as herein used means the fortifications, ramparts, protecting walls,—such as are built as a defense in times of war. But when the ever victorious armies of this God strengthened, and therefore undefeatable people who, when he goeth through shall both tread down and tear to pieces.

It is pertinent at this juncture, to call attention to the striking fact that when Jacob in a dying condition, called his sons together that he might prophetically tell them what the posterity of each should be in the last days, he pronounced no war-like attitude, no war-like proclivities, no war favor, no assurance of supernatural help against national enemies, except in the single case of Joseph. Whose "bow" was to abide in strength when the "archers" "hated him" and "shot at him," and whose ARMS was made strong by the hand of the mighty God of Jacob. Because of the good will of him that dwelt in the truth, "Even the God of thy fathers, who shall HELP thee, and by the Almighty who shall bless thee." Gen. 49: 23, 24.

In the above, we find the very first intimation that there should be such an all con-

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quering, victorious, and undefeatable nation either among the tribes of Israel, or in the whole earth. When Moses, on the day of his death, reiterated this prophecy, he began it with the tribal name of Joseph, but wound up with the names of his two sons, the joint birthright holders of the Abrahamic race, Ephraim and Manasseh, and prophesies of them under the ensign of the nation's representative, saying, "They together shall push the inhabitants to the ends of the earth." Deut. 33: 17.

After the Lord Jesus Christ was risen from the dead, he gave his disciples to understand that ALL THINGS written in the Law of Moses, in the prophets, and in the Psalms, must be fulfilled, and there is a prophecy in the Psalms concerning these world conquerors. This special Psalm contains only eleven short verses. It begins with the oft quoted, personally victorious, and spiritually triumphant expression of the Psalmist: "O God my heart is fixed"—established. Which is followed by expressions of praise, joy and exaltation of the Lord, in which he exclaims: "Be thou exalted, O God, above the heavens, and thy glory above the earth. That thy beloved—Israel—may be delivered; save with thy right hand, and ANSWER ME." Then immediately follow words to show that God did answer him, for his next expression is, "God hath spoken in his holiness "saying": "Manasseh is mine, Ephraim also is the strength of mine head; Judah is my law-giver,"—his ruling royal family. But notice also, that Manasseh and Ephraim, the national birthright holders, are associated together, and that Ephraim is declared to be "the strength of mine head." Judah is the royal family—the law makers of the nation, but the birthright family is the strength—the backers of the law, of the ruling house. And Ephraim is the strength of that head, for the simple reason that many nations is greater in numerical strength than is one nation, although that one nation be a GREAT NATION. And so the Psalmist closes this psalm (108) with the admission "Vain is the help of man," and the assured and victorious fact: "Through God we shall do valiantly, for he it is who shall TREAD DOWN OUR ENEMIES."

Now and then, while passing along the path of life, we have come in contact with a sickly, sentimental, inanely aesthetic people, religious and otherwise, who seem to think that any such character as that which must essentially belong to a God who would thus lead a people to, and become a participant in, such scenes of human slaughter and bloody strife as those which must necessarily occur by the enactment of such scenes and events as those described in the above Scriptures, would be antithetical and detrimental to his character of love and holiness. Such people have either forgotten or never known, that the Psalmist in a burst of confidence and faith over these same promises, has proclaimed:—

"By TERRIBLE THINGS IN RIGHTEOUSNESS WILT THOU ANSWER US, O GOD OF OUR SALVATION."

Remember that the DAY OF VENGEANCE and the YEAR of the Lord's redeemed are dates that synchronize, that God has declared that he will judge the nations, that when he shall rise to judgment it is to save the meek of the earth, and that when he has spoken he must make good, because he has magnified his word above all his name. His name means all that he has ever named himself to be to the human race, and more—infinitely more, because he has never yet named himself to men for all that he intends in the future to be to them, when he announces his NEW NAME, nor all that he knows himself to be in and of himself.

Finally, the declared outcome of this age, this dispensation,—the Gospel era—is that the Kingdoms represented by Nebuchednezzar's image of gentile empire as revealed to Daniel, are to be destroyed, and the Kingdom that is used in the destruction of those represented in that image, shall be the Kingdom that shall remain and stand forever. The prophecy is given as follows. "And in the days of these Kings (or Kingdoms) shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but IT shall stand forever." Dan. 2: 44.

Notice that the thing which this prophecy foretells is not the gradual rise and spread of an invisible spiritual Kingdom among or in the midst of other Kingdoms, nations, and empires of the earth. But it is the setting up of a Kingdom, during the existence of these other Kingdoms, which shall have the power to BREAK IN PIECES all these other Kingdoms and CONSUME them; and which in their stead shall stand forever. Elsewhere, speaking of this same final outcome of history, prophecy says: "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The people of the saints of the Most High God—the God of Israel—are Israelites, as Daniel found out from Gabriel, who told of the "Prince that standeth for thy people." And we wish to emphasize the fact that UNLESS WE BE ISRAEL, THERE IS NO GUARANTEE, HUMAN OR DIVINE, IN THE BIBLE OR IN THE PAST HISTORY OF THE WORLD, THAT WE ALSO SHALL NOT BE DESTROYED. That we as a nation shall

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not go the way of the famous eighteenth dynasty of Egypt, of the Queen of Nations—Babylon, of Medo-Persia, of Pagan Rome, of ancient Greece, of Assyria, and other forces of equal strength and glory.

In fact, if we be not they, then some day WE TOO will (be destroyed from off the earth), for it is declared of Israel and Israel alone that she "SHALL BUD AND BLOSSOM AND FILL THE WHOLE EARTH WITH FRUIT."

Moreover, in one of the recent quotations above in which both the names Jacob and Israel occur, we find in the margin before the word Israel the reading "Ye FEW men of Israel," which shows that the majority of the people of the Most High God are still unregenerated—Jacob—while those who have prevailed with God—Israel—are the FEW. These FEW are the saints among the seed of Jacob—Israel—including both the saints of the Old and the New Testaments. It is the presence of the SAINTS—these spirit-filled sanctified ones—that moves the Lord God of Israel to spare the nation and give ultimate victory to its men of war: on the same principle that he would have saved Sodom at the plea of Abraham if there could have been found even as FEW as TEN righteous souls among them.

But under the Divine Law of the New Testament, the righteous out of other nations—the Gentiles—are adopted, become DENATIONALIZED as gentiles, receive the spirit of adoption, whereby they cry unto the God of Israel, Abba Father, MY Lord and MY God; put on Christ; become Abraham's seed and HEIRS ACCORDING TO THE PROMISE; thus sharing all the glories and blessings of the Abrahamic race.

Who is Rich?

Riches and money have been commonly but mistakenly synonyms. A mother with a group of children may consider these her jewels, albeit by a bank examiner's rating she would be poorer than Job's turkey. A man with houses and lands may be destitute in human affections and eddying round his chair and table, and so in life's paramount values the balancing of the account shows a deficit, though under the dollar-sign he may be able to figure a fortune.

That man or woman is rich who has acquired sound, seasoned, lasting friendships, true through thick or thin. Any other sort of prosperity is much affected by fair weather or foul. When mere money has taken wing out of the window the attaches of the heydey of sunny prosperity abruptly decamp, even as rats flee a sinking vessel. But the assets of character that link those we love to us enduringly, with the grappling hooks of steel, are proof against corrosion or burglary and will stand any strain that is put on them. Who dares to call me poor if I can keep the unbroken circle, on earth or heaven, that love has once established.

What a fallacy to define riches as anything sensual! For all that is of the flesh fleshy and of the earth earthy must one day perish like weeds that are slain by the reaper in the hot sun. Only love and truth and beauty and their divine fellowship are immortal, and only these are worth the husbandry of the undying soul.

He who has his fortune in these commodities is entitled to be called rich. Time and change and adversity have no power upon them. In the process of acquiring them they become part of him inseparably. He who has them "wears his commendation in his face," for it may be read as he passes that his converse is with the higher and finer things and his daily walk is on the plane where the noblest meet and greet familiarly.

—Philadelphia Public Ledger.

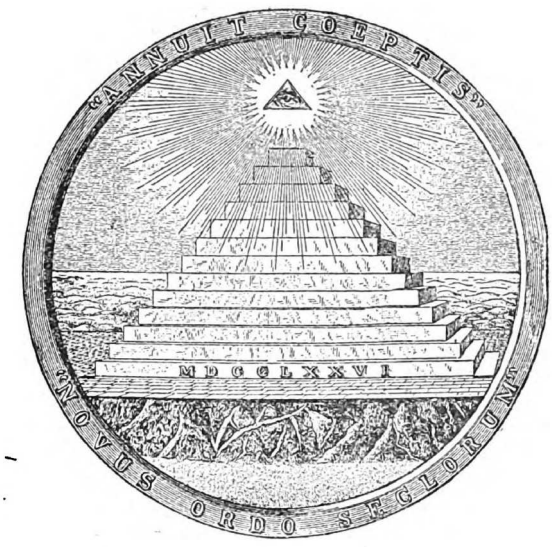
"Our work and sacrifice will be in vain if the two English-speaking peoples do not set out to build a temple of humanity that no future generations will ever see destroyed."
—Hon. A. J. Balfour.

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The Unused Reverse of the Great Seal of the United States

It's Symbology and It's Prophetic Promise of Permanent Peace

FANNY PRESCOTT ROSS





The three important acts, which mark July 4th, 1776, as great upon our records are the Declaration of Independence, the appointment of a committee to select a Flag, and another committee to adopt a Great Seal.

Two have been consummated, but strange to say, from that day to this, in spite of the earnest council of patriotic men and women among us, the Great Seal, adopted June 20th, 1782 has never been fully recognized. It has been half cut four or five times—its Obverse only.

The Statute of July 7th, 1884 appropriated one thousand dollars ($1000.), "To enable the Secretary of State to obtain dies of the Obverse and Reverse of the Seal of the United States."

"In answer to this decree, a new die, of the Obverse only, was designed and cut, and accepted by the State Department in 1885. This omission was arbitrary and in direct violation of the act of Congress, in both letter and spirit, for the purpose was to make reparation for former lapses by cutting a die of the Reverse."

The seal as now used is thus technically illegal, since only one face is in evidence.

Various reasons have been advanced to explain this astonishing irregularity, but they are simply excuses, not worthy the rank of reason.

It is evident that the need of haste and economy caused the first lapse in carrying out the statute of June 20th, 1782, which provided for two faces, for the seal is found, in its half cut form upon a commission dated Sept. 16th, 1782," granting full permission to General Washington to arrange with the British for exchange of prisoners of War."

The early conception called for a pendant Seal. The cost of such an instrument at the time of the Japanese Treaty was about $2500 for a die of the Obverse only, including its velvet, gold and Mahogany cases—hence economy, in that long past day of frugality.

"It is not at all to the point to urge that, as the Reverse has not been cut hitherto, and more than a century of laws and treaties have been authenticated without it, we can continue to dispense with its use. *"It is merely a question of law that is now mooted and brooks no such quibble as this."*

Custom has so deified this error that during John Hay's Secretaryship the ridiculous

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idea was advanced that a use of the Reverse might invalidate all papers hitherto sealed without it.

The excuse was also made that other nations use only an Obverse Seal. England uses a counter seal, and there is a Lord Privy Seal, as well as a Lord Keeper of the Great Seal.

If other nations do not use a Reverse, what is that to us? Did we go to them for the Declaration of Independence, or our Constitution or the Munroe Doctrine?

Again it is claimed that the Reverse is not used because pendant seals are impracticable—but its use does not necessitate a pendant. It could be impressed upon the paper just as the Obverse is and placed along side of it. The Seal of South Carolina shows both faces enclosed in one die.

The two faces could be used successively upon a paper, the Reverse as the counter seal. Common sense and the plain intention of the thoughtful men, who devised the Reverse and placed upon it the stately blocks of Colonies, forming themselves into a pyramid of states implying strength in union, suggests it use by the Senate itself, "When acting in advice and consent with the President of the U. S., who already uses the Obverse then the Secretary of the State."

The point is this,—the two impressions would be put successively upon all great state papers and signed and sealed, first, with the Obverse by the President as is now usual; and second, with the Reverse, for the Senate, by the Vice-President of the U. S. as the presiding officer of the Senate.

The President has his private Seal, the Crest of the United States. The Senate has its private seal for its own purposes. The President has the Great Seal of the U. S., using the Obverse only, through the Secretary of State, for great issues. The Senate has no such Great Seal, wherewith to endorse its consent and advice through the Vice-President, as its own Presiding Officer, and yet one is needed to balance the other.

What an opportune time to effect all this and give the Senate an equal standing with the Executive in the signing of International papers of supreme importance!

The claim of impracticability is not to be credited for the State Department History of the Seal tells us that Secretary Frelinghuysen, himself, asked for the appropriation for cutting both faces of the Seal, to which Congress responded by its appropriation of $1000. in 1884. He advised that the Reverse be cut "as a compliance with the law and a proper respect to pay to the founders of this government, at this time, to carry out the purpose so clearly expressed by them in Congress, June 20th, 1782."

In the concise condemnation of the chief objector who was present at the Frelinghuysen Seal caucus, and gave to us personally, the Secretary was advised that the Reverse was "simply a dull, ugly masonic emblem" and, as such, not fitted for Government use. Further commentary declares it to be "Both unintelligent and commonplace and "If it can be kept in the dark, as it seems to have been, why not keep it so."



Mr. Frelinghuysen's advisers were commenting upon the present State Department model of the Reverse, which was repudiated in 1882, as not the original, by Mr. Snowden, Director of the Mint, when he got out the Centennial Medal of the Great Seal, using both faces. "He had all the knowledge of his predecessors to enlighten him, transmitted directly from Elias Boudinot, the Early Director of the Mint, who was also a member of the last Great Seal Committee and kept his connection with the work while Charles Thomson and Mr. Baron were completing it."

This repudiated model is undeniably crude and ugly. No conception of the Great Pyramid can be heraldically "proper," which does not present the limestone bluff upon which it rests and the correct proportions for the monument, nor artistic if the blocks are not solid and "the glory" unconfined.

"Errors were most naturally adopted in some early conceptions of the emblems on the Seal, and it has taken fully a hundred years to bring out all the beauties hidden in these grand devices. Such however is the essential nature of a symbol that it develops the full

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harmony of its structure and its import, only after long and careful study. In this sense an emblem is a prophecy, the potence of which wins credence only with the flight of time."

As to its being "unintelligent and commonplace!"—this depends somewhat upon the point of view. It is willingly admitted that all souls have not the "vision" of our founders, whose wisdom marked their every act.

As to fraternity emblems being used by the Government:—the irony of *fact* pursues any objector to the Eye and the Triangle on the Reverse, for King Solomon, himself, attests to the deeply Masonic significance of the 5 pointed star, with which we have sealed our papers and waved our flag for more than a century.

The Reverse consisted of 7 emblems, as follows: 1. The unfinished Pyramid, which occupies the place of the Reverse Arms. 2. The Eye. 3. The Triangle, which is the Reverse Crest. 4. The Glory. 5. The Motto Annuit Coeptis. 6. The Numerical words MDCCLXXVI (1776) and; 7. The Motto Novus Ordo Seclorum. Seven emblems on the Reverse, six on the Obverse, 13 in all." Dr. Mahan tells us that 6 relates to "the affairs of men" and 7 to "the things of God." All the sevenfold significance of the Reverse face points to "the things of God."

Until Congress repeals the fundamental law, the Reverse is still legally one half of the Seal instrument. Its amazing appropriateness to present world history and our nations part in it, calls upon the Government to bring to light and life the immortal half of our Seal *and use it.*

Coincidence is the expression of a higher law than any resulting from human purpose.

America occupies the Reverse of the Globe. Its Obverse is the old or Eastern hemisphere—our own *the New World.*

The United States is Egypt in a reverse sense. That ancient country was the kindly cradle of the nations. It exported the germs of nations. We import refugees from every clime and furnish to them a kindly cradle.

"The men who wrought the seal were imbued with the fervor of Biblical language, the Majesty of Biblical symbols. Hence they emblemized upon a rock foundation the grandest earthly type of the wise man's house, the great Pyramid of Gizeh," which is built upon and into the limestone bluff above the river Nile, with the sands of the Sahara out behind it.

The far reaching truth of the parable is just as appropriate to nations as to individuals, hence the Reverse symbolizes a stable government, built upon the rock of the people's will, instead of the shifting sands of monarchy.

"Tradition tells us that in the former Golden Age, the wise men of old, foreseeing its departure and yet convinced of its ultimate return, looked about them for some means of preserving knowledge and the true secrets of human happiness to the distant day; Seth, therefore, went down into Egypt and built there a stone pyramid inscribing therein all the mysteries of perfect knowledge. It contained all the secrets of the Saturnian Kingdom." This mysterious monument is the only one of the 7 wonders of the world now existent, hence it represents permanence. It was left by its architects a sealed wonder. For centuries its message was hidden in its dark passages till scientific explorers discovered it. They tell us that monument is the mathematical and architectural symbol of the earth itself, that it marks the present land center of the earth and is the only building in the world whose orientation is perfect. N. B. Is it coincidence that the Reverse of our Seal was hidden from knowledge so many years before explorers found it?

"As it is the most significant legacy left by the former Golden Age unto the latter, it becomes our glorious privilege to recognize its peculiar fitness for the chief device upon the Reverse of the Seal of this Government, which is the Novus Ordo Seclorum, the new order of the ages.

The 13 steps of the pyramid refer to the original colonies. Their national existence in a new order of the ages and under the stable emblem of the massive pyramid, is still further alluded to in the motto above.

Annuit Coeptis, itself, contains 13 letters full of meaning, viz., "He hath prospered our undertakings." He referring to Deity under the symbol of the All Seeing Eye in a Radiant Triangle, descending upon the pyramid, as a chief corner or capstone, to shape it to perfection, thus ushering in a Golden Age of peace.

Within historic times there has been no capstone to the ancient land mark of Egypt, but this ancient capstone "The terrible crystal" was once the priceless gem of Egypt.

It is prophesied that the engineers and architects of our nation will one day be called upon to rebuild the Gizeh Pyramid, Coincidence?

Only in the latter half of the 19th century was it demonstrated, by the researches of metrologists, that the Great Pyramid was built in 221 courses and a capstone. Is it coincidence that the motto above it on our Seal contains 13 letters, the structure is represented

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in 13 blocks, while under it the words Novus Ordo Seclorum count 17 letters, and 13 times 17 equals 221, the number of stone courses in the real pyramid of Egypt?

The date at the base of the monument is that of its foundation and is perhaps the most prominent idea of the whole Reverse. To it each motto and the pyramid and Capstone all refer, as to their one great date to be handed down to posterity, as the birthday of liberty, the beginning of the new Golden Age of freedom, in which the world will "be made safe for democracy."

The All Seeing Eye is one of the oldest hieroglyphics of the Deity. The Radiant Triangle is also a cabalistic symbol of the most remote antiquity. About them both the most ancient masonry of the human race is centered.

"The motto Novus Ordo Seclorum directly refers to the date 1776 as that upon which a mighty order of the ages is born anew." It is an intentionally altered quotation from Virgil's 4th Eclogue in the rendition of the Sibyline books, prophesying the return of the "Prophetic Virgin" (the goddess of Liberty) and "the Saturnian kingdom" of Rest and the birth of a new nation, which was to arise and restore the conditions of Lost Atlantis—"In which the Iron Age shall come to an end and the Golden one rise again in the whole earth."

Novus Ordo Seclorum and the Pyramid upon our Seal foretell a destiny for the United States of America as near and lofty as the origin of the world's greatest wonder is remote and glorious.

As a backward glance at the marvellous construction of the Gizeh pyramid has shown, to last century archaologists, its cosmic and mathematical accuracy, so to the present Generation it rears to heaven the prophetic promise of "the parliament of man, the federation of the world." Geographically situated upon the center of the land surface of the earth, and, being an epitome of just weights and perfect measurers, it is the object lesson for a world government, which will realize "on earth peace, good will toward men."

This subject is thoroughly discussed by Prof. C. A. L. Totten in the history of the Great Seal of the United States of America, from which many of above quotations are made.

Establishment in Palestine of a National Home for the Jewish People

"The Declaration by the British Government in favor of the establishment in Palestine of a National Home for the Jewish people constitutes the greatest event in the history of the Jews since their dispersion." Thus writes the compiler in the preface of a pamphlet entitled "Great Britain, Palestine and the Jews," and from this same pamphlet we quote the following:

"The greatest and most imposing public meeting ever held in the history of British Jewry was that which took place on Sunday, December 2, 1917, at the London Opera House, for the purpose of thanking the British government for its declaration in favor of the establishment in Palestine of a national home for the Jewish people. The building was crowded with an enthusiastic audience representative of all sections of the Anglo-Jewish community. Among the notable speakers was COLONEL SIR MARK SYKES who said:

"When one thinks of the years that have passed, of the immense spaces of history which stand between what was and now is promised today, truly one is dazzled—one is dazzled by the possibility of the prospects which open before us. I say I am speaking to you as a watcher, but you in a sense perhaps also are watchers; perhaps you see as I see an Asia stricken with plagues and cumbered with ruins and a Europe a welter of blood. Perhaps you too see those two things, and I pray that you realise that it may be your destiny to be the bridge between Asia and Europe; to bring the spirituality of Asia to Europe and the vitality of Europe to Asia. I firmly believe that is the mission of Zionism. I see here something which is greater than the dream even of a League of Nations, which is a dream of a League of Races and finally a League of Ideals. There is the great vision; that is what may, that is what does, I believe, lie before you.

Now, I believe, you are going to set up a power which is not a domination of blood or a domination of gold, but a domination of intellectual force. I believe you will see in Palestine a great centre of ideals radiating out to every country in the world where your people are."

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Like a Wolf On the Fold

BEN HAWORTH-BOOTH

Oh, evil hands are at my country's helm,
And evil hearts are in her council hall;
The great, wise King departed, and the realm
All self-consumed in strife political;
The times are out of joint, and hot with shame
I warn these triflers with my country's fame.

If Jacob were confederate with his sons,
If Ephraim and Manasseh vowed a vow
To make an end of wars and myrmidons,
Heaven would rejoice above, and earth below:
'Tis shame on Christendom, with Christ's good Word,
That man's sole arbiter is still the sword.

Two thousand years the world has known the truth,
Has preached of peace, and still prepared for strife,
Two thousand years of blasphemy forsooth,
That prates of Jesus, while it stabs your life!
This may not be, if Ephraim take his stand,
And with Manasseh joineth heart and hand.

Let there be no mistake—the Assyrian plans
The deed of Jael: heed we not the drums,
The flaming forges and the thundering vans
Of war's dark enterprise? their harsh note hums
Across the waters, while our shepherds keep
Their slumbrous watch beside the slumbering sheep.

Do we not welcome him with generous mart,
And harbours open free? his merchandise
On every country stall in equal part
With ours is bartered: but his envious eyes
See the Dominions broad, where welcome waits
His eager sons, with ever-beckoning gates.

He sees it, and he loves it not: he knows
His sons in Israel are to Israel bound
In bonds of sympathy more firm than those
Of blood or iron: and desire is found,
In ever-darkening hope and deepening hate,
To wrest our birthright from the hands of Fate.

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And having slain the lion in his sleep,
He fain would take his young—the provinces
That gird the borders of the boundless deep—
Then bid Manasseh how his pride with these:
But if the brothers twain make common cause,
'Twill stay his ruthless hand, and bid him pause.

And if they harken not—as I would deem
Insensate folly seems to whisper them—
Full recompense, a dark and sanguine stream
Will be demanded: History will condemn
The error of the ages, and 'twill be
The most unworthy page of memory.

But Judah, from the dust, her sin confessed,
Shall rise, and see fulfilment of the Word—
Elohim in the Son made manifest
To Israel, a nation God-restored:
The eternal Father calling from the wild,
As He called Abraham to be His child.

And Ephraim andManasseh should be bound
To guardian each the other: mutual bonds
Of brotherly protection should be found,
As heart to heart and eye to eye responds:
And all the tribes of Jacob shall unite
In peaceful union of the sons of light.

Material evil and her mail-clad minions
Strike at the God-built house of Jacob's line:
And where the carcase is her eagle pinions
Will flap their sable flight: the stars may shine
On murdered multitudes, but none shall stay
The advance of Israel on his destined way.

Must not the Watchman on the mountain's height,
When he has seen the glint of sword and mail
Beneath the moon, blow to the echoing night
The trumpet's warning call? And if he fail,
Their blood be on his head, his be the blame,
When all the land is waste with sword and flame.

But evil hands shall all be dispossessed,
And evil hearts shall learn to live anew,
The banded brotherhood of East and West
Shall bring the saints' communion to view:
The fiat is gone forth that war shall cease,
To give dominion to the Prince of Peace.

By Ben Haworth-Booth.

From "A New Life," a collection of poems published in 1912.

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"What Is In a Name?"

"The knowledge of the true Name of God is held by the inspired writers to be a matter of the highest importance toward the possession of trust in Him, and the consequent result of the enjoyment of peace and security."
See Psalms 9:10, 20:7, 124:8, Prov. 18:10.

A name is given as descriptive of the nature, purpose, or character, hence an understanding of the meaning of a name will often throw light upon a passage of Scripture that had seemed obscure. Is it profitable to seek the meaning or translation of names in the Bible. It would seem that every child was given a name that expressed some circumstance connected with his birth, or as a prophecy, because of a conviction that he was an answer to prayer or a fulfillment of a promise. Then, too, the name was frequently changed because of some marked, unexpected characteristic having developed, that made for the enlightenment or progress of humanity in the knowledge of God. For instance, many times if the meaning Beloved is substituted for the name David a passage is illumined because it is no longer limited to a person, but means all who love God and are beloved by Him.

Israel! God-given name—*Son of God!* "To him that overcometh will I give..... a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2:17.) This name was to be forever unchanged because it was an acknowledgment from above that a true vision or a pure conception of God had at last come to one, (as it may come to all) who wrestled with and overcame the carnal sense of life and separateness from the Father, through a recognition that "power belongeth to God" alone. ("God hath spoken once; twice have I heard this; that power belongeth unto God." Psalms 62:11.) All true victories are won by an attained, pure consciousness of Man as Son of the Most High, the King of kings, the only begotten, the Beloved.

Jacob means "lier-in-wait." (Smith Bible Dict.) We have thought that translation meant a foe in ambush, one waiting for an opportunity to wrong another. Now may it not have altogether another meaning? Are not all who go hungering, thristing, seeking, praying, striving, *waiting* for that which alone will satisfy "liers-in-wait," and when that supreme blessing is granted, is not the name Israel—acknowledged Son of God—given? Is not the time at hand when each one who prevails shall receive the "new name" Israel?

The question arises, Is the God of Israel known to-day or has the vision of Jacob faded and Israel is only a "lier-in-wait," Jacob instead of Israel, hungering for the kingdom of God and His righteousness.

Jerusalem means possession of peace; then is the Jerusalem of Palestine the *Ultima Thule* of the children of Abraham, Isaac and Jacob, or is it the Jerusalem "that cometh down from God out of heaven" "the mother of us all," that "lieth foursquare"; the "stone cut out without hands that is to fill the whole earth," "that is the desire of the nations," which are to meet in solemn conclave to wrestle in spirit for the true victory over the greed, avarice, jealousy, insincerity, covetousness of unregenerate mankind—a victory yet unwon?

"The prayer of the righteousness availeth much," said James, a son of Judah. "A righteous man must be one who has himself wrestled and prevailed and thus won the new name" which no man knoweth save him (them) who receiveth it. Now is the time when one conscious of having received that sacred name, "Israel," should pray for the wisdom of God to overshadow the strong men of the nations chosen to lead the sin-weary, and sin-burdened world to the feet of Jehovah, beside whom there is no Saviour, the Holy One of Israel—"JEHOVAH OUR RIGHTEOUSNESS."

"The entrance of the United States into the war was the greatest mental effort and spiritual realization of truth which has occurred in the whole course of secular history."
—Winston Churchill.

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2520

Dr. Bullinger* says that there are four so-called perfect numbers.

3 is the number of *Divine* perfection.
7 is the number of *Spiritual* perfection.
10 is the number of *Ordinal* perfection.
12 is the number of *Governmental* perfection.

The product of these four perfect numbers forms the great number of chronological perfections, 3x7x10x12 equals 2520, the times of Israel's punishment, and the times of Gentile dominion over Jerusalem.

The association of the numbers 11 and 7 connects this arithmetical law with the geometrical, and calls our attention to the phenomena presented by the sides of the four primary rectilineal forms.

In the *plane,*

The triangle has 3 sides
The square has 4 sides
} = 7

In the *solid,*

The pyramid has 5 sides
The cube has 6 sides
} = 11

The number 18 (the sum of these, 7 11) in Scripture and in nature is usually thus divided into 7 and 11, or 9 and 9.

As 7 is to 11, so is the height of a pyramid (whose base is a square) to the length of its base.

It is also the expression of the ratio between the diameter of a circle and its semi-circumference; or between a semi-circle and its chord.

Further, as 18 in Scripture and in nature is divided into 7 and 11, so 7 is divided into 3 and 4 (3and 4 equals 7), and 11 is divided into 5 and 6 (5 and 6 equals 11).

These numbers, 3, 4, 5, and 6, are related by a perfect arithmetical progression, whose difference is unity (1.) Their product gives us the well known division of the circle into 360 degrees (3x4x5x6 equals 360.) No one can tell us why the great circle of the heavens (the Zodiac) should be divided into 360 parts, instead of any other number, for apart from this it appears to be perfectly arbitrary. This is the number, however, which gives us the great Zodiacal Prophetic, and Biblical year of 360 days, which was given originally to Noah, and employed by the Babylonians and Egyptians.

It is the multiplication of *seven* of these great Zodiacal circles, or years, by *seven,* which gives us the great number expressive of *chronological perfection* (360x7 equals 2520.)

The number 2520 is, perhaps the most remarkable of all other, for

(1) It is the summary of all the primary rectilinear forms.

(2) It is the product of the four great numbers of completion or perfection, as shown above (for 3x7x10x12 equals 2520.)

(3) It is the Least Common Multiple (L. C. M.) of all the ten numbers from which our system of notation is derived; for the L. C. M. of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 is 2520."

*"Number in Scripture," by E. W. Bullinger.

It is not to be thought of that the Flood
Of British freedom, which, to the open sea
Of the world's praise, from dark antiquity
Hath flowed, "with pomp of waters, unwithstood,"
Roused though it be full often to a mood
Which spurns the check of salutary bands,
That this most famous stream in bogs and sands
Should perish; and to evil and to good
Be lost forever. In our halls is hung
Armoury of the invincible Knights of old:
We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals bold
Which Milton held. In everything we are sprung
Of Earth's first blood, have titles manifold.

—Wordsworth (in 1802.)

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity, preliminary to the restoration of Israel and the return of Judah to Zion

"Where there is no vision, the people perish"
Proverbs of Solomon

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Editorials

Toronto British-Israel Association

It was our privilege to attend the regular weekly meeting of the British-Israel Association held November 7th, in Toronto. The principle feature of the evening was the splendid lecture of Rev. W. Leslie Armitage of London, Canada, and it is interesting to note that Mr. Armitage first heard of the subject of our Identity at the gatherings of this Society and was a proof of the work being done by it. The attendance was good, nearly every seat being occupied, and we were much impressed by the earnestness of this devoted band.

The speaker brought out many live points in his remarks. From memory we can mention only those that impressed most deeply. The subject of the lecture, "Israel's Inheritance and the League of Nations" was one that gave opportunity for much that was interesting. The speaker said that though a young convert to the truth of Anglo-Israelism, he saw clearly the truth of the claims that Great Britain and the United States of America were the Lost Ten Tribes of the house of Israel who were most nearly able to show *all* the marks of identity, and who were to-day appreciating the immense value, in this hour, of an understanding of the relation of Israel to the world as a United Israel, as set forth by both prophecy and history. He spoke most feelingly of the higher proof of identity which our sameness of ideals presents. He emphasized the fact that the ideals are *racial.* The ideals of the children of Abraham, Isaac and Jacob which are the ruling motives of Great Britian and the United States are irrefutable evidence of their common ancestry. In speaking of the League of Nations, great stress was laid upon the fact that though allied in the purpose to be gained by this war that was thrust upon the world, yet the allies do not have the same ideals as to what constitutes freedom, national self-determination and democracy, thus rendering a permanent League impossible. It was the ideals of Manasseh and Ephraim that brought about that truer "entente cordiale" which resulted in the choosing *one* commander-in-chief for all the allied armies.

In the light before Israel to-day there is already a League upon which really rests the possibility of permanent peace. Until the ideals of allies and neutrals are more nearly unified, misunderstandings, ruptures, etc., must follow. Israel's ideals can be grafted into "the wild olive" and the true fruit be borne that must not only make "the world safe for democracy, but make democracy safe for the world."

Short speeches from a number added to the interest of the meeting. Cordial greetings from many of the audience made us feel more and more in true sympathy with the work of the Association. It was our privilege also to meet in personal intercourse a few who have given long study, great sacrifice also for the cause of Israel and we were both interested and instructed. We wish the British-Israel Association the truest success in its glorious work, but we wish that the name of the Association was more inclusive. Israel must include all of the posterity of Abraham, Isaac and Jacob, and that means not only

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Ephraim but Manasseh and Judah as well and without this recognition the "building is vain" for the fulfilment of prophecy is the UNITED ISRAEL and this union must be spiritual as well as literal or political. Israel has yet to become acquainted with her God, and to be reconciled to *His* ways. The burden of all Bible prophecy is, "Not my will but thine be done."

What constitutes Israel? There must no longer be two houses; for Judah *and* Israel are one and that one is the Israel that was from the beginning. The long prophesied day has come when the blindness of the past centuries is being done away, and all Israel's eyes are being opened to the fact that the interests of Judah and the once lost Israel are *one*. In the turning and over-turning, which the "men of God" have prophesied and seen fulfilled, there is coming the profound conviction of the eternal, essential oneness, the utter indivisibility of Israel.

The seeming breach is being truly healed and *united* Israel is coming forth from the conflict of nations.

To-day and To-morrow

Momentous events have occurred since the first issue of THE WATCHMAN went to press. The first or physical phase of "Armageddon" has passed into history. But to say that "peace" has come is to misunderstand the significance of both history and prophecy. God shall "overturn, overturn, overturn..... until he come whose right it is" to rule. The "overturning and overturning" must continue until Jehovah is understood aright and His law is acknowledged and obeyed as the controlling influence of men and nations.

Capital and labor are interdependent and express the substance and activity of the divine Being which we call God. In their human expression they must come to acknowledge more fully their debt to the other, and through honesty based upon Principle unite their plan, not for greed or self-interest, but for true service. A great American has said that through the war has come the end of the aristocracy of birth and of the aristocracy of wealth and in their place has come the aristocracy of true service. Truly the world is ready for the new standard in which selfishness and self-interest in all of its forms shall be subordinated to that service which demonstrates the Golden Rule.

Judah and the sons of Joseph must hear the call of their father, Israel, echoing down the centuries. The times of the Gentiles are fulfilled. The "last days" have finally come, and the sons of Judah's brethren shall praise him. "Shiloh" has truly come and the "gathering of the people" to the God of Israel is its inevitable consequence.

"The hands of the mighty God of Jacob" have indeed upheld in strength and power the heirs of Joseph, the "fruitful bough." Before the world to-day stand Ephraim and Manasseh grown "into a multitude in the midst of the earth" and truly witnessing the immortality of Truth and the inexorableness of God's promises.

"The sceptre shall not depart from Judah" and the tired earth awaits the victory which God shall reveal through the Jewish race and through the English-speaking peoples to whose standard the whole world shall ultimately turn.—ISRAEL REDEEMED.

Where Does the Responsibility Rest?

Where does the responsibility primarily rest for the undesirable qualities of thought and action so persistently attributed to the Jewish race and not infrequently expressed by members of that race?

History records that Gentile persecution throughout the ages developed the absolute necessity for the Jew to accumulate material wealth against the day when his life and the lives of his family could be saved only by giving up his wealth. Money value alone came to represent self preservation.

The hour has struck when the other sons of Jacob need to recognize their responsibility to their brother Judah and remove from thought, as well as from action, the curse which every element of reaction in human thought would perpetuate because it would prevent the consummation which the God of Israel has promised through his holy prophets.

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Not By Might

The cave man lengthened the striking power of his arm with a club. The ancients increased their effective reach by an arrow shot from a bow. The twentieth century warrior is able to deliver the force of his blow miles away through the medium of the 18-inch gun. The imagination needs but little play to see the possibilities for destruction which to-morrow may bring forth. Individual or national greed and selfishness, armed with physical armament, is able to accomplish its aims in direct proportion to the strength of its material equipment.

The first phase of "Armageddon" has been won by physical force directed by freedom and a high idealism. The coming victories of the next phase of the universal warfare must be won without physical force and by spiritual power alone. This power only can render of non-effect the increasing efforts of evil to enlarge the field of its operation and increase the length and strength of its blows.

"Israel" means "son of God." The restoration of Israel includes the restoration of that standard of human character in which greed, selfishness, and animal frightfulness become obsolete and the finer qualities of human thought attain satisfaction by finding that the Scriptures have not been broken, neither can they be, but that God's promises through his inspired prophets are in these "latter days" being fulfilled. Not only Anglo-Israel, but spiritual Israel—universal Israel—the Israel of God is coming into recognition and shall fulfill her mission in God's own way.

THE WATCHMAN has been founded to meet a definite demand. The publisher and editor are endeavoring to do their part toward having its contents of such a standing as will rapidly increase the public interest in the vital subject of Israel. It is hoped that our readers will do their part by contributing appropriate articles, questions suitable for publishing with the answers, and any other matter which can properly be given a place in our National Anglo-Israel periodical. It is also hoped that every friend of THE WATCHMAN will assist in increasing the subscription list.

The 4th Eclogue of Virgil

It is stated on pages 38 and 39 of this number of THE WATCHMAN that the motto Novus Ordo Seclorum used on the Great Seal is an intentionally altered quotation from the 4th Eclogue of Virgil. "This poem written 40 B. C. preserves and gives us the genuine remains of the sibylline oracles in which the second advent is prophesied."

—Rev. B. B. Wale.

"The last era of the sibylline is now coming,
A grand order of ages is to be born anew.
A new progeny is now to be sent down from heaven
And a golden race shall rise o'er all the world.
The sun is now to reign.
Under Thy guidance, if any traces of our guilt
Remain, Thy absolution from perpetual dread
Shall free the lands; the serpent, too, shall perish,
And a king shall rule the peaceful world,
Inheriting his father's virtues.
Assume thy glorious honors, for the time
Is now at hand.....
.....See how all nature gladdens
At the prospect of the age to come!"

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The Spread of the English Language

In 1879 the Rev. Joseph Wild, pastor of the Congregational Church of Brooklyn, N. Y., preached a number of sermons on the subject of Anglo-Israel. These lectures were published in a book entitled, THE LOST TEN TRIBES. Many editions of this book were printed but for sometime it has been out of print and unobtainable until the present when a new edition has just been published. In one chapter he speaks on the subject of population and language in reference to nations, and gives some very interesting figures. The deductions made by Dr. Wild in 1879 find confirmation in a paragraph to be found in volume 14 of the Cambridge History of English Literature. This paragraph speaks of the wonderful spread of the English language which a writer of note has said is "destined to be the universal language." It says that in a general view of the English language since Shakespeare's time, one of the first things to strike an observer is the world-wide expansion in its use. At the beginning of the seventeenth century it was, with slight exceptions, confined to England, the exceptions being Ireland and Scotland. Outside the British Isles, the language followed the flag, and is spoken all over the Empire, and in the United States.

Attempts have been made to calculate how many persons employ English. Exact figures are not obtainable but in round numbers, 120,000,000 may be considered a safe estimate—about double the aggregate of those who speak French, or Italian, or Spanish: and half as many again as speak German or Russin. It is believed that in 1600 English was spoken by about 6,000,000, much fewer than spoke French, or German or Italian, or Spanish.

Communication

Powassan, Ontario, Oct. 30, 1918.

Dear Mr. Editor:

We have heard considerable lately in relation to a league of nations that is to confer, or make secure, a lasting righteous peace throughout the world—a glorious consummation our hearts ardently desire.

But with respect to this and other great themes, such as "The Redemption of Israel," and "The Re-establishment of the Jews together with the Ten Tribes in Palestine," I think it desirable that we first seek to know what the will of the Lord is concerning them.

Do the Scriptures afford any light on these problems? I am assured they do, and that by careful study of our present lessons and intervening sections in Genesis we may readily discover the "league" or rather "company of nations" designed by Jehovah for the accomplishment of the great object above mentioned—and more. For there we find Abraham chosen by Jehovah to be the progenitor of a race that would ultimately rule the world. Not, however, for selfish aggrandisement, nor in tryanny, but in righteousness, in love, in liberty, and in blessing that the powers of darkness might be overthrown, the world subdued and reconciled to God.

The promise to Abraham was confirmed unto Isaac, afterwards to Jacob, to whom it was said (Gen. 35:11,) "I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee." Four years ago, in my first letter on the war, I referred to this as follows: "After the conclusion of the war Britain will be greater and mightier than ever before, and the great Imperial Federation of Jacob's sons (Britain, her dominions and the U. S.) mentioned Gen. 35:11, will be nearer of accomplishment. The Holy Land will come under British control, and security being provided, large numbers of Jews and some representatives of Israel will return, the latter still unrecognized as Israelites." This then in the Divine purpose is the great "league" "company of nations," others may join. They who bless Israel are blessed of God. They who oppose Israel are punished or destroyed. For to fall on that stone—Israel—is to be broken, but they, on whom it falls, are eventually ground to powder, for they fight against God. (Matt. 21:44, Dan. 2.) May we therefore ever remember Gideon, and when these things come to pass, let us humbly, yet heartily, and joyfully, ascribe unto the Lord the praise, honor, and the glory, due unto His name.

Yours sincerely,

A. Turriff.

—Powassan News.

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Wayside Hints

The true spirit of Israel refuses in every age to be earth crowned. Meek and lowly of heart must be he who discerns and embodies the divine idea of true service.

"No good act performed in the world ever dies.....Every good deed done to others is a great force that starts an unending pulsation through time and eternity. We may not know it, we may never hear a word of gratitude or of recognition, but it will all come back to us in some form as naturally, as perfectly, as inevitably, as echo answers to sound. Perhaps not as we expect it, how we expect it, nor where, but sometime, somehow, somewhere, it comes back, as the dove that Noah sent from the Ark returned with its green leaf of revelation."

—W. G. Jordan.

"Emerson and Mrs. Childs have told us of the ludicrous incongruity of antislavery workers, whose ranks included Garrison and Phillips on the one hand, and the most extraordinary specimens of humanity on the other hand. What then? Does the refined and courtly and polished Phillipps withdraw from a cause he holds sacred because he is partly supported in the company of boors? Assuredly not.

For while there is much to be said, and due recognition to be given, to the refinement that is too fine for crude and common contact, there is more to be said for that refinement which is so fine that it can go among the coarsest, which is so perfected that it can endure and withstand and indeed be impervious to any rudeness or crudeness; a refinement that is not a merely decorative attribute of character, but that can go into the coarse and common life and inspire it with a suggestion of something better,—that can spiritualize all with which it comes in contact.

A great deal of life is lost in getting ready, as is commonly believed, to live.

"The person who has something to say will always find a hearing. It does not make the slightest difference if a thousand persons before him have failed. He is not governed by their conditions, because all the conditions and cirumstances that attend anyone are individual. Because one's predesessors have succeeded or failed, is not the slightest argument in favor or against a man's own success or failure. A thousand may fall at his right hand, and ten thousand at his left. and the pestilence not come nigh him."

—Lilian Whiting.

They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than, in silence, shrink
From the truth they needs must think.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves, who dare not be
In the right with two or three.—J. R. Lowell

It is commonly said that, if he would be heard, none should write in advance of his times. That I do not believe. Only, it does not matter how few listen. I believe that we are close upon a great and deep spiritual change. I believe a new redemption is even now conceived of the Divine Spirit in the human heart, that is itself as a woman, broken in dreams and yet sustained in faith, patient, long-suffering, looking towards home. I believe that though the Reign of Peace may be yet a long way off, it is drawing near; and that Who shall save us anew shall come divinely as a Woman, to save as Christ saved, but not as He did, to bring with Her a sword.

William Sharp (Fiona MacLeod)
In The Isle of Dreams.

We always hate those whom we have wronged much more bitterly than those who have wronged us because of the necessity for self-justification.

Eternity is the lifetime of the God of Israel.

Israel, yesterday, today and forever!

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

Volume I | Boston, Mass., January, 1919 | Number 3

"The Stone of Israel"

Bible students labor under a disadvantage which precludes their advancement in a spiritual understanding of the deep things of God, until they come to recognize our God as distinctively the God of Israel.

The Rock of ages upon which rests all our faith and hope, is the Stone of Israel—the Stone over which through *their* blindness and ignorance both houses of Israel have stumbled.

But notwithstanding this fact Israel's advantage over all other nations still continues because, as Paul declares "the gifts and calling of God are without repentance." Paul asks the question, "what advantage then hath the Jew?" and in reply to his own query answers, "Much every way: chiefly, because, that unto them were committed the oracles of God." Paul evidently used the word Jew in the broad sense which included all the tribes of Israel, as the oracles of God were given to them all, and they have not been transferred to any other people.

Then surely if we have the oracles of God, and can say like David, "how love I thy law, it is my meditation day and night," then we must be recognized by the God of Israel, as the sojourners of the dispersed tribes—God's "hidden ones" whose identity has been hidden from the world, and even from themselves all through these centuries of blindness and darkness; but the *veil* is being lifted and the sons of Israel are being manifested, particularly the sons of Joseph, Ephraim and Manasseh, England and the United States of America. Now as we look forward with deep interest to the coming peace Congress of Nations in Europe and the prominent part to be taken in it by Ephraim and Manasseh we are reminded of the prophetic words, "Hate the evil, and love the good, and establish judgment (justice) in the gate: it may be that the Lord God of hosts will be gracious to the remnant of Joseph." It thrills our hearts to think of this opportunity for the remnant of Joseph to secure this gracious favor from the God of Israel. What a marvelous fulfillment of God's prophetic word is before us to-day—among many others the words in the blessing of Jacob concerning the nations: "Make them like Ephraim and like Manasseh" and how to-day the nations of the earth are adopting the principles of liberty and democracy which are particularly characteristic of England and the United States!

By the decree of the God of Israel the remnant of Joseph shall possess the gates of their enemies. The "gates" in which the remnant of Joseph may establish justice, may well represent the seaports of all nations and also the great international thoroughfares of commerce and traffic upon the high seas, as set forth in the Munroe doctrine, and in the articles to be presented by President Wilson at the coming Peace Congress at Versailles, concerning the "Freedom of the Seas."

Surely, He who formed the light and who creates darkness, has opened the two leaved gates before the sons of Joseph, (read as a precedent for this conclusion Isa. 44 and 45 all of which is spoken for the sake of "Jacob my servant" and "Israel mine elect.")

The ensign of liberty is unfurled upon the mountains by the "sons of Zion." "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning." Zech. 9:13, 14; "The Assyrian shall fall by the sword,....he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the LORD." Isa. 31:8, 9; "Like as the lion (England) and the young lion (United States) roaring on his prey, when a multitude of

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shepherds is called forth against him (from Joseph is the shepherd of Israel—Gen. 49: 24;) "He will not be afraid of their voice nor abase himself for the noise of them: So shall the Lord of hosts (an army organized for war—See Strong's Concordance) come down to fight for Mount Zion.....As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it; and passing over he will preserve it." Isa. 31:4.

"And the Lord shall be seen over them." Zech. 9:14. Was he seen over them as a token of his presence, at the battle of Mons, the most important battle of all ages, when the fate of nations, and the principles of liberty, and democracy were hanging, apparently, in the balance? Ask the allied soldiers who saw the miraculous "Visions of Mons," which stirred them to superhuman power as they "pushed" forward and "put to flight the armies of the aliens"—as Israel did of old. "As birds flying"—possibly suggesting the American eagle and the allied aeroplanes. We call to mind the words of the prophet Is. 51:9: "Awake, Awake, put on strength, O arm of the Lord; awake as in the ancient days..... Art thou not it that hath cut Rahab, (an insolent boaster—see Strong.) and wounded the dragon?" These words were spoken concerning the deliverance of Israel from Egypt, and that deliverance foreshadowed a greater deliverance which is being accomplished today by the same God of Israel. The insolent boaster has been "cut" he has "passed over," and is now in exile awaiting with fear and trembling the fate already decreed by the God of Israel and soon to be pronounced by the court of human justice.

The Stone of Israel, cut out of the mountain has done its work upon the last remnant of the old Roman Empire; the last Caesar (Kaizer) has fallen, and the people of that unfortunate empire have become like the "chaff of the summer," threshing floor, the helpless plaything of every wind that blows.

This great universal awakening in the hearts of the sons of Israel, to-day—to the principles of liberty and democracy, is but the rekindling of the same old fires that burned in the heart of the Sweet Singer of Israel, as he was "musing" upon the providences of God and the promises made to the fathers, "the hope of Israel."

Again we are reminded of the word spoken concerning the remnant of Joseph, that they should occupy "the utmost bound of the everlasting hills." As we remember the words of our Lord Jesus concerning the coming of his Kingdom, that it would be as the light shining from the east even unto the west, and as we consider that the advance of the Gospel light, and of civilization, has always been "Westward ho!" then where are the uttermost bounds of the everlasting hills, and who occupies them? They are occupied by the remnant of Joseph, Ephraim and Manasseh, from Mexico to the limits of Alaska, and as I stand here in California at "Lands End" in the light of fulfilling prophecy, the everlasting hills are tipped with the golden light of a new day, and the beautiful "golden gate" seems in a figure to open the way to the boundless infinity of a new heavens and a new earth, "where rumors of oppression and deceit, of unsuccessful or successful war, may never reach me more" for "He maketh wars to cease unto the ends of the earth."

E. B.—California.

"Also 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." I. Chr. xvii. 9.

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The Angels of Israel at Mons and Ypres

By A. E. WORMLEY
Author of "Israel Yesterday and To-day"

What plainer evidence do we need of the identity of Great Britain as Ephraim than the vision of the "hosts of heaven," fighting for Israel, that was granted to the devoted little army in that crucial hour called the battle of Mons and Ypres? These children of Israel were face to face with the word of the Lord by the prophet; "Not by (thy) might, nor by (thy) power; but by my spirit." Who can doubt that the prayer for help went up to Israel's God, knowing power belongeth only to Him? Even their retreat was turned to victory. The horses of the foe turned back no longer controlled by their riders. History again repeating itself; a would-be foe of Israel fleeing in terror from the host glimpsed through the veil once "rent in twain from top to bottom," and before, often proven so thin that any whose eyes were opened could see beyond. How often is it recorded of Israel that eyes were opened in times of need to see the hosts of God beyond the veil, waiting the heavenly command to "Advance?"

The impregnable bulwark, against which the hordes of hate, tyranny, greed and treachery tried in vain to pass, was the graves of that little army—little—*so* little, compared with the millions in the field when the armistice was signed—the "Old Contemptibles"—the First English Expeditionary Force, that Ephraim gave of his noblest and bravest, because of Israel's high and true ideal of integrity, honor, justice and God-governed liberty.

It was the long prenatal influence of those sacred ideals that gave to Judah (Israel's royal line) the Man of God—Jesus of Nazareth, who fulfilled the prophecy of the ten commandments,— the Man of God who embodied, demonstrated and taught the ability of all mankind to present that perfect man in daily life. How honored is Ephraim that God drew from his household that glorious band—small in number but mighty in courage and the divine patriotism that knows only victory!

It is to the honor of Ephraim's allies that the high honor due to that gallant First Expeditionary Force be freely and spontaneously given.

Why was it possible for that little army to win through against such overwhelming odds? Was it generalship? Was it army discipline? Was it any of the things supposed to make invincible a body of men?

Was it not that again Israel was granted in her extremity a vision of the hosts always at hand where right must triumph over the malice and tyranny of wrong?

Do not mistake these revealings for the densely material, earthly, carnal belief of so-called Spiritualism that tips tables, tells fortunes by raps, gives tips on the Stock Exchange where the gambler's ill-gotten gains—something for nothing—are legalized. Unwittingly the place where these are gathered together is rightly named the "pit." Spiritualism claims that almost meaningless messages in most illiterate or broken English are from the inhabitants of the "secret place of infinite wisdom—the Most High" where the sons of God *abide* in His Light and find joy in doing His bidding. They are all the fantastic antics, non-intelligent phenomena of what Paul calls "the mind the minds the flesh" and is " at enmity against God," and is not subject (in obedience) to divine law.

When we remember the covenant of God with Abraham, Isaac and Jacob (the Israel of the "dateless past") and read the record of God's dealings with those who saw and chose to serve the One God revealed to them as Father, and who said in response, "Israel shall be to me a son," can we not recognize that "He who watches over Israel neither slumbers or sleeps;" that "no weapon that is formed against thee (Israel) shall prosper," that through trials, and extremities, when Israel cries out "My God, why hast thou forsaken me," has not the veil often parted and a vision of the armies of heaven been granted to those of Israel whose eyes were strained toward the Shekinah for the promised help?

Do not forget that wherever Israel's Bible is found and accepted as the Word of God, there can be found children of Israel, no matter what language they speak or to what country they belong.

Since ideals are *racial,* then Israel's ideals are the inheritance of all the descendants of the first recorded Melchisedec who acknowl-

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edged no Father but Israel's God. That is why the scattered children of Israel respond intuitively to the high ideals of integrity, honor, self-control, self-government—which means law-governed, that is, governed by that righteous law that yields to another what justice claims for one's self. It is only on this law of racial ideals that a true League of Nations can be founded. Is it not plain that Israel's unswering steadfastness to her sacred ideals not only will secure a permanent peace, but will see the fulfillment of this prophecy:—"O house of Judah, and house of Israel,.... These are the things ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against your neighbor; and love no false oath; for all these things do I hate saith the Lord."

"Thus saith the Lord of hosts; It shall come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying. Let us go speedily to pray before the Lord, and to seek the Lord of hosts in Jerusalem (the Jerusalem "that cometh down from heaven, the Mother of us all," "that lieth four square," "the habitation of peace") and pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, (Israelite) saying, "We will go with you; for we have heard that God is with you."

Only to the true Israelite is the vital meaning of that great event revealed. It was another instance of the nearness of a nation that has chosen the one God for Saviour, and in whose heart is a seemingly latent faith that after all is quick to hail His presence in time of need.

No better compilation of testimonies can be found than these taken from Pall Mall Gazette of August 4, 1915.

The first account is by *Miss Phyllis Campbell,* a cousin of Lady Archibald Campbell, and who has been a nurse at the front throughout the war. Speaking of "the awful days" of the retreat from Mons she said:—

"I paid little attention to the stories at the time. The Commandant had warned us to be ready for evacuating the base at a moment's notice. But we hung on.

"Train after train crept into the forest without lights, almost without a sound. We went around with small lanterns, had to climb from the ground into cattle trucks and then sort the living from the dead. This post was the first stopping place.

"It was pitch dark, and I was attending a poor French fellow when the Lady President of the post called me. 'Miss Campbell,' she said, 'there is an English soldier in the fifth wagon—he wants *a holy picture.*'

"It seemed an extraordinary thing to ask for in that awful scene, but I went to him. *'Miss,'* he asked, *'please give me a picture of St. George. I want a picture or a medal, because I have seen St. George on a white horse!'*

"An R. F. A. man lying near by corroborated this seeming madness. *'It's true, Sister,'* he interjected, *'we all saw it.'*

"While helping to make these men as comfortable as possible, I questioned them. Yes, they had seen it; others had seen it from different points of the battle. There was no doubt about it; St. George had saved them from utter annihilation.

"They had seen him come out of a funny-looking cloud of light. He was a tall man with yellow hair, in golden armour, and was riding a white horse. He was holding a sword above his head. Then came the order to advance, and the German hordes were in full flight.

"But why had they fled? None could say, for the British were hopelessly outnumbered.

"Later, during that awful night, I tended French soldiers who all brought, in effect, the same testimony. But some of these poor fellows said it was Joan of Arc, while others said it was St. Michael.

"'When God sends St. Michael to fight for us,' they said, *'then the case is hard indeed.'*

"One French soldier—he was a sergeant-major, and has since been given an adjutancy—was particularly explicit and lucid in his account of the vision. He had seen Joan of Arc leading them on to victory. She was brandishing a sword and rode a white charger.

"On this night there were six of us women at the post, including Madame de A...., the President. Similar stories were told to all of us, except one, who was mounting guard over some wounded Germans.

"When there came a lull in the work we compared notes. The accumulated evidence was from the lips of scores of wounded. Amongst these eye-witnesses were officers of high rank, a Roman Catholic priest, and English and French soldiers.

"I had the testimony, amongst others, of three poor fellows of the Irish Guard. One of them was an enormous man who stood over 6 ft. 5 ins.

"St. George was in golden armour, bareheaded, and riding a white horse. He cried,

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'Come on!' as he brandished his sword. This had occurred at the most critical point of the retreat.

"They had given themselves up for lost; nothing known to them could save them. Then suddenly there had been this interposition from heaven, and to their amazement the Germans were in full retreat.

"The French testimony differed. Some said it was Joan of Arc, that she was bare-headed, riding a white horse and flourishing a sword as she called 'Advance!' Others had seen St. Michael the Archangel, clad in golden armour, bare-headed, riding a white horse, and crying 'Victory!' as he brandished his sword.

"These eye-witnesses came from widely-separated points of the field of battle. I cannot give names of places; not even could the officers do this. They had been retreating and fighting for days and nights. None knew where they were."

Miss Campbell said that her French colleagues at "The Place in the Forest" could supply corroborative testimony. She would see, she said, if she could get written statements to that effect.

In another account of the same facts, Miss Campbell says that "while bandaging a shattered arm the President of the post, Madame de A..... (presumably a Catholic), came and took her place, asking her to attend to an Englishman who was begging for *a holy picture*. The idea of an English soldier making such a request at such a time seemed curious enough, but she hurried off to attend to his needs. He proved to be a Lancashire Fusilier."

"He was propped up in a corner" (says Miss Campbell), "his left arm tied up in a peasant woman's handkerchief, and his head newly bandaged. He should have been in a state of collapse from loss of blood, for his tattered uniform was soaked and caked in blood, and his face paper white under the dirt of conflict. He looked at me with bright, courageous eyes and asked for a picture or a medal (he did not care which) of St. George. I asked if he was a Catholic. 'No,' he was a Wesleyan Methodist, and he wanted a picture or a medal of St. George, because he had seen him on a white horse, leading the British at *Vitry-le-Francois, when the Allies turned.* There was an R. F. A. man, wounded in the leg, sitting beside him on the floor; he saw my amazement, and hastened in, 'It's true, Sister, we all saw it. First there was a sort of yellow mist, sort of risin' before the Germans as they come on to the top of the hill, come on like a solid wall they did, spring out of the earth just solid—no end of 'em. I just give up. No use fighting the whole German race, thinks I; it's all up with us. The next minute comes this funny cloud of light, and when it clears off there's a tall man with yellow hair, in golden armour, on a white horse, holding his sword up, and his mouth open as if he was saying, "Come on, boys! I'll put the kybosh on the devils." (This is my picnic expression.) Then, before you could say "knife," the Germans had turned, and we were after them, fighting like ninety. We had a few scores to settle, Sister, and we fair settled them.'"

In another account Miss Campbell writes:—

"For forty-eight hours no food, no drink under a tropical sun, choked with dust, harried by shell and marching, marching, marching, till even the pursuing Germans gave it up, and at *Vitry-le-Francois* the Allies fell in their tracks and slept for three hours—horse, foot and guns—while the exhausted pursuers slept behind them.

"Then came the trumpet-call and each man sprang to his arms to find himself made anew. One man said, 'I felt as if I had just come out of the sea after a swim. Fit, just grand. I never felt so fit in my life, and every man of us the same. The Germans were coming on just the same as ever, when suddenly the "Advance" sounded and I saw the luminous mist and the great man on the white horse, and I knew the Boches would never get to Paris, for God was fighting on our side.'"

Miss Campbell further states that the French wounded were in "a *curiously exalted condition, a sort of rapture of happiness.* It was quite true, they maintained, the Germans were in full retreat and the Allies were being led to victory by St. Michael and Joan of Arc. One of the wounded French soldiers happened to have come from Domremy, Joan of Arc's native home, and declared he saw her brandishing her sword and crying, 'Turn, turn, advance.' No wonder, he said, the Boches fled down the hill."

Miss Campbell also refers to the case of the three soldiers of the Irish Guards, who were mortally wounded and asked for the Sacrament before death, and before dying told the same story to the old Abbe who confessed them.

She also says that "immediately before the apparitions were seen all our wounded soldiers who were brought in expressed the conviction of swiftly approaching disaster, but that immediately afterwards there was a complete transformation of their attitude, the

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sense of despair giving place to *a state of strange exaltation and confidence of victory.*"

Another nurse, *Miss Courtney Wilson*, gives the following statement by a lance-corporal:—

"I was with my battalion in the retreat from Mons on or about August 28th. The German cavalry were expected to make a charge and we were waiting to fire and scatter them so as to enable the French cavalry who were on our right to make a dash forward. However, the German aeroplanes discovered our position and we remained where we were.

"The weather was very hot and clear, and between eight or nine o'clock in the evening I was standing with a party of nine other men on duty and some distance on either side were parties of ten on guard. Immediately behind us, half of my battalion was on the edge of a wood resting. An officer suddenly came to us in a state of great anxiety and asked us if we had seen anything astonishing. He hurried away from my ten to the next party of ten. When he had got out of sight I, who was the non-commissioned officer in charge, ordered two men to go forward out of the way of the trees, in order to find out what the officer meant. The two men returned, reporting that they could see no signs of the Germans. At that time we thought that the officer must be expecting a surprise attack.

"Immediately afterwards the officer came back, and, taking me and some others a few yards away, showed us the sky. I could see quite plainly in mid-air a strange light, which seemed to be quite distinctly outlined, and was not a reflection of the moon, nor were there any clouds in the neighborhood. The light became brighter, and I could see quite distinctly three shapes, one in the centre having what looked like outspread wings; the other two were not so large, but were quite plainly distinct from the centre one. They appeared to have a long, loose-hanging garment of a golden tint, and they were above the German line facing us.

"We stood watching them for about three-quarters of an hour. All the men with me saw them, and other men came up from other groups who told us they had seen the same thing. I am not a believer in such things, but I have not the slightest doubt that we really did see what I now tell you.

"I remember the day because it was a day of terrible anxiety for us. That morning the Munsters had a bad time on our right, and so had the Scots Guards. We managed to get to the wood, and there we barricaded the roads, and remained in the formation I have told you. Later on the Uhlans attacked us, and we drove them back with heavy loss. It was after this engagement, when we were dog-tired, that the vision appeared to us.

"A.M.B.," writing to the *Church Times* from Paris on July 28th, 1915, gave the following testimony from a German source:—

> A lady in Germany at that time, who is well known for her work among English girls there, tells me that there was much discussion in Berlin because a certain regiment who had been told off to do a certain duty at a certain battle, failed to carry out their orders, and when censured they declared that they did go forward but found themselves absolutely powerless to proceed with their orders, and their horses turned sharply round and fled like the wind and nothing could stop them. Then the explanation given by the German soldiers was in these words: "We simply could not go on, those devils of Englishmen were up to some devilry or other and we could do nothing—we were powerless."
>
> This same lady had the opportunity of a conversation with one of the lieutenants of the regiment in question, and as the affair had made some stir in Berlin owing to the severe reprimand given to the men, she asked him what really happened. He said, "I cannot tell you. I only know that we were charging full on the British at a certain place, and in a moment we were stopped. It was most like going full speed and being pulled up suddenly on a precipice, but there was no precipice there, nothing at all, only our horses swerved round and fled and we could do nothing!" My friend adds that the Germans are most superstitious, and dread anything touching on the supernatural, and would not go to a seance for anything, which accounts for the explanation given.
>
> This was the story told in Berlin after the battle of Mons. It seems to show that something out of the common happened —the Germans ascribed it to the work of the devil, the English are said to have seen "angels," but the Germans only saw the English, whom they stigmatised as "devils," while the English saw themselves delivered as by a miracle from the Germans. That is how the facts stand, but a hiatus is left; and one dare not say that in that moment of stress and danger to the English, there was not a momentary lifting of the veil, and a glimpse

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given to some of a supernatural aid. Of this one may be absolutely sure: that if anyone is still living who saw the glimpse, he is the last person who would wish to hold it up to scientific research.

(The conclusion of this interesting article will appear in the February number.)

Zionism, the Hope of the World

By RABBI H. PEREIRA MENDES

Zionism is not simply the hope of a few Jews. It is the hope of the world for the world. Few movements have been more misunderstood, misrepresented and misguided. But its real purposes are based upon the eternal verities. Therefore the days must dawn when its meaning shall be clearly visioned by all, when its aims shall be lucidly presented to all, and when the lofty ideals of its true founders shall be attained by all the world. Its true founders were the patriarchs, prophets and psalmists who have influenced human thought so marvellously—deny it who will—for over thirty centuries.

Zionism, according to the Basel programme of the founders of the modern movement which goes by the name, aims only at the establishment of a legal home for Jews in Palestine. But Zionism as proclaimed by the prophets of the Bible means Palestine, a homeland for the Jews, not only for their material welfare but as a means to promote the glory of God and the uplift of man—or, "In order that through thee (Israel) shall all the nations of the earth be blessed."

Zionism means the ideals associated with Zion, the holy hill of the holy city, Jerusalem. It stands for Palestine, just as Washington stands for the United States, just as Berlin means Germany. Some men, misunderstanding, misguided, often see in Zionism only a legally assured home in Palestine. Others see in it an attempt to establish a neutral but an independent Jewish political entity or state. Yet others see in it a revival of a nationalism which must make Jews resident in other lands disloyal either to the land of their birth, residence or adoption, or else disloyal to Palestine know that a legally-assured home can be obtained by the individual in any civilized country and that a tract can be purchased under the laws of that country, with every legal assurance, for a whole community.

But no Jew wants to establish a Jewish Belgium, established and guaranteed one year, its integrity as a neutral guaranteed fifty years later by great nations in solemn conclave, and in a few more years, the solemn guarantee torn up as "a scrap of paper" by one powerful signatory nation while another stood by silent. And assuredly no Jew wants a nationalism revived that will place him in an equivocal position.

What then, does Zionism really mean? First: It means national altruism. "Be a blessing" (Gen.xii:12), "By thee, with thee, shall all the families, all the nations of the earth be blessed." (Gen. xii:3, xxii:18, xxvi:4. xxviii:14.) Second: It means that this blessing, this blessed state of the nations of the world, shall one day be made possible for all the nations of the earth.

From the inspired writers of the Bible. we are taught that this blessing for the world will be possible by the creation of a spiritual center for the world's guidance, or more correctly, a world-center for world-righteousness and world-justice. And righteousness and justice according to the "ways of the God" whom nations worship, is exactly the Zionism or world-blessing divinely patterned to the first of the patriarchs. (Gen. xviii:19.)

The whole spirit of the Bible, the one source of Zionism, is that God is not only the God of the Jews, He is the God of all mankind. Any nation can "join itself to the Lord." Is not this an ideal worth having for mankind to behold, strive after and attain? Zionism means that "earth shall be filled with the knowledge of the Lord as the waters cover the sea." Without these three ideals, mutual consideration, justice and righteousness in international relations, world-peace rests on insecure foundation. Zionism thus means a nationalistic ideal not at all for the weal and welfare of one nation alone, but for universal humanitarianism, for the common weal and common welfare of all the peoples or earth.

Nationalism in the ordinary acceptation, means materialistic conditions. Nationalism,

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from the Zionist viewpoint, never meant, never can mean, materialistic conditions. It has only to do with spiritual conditions. The Jew outside the borders of Palestine will owe and render fealty in civic or material conditions to the land of his residence, birth or adoption, not to Palestine any more than the Jew in Palestine will have to do with the civic or material conditions of another country.

This is Zionism, an ideal condition that will "be a blessing," through which and by which "all the nations of the earth shall be blessed." Zionism is thus not a Jewish ideal as much as it is an ideal for the world. Zionism does not merely mean "Palestine for the Jews." It rather means "Palestine for God." Zionism does not only mean "a legally assured home in Palestine," for residence and nationality of the Jews. It does mean that but it means more than that, something holier, vaster, more wonderful.

What a small, narrow, insignificant idea it is to want a small, narrow, insignificant strip of country for a separate nationality for one nation compared with the great world-compassing, heaven-reaching idea of wanting a spiritual center for the whole world, to give God an established home in the hearts of all men; to make the name of Palestine what the prophet proclaims it should one day be—"The Lord is there," and not just simply "a certain nation is there," to make Palestine the medium of communion with God, not for just one nation but for all of the peoples, to breathe, to live, to strive, to think for but one purpose, not that one small land shall be filled with the "Knowledge of the Lord," but that "all the earth shall be so filled."

Zionism, Palestinism, Prophetism, Anglo-Israelism,—call it what name you will,—is thus the Hope of the World for it means hope for the world.

Choose, O World, between these things, the crime, cost and curse of war and what true Zionism offers you—peace with honor, consideration, justice and righteousness in international relations, and a brotherhood of nations that shall mean good will to all men, instead of the paralysis of the man, civilization and the death of the man love.

As if for such sad days as these, for such a blood-stained, tear-stained, sin-stained earth as this, are written words, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: choose life!"

Thoughts in Religions

I reckon when this life is through
About the first thing God will do
Is call together all the creeds
Which men have shaped to serve their needs
And talk it over, pro and con,
And then make all religions one.

He'll take the best of each and say:
"We'll throw the minor frills away,
And as I take your creeds apart
You'll find you're all the same at heart,
So one religion ought to do
For Catholic, Protestant and Jew."

He'll tell us in that happy land:
"Now here you see and understand.
You've passed across the vale of doubt
And learned the truth you fought about.
Your destination was the same
Although by different routes you came.

"Behold the good you labelled bad,
The false among the truth you had.
Of all the creeds which mortals wrote,
Not one caught true perfection's note,
Nor was there one, howe'er despised,
But what had truth, if good it prized."

I neither hate nor love a man
According to religion's plan;
If he be good of word and deed,
I never ask about his creed.
I fancy God will later on
Make all religions into one.

—The Boston Herald.

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What Is Meant By Spiritual Israel?

The history of Israel, including Judah, shows that in the hour of "wrestling" Jacob was "born again." While it was not the fulness of understanding; but a beginning from the moment of his receiving the new name there was apparent in him the changed character of the man who served so many years for Rachel and augmented his possessions when parting, as agreed, from Laban, by a trick of nature which he knew and Laban did not suspect. He had given to him a revelation of the God of Abraham and Isaac. In that revelation he was shown his utter dependence upon Jehovah for all things; that "of himself he could do nothing;" that henceforth "he could do only what he saw his Father do"; for he had not only seen the Father, but also the Son; hence the new name Israel--Prince —Son of the King of Kings—Son of God. What he apprehended of that wonderful revelation was beyond the carnal senses and became the compelling motive, the unseen consciousness of divine Sonship. It was the secret of his prophecies concerning his sons, that have been fulfilled and are now in the process of fulfilment before our eyes.

Had his sons graspd the real meaning and understood the source of Jacob's strange forecastings of events centuries in advance, they and their descendants would not have had such prolonged and weary wanderings. They would not have lost their way from the beginning. They would not have had to submit to such severe discipline in order that there might arise in their midst, one of themselves who would see and proclaim anew the inner meaning of Jacob's wrestling, and the far-reaching import of the God-given name—an unappraisable legacy.

Now *spiritual* children of Israel not only inherit that name, but also the same unrest that leads them to desire greatly that power to "prevail" as did Jacob. Since Moses labored long and faithfully to awaken these people of the covenants to their rights as Israel —Sons of God, and ever-increasing desire to enter into the possession of that power has given them seers, prophets—men who too had "prevailed," and strove to make them realize that they are not simply lineal descendants, after the flesh, but sons of the King, and by "prevailing" after the manner of Jacob they too win the sacred name Israel for their own—God-given direct to each one.

It is by the attaining of this spiritual power alone they can be known as "children of Israel," or Sons of God—the true Spiritual Israel.

When the lineal descendants of Jacob, so many and so scattered, become acquainted with the God of Abraham and Isaac the miracles recorded in the Old Testament will no longer be "wonders," but they will be a matter-of-course, seen daily and hourly all around us as our own experience, our own proof of having "prevailed."

Is it not time that we the lineal Israelites —(both Houses)—seek diligently to know our God that we may enter into the promised land already spread before us as we stand with Israel's mighty men of the hour on the mountain over-looking the arena of great events just past.

> "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head." Hosea 1:11.

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"After Two Days"

By WILLIAM REEVE

"Come, and let us (Israel) return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea vi. 1-3.)

The writer would suggest that the reader supply the word "Israel" wherever "us" is here mentioned in the text. He must understand that the prophet Hosea was emphatically a prophet to Israel, living in the time of their worst apostacy, and just before their final captivity. He mentions Judah only by contrast as chapter three is to chapters one and two. He mentions also that Judah is faithful and still ruling with God, because some of the Kings of Judah, Hezekiah for one, were good and God heard and answered their prayer, as against the Assyrian host. But Israel seemed utterly un-redeemable; the prophet's call to come to the Lord, was wasted energy, and no heed given.

This prophecy, however, was not for "that time" but for the then far future. You will notice that it has a "time lock" application, and must be "set right," and the words of the key must fit without straining or wrenching of the key or lock.

The "tearing and smighting" of Israel as a nation must certainly take place, before the "healing and binding up" process begins. But as sure as one takes place so will the other. The "tearing and smighting" was taking place for forty years before the final blow put Israel to sleep for over "two days."

Israel being a nation, it could not mean "a day" of twenty-four hours, or even a "year to a day" which is useful in some events. Then this prophecy must have been "held up" in the understanding of it, until the New Testament Times, when we read 2 Peter 3:8; "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." So "two days" would equal two thousand years, and *"in the Third"* just over the half or 520. Now those who read last month's "WATCHMAN" saw what importance Dr. Bullinger put upon this number in its many significant meanings. I must insist that Judah has no place in this prophecy

The tribes of Israel were to be torn asunder, scattered in various directions, some by water (Dan for instance,) most by land, becoming "wanderers among the nations." But is there a verse in Scripture that holds out the hope of their gathering together again? Surely! See 2 Sam. 7:10.—"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." They were certainly driven speedily out of their first home in Canaan. So it must be some other place referred to. The Jews said "Get you far from the Lord: unto us is this land (Canaan) given in possession. Therefore say, (to Israel) Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." (Ezek. 11:15, 16.) This grand total "2520" is equally able to be broken up into 7 times 360 years. (See Dr. Bullinger's article.) Break it up again into 2 and 3 and 2 times 360. 2 times 360 equals 720. Israel was carried captive 721 B. C. So this second period brings us immediately to the birth of Israel's Saviour and Redeemer, of whom it was said that his name should be called Jesus "for he shall save his people from their sins." Now 3 times 360 brings us to 1080 A. D. or just beyond the period when "The Normans" the last of the tribes of Israel invade "the place appointed," and blend with the others as the tribe of Benjamin, in one firm stock and race. Then again the last 2 times 360 gives us 720 years of gradual growth and development, an awakening to freedom and responsibility, that has been a beacon and lighthouse to all the nations of the earth. But our "Main time lock" is the "two days," and in the "third" of course having the same terminal in time.

2000 years added to 721 B. C. brings us to 1279 A. D. I have implied that the history of England, is the history of Israel continued. Of course Scotland, Wales, Ireland, and the United States have to be included eventually,

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but I am like the writer in Hebrews 11:32, "But what shall I more say? for the time (and space here) would fail me to tell of"—all the way the Lord has led his people. Notice in 1279 the people were supposed to be just "reviving" from their day "swoon." In 1213 the Pope tried to get the crown and Kingdom of England that is Israel into his possesion, and he succeeded so well that King John, left it in the hands of the Popes Legate Pandulph for five days."

Did you ever read Romans 8:28, "all things shall work together for good to them that love God, to them that are the called according to *his* purpose." Now notice the result. The Barons treated John with contempt, and forced him in 1215 to sign the Great Magna Charta, at the point of the sword. He that watcheth over Israel neither slumbers nor sleeps. The great step forward that the Pope made, meant two steps backward in due time.

You have no doubt read the address King George presented to the President of the United States at Buckingham Palace on December 27th. In part, he said, "To you, no less than to us belong the memories of our national heroes from King Alfred down to the days of Philip Sydney and Drake, of Raleigh and Blake, and Hampden, and the days when the political life of the English stock in America was just beginning. You share with us the traditions of free self-government as old as the Magna Charta." One common ancestry is here implied, because Manasseh was there, and hidden in the "binding" up process which God used with Israel, until her manifestation.

Though 1215 falls short by 62 years of the "mean two days," if we "carry on" to 1295 we get the great result of "A Model Parliament" that for the first time met in England, viz. the Baronage, Clergy and Commons,—not by any means perfect, but it has the seeds of being "A Mother of Parliaments." And then in 1296 that old stone came to England, that embodies the throne of the Lord; The note of hand God gave to Jacob and his seed for ever. King John never sat on that throne.

"In the third day he will raise us up, and we shall live in his sight." 1799 or 1800 A. D. what an eventful period but don't stop! "In the third day" extends for 480 years—we have almost covered one fourth of that period.

God who has made, us (Israel) great make us greater yet. Now space does in truth fail me to recount all the wonders he has wrought for his name's sake, toward his people of Israel.

"Not unto us O Lord, not unto us, but unto thy name give glory." Will we follow on to know the Lord? *WE WILL!*

"His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth."

"For lo, the days come saith the Lord. that I will bring again the captivity of my people Israel and Judah....and cause them to return to the land which I gave to their fathers ....and these are the words which the Lord spake concerning Israel and concerning Judah." Jer. 30:3, 4.

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"Set Thee Up Waymarks"

The following instalment of the "Waymarks" is, as seen to be, an exhaustive analysis, as well as a careful historical, and etymological tracing of the name. The changes in the spelling are due in part to the typography—an influence upon the language of a people not generally understood or even recognized by many philologists. Prof. Totten has wisely given this important identity the prominence it deserves.

In the third paragraph he speaks of a "new" *spiritual* name "Christian." In 1 Corinthians 10:4 we find that even in the wilderness it was that spiritual Rock "Christ" that really held them as a separate people; hence the name "Christian" belonged to them, as it belonged to Melchisedec, to Abraham and Isaac. Was not Abraham's faith due to his discernment of the Christ—"the power of God and the wisdom of God?" Was not Jesus speaking from the same discernment when he said: "Before Abraham was I am." Everywhere can be seen that the children of Abraham and Isaac were "girded' 'though they seem often to have forgotten their father's God.

This identity needs and is worthy of careful study.

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31. Israel is to be called in Isaac's name (Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18.) And so they are; the word Saxon being directly derived from I-Sakai-Sunnia, Saac-Suna, Sacsuna, Sacsones, etc., or Sons of Saac. Before leaving Samaria they were called in "Isaac's" name (Amos vii. 9, 16) in contradistinction to the "Jews," who preferred to refer to "Jacob."

We shall treat this single Identity at somewhat greater length. We do so because of its special interest and importance, and because as it is the one for which at first glance proof seems *less* likely to be forthcoming, so upon study it is found to be one which rests upon the most indubitable evidence. The derivation of this racial name from Isaac is direct, and not at all dependent upon a merely fanciful and modern question of euphony and similarity of sound.

It was directly promised that the seed of empire sown in Israel should in due time be called into power in the name of Issac. Now this has come to be absolutely true, and it is marvellous in our eyes. Not only are the Anglo-Saxon descendants of Israel "called" or summoned into the new covenant under the name of that Patriarch (Isaac) who in particular was the type of Christ from whom they obtained their "new" *spiritual* name "Christain," but in a marked literal and explicit sense they are named I-saac-sons, or Saxons, for him.

After the first division of this Hebrew family, though not immediately, it was, in the course of the history of the two kingdoms, decreed by God that the blessings enumerated in Deut. xxviii. should be vested in Israel, and the curses named in the same chapter should be vested in Judah. Thus the preponderating portion of the family, consisting of eleven out of the thirteen tribes, were called by God to be his chosen people, and to inherit all the blessings promised.

The section so blessed was to be called or named in Isaac. It would be impossble, God's word being true, to identify this people unless in some way they were named in Isaac. No other nation upon the earth was to bear the name but this branch of the family. "In Isaac shall thy seed be called" (Gen. xxi. 12.) The evidence that WE are this blessed Israel is most clearly given by our being named or called SAXONS.

Saxon comes from the Hebrew "Saac," which is nothing more than Isaac, the prefix in the letter I being dropped, according to a very common custom of the Israelites, to allow the introduction of an affix, in this case *on*, rendering it Son, meaning the "Son of Isaac." So that by calling ourselves Saxons, we are acknowledging ourselves to be the sons of Isaac, and complying with scripture by being called under another name. (Isa. lxv. 15; Gen. xxi. 12; Amos vii. 16; Romans ix. 7; Hebrews xi. 18.)

The dictionaries generally derive the word Saxon from Seaxa, Seaxe, or Seaxan—ultimately arriving at the Anglo-Saxon root Seax-a short sword or dagger, and note that it was the distinctive weapon carried by the Saxons. If the makers of dictionaries were always historians they would not have fallen into this error. The short sword was not the distinctive weapon of the Saxons. They were *shooters*, not thrusters; and short swords, designated by no root-sound like the above, antedate by centuries the appearance of the Saxons on the stage of history. It is, more-

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over, far more probable that *if* the name *Seax* is generic to this race of people, it was derived from the redoubtable name of the people themselves, who at close quarters sometimes used it terribly upon their enemies, than that, by so extravagant an inversion, it suggested to Saxons a name by which they called themselves! This idea is well expressed by John Pym Yeatman in his exhaustive work on our "Shemitic Origin," as follows: "'All German writers, after their manner of putting the cart before the horse, assert that the Saxons were so called from using the Seax; *so the axe from the Axions, the same people!*" But as shooting was distinctively the warlike property of all the Northern races, and the handling of the short sword, or dagger, strictly Southern and Latin, so, to-day, these distinctives are inherited by the very descendants that inhabit these geographical divisions. The Scythians, in particular, were such famous shooters of the bow and arrow, and all kinds of darts, that the very word to shoot, Scythan, is derived from their name. So, too, the scythe was the implement of the people, though not by any means an origin of their name; in all these cases rather is it *vice versa—they* give the name! Now the Saxons are, by all historians, admitted to have been the dominant family in the Scythian race, and there are weighty arguments, that would fill volumes, showing that perhaps the word Saxon is older than Scythian and led directly to it. The sickle was the forerunner of the scythe, and shows how the K sound may be dropped, and so the general family name Scythan may perhaps be derived from Saxon itself, in some of its infinite varieties; for the letter K is often found changed to C and frequently into X. In the mouths of the Germans, who cannot pronounce *th,* Scythian becomes Syssan, and the Netherlander calls Saxon, Saisen. But the Saxons did not go to Germany to obtain their name,—they are called Saxons and Scythians centuries before the first European German was ever heard of. Herodotus says, "the Persians call all the Scythians Sacae"; *sayi* and Scythopotis has been traced to Sikytopolis (city of Siccuth), a corruption of Succoth, or Scothoth, the city o fthe Scots, Scyths, Sacs, or Wanderers, i.e., dwellers in booths.

With regard to the etymology of the word Saxon, Yeatman finally says: "Its history is as follows: The Persians used the terms Sacae and Scythian as *convertible,* whether from a corrupt rendering of one from the other or because the Sacae, a great tribe of Scythians bordering upon them, were so called by a tribal name (a great question which Persian scholars must determine.) Of the fact of the *identity* of the Sacae and the Scythians there is not the shadow of a doubt, and it is clear that these people called their country Sacasena. It is equally clear that the Saxons of England were the Scythians or Celte-Scythians. Their geographical position in Europe is accurately described by Plutarch, Tacitus, Ptolemy, and other authors." Finally, in this argument, as the Celts are the Kelts, or Kumbri, of all historians of our day, and their origin Sacasena, or as they are the Beth *Kymri,* whom Shalmaneser put in Media, and as these were "the Lost Tribes" whom the Biblical historian sent out of Samaria for Baal—(*Cumrium*)—worship, it follows that these Scythians as Saxons are none other than a people no longer called in Israel's name but by the elder name of Isaac as the Lord ordained.

In most of the Eastern languages "sons of" is written "sunnia." It is equivalent to the Scottish "Mac" and the English and Irish "Fitz"—MacDonald, son of Donald; Fitz Henry, son of Henry. So in the distant home of our ancestors Saac-Sunnia meant sons of Isaac. Stambul is formed of Istambul by dropping the prefix I, and so the Saxon is a direct descendant of our father Isaac. Dr. W. Holt Yates accepts this derivation of the Saxon name as positive, and the Rev. W. H. Poole, D. D., says in connection with it as follows: "It is a little curious to glean from the ancient nations and from the stone monuments of the early times the various forms in which this word is to be found. I will here insert a few from a list of my own gleaned from ancient history, thus: Sons of Isaac. Sons of Saac, Saac-Sunnia, Saac-Suna, Saac-Sena, Saca-pena, Esakska. Sacae-Amyrqui, Beth-Sakai, Sunnia-Sakai, Sakai-Suna, Saca-Suna, Sacae-Sunnae, Sackasina, Sachka-Sunnia, Saca-cine, Saka-Suna, Sacas-Sani, Sakas-Saeni, Saxi-Suna, Sach-Suni, Sachi, Saicha, Sakah, Saachus, Saacus, Sacho, Saxo, Saxio, Saxonia, Saxones, Saxae, Sachsen, Sacksen, Saxe-sen, Saxone, Saxony, Saxon.

From the "Asiatic Researches," Dr. Moore quotes in his work. "The Saxons of the East and of the West": "We are interested to learn that the White Island in the west (England) was in India denominated *Sacana,* from the *Sacas,* or *Sacs,* who conquered that island and settled there at a very early period, *from the fact being mentioned in the Puranas named Varada and Matsya.*"

Upon the northern slope of the mountains of Israel, overlooking Damascus, lay the ancient cities of Bashan, and there Ptolemy gives the name "Saecaea" to a very old town of the giants. Rev. S. Porter in his "Giant Cities of

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Bashan" found this place named Shuka. This traces the word Saecaea directly back to the very home where Israel, now Saxons, lived before captivity and an examination of an ancient map of Palestine will show, at a point south of the Sea of Galilee, a city named *Scythopolis*. This is yet another, but most significant, name for *Bashan,* where these Sacaea dwelt. Just south of it is Succoth, a name as prominent in Scottish history as Saxon and Scythian is in that of all the early settlers of Albion. Strabo says the most ancient Greek historians called the people who lived beyond the Caspian Sea Sacaea. Diodorus says: "The Sacaeae sprung from a people in Media who obtained a vast and glorious empire." Ptolemy derives the Saxons from the Sakai, a Scythian race who came from Media. Pliny says: "The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Saeca-Sani." Albinus says: "The Saxons were descended from the ancient Sacae of Asia." Aeschylus remarks that "The Sacae were noted for good laws, and were pre-eminently a righteous people." Prideaux finds the Cimbrians driven out by the Asaea, who came from between the Euxine and Black seas, and says that from them came the Angli, who with the Saxons conquered England. Upon the marbles of Nineveh we read that a people called Esak-Sha rebelled against Assyria about 670 B. C., i.e., fifty years after the captivity of Israel. Upon the famous Behistunrock Darius placed the history of "Iskunka," the chief of the Sacae, who rebelled against him, Sharon Turner says: "The Saxons were a Scythian nation, and were called *Saca, Sachi, Saki, Sachsen.*"

When Darius invaded Scythia and demanded earth and water as tokens of submission, the answer of our Saxon ancestors was sent back in the form of a most significant present. They sent him a bird, a mouse, a frog, and a bundle of arrows. It meant: "Fly into the *air* like a bird, hide in the *earth* like a mouse, or dive into the water *like* frogs, lest our arrows (emblems of *fire*) prove your doom." Worn out, and struck with this eloquent message, the army of Darius retreated. This message had an Israelitish, a British, and a Cabalistic flavor, and as an early expression of the "Monroe doctrine" was doubtless suggested by some of the descendants of ever-warlike Ephraim and Manasseh.

Finally, upon the head of Iskunka the Saxon, as portrayed upon the Behistun-rock 500 years *before* Christ, is an exact representation of a Greek cross. Upon the obverse of a penny of Alfred the Great, 1000 years old, occurs its perfect counterpart; and Palgrave, in his history of the Anglo-Saxons, gives a drawing of a Runic ring at least as old as 200 years after Christ, bearing a similar device. May not this *pre*-Christian cross have been an emblem of the peculiar blessing ceremony of Ephraim and Manasseh, at which their father Israel so significantly crossed his arms above them? For it is

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that they have conquered most, and from it have derived a *newer* name than even Saxons, and the sign itself is buried in their very name SAXON!

It was under their generec name of Saxons —thus in Isaac's name—that Israel was actually "called" to Christianity; and when we consider that Isaac was, of all the patriarchs, preeminently the type of Him who, later on in Israel's history, was actually offered up, we see additional cause for astonishment in the fastening of this name upon the lost tribes, unto whom alone the Redeemer expressly states he was, in his earliest mission, sent. And thus it is that "the Lord sent a word into *Jacob* (Judah) and it hath lighted upon *Israel* (Saxons.) And all the people shall know even Ephraim and the inhabitants of Samaria." (Isa. ix. 8, 9.)

"In those days the house of Judah shall walk to (or with) the house of Israel and they shall come together....to the land that I have given for our inheritance to their fathers." Jer. 3:18.

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America to England

By MINOT J. SAVAGE

The youngest of the nations,
Grown stalwart in the West,
Yearns back to where each morning
Glows o'er the ocean's crest,
And cries: O Mother Country,
Ours is your ancient pride,
And, what'er may befall you,
Our place is at your side.

Ours are the old traditions
Of Saxon and of Kelt;
We visit rare Westminster
And kneel where you have knelt.
Your restful country places,
Hills, lakes, and London town—
Their memories we inherit
And share in their renown.

Your Avon is our Avon;
Song knows no border line;
The stars their radiance mingle
Which in one heaven shine.
Within your "Poets' Corner"
Longfellow's gentle grace
With all the august shadows
Is given a welcome place.

Your mighty men of science
Who've made the world anew,
Transforming earth and heaven,
Wrought not alone for you.
From Newton up to Darwin
Each, from his truth-built throne,
Nods greeting to our homage—
We claim them for our own.

You fought the fight for freedom
And taught mankind the creed;
Long ere our "Declaration"
There was a Runnymede.
We won at Appomattox,
But you had won before;
Our Bunker Hill and Yorktown
Look back to Marston Moor.

Our Washington and Lincoln
Were of your sturdy stock—
Cut out of Milton's quarry,
One piece with Cromwell's rock.
Our Pilgrims learned the lesson
That English means the free,
And through the wintry weather
They brought it over sea.

Here in the West grown mighty,
Though we alone might win,
We look back to the Home Land
And feel the thrill of kin;
Then let us stand together
Till over all the earth
Our manhood and our freedom
In every land have birth.

One vision let us cherish—
That, as the years increase,
We two may teach the nations
To love and welcome peace.
But should the war-cloud gather
O'er Neva or the Rhine,
And should the threatening navies
Wheel into silent line—

Then, when the peaceful heavens
Are darkened in eclipse,
May our two lightnings mingle
One thunder from our ships.
We need but stand together
To hold the world in fee,
And to the noblest issues
Control the age to be.

Then let this glorious vision
Along our pathway gleam
As up the future leads us
The Seer's, the Poet's dream.
One race and one tradition,
English, American,
And one high inspiration—
The destiny of man!

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The Relation Between Anglo-Israelism and Zionism

By CHARLES WESLEY EAKELEY

As there is a common objective there should be the closest association between Anglo-Israelism and Zionism. One is exclusive and limited; the other is inclusive and in its broad concept includes the other. Anglo-Israelism stands for the historical fact that the "house of Israel" (the ten lost tribes) exists to-day as a people and as a government, with David's line miraculously preserved as it was promised to be, and identified in the Anglo-Saxon peoples and the reigning monarch of Great Britain. Zionism is the waking up of the "house of Judah" (the Jews) and the coming to life of the "valley of dry bones," of the prophet Ezekiel's vision, in the effort of the Jews to return to Palestine.

Anglo-Israelism believes in Zionism and would further it as a part of the whole scheme of re-union and restoration of the twelve tribes of ancient Israel to the land "promised to your fathers." Anglo-Israelism recognizes that the time of fulfillment has come and that Zionism is the "house of Judah walking with the house of Israel" back to the land of promise. Anglo-Israelism expects the Anglo-Saxon peoples and governments to establish the Jews in Palestine and "protect" them there until such time as the scheme ripens for re-establishment of the national life and government there with a reigning monarch over them who can trace his lineage back to king David of old.

Zionism has not yet seen this purpose and objective; nevertheless, the movement is working and the plan of the God of the Hebrews, who guides the destinies of Israel, is being carefully carried on. Zionism is the effort of the Jews to get back to Palestine and have there a homeland for all who wish to go. It is therefore limited as to numbers and its vision and scope do not include and has not the idea of national prominence or any special design for world power and influence. In that sense it is exclusive and limited, and does not recognize Anglo-Israelism as a fact or a necessity.

On the other hand Anglo-Israelism has long recognized the necessity for Zionism and for years has looked for it and predicted it. When therefore the modern movement of Zionism was born, Anglo-Israelites recognized the fulfillment of their expectations and prophecies, and have been ready to welcome and assist the development of the idea.

Zionism is strictly Jewish. Anglo-Israelism is non-Jewish. It would be a mistake to say it is a Christian movement, for immediately the element of "religion" would be assumed and injected. It is a pity that Christians who have been the enterprising propagandists of the ancient Hebrew Scriptures which foretell these great and important matters, should be so blind and bitter towards a movement which shall yet put their enmity and false teachings to shame. The time is not far distant when the twelve tribes will discover themselves and each other, and other nations will awake to the fact. They are the dominant factors in world affairs now, and the realization of it will be recognized and acknowledged by other nations in due time.

There should be the closest association of the two movements of these "latter days;" and if they cannot unite at present, let each recognize in the other a blood-brother relationship, for they are long lost brothers who have met on the roadway which leads towards home. When each recognizes this remarkable fact, there will be a rejoicing such as never was known in Israel since David's time. Separated by civil strife and bitter jealousies nearly three thousand years ago; each travelling in his own way until one had lost knowledge of and interest in the other; each wandering far from the God who had chosen the sons of Abraham to work his will in the earth and among men; each blindly working out his own destiny—Israel with the unicorn of Joseph "pushing the peoples to the four quarters of the earth" and gaining territory and strengthening government with Judah's royal sceptre, until they are able to control the destinies of nations—Judah, although persecuted and "scattered and peeled," holding up the "Light" among the gentiles "there is one God and Jehovah is his name"; now, in the "fullness of time," do they separately and independently at first, turn their thoughts towards the homeland which was deeded to their fathers.

Anglo-Israelism is not a "doctrinal" view point of sacred Scripture, and Zionism is not. Hebrew prophecy contains the key to cur-

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rent history, and present day events are fulfilling their forecast of the destiny of the nations and especially of one nation—their own, let no one make the mistake of condemning either Anglo-Israelism or Zionism because they do not conform to certain patented "doctrines" and formulas invented by theologians. In the "time of Jacob's trouble" Judah cries out to God and starts homeward towards Palestine; and Israel, God's "battle-axe," breaks the nations and paves the way for Judah to return, fulfilling the words of the prophet, "the house of Judah shall walk with the house of Israel" back to their own land.

O "House of Judah!" when will you open your eyes and see how our God hath led us through the past centuries and how he is today leading us together? Judah turns towards the land deeded to father Abraham as an "everlasting possession." She has not the power to take it. Israel, God's "battle-axe," takes the land and then makes a "decree" giving it without money and without price to Judah for a homeland and offers to "protect" her there, a most remarkable combination of circumstances—the birth of Zionism, the War, the conquest of Palestine by the British, and the handing over of the land to the Jews, all within a few days, (so to speak.) Who is so blind as he who will not see? Awake Judah! Despise not the prophets and their message to you. Unite with Israel, for in that union shall be strength and might which make for "Right," and no enemy can prevail against you. Then shall come the peace the world yearns for; when the "law goes forth from Jerusalem," the city of peace, then, and not till then, will the nations "not learn war any more," and "beat their swords into plowshares and their spears into pruning-hooks." Destiny is hastening the day when the UNITED STATES OF ISRAEL will lead the other nations to freedom and that which is good.

Greeting from England

America! dear brother land!
While yet the shotted guns are mute,
Accept a brotherly salute,
A hearty grip of England's hand.

To-morrow, when the sulpurous glow
Of war shall dim the stars above
Be sure the star of England's love
Is over you, come weal or woe.

Go forth in hope! Go forth in might!
To all your nobler self be true,
That coming times may see in you
The vanguard of the hosts of light.

Though wrathful justice load and train
Your guns, be ev'ry breach they make
A gateway pierced for mercy's sake
That peace may enter in and reign.

Then, should the hosts of darkness band
Against you, lowering thund'rously,
Flash the word, Brother, o'er the sea
And England at your side shall stand.

Exulting! For though dark the night
And sinister with scud and rack
The hour that brings us back to back
But harbingers the larger light.

From the London Chronicle, 1898.

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The Great Pyramid

II.

The Great, the Mighty God, the Lord of hosts, is his name,

Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men:.....

Which hast set signs and wonders in the land of Egypt, even unto this day.

—Jeremiah 32:18, 19, 20.

The Great Pyramid epitomizes the universe and corrects the beliefs of the senses through Science in terms of the inexorable language of mathematics. Those whose hunger and thirst to know God independent of their own preconceived concepts of what Truth must be and how it must be made manifest, will be satisfied with a satisfaction not given by worldly testimony when to them is revealed the long-hidden mysteries of the "miracle in stone" and they find that it confirms and supports the true Science of the Scriptures.

Prof. C. Piazzi Smyth, late Astronomer Royal of Scotland and the best known authority on the Great Pyramid, says in his work, "Our Inheritance in the Great Pyramid," that there are three keys necessary for unlocking and revealing the message which the "miracle in stone" holds in sacred trust for the world: First, the key of pure mathematics; second, the key of applied mathematics, or of astronomical and physical science; third, "the key of positive human history past, present, and future, as supplied in some of its leading points and chief religious connections by divine revelation....."

In illustration of the key of pure mathematics we may here consider two remarkable examples. The Pyramid squares the circle, a problem which mathematicians from the earliest days of Greek learning down to the present time have sought to solve, but which has been today abandoned and considered impossible. The Pyramid perfectly demonstrates this problem since by its base angle of 51° 51′ 14.3″ the area of its square base is equal to the area of a circle having a radius equal to its height.

As another example of the key of pure mathematics,—the King's Chamber demonstrates the fourth dimension—that which has been called "the fourth dimension of Spirit." As the capstone of the Great Pyramid squares the circle as perfectly as the whole structure does, so the proportions of the King's Chamber—the final granite room—are such that any rectangular space of exactly the same proportions regardless of size would exemplify four dimensions. The integral dimensions are length, end diagonal, solid diagonal, and width. It was designed as follows: The length of the proposed chamber along the base of one side wall was taken to constitute the base of a right-angled triangle. The architect then inclined the triangle until its apex touched the opposite wall line at the assumed width of the chamber. The ceiling was then drawn through the apex and the design proved out that the triangle had proportions of 3, 4, 5. That is, if three lines having lengths of 3 (inches, feet, or other length), 4, and 5 are placed together as the three sides of a triangle, one of the angles must be a right angle, according to the inexorable language of mathematics. This room, considered vacant except for a granite coffer, teems with significance to those with eyes to perceive the facts many of which are untraced by material means, but by supersensible and invisible lines of dimension tell their wonderful story.

The second key, of applied mathematics, is furnished by such enduring records as for instance the precession of the equinoxes in years, length of solar tropical year in days accurate to the fifth decimal of the fractional day, mean distance from the earth to the sun, mean density of the earth, equatorial diameter of the earth and polar diameter, and many other scientific facts recorded by the designer of the great "miracle in stone" over four thousand years ago with an accuracy which governments with unlimited financial resources and great institutions for scientific research have not yet attained.

But it is the third key of positive human history as recorded in the Old and New Testaments and in secular history during the past eighteen hundred years which provides perhaps the most startling evidence of the inspirational origin of the "pillar of witness."

Briefly it may be stated that the system of passages in the whole pyramid is constructed as a perfect chronological record of the history of God's chosen people and of the plan for the salvation of the world. The basis of

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measurement is the inch—the standard to-day of the Anglo-Saxon world, the heritage of the children of Israel of to-day from the ages past—and its chronology is recorded at the rate of an inch for a year throughout the structure, except just after the close of the Christian gallery—the place in history approximately where the world now is—here the scale changes to a week to each inch. The entrance passage descends to the so-called bottomless pit, but the exodus from Egypt is marked by a divergence from it and there commences an ascending passage which continues to the time of the birth of Jesus, where the passage widens and continues in what is known as the Grand, or Christian Gallery for a distance of about 1815 inch-years to the significantly named "great step." Over the top of this step and to the end of this Christian era gallery measurers have worked with the greatest care because this area covers the recent and present world period. General F. E. Hastings in a pamphlet called "The Latter Days," published in London in 1895, says the end of the Grand (or Christian) Gallery marks the close of a dispensation. Continuing, he writes: "..... the termination of the Grand Gallery, 1,910 inches, gives the 3rd of December, 1910, as the end of the present era."

World history, according to the Great Pyramid, is now passing on toward the Antechamber on the way toward the final goal—the King's Chamber, the types of the millenial peace of the world and the demonstration of the kingdom of Heaven. It is also of great interest to note that the floor of the pyramid soon changes from limestone to granite, thus symbolizing that the government of the world is about to change to a higher and more enduring form. Limestone is calcium carbonate formed usually by deposit in solution, but granite—the most enduring stone—is formed and purified by fire.

In these brief and elementary articles only hints are given to stimulate interest and study in this marvelous "stone Bible." It is the earnest hope of every student of the Great Pyramid that, as interest is aroused among those who have not before heard of what Jeremiah described as the "signs and wonders in the land of Egypt," they will undertake for themselves to consider the evidence and learn the facts. Among the books which may be read with profit are: "The Miracle in Stone," by Rev. A. J. Seiss; "The Great Pyramid," by W. H. Wilson, etc., etc.

A great scientific truth makes progress slowly, but if it is true it must and will prevail. The great stone witness to the God of Israel, standing sentinel on the banks of the Nile, will receive the recognition which it demands and will give its message to the whole world, for Jehovah by the mouth of his holy prophets has spoken it.

"I will take the tribes of Israel....and Judah...and I will make them one nation in the land upon the mountains of Israel and one king to them all: and they shall be no more two nations neither shall they be divided into two kingdoms any more at all****and David my servant shall be king over them****and they shall dwell in the land****."

Ezek. 37:1-28.

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity, preliminary to the restoration of Israel and the return of Judah to Zion

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

The Renaissance of Zionism

Zionism is as old as God. It is type and symbol of the hunger of the world to know God aright. The word "Zion" (according to Strong) in its Hebrew original means "a monumental or guiding pillar" and truly when conceived of in its broader significance it points to the goal toward which both Judah and his brethren of Israel are so rapidly and steadily travelling.

One of the contributors to this issue of "The WATCHMAN" says, "Zionism is the house of Judah walking with the house of Israel back to the land of promise." It is essential that this broader concept of Zionism be planted in human consciousness, else it will not be seen as more than a plan for a Jewish home center,—a limited and physical point of view. And what is "the land of promise" toward which Israel majestically moves? Zion means "above matter," and to reach "the promised land" is to attain much more than the physical possession of Jerusalem and its temple hill. It is to bring again to earth with practical results, a recognition that the true promised land is the understanding of the God of Israel and that Jerusalem, the "habitation of peace" is the city that "lieth foursquare"—the type and symbol of divine law and justice. No race is more deserving of justice than Judah, but the successful accomplishment of the end in view depends upon Judah's recognition of the Israel of the Spirit, the vision of patriarchs and prophets, the law of Moses not superseded, but fulfilled in righteousness. After this renaissance of the true spirit of Israel will come as the next step, the safe and sound establishment of a national Jewish homeland. Zionism will then have a substantial foundation,—one which will endure and which will support the superstructure, the temple not built with hands, of which Ezekiel dreamed and sought to outline and depict to the sons of Jacob in architectural terms of mathematics, order and symmetry.

The world is today conscious of an undefined but revolutionary change in its spiritual outlook. A new birth is taking place. The conception of spiritual Israel following the recognition of literal Israel, has fulfilled its course and is being re-born to earth with a purpose and destiny no less than for the accomplishment of the vision of the prophet in Israel:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."
Amos 9:11.

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The League of Nations

A League of Nations will constitute a chain to bind both material aggressive selfishness and anarchy, but it will be no stronger than its weakest link.

There are two links which this great struggle of Armageddon has welded together more strongly than ever before—the inseparable unity of the United States of America and Great Britain—Ephraim and Manasseh. This unity of ideals forged in the purifying fire of sacrifice for a common cause,—a purpose of unselfish protection and safety for those unable to protect themselves—precludes the possibility of abuse of the power they have won. Therefore through this union has already been established a league which will stand as a rock against which the conflicting forces of evil will ultimately meet their defeat. But to this Anglo-Saxon nucleus of the "League" must come those nations which are awakening to the visions of true self-government—that government which patterns and prefigures the rule in human hearts of the Lord God of Israel.

France has won her place as a worthy member of whatever combination of nations may be formed, not only by her courage and valor on the battlefields of her fairest provinces, but during the previous years many signs were in evidence of a physical and mental house-cleaning socially, politically, and religiously, which constituted an unconscious preparation for the superhuman tasks which so soon awaited her. And now we learn that the Freemasons of France and Italy, more powerful and influential perhaps in some ways in these nations than in any others, are about to restore the Bible to its place in their lodge rooms, it having been debarred through atheistic influences many years ago. This is an unmistakable sign of a renaissance of that Spirit which identifies the Latin races as being of the household of Israel and preparing, like prodigals who have wandered afar, to at last return to their father's house and share in the rewards and blessings of these "latter days."

And so as the Peace Conference proceeds with its seemingly herculean tasks, let us not forget that its direction and government rest in the hands of the mighty God of Jacob and that He shall turn and overturn the deep-laid plans of mortals and bring to pass only that which will forward the divine plan and bring into view and into human experience "the promised day of Israel."

A Universal "Habitation of Peace"

When Caesar Augustus sat upon the throne of Rome and ruled the world from the Palatine, the apex of autocracy seemed to have been attained. But in that day the world's thinking had not liberated itself beyond the grosser forms of the sensual and physical. It remained for a later century to bring forth forms of autocratic control which for sheer effectiveness surpassed all earlier efforts in this direction. But out of Jerusalem one arose at almost the moment of Rome's greatest power, who came to bring liberty to the sons of men—a liberty which would endure because founded upon the enduring foundation of God's promised word—a liberty which would bring the promised day of Israel—the freedom of the individual to obey only the voice of the God of Abraham, Isaac, and Jacob. From that day to this, the never ending warfare in the human heart has been in some form the warfare between the ideal of Rome and the ideal of Bethlehem and Jerusalem.

The name "Jerusalem" means "habitation of peace" and of course the use of the word in many places in Scripture is intended to convey the thought of the definition rather than of the physical city. It has been for the permanent establishment of a "habitation of peace" for which all wars have been fought regardless of whether the combatants were at the time conscious of the fact or not, and it is for the establishment of this same "new Jerusalem" which cometh "down from God out of heaven," as the Revelator declared, for which the whole creation groans as never before in the world's history.

But since in the history and prophecy of the divine plan of the ages, certain persons, places and things have been taken as types and symbols of the deeper things of God, it is to-day of the deepest significance that Jerusalem has passed into the hands of the lineal

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descendants of those who made the Holy City the type of the ultimate accomplishment of man's spiritual destiny. Even when considered from the standpoint of the evolution of human government, the apotheosis of the ancient Israelitish theocracy into a Jewish republic under the protection of Christian nations indicates the trend of history and points toward the "new order of the ages"—the ultimate goal of one United States of the World—a united state of consciousness of the omnipotence of the God of Israel and a universal recognition of His law and His statutes as the only enduring basis of human liberty.

Jerusalem's Deliverance Celebration

A notable assembly gathered in the Metropolitan Opera House in New York, on Tuesday night, December 17th, to hold a thanksgiving service and celebrate the deliverance of Jerusalem from the power of the Turkish government. The meeting was held under the auspices of The New York Federation of Churches, an association comprised of those who accept some form of Christianity and believe in Christ.

Representatives of various religious denominations including several prominent Jews were on the platform and took part in the ecremonies. Hon. Henry Morgenthau, formerly U. S. ambassador to Turkey presided. As Mr. Morgenthau was there during the early part of the war, he was quite familiar with incidents and some of the important events which transpired at the time, and his knowledge and opinions are of great value to us Anglo-Saxons as well as to his own people. Rabbi H. Pereira Mendes, head of the oldest Jewish congregation in New York read the Scriptures at the opening of the meeting. Whether the audience was largely Jewish or not, the writer does not know, but the Rabbi was greeted with vociferous applause as he finished reading. Rabbi Silverman of the Fifth Avenue Synagogue made the prayer which seemed to electrify the hearers and was heartily applauded at its close. The Cantor's association (perhaps 100 voices) rendered several soul-inspiring numbers without the usual instrumental accompaniment, the novelty and beauty of which was demonstrated by hearty applause. The Paulist Choristers (a boy choir) under Father Finn as accompanist sang a number of parts which delighted the audience and showed remarkable ability and their careful training.

A set of resolutions was presented and unanimously adopted by the meeting as follows:

December 17, 1918.

Resolutions

WHEREAS, the sacred land of Palestine, the center for centuries of holiest memory and most exalted hope, the home of men who communed with God and who most clearly and convincingly told the world for all time what God spoke to them, has at last been restored to the control of nations that cherish the traditions and contend for the ideals native to the soil; and

WHEREAS, the recovery of these sacred shrines and ancestral altars has been for generations past the burden of prophets, the ambition of heroes, and the dream of poets who have wept as they remembered Zion, unable to sing the Lord's song in a strange land; and

WHEREAS, the forces that have wrought this deliverance have moved forward to their task under the compelling power of the sense of justice and righteousness, trusting solely in the invincible strength of Truth and the majestic might of Right, following the leadership of men pledged to the maintenance of the principles of modern democracy and national consideration and courtesy; and

WHEREAS, the great City of New York, the commanding center of the new world, shelters among its millions men of varying forms of faith who welcome opportunity to unite in common aspiration and expressions of common gratitude:

THEREFORE, on behalf of Jews and Catholics and Protestants, represented here today by a rejoicing and reverent multitude, we join in fervent thanksgiving to Almighty God for the liberation of this ancient land, so dear to us all, and pray for His guidance in the establishment therein of a just and stable government, which shall preserve order, maintain the rights of each element of the diverse population, and assure to all, without distinc-

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tion of race or creed, full, civil and religious liberty.

The programme consisted of addresses by men representing Protestant, Catholic and Jew. The audience was responsive and keen to note the points made by the speakers. Chairman Morgenthau was loudly applauded when he said, "We absolutely possess this land, not by cession but by conquest, and this is as it should be. The doctrine that you must treat your neighbor as you want to be treated is that which the conquest of Palestine means. We are going to change international law. The people who do right will have the power to see that justice and right are adminstered."

Dr. Finley, Red Cross commissioner to Palestine, and Philip W. Wilson, of the LONDON DAILY TIMES, were both loudly cheered when they in their addresses advanced the idea that the League of Nations should sit at Jerusalem, the city of peace, as the World Capitol. Mr. Abraham Ribhany of Syria made a strong plea for the retention of the land and the establishment of a protectorate over it, preferably by America, or if that cannot be, then England should act in that capacity. That proposition brought forth such loud applause, it was evident the audience was like-minded.

One of the most interesting parts of the programme was the presentation of moving picture scenes taken at the time of General Allenby's entrance into Jerusalem and other incidents of the Mesopotamian campaign. As these pictures were "official" they possessed added interest and value. The Turks were awed by the success of the English armies, for they have had a prophecy which said, "Jerusalem shall be held by the Mohammedans until the waters of the Nile flow into it, a seeming impossibility: but Dr. Finley told us "the sweet waters of the Nile were piped along the desert and the plain" until they reached a point only a few miles from the city of Jerusalem and, when the Turks saw that, in conjunction with the conquest of the city, they gave up hope.

They were also affected by the following fact: General Allenby's name is susceptible of a division into the first sylable which sounds very much like "allah" the name of God, and "bonby" meaning "prophet," so that General Allenby was looked upon as "God's-Prophet."

A number of references were made to the "sacred shrines" of Christianity and the fact that in days to come there would be pilgrimages made to these "sacred" places. The writer could not help feeling the "religious" world has not yet comprehended the meaning of the conquest of Zion and the restoration about to take place.

Communications

Toronto, Ont.

To the Editor of the "Watchman of Israel":—
Dear Sir:

In your report, in the December number of your excellent paper, of your visit to the Toronto British-Israel Association you suggested that our Title was too *exclusive,* which I presume refers to the word *British.* I would suggest that, if the word British comes from Hebrew words meaning "Covenant People," and if the United States of America is Israelitish, the word *British* fits the Americans as well as those of the British-Empire, and as well as *Anglo-Saxon* fits both people. I understand Angl or Engl is Hebrew for Calf which was the Emblem of the Tribe of Joseph (Ephraim and Manasseh) and *Saxon* is a shortened name for *Isaacsons* (Sons of Isaac). Hence either "British" or "Anglo-Saxon" is *inclusive* of either America or Britain.

If it is the word "imperial" that is too *exclusive,* then we must admit you are right from an American point of view.

Your sincerely, C. L. Bedson
Corresponding Secretary The Toronto Branch of The Imperial British-Israel Association.
January 4, 1919.

Victoria, B. C.

Dear Sir:—

Enclosed you will find $2.00, one year's subscription to "THE WATCHMAN OF ISRAEL." One number, the first, already has been received and appreciated by me.

I was exceedingly interested in an article in the London Morning Post, in which General Sir Ian Hamilton one of our foremost British Generals said that Allenby's blows in the East were the greatest events since the Resurrection; that Bulgaria, Austria, Turkey and Germany had each heard the great voice and trembling crumbled and fell. Also Allenby's nickname as a growing boy and young officer was "the Bull," that Allenby's name in Arabic is "Son of God" also "White Prophet" which means Messiah; and Hebrew his name means "Beloved of God."—Strange is it not?

Truly yours,

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Wayside Hints

JESUS' LAST WORDS

"When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 6-8.

Democracy represents the highest development of human government to provide the maximum of freedom to the individual and the minimum of interference with the freedom of his neighbor. When the vision of Israel's prophets is fulfilled, democracy as the world conceives it to-day will dissolve in the recognition of man's self-government under the government of the God of Abraham, Isaac, and Jacob. What this recognition includes is only hinted to the hungry and thirsty traveler who through the long night of his journey toward the goal of his undefined hopes, catches glimpses of a new day wherein dwelleth peace, power, and righteousness.

"Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand;.....A second man I honor, and still more highly: Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life.....

—Thomas Carlyle.

The struggle for a true democracy is but the effort of Israel to return to the days when God was King. "Where now is thy king that he may save thee in all thy cities and thy Judges of whom thou saidst: Give me a king and princes. I have given thee a king in mine anger, and have taken him away in my wrath." The King was taken away from Judah; but has been in Israel all the time.

An endless straight line is an impossibility.

The mark of the highest civilization is a nation governed by unwritten laws—a sense of righteousness. Those so governed need no tables of stone. "I will put my law in the heart of the people." Israel must again be governed by the unwritten law.

Armies, navies or Parliaments, may seem to win wars or settle great questions but back of them is always an idea which is the real victor.

"Hebrew names almost without exception express either an attribute of God or the character of the person. Without knowing the meaning of Scripture names much is lost to the student.'"

The Bible is the record of God's revelation of himself to mortals and of what they have done with that revelation down to the close of the first century A. D.

"For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof." Hosea viii. 14.

The Jewish flag for the first time in 2000 years once more floats over the Tower of David in Jerusalem.

"There is one thing stronger than armies; and that is an idea whose time has come."

—Victor Hugo.

The first nation to embody in their laws the principle that Gentile and Jew were equal in privilege before the law was the United States of America, A. D., 1776.

"A man only understands that of which he has already the beginnings in himself." "What we do not understand we have not the right to judge." —Amiel.

"The national side of Zionism though intensely interesting is of secondary importance and that because the national restoration must follow as the subsequent to the spiritual recognition."

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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Thirteen and Friday the Thirteenth

By Rev. J. H. ALLEN
Author of "Judah's Sceptre and Joseph's Birthright"

It was with surprise that we read the newspaper reports of the fact that, although President Wilson would arrive in the port of Brest, France on Friday the 13th of December, he and his national escort would not proceed to Paris until the next day, the purpose being that they wished to avoid reaching heir destination or first objective on such an uncanny or supposedly unlucky day as Friday, the 13th is held to be in the mind of a hoodoo ridden public.

Now there are numerous historic events which have occured on the 13th day of the month, which have been great epoch makers. For instance, in our Civil war which ended for the entire nation's good, war was declared and the first order for troops issued April 13th; Fort Sumter surrendered on April 13th; the battle that ended with the capture of Fort Donaldson by the Union troops began February 13th; the battle of Fredericksburg with victory for the Union was fought and gained December 13, 1861.

Again, in regard to the Spanish-American war, what Dewey did in Manila Bay on the first of May is tame in its far-reaching results as compared with August 13th, the date of the capture of Manila, the victory that broke the back of Spain's resistance, after which a treaty of peace was signed in less than four months whereby Spain relinquished her claim of sovereignty over Cuba, and ceded Porto Rico, Guam in the Ladrones and the Philippines to the United States.

Also, during the Mexican War the battle of Chapultepec was fought and won on September 13th, the result of which permitted the American army to reach and enter the City of Mexico the next day, this being the decisive victory that led to the signing of a peace treaty before the following winter was over.

But coming down to more recent events, Dr. Davis, returned from France, and speaking for the American Red Cross in company with the head of that organization, made the statement in various coast cities, and no doubt elsewhere, that when our first troops sailed for France, there were just *thirteen ships*—transports and convoys—in the fleet; that they sailed on June thirteenth, 1917, and that they were just thirteen days in crossing. This statement was also corroborated by the head of the American Red Cross at a noon day luncheon of the Arctic Club in Seattle. These gentlemen, seemingly, did not see in all this that which we hope to point out later, their expressed thought being that the Lord had so helped America in the war that we were able to succeed against that which was generally considered an unlucky circumstance and coincident.

But still more, a recent and marvelous fact in connection with this subject, is that the really decisive battle of the great "World War" was successfully concluded on *Friday, September thirteenth* by the American Army under the leadership of General John Pershing. We refer to the cutting of the St. Mihiel salient, which the Germans had driven toward Paris, forming a peninsular into the French lines. After they had driven the British back from March to late May, when the battle raged about Ypres, and then turned their attention to the French in an endeavor to take Paris they were within 39 miles of Paris, with that delicately poised and inexplicable, spiritual thing, the morale, of both French and British badly broken. At this time the command

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was given to Pershing to take Belleau Woods, afterward called by our boys "Hell Woods," to which he consented only on condition that they be permitted *to do it their way*, to which after some demur the Commanding General Foch, said, "Well do it your way, and heaven help you." They did it their way, the God of heaven did help them, and they made that spot famous, after which Pershing, at the risk of incurring the displeasure of the high military commanders of our Allied forces stood like a rock and insisted that hereafter if the American forces were to be used it would be as an army and not singly as "shock troops" before the allied lines which failed to properly support them. The Germans had called our forces "lightning made soldiers," and the allies protested that "green troops" could not hold the line as an organized army, but Pershing won out and took over that portion of the Hindenburg line where they had gained their first victory as a national army. The Germans massed their best former offensive against the British to resist the American Army, thus enabling the English troops to advance against them with but little resistance, at a time too when their morale had been restored by the successes of our troops at Chateau Thierry. The declared and recognized morale was encouraging and uplifting, not because our boys were fresh and vigorous while their allies were war-worn and weary, but because they were in the fight within fifteen minutes after the trucks had landed them on the field, going into battle yelling and singing at the top of their lusty young voices. Thus it was that our boys, as an army, steadily, slowly but surely drove the Hun backward and knew *no reverses,* for they had not learned in their "lightning made" military training the possibility of retreat.

It was then that Pershing conceived the plan of cutting off the German's retreat by cutting their salient in two, the story of which is told in the "Stars and Stripes," the American Army paper published in France and the only special point of which we need here to mention is, that the attack commenced after midnight, the morning of September 12th, and on the morning of September 13th about twenty-four hours after the drive commenced, American troops met face to face with other American troops with the salient of St. Mihiel completely cut—and we wish to emphasize the fact that that day—that selfsame day—*Friday, September thirteenth,*—was Gen. John Joseph Pershing's *birthday!*

But now, one of the most remarkable, one of the greatest epoch making events, which has yet taken place in the history of this nation, and that which will not only affect our future history but that also of the nations of Europe, took place on December 13th, 1918; when, during his term of office, the President of the United States of America entered the Old World as the honored guest of the Allies, the *entente,* he going first to France, the only European nation that came to the help of the thirteen colonies during their struggle for independence, and then turning next to the mother country—England, from whence sprang the great bulk of the thirteen original colonies of which the newborn nation was composed. It was the remarkable coincident of the President whose name WOODROW WILSON contains just *thirteen letters,* and who is the ruler and chief of the nation whose *heraldic number is thirteen,* visiting both the protector nation and the mother nation of the original *thirteen colonies,* and who sailed on a vessel bearing the name of the first President of those thirteen colonies, which had been converted into thirteen states—he coming to them on a day bearing the date of thirteen!

It is most unfortunate that so few of our leaders, both in church and state are aware of the pertinent fact that *thirteen* is distinctively the national *heraldic number* of these United States of America, and that it is such by the direct choice and election of the God of our fathers. But it is our purpose for the present to waive aside the divine phases of this great truth, and deal only with its political and national features, because, although our representatives, our senators, our army, navy, and governmental officials have learned of this fact in the numerous schools of our country, they have utterly disregarded its great, significant import.

But the facts are, that the First Continental Congress held in this country met, as the representative of the *thirteen original colonies,* in Philadelphia, September 5th, 1774, at which gathering the confederation or union of these colonies, as an independent nation, was discussed and seriously considered. The Second Continental Congress met, also in Philadelphia, May 10th, 1775 and continued in session one year, seven months and two days. At this second Congress each of the thirteen Continental colonies had a chosen and fully authorized representative, at which time the previously considered Union was consummated, the Declaration of Independence was signed by these *thirteen representatives,* and this nation was born the day that that declaration was unanimously adopted. At this time a nation, not a nation of people, but a nation composed of previously existing people—*was born in a day,* i.e., July 4th, 1776.

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Hence, our national birthday, our natal day, and on that birthday there were just *thirteen states* in the Union, of which the *thirteen* stripes in our national flag—"Old Glory"—is an unchanging and forever unchangeable witness. In spite of the fact that the number of stars in that flag have and still may change so far as number is concerned, the fact remains, and forever will, that the first original colonial flag of this new born nation raised over "Liberty Hall" and flung to the winds of heaven had only *thirteen stars.*

Again, the *thirteen* bars or paleways on the American shield which forms a part of our national escutcheon, and which is borne on the breast of the eagle also bears unchangeable evidence to the fact that *thirteen* is the representative heraldic number of our national existence. These thirteen pales support a "chief" across the top, which binds and unites the whole into one and represents Congress, i.e., that which depends on the solid compact of the Union for its support as the representative of the united whole. This is also the significance of the shield—*thirteen* in one. The paleways which are alternately white and red, in heraldic parlance are called *argent and gules.* The signatures of the *thirteen men,* who were the colonial representatives, which were affixed at different times to the "Articles of Confederation" were secured in the following order:

1 New Hampshire, 2 Massachusetts Bay, 3 Rhode Island and Providence Bay, 4 Connecticut, 5 New York, 6 New Jersey, 7 Pennsylvania, 8 Delaware, 9 Maryland, 10 Virginia, 11 North Carolina, 12 South Carolina, 13 Georgia. Our history shows this to be the exact order in which the thirteen delegates signed the original unanimous Declaration of Independence, and shows also that this is the exact order in which their former Sovereign, King George III, acknowledged these thirteen original colonies to be free and independent States. Following this order, whether we count from north to south or vice versa, left to right or vice versa, from dexter to sinister or vice versa Pennsylvania is represented by the seventh or central pale, in consequence of which she has always been called "The Keystone State."

Furthermore, in our national "Coat of Arms," the eagle holds in his right talon an olive branch with just *thirteen leaves.* The olive branch is the universally acknowledged emblem of peace. Thus with all the blessings of peace, the United States of America holds out to all the world this heraldic emblem, and bids the downtrodden of every land to come and enjoy the privileges and blessings of the welcoming olive branch. But in the left talon that national ensign holds thirteen arrows, our distinctive symbol of war, held ever in full sight as a warning to all who would either invade our shores or tyrannize over the rights and liberties of mankind.

Reader, if you doubt either the olive branch with its thirteen leaves or the thirteen arrows, just take a half dollar silver coin from your pocket and count them for they are both there. You will find also in the azure field above the head of the eagle a constellation of *thirteen stars,* these stars being a part of the crest in our national seal. Together with these thirteen stars, thirteen arrows, and the thirteen olive leaves joined together on *one* olive branch, you will find a scroll carried in the beak of the eagle. Upon this scroll is inscribed one of our great national mottoes "E PLURIBUS UNUM," meaning "one out of many" and of which there are but *thirteen letters.* The fact of this motto on our Great National Seal with its marvelous Scriptural significance is one of the miracles of the ages, the marvels of which we must pass by for the present, as we are now dealing only with the national and political import of this our national number.

Therefore we hasten to say that the shield, stars, olive branch, arrows, and motto are all on the obverse side of our Great Seal, but that seal has also a reverse side, every feature of which has been placed there by an Act of Congress, and on which we find an unfinished pyramid built of *thirteen tiers of solid granite blocks,* set on a rock foundation. On the lower tier of blocks is cut the year of our nation's birth, i.e., MDCCLXXVI—1776. Suspended in space above the thirteenth stone tier is the "All-seeing Eye," enclosed in a pyramidal triangle, which when lowered to the position of capstone will complete the pyramid. The "Eye" is surrounded with a radiating "Glory." Over the eye is another pertinent motto, *"Annuit Coeptis,"* in which there are also but *thirteen letters,* and which means "He (God) hath prospered our undertaking" or, as some translate it, "He hath prospered our beginning," having reference, of course, to the beginning of our national undertaking for independence.

Furthermore, the Revolutionary Flag of Massachusetts was the famous "Pine Tree Flag," on the white field of which was a pine tree. At the base of the tree was coiled a rattlesnake with *thirteen rattles,* underneath which was the pertinent warning, *"Don't tread on me,"* in which you will notice there are also but *thirteen* letters, while in the space above the pine tree was inscribed the reverent

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words *"An appeal to God,"* and this also has but *thirteen letters.*

Again, we find that *"The National Mace"* of the House of Representatives is composed of a bundle of *thirteen ebony rods,* entwined and bound together with silver bands. These are also representative of the original states of the Union and are surmounted by a globe of silver upon which is delicately traced a map of both hemispheres, while a silver eagle, with its symbolic outstretched wings, is perched on the summit of the globe. According to our national law a full military or naval court consists of only *thirteen* members. Also according to our Constitutional Amendment thirteen persons is the full number that may sit on the jury of any court in our or any other Anglo-Saxon domain.

Again, that God-honoring motto on some of our armorial bearings and our national coinage—*"In God We Trust"* with its tell tale *thirteen letters* from which, in spite of all the modern protests of some of our individual citizens with sceptical and infidelic tendencies, there is no national escape, is only further evidence that 13 is our nationally elected number, although there is not a man in the nation with sufficient wisdom to tell why that number should be that which it is, except those who have the Scriptural illumination concerning it. Oh that someone might enlighten our national leaders!

It is a most remarkable fact, and one for which there can be no accounting (except the Scriptural reason which, for the present, we are withholding) that the Battle Flag of the Southern Confederacy which was formally adopted by the Confederate Congress was composed of a blue St. Andrew's Cross on a field of red, and the blue cross charged with *thirteen white stars,* although, at the time, there were only eleven states in the secession. Later, in 1863, the flag for the Confederacy which was adopted by the Confederate Congress was a white flag with a red field in the upper dexter corner, on which field of red was this same blue cross with its ever present thirteen white stars. The only difference between the cross on the battle flag and that of the Confederacy being that one was fimbriated with white, while the other was not, but both flags conspicuously floated that elect, heraldic number which is destined to forever keep this nation one and undivided, as prophetically foretold.

Now, by turning our attention back for a moment to the various groups of thirteen as found in our heraldic mottoes, stars, bars, shield, olive leaves, arrows, etc., we find in these various national insignia just *thirteen thirteens,* which fact doubly emphasizes the truth of our nation's elect number 13. Then, when we enumerate the entire number of emblems on the Great Seal of the United States of America as a whole, whether they signify the 13 or some other national feature, we find there are 6 on the obverse and 7 on the reverse side, thus making a total of 13, each of which was adopted by an Act of Congress.

"Coincident!" we hear one cry. Yes, "coincident," but do not forget that coincident means the evidence of a power back of the incidents that shaped them to a definite end or purpose.

"I think, sir, when God makes his presence felt through us, we are like the burning bush: Moses never took any heed what sort of bush it was—he only saw the brightness of the Lord."

—George Eliot.

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Prophecies

By A. E. WORMLEY

Is a prophecy necessarily true because it is a prophecy? The prophecies of the Old Testament have been before the succeeding generations for almost untold centuries, and those of the New Testament for nearly two thousand years. Has the purpose or meaning of a prophecy been understood? May there not be false as well as true prophecies? Is a prophecy true because it comes to pass, or seems to be fulfilled? By true is meant, is it from a true or authoritative source—or in other words is it a message, a warning or a command from God? There is a simple test by which the true may be known from the false.

The Bible records begin with promises. They set forth a desirable covenant to be signed by at least two parties. It reads somewhat after this manner: "If you will do *thus* I will do *so*." Since every sentient being is seeking the same goal, prophecies of varied moment are uttered according as understanding, mixed motive, unholy desire, experience, or ignorant reasoning from a false basis is the incentive. There are prophecies and prophecies which are the result of reasoning from a true basis.

Prophecy means forth-telling—not fore-telling—not future-telling, but simply to tell forth the results of a certain course of action, or method of solving a problem, from an understanding of the true course or method necessary to a correct solution. A teacher of mathematics overlooking a pupil's method in solving his problem, can tell forth the result. The teacher does not make the problem easier or more difficult to solve by the telling forth. He only states an immutable fact. If the pupil's method is correct the teacher's prophecy is an encouragement, an inspiration to more earnest effort to understand the law governing every problem. If the forth-telling be adverse it is still an immutable fact stated, and does not make the solution any more difficult; but if the pupil gives heed to the forth-telling he forsakes *his* wrong method, and seeks a clearer, a better understanding of the rule for solution, and disastrous results forth-told are averted.

When there is a further revelation of God, mortals with great joy cry, "This is our God, we have waited for him." Some prophecy has been fulfilled. We forget that prophecy is not a promise, but a statement of a result of some course of procedure. A divine covenant of itself tells forth the result of keeping it, and prophecy is an immutable fact, an inviolable promise if the parties to the covenant are both faithful. We do not need to be told that Israel's God does not lie, then the keeping the covenants by Israel will always bring the rejoicing. A failure on Israel's part results in disaster more or less grievous according to the gravity or extent of her failure. God has not afflicted her. She has brought about her own discomfiture. It is easy to see that the prophecies of God's covenants were for encouragement, for warning, and held in themselves matter for great rejoicing since there could be no doubt as to God's keeping His part of the contracts. Not only has Jehovah kept His word, but how often He has said through seer and prophet, that Israel may try again, and as often has she acted as if God could be made to break His word concerning things forth-told. Indeed Israel's God is a *patient* God.

It is said that a prophet of evil is a wisher of evil. The god of this world would seem to be a wisher of evil to the "chosen people," for so much telling forth is found in the Scriptures, in which God has no part. Could it be possible that a loving Father would so contradict the promises He has so often given to those who do His work, who keep His commandments? Those who had seen the revelation of God, and who seemed to have been raised up to remind Israel of her covenants, have been stoned, persecuted, maligned, crucified. The recording of the trials of the first seer, established a precedent that has grown into a series of successive prophecies that are blasphemous lies against God. That they are fulfilled is accepted as proof that they constitute a true line of prophetic expectation, and when they come to pass bring dismay, dread, and a loss of the essential faith in God—of faith in Him whom we are told gives only good gifts. Then follows the effort to justify the God who is Love for holding in store for His own appointed messengers such cruel, disproportionate trials. Whence comes

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these prophecies in which God can have no part? Simply from the carnal self-love—a desire to be deemed a brave martyr, to whom God Himself should be grateful. Then the followers of this servant of God, of God's own appointing, instead of seeing and acknowledging the divine source of the message brought, look upon the seeming trials and persecutions as a justification for accepting the message, and borrowing a little glory for themselves for facing the possibility of the same persecutions. The messengers, the seers the prophets have no part in this blasphemous forth-telling. That would prove them to be, indeed, false prophets, but the recording of the experiences of those men of God gave substance to the fear engendered, and in one way or another they come to pass. Even Jesus continued the forth-telling, and thus intensified the fear. While he promised rest and peace, the expectation is a persecution more subtle, more appalling because of ignorance of its source.

"That which I was afraid of is come nto me." The prenatal influence of right surroundings, beautiful things result in making those characteristics manifest in the character and mental habits of the child. In the same way the pictures held before mankind bring about the conditions that fulfil the prophecy, for what will apply to the mother with the babe will apply to the whole race. Prophecies are a series of pictures of good and evil held before the mind of mankind which eventually come to pass. The fear engendered by a prophecy of evil is so great that the thing feared seems to come quickly, while a prophecy of good is overshadowed, and when it comes to pass, there is great rejoicing, and a sense of having waited long for the good to be fulfilled.

A simple telling forth from an understanding of the processes by which the problem is solved, is always for good. It acts as a warning and causes a deeper understanding of rules, and gratitude for the warning, while the recognition of the right apprehension of both the problem and the working gives such joy that efforts are doubled and results brought about that astonish the most optimistic.

The belief that everything in the Bible is true because it is in the Bible, in spite of the well known fact of many uninspired translations and mankind having but a feeble apprehension of the real import of much that is found in the Bible, some prophecies have been burdens of fear and anxious expectation, passed on and intensified from generation to generation, until a morbid searching for the forth-telling of evil is often the only incentive for searching the Scripture.

Do we not see that every fulfilment of a prophecy of evil could have been averted, if Israel had kept the covenant? Also that the fear of martyrdom of some sort must come to God's faithful messengers, can and should fail of fulfilment?

The older Anglo-Israelites to-day, are reading the thirty-ninth chapter of Ezekiel and accepting it as a sure prophecy, within less than a decade of fulfilment—a prophecy of horrors greater than that which desolated Belgium and France and smaller nations have endured. Surely awakened Israel, can rise to the need of the hour, become acquainted with her God, and through repentance avert that fearful consequence of her ignorant and wilful disobedience. If ten righteous men could save Sodom, surely there can be found in Israel, spiritually alive, "7000 who have not bowed the knee to the image of Baal." Come forth, take upon you your God-given name, all ye who have the understanding heart that "received" him who gave to all who had eyes to see and ears to hear the power to become *Israel*—Sons of God.

> Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.
>
> —Emerson.

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The Lord's Three Riddles

By G. B. HALL

The Lord through the prophet Ezekiel puts forth three riddles to the house of Israel. (Ezek. 17). These riddles all have to do with their national life, and the lineal descent, and the establishment of the line of their reigning kings. Two of these riddles are explained by the Lord himself, but the other one is left for them, and for us to unravel, but the key to it is given us in the other two explanations. The first riddle is this: (Ezek. 17:3-6).

> 3. Thus saith the Lord GOD; A great eagle, with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:
> 4. He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.
> 5. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.
> 6. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

In this riddle God shows the Jews, and their King, and his princes, as being carried away to Babylon. The tall cedar represents their reigning line of kings, which descended back through David and Pharez to Judah. Jehoiachim was the highest branch of this tall cedar, and the young twigs were his sons and daughters. These with the "seed of the land" —of Judah, Nebuchadnezzar took and planted by the never failing waters, and in the fertile valleys of the Euphrates river, which was a "land of traffick," and in Babylon, which was a "city of merchants."

These clippings grew, but they became a "vine of low stature," they never developed into "a cedar," or a line of kings, and their roots so turned toward the king of Babylon, that 70 years afterward when God gave them the opportunity to return to their own land, thousands upon thousands stayed in that "land of traffick," and their descendants are still there trafficking up and down on that great river.

The second riddle speaks of another planting. (Ezek. 17:7-10).

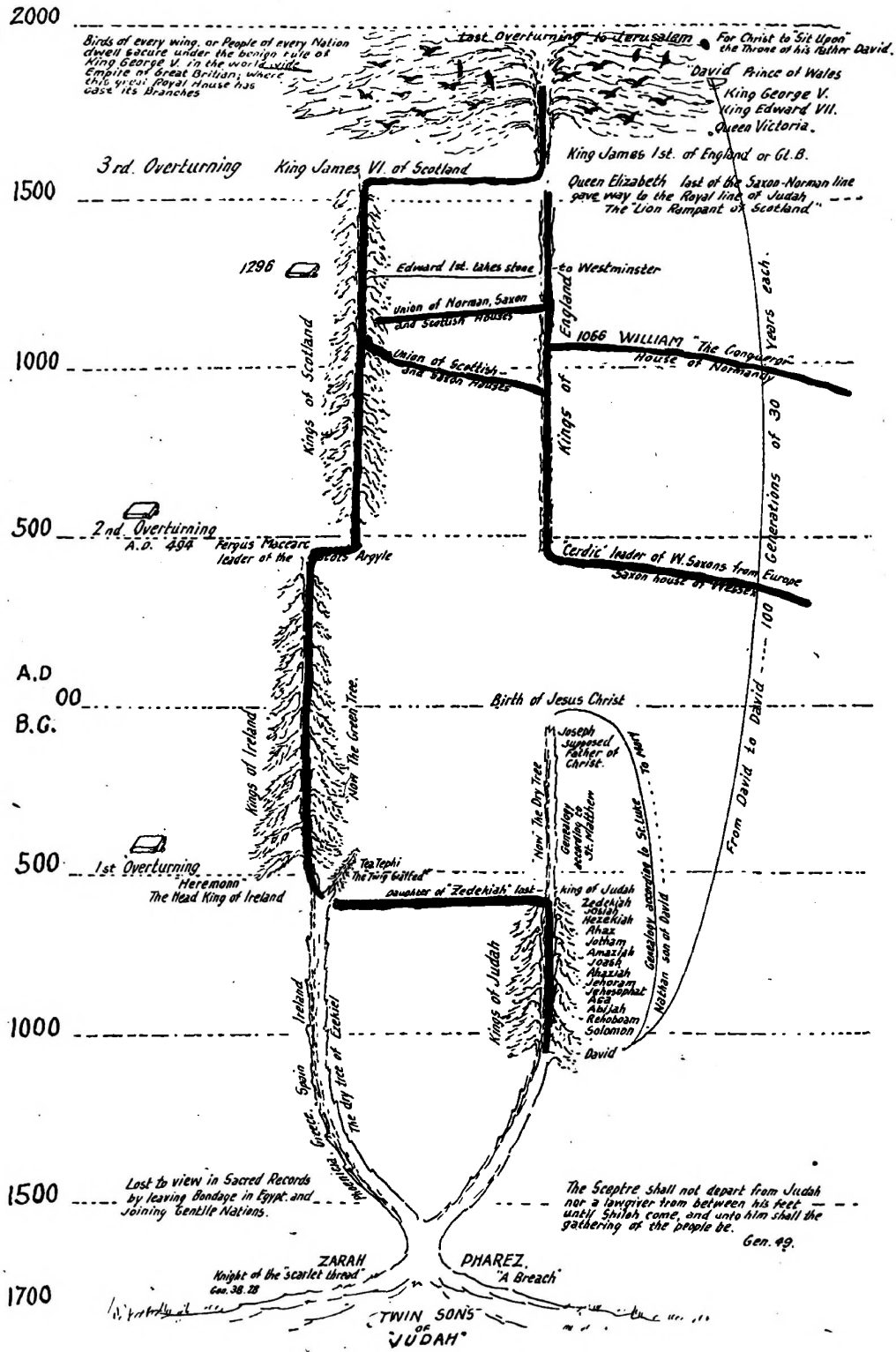
> 7. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.
> 8. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.
> 9. Say thou, Thus saith the Lord GOD; Shall it pr sper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.
> 10. Yea, behold being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

The cedar is not noticed but the roots of this low vine reach out toward the second great eagle; which represents the king of Egypt. When Jehoiachim was carried to Babylon Nebuchadnezzar took his brother Zedekiah and made him a vassal king and took an oath of him and entered into a covenant with him to pay tribute to Babylon but after certain years Zedekiah broke his covenant with Nebuchadnezzar and sent to Pharaoh king of Egypt to help him against the king of Babylon seeking his protection, and asking to be planted in the fertile valleys of Egypt's great river. When Nebuchadnezzar heard of this broken covenant, he sent his army and took Zedekiah also who is a topmost branch of this tall cedar with his sons and carried them to Babylon; he devastated the land and burned Jerusalem, leaving only a very few people in the land, and they fled down to Egypt against the warning of Jeremiah not to go. However, they went and planted themselves under the protection of Pharaoh. But God said they should be pulled up by the roots and wither in the place where they grew, and it is recorded, that all who went down to Egypt were slain except a very

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SOLUTION OF "EZEKIEL'S RIDDLE"

And Chart of the Royal House of Judah, from David to David



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small remnant who escaped.

Thus these first two plantings came to naught, for God had called his people from the land of the Chaldees, and also out of Egypt, and he had a better place for them where they could live alone, and become great in themselves, but from all human appearances Pharez line of kings was ended, and the scepter had departed from Judah and Shiloh (or peace) had not yet come.

The third riddle is found in Ezek. 17:22-24:

> **22. Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:**
>
> **23. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.**
>
> **24. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.**

The Lord himself took a tender twig off the same tall cedar, and planted it on a high mountain even an eminent place where it could be seen by all the world. And it grew and became—not a low vine but a "goodly cedar" with thick "boughs," and great spreading branches, and "all fowl" of every feather came and dwelt in the shade of it, and under the protection of its branches, and ultimately all the trees of the field shall know that it was Jehovah that "brought down the high tree and exalted the low tree," he has "dried up the green tree" and "made the dry tree to flourish."

This is the riddle and how shall we solve it, without going into any extended proof? (See Totten's Romance of History). Let me offer this when the Lord called Jeremiah and sent him to be a prophet, he gave him a commission over the nations to root up, and pull them down, then to build one some where else. When and where, and from what stock did Jeremiah build and plant a nation for God? Listen! When Zedekiah the topmost branch of this tall cedar (or line of kings which extended back through David, and Pharez to Judah) was carried with his sons to Babylon, Jeremiah remained behind with the few that were left in the land, and Zedekiah's three daughters remained with him for he was their grandfather. (Jer. 41:10). After many trials these remaining Jews went down to Egypt and took Jeremiah with them against his solemn warning, and protest; but the sword followed them, for Nebuchadnezzar's general took Egypt and slew all the Jews except a few who escaped with Jeremiah back to Palestine. Thus were they rooted up out of Egypt where they sought to plant themselves.

A little later Jeremiah took Zedekiah's three daughters with a few others and engaged shipping and sailed away for the Danish colonies which had been established on the western coasts of Spain and in Ireland. Zarah the twin brother of Pharez had linked his fortunes with the Danish colonists in the western Isles. Some time after Jeremiah's arrival in Ireland the youngest daughter of Zedekiah (named Tea Tephi) who had now grown to young womanhood was married to the then reigning prince, a descendant, not only of Dan, but also of Zarah. Thus it was that Dan began to "judge his people" many days and the scarlet thread of Zarah's line was woven into the kingdom's future glory.

The marriage of Tea Tephi and Heremon was probably solemnized, and blessed by Jeremiah. Thus was planted the tender twig plucked from the tall cedar, or Pharez line of kings—and from this pair an unbroken line of kings comes down to our own times, first reigning in Ireland, then in Scotland, then in England where the ten tribes had gathered. For they too had been planted in far off Media, from which they had escaped and after wending their way through central Europe were finally gathered to the standard of Judah's Scepter in the blessed isles.

The Lord's planting has become a goodly cedar, i.e., a long line of kings—and many people are glad to come and dwell in its shade, and the nations feel safe which have come under its branches for protection.

Thus the green (i.e. Pharez line) was dried up; and the dry tree (i.e., Zarah's line) was made to flourish. Thus it is that "the Scepter" has not "departed" from Judah "nor a law giver from between his feet," neither will it depart "until Shiloh come." The Lord hath spoken it and will do it.

England's kings are crowned upon Jacob's pillar, and the power of the Anglo-Saxons increases by leaps and bounds, and if God blesses them in the coming years as in the past the Anglo-Saxons will be able to feed the world in the time of famine. As in Joseph's time the gentile nations will bring their gold and silver to them for to buy corn, and they will be compelled to acknowledge that Jehovah has surely planted them in a goodly heritage.

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What Has England Done?

By VILDA SAUVAGE OWENS

Strange, that in this great hour, when Righteousness
Has won her war upon Hypocrisy,
That some there be who, lost in littleness,
And mindful of an ancient grudge, can ask:
"Now, what has England done to win this war?"
We think we see her smile that English smile,
And shrug a lazy shoulder and—just smile.
It were so little worth her while to pause
In her stupendous task to make reply.
What has she done! When with her great, gray ships,
Lithe, lean destroyers, grim, invincible,
She swept the prowling Prussian from the seas;
And, heedless of the slinking submarine,
The hidden mine, the Hun-made treacheries,
Her transports plied the waters ceaselessly!
You ask what she has done? Have you forgot
That 'neath the burning suns of Palestine
She fought and bled, nor wearied of the fight
Till from that land where walked the Nazarene
She drove the foul and pestilential Turk?
Ah, what has England done! No need to ask!
Upon the fields of Flanders and of France
A million crosses mark a million graves;
Upon each cross a well-loved English name.
And, ah, her women! On that peaceful Isle,
Where in the hawthorne hedges thrushes sang,
And meadow-larks made gay the scented air,
Now blackened chimneys rear their grimy heads,
Smoke-belching, and the frightened birds have fled
Before the thunder of the whirring wheels.
Behind unlovely walls, amid the din,
Seven times a million noble women toil—
With tender, unaccustomed fingers toil,
Nor dream that they have played a hero's part.
Great-hearted England, we have fought the fight
Together, and our mingled blood has flowed.
Full well we know that underneath the mask
Of cool indifference there beats a heart,
Grim as your own gaunt ships when duty calls,
Yet warm and gentle as your Summer skies;
A Nation's heart that beats throughout a land
Where kings may be beloved, and Monarchy
Can teach Republics how they may be free.
Ah! What has England done? When came the call,
She counted not the cost, but gave her all!

—New York Times.

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The Seventh Trumpet

By EDWIN BUNDY

Much has been said and written by many Bible students concerning this seventh trumpet, and much confusion has been the result. The minds of many have been disturbed by a superstitious dread, in regard to this trumpet, which has been inspired by the precepts of men and not by the word of God. This trumpet unlike those which have preceded it is the proclamation of Israel's great antitypical Jubilee which will result in blessing to all the nations, a blessing which is even now beginning to be realized. In the opening of the tenth chapter of Revelation is described the coming down from heaven of the mighty angel (Christ) with a rainbow about his head. This bow is the token of God's promise. The angel's head being encircled with the bow indicates his perfect mental and spiritual ability to comprehend and to fulfil that promise as the Scriptures have declared in Isaiah 53:11: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

He "cried with a loud voice as when a lion roareth"; (Rev. 10:3) "The Lion of the tribe of Judah." (Rev. 5:5). The loud voice is the seventh trumpet, and the message given is the contents of the "little book" which had previously been "sealed with seven seals" (Rev. 5:1) but is now opened.

"The waters which thou sawest.....are peoples, and multitudes, and nations, and tongues." (Rev. 17:15). The placing of "his right foot upon the sea" (the peoples) was a token of possession. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8). His left foot upon the earth is the token of his dominion. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah 4:8). He declared that the time for the unfolding of the mystery of God (to which we will refer later) should be no longer delayed. This was also indicated by the command to John to take the little book and eat it. The apostle Paul had a vision and revelation of these same events. (2 Cor. 12:1-4).

> 1. I will come to visions and revelations of the Lord.
>
> 2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) Such an one caught up to the third heaven.
>
> 3. And I knew such a man (whether in the body, or out of the body, I cannot tell; God knoweth;)
>
> 4. How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter.

He saw the Lord descend from Heaven with a "shout" (Num. 23:21), the "loud voice" of the "mighty angel"—the "Lion of Judah." But it was "unlawful" for Paul to disclose the "mystery" of his vision. But the little book of mystery is now opened and given to those to whom the God of Israel has always confined the custody of his "oracles"—Israel.

> (Romans 3) 1. What advantage then hath the Jew?
>
> 2. Much every way: chiefly, because that unto them were committed the oracles of God.
>
> (Psalms 147) 19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
>
> 20. He hath not dealt so with any nation: and as for his judgments, they have not known them.
>
> (Matt. 15) 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

The eating and digesting of the contents of the little book evidently refers to the sealing in the forehead with an intellectual and spiritual understanding of this mystery which as you will observe is confined exclusively to the twelve tribes of Israel.

If we would understand this mystery we must use the key which God has given us, and it is in the last clause of the verse referring to the mystery, Rev. 10:7—"As he hath declared to his servants the prophets." Then to the prophets let us go—as we are enjoined to do by the apostles.

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(2 Pet. 1) 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

(2 Pet. 3) 2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior:

(Acts 3) 18. But those things, which God before had showed by the mouth of all his prophets.....he hath so fulfilled.

This mystery was declared to the prophet Isaiah. (Isa. 27)

12. And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the LORD in the holy mount at Jerusalem.

Here we find the proclamation of the seventh trumpet as a bugle call for the regathering and manifestation of the sons of Israel—*the sons of God.* "When Israel was a child, then I loved him, and called my son out of Egypt." (Hosea 11:1). "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:19). Israel has been smitten with partial blindness to continue "until the fulness of the Gentiles be come in." (Rom. 11:25). "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

No doubt this referred to the selection of the church—144,000 from the sons of Israel who were dispersed among the Gentiles.

Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled." (Luke 21:24). Jerusalem ceased to be trodden down of the Gentiles when the ensign of Israel was unfurled upon Mount Zion and the time has come for the veil which has been upon them to be taken away. "Nevertheless when it shall turn to the Lord, the veil shall be taken away." (2 Cor. 3:16). And the sojourners of the dispersion are coming to the front as a vast multitude and are beginning to dominate the policies of all nations. "And his seed shall become a multitude of nations." (Gen. 48:19). "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14). But the question arises, how could the identity of this great multitude be hidden all these centuries? Ah this is the very essence of this mystery which was to be disclosed when the seventh trumpet should begin to sound. The prophet Isaiah viewing in prophetic vision the situation of Israel as it exists to-day cried—"Arise, shine; (be enlightened—marg. ref.) for thy light is come, and the glory of the LORD is risen upon thee. His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:1-3). This is being fulfilled to-day in the trumpet call to Israel. Surely there is something very distinct in this call as Paul declares. (1 Cor. 14:7-8).

7. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

In all the nomenclature of the Hebrew Scriptures, the name of Israel stands out as a beacon light in the darkness, like the great Statue of Liberty. All the light which God has given to the world concerning himself, his people, and his purposes, have come to us through Israel, the theme of never ending story—theme of that day when he was a child and God loved him and called his Son out of Egypt. This was God's first call to Israel by Moses—and the great adversary, incarnated in the person of Pharaoh the oppressor interposed to thwart God's purpose; but in spite of this interposition how many responded to the call and gained the liberty which was offered them? Ask Moses, and do not discount his reply nor limit the holy one of Israel. "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go." "Our cattle also shall go with us; there shall not an hoof be left behind." (Ex. 10:9, 26). This was a call to liberty.

After many years of dispersion and wandering there came a second call to Israel through Christ the great antitype of Moses, the mediator of the New Covenant. This second call was also a call to liberty. (Gal. 5:13). "For, brethren, ye have been called unto liberty"—the high calling of the church

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which is to constitute the bride of Christ the royal, spiritual priesthood. The narrow way in which this selected "little flock" have walked is closing, and another trumpet call to Israel is heard—the seventh trumpet which is also a call to liberty, and liberty is the cry which is resounding unto the ends of the earth to-day. The narrow way is closing and the great highway is being opened by the blast of the seventh trumpet. (Isa. 35:8-10).

> 8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.
>
> 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:
>
> 10. And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

How many will respond to the call? This question is answered by the oracles of God. How many responded to the first call in Egypt which typified this one? Of all the sons and daughters of Israel and their belongings not a hoof was left behind. If this suggestion surprises the reader, let him review Jesus' parable of the lost sheep.

If you object to a parabolic answer we would patiently and modestly refer you to the words of Paul which answer this question in no uncertain terms in Rom. 11:26. After describing the result of the call to the church, he declares, "And so all Israel shall be saved"—and he proceeds to explain, that through Christ the veil of blindness would be taken away, and all Israel were beloved, not for their own sakes.

> (Isa. 48) 9. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.
>
> 10. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.
>
> 11. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.
>
> (Ezek. 36) 22. Therefore say unto the house of Israel, Thus saith the LORD GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

They were beloved for the father's sake with whom he made an unconditional covenant which comprehended every condition which could arise. The prophet Joel in the second chapter describes this trumpet. In the first part of the chapter he describes the "alarm" and the trembling of the nations then the scenes of war and desolation which for four years have devastated Europe, then comes the call of the solemn assembly, which we believe is convened in Paris to-day. President Wilson said in that assembly a few days ago: "In this assembly the nations of the earth are taking upon themselves solemn obligations." Then in the last part of this chapter is a description of the glorious outcome of this trumpet call.

We have many other testimonies from the prophets which are in harmony with all this, notably Ps. 81. David seems to have been caught away down to the present day. We find here a prophecy of Israel's Jubilee proclaimed by the seventh trumpet. "Blow up the trumpet in the new moon." "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:41). The moon represents the earthly, terrestrial phase of the Kingdom of Israel, and not the heavenly phase which is represented by the Sun—The Church (Matt. 13:43). "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." We are observing God's order, first "that which is natural; and afterward that which is spiritual." (1 Cor. 15:46). David proceeds to say further; (verse five) "This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not." Surely Joseph could not understand the English language which is spoken by his sons, Ephraim and Manasseh to-day. But what was Joseph's mission in going out through the land? There was trouble in Egypt, a universal famine was impending and the economic conditions needed readjustment to tide them over this seven years of distress, and not only the Egyptians, but all the sons of Israel, Joseph's brethren appealed to him for food, as all this work was put in the hands of Joseph. These are among the things which Paul says happened to them for ensamples or types, and were written for our admonition upon whom the ends of the ages are come. The analogy is obvious, the nations of the earth are looking to the remnant of Joseph, Ephraim and Manasseh to readjust the economic conditions in order to avert a threatened

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disaster. The Scriptures declare that when Christ restores the Kingdom (ruling power over the people) and the dominion (the possession of the earth) to Israel, then "he will gather out of his kingdom all things that offend." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27).

The offensive nations have already been dealt with and are "gathered out," and now other offenses are at the bar particularly the most universal offence that has ever cursed the earth, intemperance, and the United States is a great leader, used by the Lord in gathering it out. These are some of the tokens of the presence of the invisible King and of the restoration of the Kingdom to Israel, from whom the sceptre has never departed. We are here reminded of the last question which the disciples asked our Lord, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). They knew that he was to do so, but why did he evade a direct answer? Because it was a part of the "Mystery" which was to be hidden until the sounding of the seventh trumpet, if the high calling of the Church is closed and they are associated with their Lord, as many of them were to return with their Lord to execute the judgments written.

Ps. 149:6. Let the high praises of God be in their mouth, and a two-edged sword in their hand;

7. To execute vengeance upon the heathen, and punishments upon the people;

8. To bind their kings with chains, and their nobles with fetters of iron.

9. To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

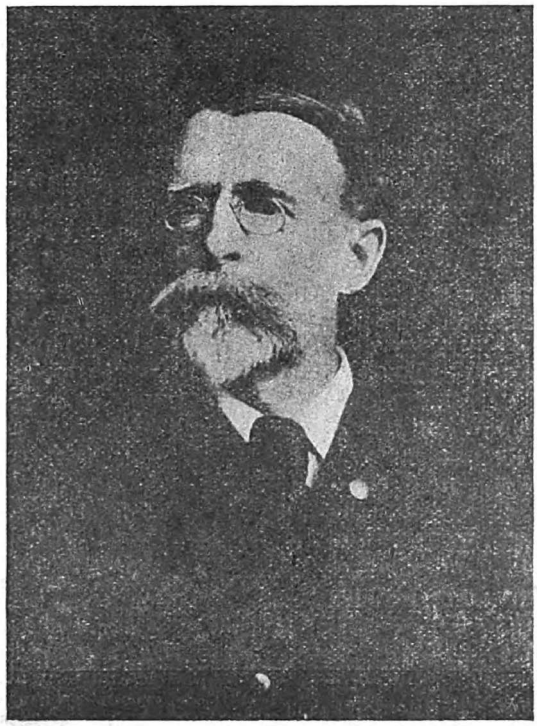
Jude 1:14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

We believe that the Spirit and the bride are beginning to say: (Rev. 22:17). "Come," and they that hear, the sons of Israel are re-echoing the call "Come" to the nations of the earth. This was the first proclamation sent out to the nations by Moses, when Israel came out of Egypt. "Come with us, and we will do you good for the Lord hath spoken good concerning Israel." (Num. 10:29). Thus the Lord is to be glorified in Israel and all the ends of the earth shall ultimately see the salvation of our God and his glory will fill the earth.

"The only evidence of intelligence is to know that the true is true and the false is false." —Swedenborg.

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C. A. L. TOTTEN

A Remarkable Career

Inventor of War Game Practiced in Many Countries, and Writer of Scores of Books

Charles Adiel Lewis Totten was the son of James Totten, who was graduated from the U. S. Military Academy, West Point, N. Y., in 1841, and the nephew of Joseph Gilbert Totten, who graduated from the same place in 1805, and after whom Fort Totten, N. Y., was named. He was born in New London, February 3, 1851, and was graduated at West Point in 1873 and resigned from the army in 1892. Lieutenant Totten received his early education in the country school of New London, under the old school masters. This was continued at the various army posts, where the early years of his life were spent. He entered Tafts Preparatory School at Watertown, then Trinity College in Hartford. While at Trinity he received an appointment to the U. S. Military Academy, entering it in June, 1869. Here he was an "honor-man," (being among the first ten in the class.)

A member of a family distinguished in the military history of this country, it was natural enough for him when he chose a career to enter the army, which he did by the way of West Point. While a student there he gave plain evidence of superior mental qualities, especially in mathematical work, and during his whole service in the army he was conspicuous as a faithful and efficient officer. He was at one time the best expert on explosives in the United States. His "War Game" was known in all armies, and his knowledge of and judgment concerning military matters were respected and relied on by his military associates. He saw active service in the Bannock War and the Chiricahua campaign. He was stationed at the Massachusetts Agricultural College as Professor of military science and tactics before his service in the field, and after his cam-

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paigns was appointed professor of military science and tactics at the Cathedral School at St. Paul, New York, and after that served similarly at Yale.

His Yale lectures (published in 1890) were of great interest. They included national and international subjects, and the first one, on "The Military Outlook at Home and Abroad," was followed by "Military Economy and the Policy of America," "The Military Problem of America With Notes on Sea Coast Defence," and "Organization, Disorganization, Re-organization and Mobilization."

Totten's book of "Instructions in Guard Duty," was prepared for the Connecticut National Guard in 1887, and his Laws of Athletics and General Rules for Use in the U. S. Army, in 1891.

Mr. Totten published "Strategos, a Series of American Games of War," with an appended collection of "Studies Upon Military Statistics as Applied to War on Field or Map."

Then came the great change in his aim and his work—a change that indicated his deep honesty and sincerity. He felt called upon to resign his place in the army and turn all his time and powers to Biblical research and exposition. How thoroughly he carried out this mission as he felt it to be, his zeal, his vast labor and his great productiveness bear witness.

Mr. Totten resigned his commission in the U. S. Army, and his position as Professor of Military Tactics at Yale University, to have the time to devote to the writing, publishing and dissemination of the literature connected with "Our Race Series." This series consisted of 26 volumes, of 365 pages each, and takes every subject from "The Romance of History; Lost Israel Found in the Anglo-Saxons," in the first volume, to "Gospel of History with Supplement: Matthew, Mark, Luke and John, interwoven and harmonized into one composite truth," in the 26th volume. The "Our Race Pamphlets" were also published, each containing from 16 to 64 pages. These pamphlets take up many subjects from date of the Crucifixion, the Restoration of Israel, the Genealogy of Mary, the Olympic Scale, the Olivet Discussion, the Church and the State to the Eastern Question, How the United States May Become Involved, the Flotsam and Jetsam as to Events Now Happening; the New Cycle and the Tau-Cross. This work attracted attention all over the world, and he had the hearty approval and admiration of many in many lands who were vitally interested in it. He sacrificed all the so-called "worldly interests" to it and he found his justification in the approval of his conscience.

Though always a man very much in earnest, Mr. Totten had time and inclination to be most companionable and friendly. He had seen much, was an uncommonly interesting talker and delighted in the society of those to whom his heart warmed. He was as faithful in his social relations as he was in his work. Professor Totten was always ready to talk with anyone who appeared to be really interested in his subjects, and the mention of the "Lost Tribes of Israel" was sure to bring forth a mass of interesting and little known material concerning what was perhaps his favorite theory. He was also a mathematical wizard and some of his computations aroused the liveliest interest among students of the exact sciences in this country and abroad.

Prof. Totten was a genial gentleman and those who knew him loved him sincerely for his many good qualities and the never failing patience with which he would explain his deep arguments and theories. His active and well-equipped mind took interest in all that concerns the human race. He hopefully looked and labored for a better condition of things on earth and for the approval of Him whom he had left place and pride to follow.

Charles Totten had a wonderful brain and mind, one that is not often found in a century. He had wonderful creative talents, combined with a mind never at rest, always trying to fathom the unsearchable riches of Biblical questions, never weary of trying to solve, according to his light and his understanding, the problem of the ages, and making prophecies, founding each one on Biblical facts and statements.

He was a deep earnest and tireless student of Sacred Writ, delving into it as a miner into the earth, and unfolding treasures each time. He never made a statement, that he could not prove, according to his light and knowledge from the Bible direct. All statements had for their foundations a scriptural fact. His writings at times may have seemed mystical, difficult of interpretation, and almost weird, to one just reading them lightly, but to the author they were real, not creatures of his brain, but the works of one who believed he had a sacred duty to perform, and that it was an honor to do all in his power for his country. His brain and mind were sufficiently great to grasp the minute thing of life, as well as the large ones. The loyalty of Mr. Totten to duty, to honor, to his principles, was intense. He was a true friend; an honest critic; who possessed a heart full of love and pity for mankind.

—Our Race Quarterly.

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This being the birth month of Professor Totten we feel that this tribute to his work and his worth is due from THE WATCHMAN whose interest is to follow up the spiritual insight that was given to him and his work.

He gave up his profession and honors and gave his fortune and untiring labor for his honest conviction that it was for the great good of his country that Ephraim and Manasseh should understand whence they came. He has done more to put on a solid basis the proofs of Anglo-Israelism in America than any other writer or investigator. His work was not made up of opinions but based on demonstrable proofs gathered from Biblical and secular history as well as from the current history of passing events. No one has made the sacrifice he made because of his deep interest and his certainty of the necessity for Ephraim and Manasseh to wake up to their inheritance.

Set Thee Up Waymarks

By CHARLES A. L. TOTTEN

In all study of truth one finds reflection answering back from every side; and so in the various derivations of the general family name "Saxon," each one looks backward at lost Israel, yet onward to God's people. For instance, some have with most interesting arguments derived the name "Saxon" from the Latin word Saxum—"a stone," and regarded it as given to them by the Romans because they were skilful slingers. It is needless to say that this derivation cannot be correct, for the race was named so long before the Latin language had crystallized enough to compass it. It is moreover doubtful if the Sacasena were ever known to Rome as such dreaded slingers much before the fall of the pagan empire, and its overflow by streams of Goths and Huns and Vandals. Yet there is a *rhythm* in this derivation that is most appropriate, and perhaps the common people of Rome so understood the meaning of the name. It was just at this later time that the then fully dominant Latin language made the final alteration in the etymology of the word, from its ancient "I saac sunnia" form to its present Saxon one, which certainly *is* the result of Latin use and impress. Let us therefore examine it in the light of what the prophecies then had in store for Rome from out of *Saxon* Israel. Rome was the last of the four great empires that in the dream of Nebuchadnezzar had formed the image of Gentile sway. They all arose together, as the chart of history will show. "But in the days of these kings," says Daniel, in his translation of it for the king, "shall the God of heaven set up a kingdom which shall never be destroyed." This was "Israel" then at that moment, 713-700 B.C., escaping from Media, and already on her progress westward, and in due time to come across the flank of the Roman empire. In the king's vision he had seen "until, behold, a *Stone* had been cut out without hands, which smote the image on his feet (Rome in her decay) and broke them to pieces." After the pounding into dust of the whole fallen image, the king had been astounded at the growth of this little stone into a great mountain till it actually filled the very earth itself. It is a part of the irony of fate—kismet—which has ever followed Rome, that when she puts her seal upon history she never fails to do so in a manner that condemns herself and acknowledges the God of heaven. This is well known to those who are familiar with her history and its minute correspondence with God's prophecies about her. Hence, if to the Romans of those days, when they first began to feel the presence of "the fifth empire," as it swept across their north to its appointed place in the little stone cut out of Europe—if to Romans of those days the name of Saxon did imply a derivation from the root Saxum (a stone), they did but bear a tacit testimony for Israel, for it was to her, and to her sons—Saxons—as *Stones of the Stone kingdom,* that God himself, who led them by her, forced a recognition so significant! These Saxons were then pouring westward to unite with David's throne. For when Nebuchadnezzar dreamed and Daniel stood before him, the Almighty had already set the kingdom of him who slew Goliath with a *stone* upon the islands of the west, and, with its transfer thither, was about to remove its actual seat, Bethel, the Stone-witness between God and Jacob now in the Coronation chair of British Israel, to the land of which it is the pledge of God's protection still.

The study of this particular Identity requires an exercise of the closest possible general reading, restrained by the reins of a

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critical logic not commonly possessed. It opens up one of the knottiest regions of History, that of the Scythians, and one that has proved to be a quagmire to more than one investigator. The only promising method of treating it, in the light of this truth, and of trying it fairly, so as to see if it is capable of being unravelled in accord with what the subject demands, is to go to the whole library of the original and ancient writers themselves, and arrange the fragments found there in an orderly way for and against.

The student who expects to obtain a *correct* idea of the matter through modern writers only is astray before he has begun his search; because, as the Scytho-Israelitish identity question is a late one, dating from this generation only, few, if any, of the standard modern writers have been guided in their own studies by it, and hence are neither for it nor against its general truth. Since this, then, is *par excellence* the very heart of the scientific and critico-literary discussion of the "Anglo-Saxon Riddle," it seems good and important to add yet other testimony ere we close this heading. We feel that, by so doing, such a method of searching, with the light in hand, will be given as will help others to prosecute it still further, while undoubtedly it will satisfy the majority of readers of the absolute truth of the Israelitish origin of the European Scythians and render further study unnecessary.

I shall therefore close the topic with a long quotation from an able article the whole of which may be found in "The Nation's Glory Leader," an English Identity Journal. The author of this article has recanvassed the entire field in just the spirit mentioned, and the logical and orderly way in which the whole subject is presented will appeal at once to the candid searcher after truth. In the meantime his references are so numerous that they can be easily tested in almost any public library. Yet after all we must confess that our only object in introducing this at all is on account of a desire to placate the "higher critics" upon one of their own "learned" grounds. To most of our readers the whole subject is a simple *Bible* one, to be tried in our day against the sacred records, which, thank God, are not in dead languages, nor studied by the *laity* in the light of any other criticism than earnest *faith*. The Identity of Israel is founded upon the declarations of prophecy, and by the very hypothesis itself, the matter must be proved by the Divine Word. All that the secular side of the argument can show is that it is not in contradistinction with perfectly well ascertained facts; and if the "higher critics" undertake to show that it is, then to set them right, or leave them to get out of the Aryanic school as best they may.

One of the many publishing houses that have declined to give this topic their patronage and imprint pointed out to the author that it seemed to them that "less attention than the matter deserves has been given to the question of the Aryanic origin. On this side of the water Max Muller's theories have received a general, if not universal, acceptance, and in a work which is based on the Shemitic origin should receive considerable attention." And again they say: "As formerly stated, we do not think the Aryanic origin should be ignored, but rather admitted as being generally accepted hitherto, and then combated at not too great a length." Now we do admit these unfortunate facts, and we regard this whole Volume as an answer to them, for the context is strong enough without any special pleading. But in this connection, as we recall our original reply, it was answered that not only was such an undertaking too onerous in such a volume, but that those to whom these pages are primarily addressed are the *people* rather than "the learned," and that in a popular treatise it would not only be impossible to do the refutation justice, but probably confuse the larger part of the audience. It is the candid opinion of the writer that the vast majority of those who may read these pages will know no more of Max Muller's "Aryanic Origin" than they do of Maud Muller and her hayrick,—perhaps far less; and at any rate the less the better. The "Oxford School" has, already been well enough handled by Yeatman and others in collateral works; and unless we are very much mistaken, Max Muller himself is *hedging* in his latest writings, and may eventually do with his own pen this chapter of the subject for the Saxon Race. Certainly no one is better equipped for such a task, nor could an *amende* more *honorable* be made unto the Rock whence we are hewn. In the meantime, my own labors are for simpler "folk," and for homelier searchers after good old Anglo-Saxon "lore." To all, therefore, who are not finally satisfied as to the candor and research of the following extract, we recommend a perusal of John Pym Yeatman's "Our Shemitic Origin."

Greek Accounts: The Sacae. The Persians call all Scythians by the name of Sacae, *but this by right only belonged to the nearest nation of them†—that is, to the peoples inhabiting Scythia intra Imaum, so that their

*Herod., bk. vii. cap. 64.
†Stephanus Thesaurus.

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country was perhaps directly to the north of the Caspian. They were among the most celebrated peoples of Scythia‡ and were so distinguished that the Persians applied their name to all Scythians, also including the nomads bordering upon India, but this extension was manifestly improper. Their country in reality lay to the north-east of the Caspian Sea, and some writers supposed that they had from thence come into Armenia, and given their name to that district, called Sacasina: 'but,' says Strabo, 'concerning these nations no one has ascertained the truth:' §so that the opinions of the classic historians, in this case, are not to be too strictly followed. The most fertile tract of Armenia was, at a very early age, called Sacasina,‖ from having been in the possession of the Sacae, into which place they must have come from the south, or the very spot of Israel's captivity.¶

"Thus the different names by which our Scythian ancestors were known at different epochs of Greek history each possess an origin in the vicinity of Israel's captivity. The names Scythian, Sarmatian, and Sacae, were different names for the same people. The Scythians appeared at first near to the Araxes, the Sarmatians originally came from Media, and the Sacae possessed a portion of Armenia. In Media, near to the river Hava, or Araxes, was the exact spot of Israel's captivity. The Sacians attained to a considerable martial importance, and had many wars with the Medes. Under their Queen Zunara they conquered the neighboring princes, and were civilized in the most part of the country, *in which they had many cities, one of which was called *Samariane,*† and, according to Xenophon, in league with Cyrus they overthrew the Assyrians and destroyed their cities. Having been able to withstand a war of many years with the Medes shows that they were a people of considerable power. The name of this people was written 'Sacae' by the Latin writers, but ought to be pronounced with 'k' instead of 'c' in accordance with the Greek Sakai.

"Saka is the word used throughout the Persian inscriptions, and this was probably its proper form, as it was by this name that the Persians termed the people known to the Greeks as Scythians. It would seem to imply some connection with the Ten Tribes, for the Israelites, while in Palestine, called themselves the House of Isaak, or Isaakites. 'The name Sacae,' says D'Auvile, 'is to be traced to Sakita, a district beyond the Caspian—i.e., country of the Isaakites.' The I or Y (feeble), was sometimes dropped in the Hebrew, so that they would also be called Saaki. In the Egyptian records, ‡the Edomites, or descendants of Esau are called Sakti, probably from their father Saak: it is also written Shasu, resembling the Latin Sacae, and Greek Sakai. Siculus informs us that they had this name from one of their famous kings,§ i.e., from Saak. These Sacae, on the confines of India, were called Asacaani;‖ i.e., Isaac's Sons, Sacae, or Sacans. Instead of saying Ysaak, people would easier pronounce it according to the old custom of dropping the first vowel of a word and adding an affix. They were known by this name in the records of the Persians, and in the Great Behistun inscription of Darius, Saku'ka, the Sacan or chief of the Sacae. is pictured with a long-peaked cap, according to the custom of the Scythians. They were chiefly mounted archers, and were among the bravest who fought for the Persians at Mycale. It is also worthy of note that these Sacae are not mentioned in the Assyrian inscriptions by that name previous to the date of Israel's captivity.

"The fact that the name Sacae is not mentioned in the inscriptions of the first Assyrian Empire indicates that they were not known in those parts before the overthrow of that empire by the Medes, which happened B.C. 711. This would seem to imply that they came into that quarter about the end of the first Assyrian Empire, which corresponds with the time of Israel's captivity, B.C. 721. The difference of ten years may be accounted for in the fact that the Israelites being broken up would take some time to gather their scattered forces, and would not become formidable to the surrounding nations until sometime after. At least, the fact of their being unknown to the Assyrians before the date of Israel's captivity strengthens the opinion that they were brought from some other place about that time by the monarchs of the Assyrian Empire, as was the case with Israel. The Ten Tribes were carried to Hara, Hala, and Harbor, and to *'the cities of the Medes,'* about 721 B.C., by Shalmaneser or Sargon. In the inscriptions of Sardanapalus I. or Esarhaddon, who was the last ruler of the first Assyrian Empire, and lived B.C. 711, a city or district called Esah-sha* is men-

‡J. S. Polyhistor, cap. lxii.
§Strabo, bk. xi.
‖Pliny, bk. vi. cap. 11.
¶This is the opinion of Sharon Turner ("Anglo-Saxons," i. 124).
*Diodorus, bk. ii. cap. 3.
†Strabo, bk. xi. 2.

‡Records of the Past
§Diod., bk. ii. cap. 3.
‖O. Curtius, lib. viii. cap. 10, §22.
*Inscrip. Assar-adan-pal. Vaux, Ninev. and Persep., p. 457; also Banomi, p. 385.

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tioned as being in Medea,† which would seem to suggest the origin of those Sacae who possessed Sacasina in Armenia at some later period. It is at least important to notice that neither the Sacae nor the district of Esah-sha are mentioned in the inscriptions before the time of Sardanapalus, and that, tracing the Sacae to the city of Esah-sha, they spring up into existence about three years after the date of the captivity, in the exact place where the Israelites were transplanted, and with a name strikingly suggestive of Israelitish origin—viz., Sacae, Esah, Isaak. It also favors the opinion that those Sacae who gave their name to Sacasina came into Armenia from Media, and thence to the north of the Caspian, where they became known to the Greeks, as they 'extended their dominion far and near and attained at last to a vast and glorious empire.‡ Although their fierceness in battle had gained for them the appellation of 'a fierce and savage nation.'* Choerilus, cited by Ephorus, says: 'And the sheep-feeding Sacae (Sakai), a people of Scythian race, but they inhabited wheat-producing Asia: truly they were a colony of nomads, *a righteous race.*' This would seem to include them among that superior element of Scythic population which made its appearance among the barbarous peoples of the Euxine and Caspian seas in the seventh century B.C. This superiority in laws, manners, and customs would seem to proclaim the scattered remains of some once mightier dynasty in these tribes who had their origin in Media near to the Araxes, without doubt the Ten Tribes let loose from the yoke of the Assyrian, 'wanderers among the nations,' following after the shepherd life of their first ancestors, and thus appearing, scarcely a century afterwards, to the Greeks as a colony of nomads, 'a righteous race.' 'Beyond the Caspian Sea, what should it be? Long it was unknown, as also the inhabitants, who, though no boasters, were by no means insignificant.'†

"At a later period of Grecian history, on to the time of the Romans, geographers divided the people known as Scythians into numerous different tribes. Many of these names were merely descriptive, taken from the different characteristics of the different tribes. There were, as we already mentioned, two different classes of peoples comprehended under the names of Scythian and Sarmatian, and to which of the classes these different petty appelations properly belonged it would be difficult to distinguish. The headquarters of the ruling Scythians, or the part called Royal, were in the vicinity of Tanais and Maetis;‡ but as they extended their dominion far and near, different companies of these ruling or *Sar* people would be required at different parts of their vast and glorious empire, when they extended themselves at first on all sides. In reviewing the different accounts of different historians, it is difficult to distinguish between the Scythian tribes proper and the nomads under their rule, not properly Scythians. The uncertainty is still more increased by later writers not making this division as made by Herodotus and other earlier writers. But as the Sacae, Massa-Getae (or *greater* Getae), Getae, Moesi, Abii, Assae, and Budiri are mentioned by most writers as the most celebrated peoples of Scythia,§ it is probable that they were the representative tribes of that superior people at the various extremities of their empire. The *Sacae* and *Massa-Getae* were the most easternly tribes of these Scythians, and, dwelling beyond the Caspian, were were almost unknown, and the many dreadful stories told about their savage customs probably either related to the barbarous tribes under their rule, or were exaggerations; indeed Strabo tells us not to accept too literally the accounts given concerning these people, being so remote from the Grecians.* It must, however, be admitted that their great delight was in the battle, and to kill the first enemy, like some of the German tribes of a later period.

"Next, going westward, were the *Abii,* called the justest of all barbarians,† not hoarders of wealth; and also the Assaei, among the most distinguished people of Scythia.‡ And then going northward were the *Budini,* while the empire of the Royal Scythians extended southward to the Caucasus, where many tribes, under their protection, cultivated the ground. Towards the Danube were the *Getae,* called *Dacae* by the Romans.§ Their principal parts lay to the north of the Danube, extending eastward, from whence they made occasional trips into Thrace, and those who settled there were called *Moesi.* Their superiority over the other peoples of Thrace is spoken of by Herodotus, and this would seem to include them with the Royal or Ruling Scythians, who conquered many territories beyond the Tanais. Coming, as they did, oftener into contact with the Grecians, a fuller account

†Vaux, Ninev., p. 470.
*Strabo bk. vii. ch. 3, §9.
†Mela, lib. iii. cap. 7.
‡Herod., bk. iv. ch. 20.
§J. S Polyhistor, cap. lxii.; also Pliny.
*Strabo. bk. xi.
†O. Curtius lib. vii. cap. 6.
‡J. S. Polyhistor., lxii.
§Pliny, vol. i. p. 329 (Bohn).

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is left us of this people in the classic historians. 'These, of all the Thracians, are the bravest and the most upright,' says Herodotus: 'they believe themselves to be immortal, and whenever any one dies, they are of opinion that he is removed to the presence of their god Zalmoxis, thinking that there is no other god but their own.'‖ Whence came this theology to be among the barbarous peoples of the Euxine in the time of Herodotus (who lived about B.C. 450), when the pure worship of one God had long been lost among the mazes and extravagances of mythology? Their ideas of divinity and the immortality of the soul distinguish them from all other barbarians. Some said that this Zalmoxis had borrowed his doctrines from Pythagoras. 'But,' says Herodotus, 'for my own part, I neither disbelieve nor entirely believe the account of this person and subterraneous habitation, but I am of opinion that this Zalmoxis lived many years before Pythagoras. Yet, whether Zalmoxis were a man or a native deity among the Getae, I take my leave of him.'* Here then, the doctrine taught by this Zalmoxis was peculiar to the Getae, and also to the Hebrews, not from the Grecian Pythagoras. The accounts of the Getae are the only remains we have of the religion of the Scythians, and they have a striking similarity to that of the Ten Tribes. The name of this Zalmoxis has been conjectured to signify Sar† (Chief, or Prince) Moses; and this with all probability, for the Getae who were settled in Thrace by the Romans called themselves *Maesi,* undoubtedly from Zalmoxis, or Moses, the founder of their religion. He was, according to the Greek account, *a slave,* and acquiring his learning in *Egypt,* afterwards preached to his countrymen,‡ 'At first,' says Strabo, 'he was chosen a priest of the divinity most reverenced by the Getae, but afterwards was esteemed as a god.' It was also said that he retired into an inaccessible district of caverns unfrequented by other men, where he passed his life, rarely communicating with anybody. For there is always found some one of this character who assists the king in his council, and is styled a god by the Getae.* These are evidently traditions of the Hebrew Moses possessed by these Scythians or Sarmations who had their origin out of Media, and they could only have such from their connection with the lost Ten Tribes. This account of Zalmoxis retiring among caverns was probably a remnant of the history of the children of Israel in the wilderness, when Moses disappeared among the caverns of Sinai for forty days. These Getae having always some one who lived a secluded life, and represented the deity, corresponds with Israel's high priests. The religion and traditions of these Scythians are not to be accounted for unless in their connection with lost Israel. 'That the care of worshipping the Supreme Being is great among this nation,' says Strabo, 'is not to be doubted.' "†

‖Herod., bk. iv. ch. 93.
*Ibid., ch. 96.
†The term Sar, signifying chief or ruler, was applied by the Scythians to any great personage, and to their king in the case of Sarocus, the chief of the Sacae, in the great Behistun inscription, not forgetting those Scythians called Sar-Matians.

‡Strabo, bk. vii. ch. 3, 6.
*Ibid.
†Ibid.

"No man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present."
T. B. Macaulay.

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THE WATCHMAN OF ISRAEL

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

Abraham Lincoln

A Prophet in Israel

Governor Lowden of Illinois, speaking at an important gathering in Boston on Lincoln's Birthday, said:

"One hundred and ten years ago this day two men were born who were destined to become great among their kind. One was Charles Darwin, whose materialistic theory of the survival of the fittest was destined to become the corner stone of the great war waged in our time by the Central Empires. It seems to me that Lincoln came on the same day because of a divine purpose that some spiritual force must come to combat the ascendency of the material.

"It was not strange that the Central Empires should have selected the biological theory of Darwin, nor that the liberty-loving people of the world should have seized upon the spirituality of Lincoln, for this has been a war of the material arrayed against the spiritual forces, in which the spiritual inevitably obtained supremacy over the material."

Truly Armageddon is a war between spiritual and material forces, between the ideals of Bethlehem and of Rome. There is but one conflict. From the days of Zoar and Siddim to the days of Vimy Ridge and Chateau Thierry, it is the same story, the struggle of the sons of light to prevent the oppression of the powers of darkness. It has been said that Truth sometimes loses a battle, but never loses a war. War, let us remember, while in itself wholly evil, has always been moral when it has been the means of redeeming from a condition worse than war.

The biological theory of Charles Darwin eliminates completely the spiritual factor from human affairs and reduces the development of the race to the basis of a purely physical propagation of the species. It was this concept of existence which brought about the elimination of physical life in the days of Noah. It has been this concept of life which has been responsible for the fall of every empire in human history, from Babylon to Berlin. It will be the rejection of this theory and the unswerving adherence to that standard of idealism which was founded at Beth-el and Peniel and which has left its waymarks as it has gone steadily forward through Bethlehem, Runnymede, Plymouth Rock, Yorktown and Gettysburg, and to-day at Versailles which will fulfill the visions of prophets and revelators.

The name of this irresistible force ever at work in human affairs, is Israel. Its further steps shall transform the material and literal Israel into the spiritual and final—the revelation of the "Son of God."

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Abraham Lincoln was truly "a prophet in Israel." He caught vital glimpses of the great realities of being. His great heart beat in unison with the rhythm of the universe of Spirit. He understood the eternal conflict, but never doubted the result.

There was so little of Abraham Lincoln that an assassin's bullet could destroy, that his spirit and his influence are going forward gathering strength and power with each succeeding year.

The Tabernacle of David

Peter declared that when Christ should return, he would build up the tabernacle of David, which is the Kingdom of Israel. If we are able by the help of the Lord to discover the builders who have already received their commission to build, we may find them, under the direction of the Supreme Architect of the universe, already engaged in the most important work ever committed to human minds, to human hearts or to human hands. In the first chapter of Zechariah we find a wonderful picture of the experiences of Israel, and particularly that of the present day. In verse 14 the prophet is told to cry, and to say, "Thus saith the LORD of hosts; [armies organized for war, Strong] "I am jealous for Jerusalem; and for Zion with a great jealousy." Zion is a name applied primarily to Israel, the people with whom the God of Israel has dwelt, and with whom he purposes to dwell. "For the Lord hath chosen Zion, he hath desired it for his habitation." (Ps. 132:13). The jealousy of the Lord has been aroused by the nations who have persecuted his people Israel and he proceeds to say in verse 16 of the first chapter of Zechariah "Therefore thus saith the Lord; I am returned to Jerusalem with mercies." The evidence of this return is apparent in Jerusalem since the day that Anglo-Israel the hosts of the Lord, the British troops under Gen. Allensby occupied the city, and unfurled the ensign of liberty upon the mountains. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains." (Isa. 18:3) and when this was fulfilled, the eyes of the world *were* turned toward the holy city. "My house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity, shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." (Zech. 1:16, 17).

When the tabernacle of David is rebuilt, then the long deferred hope of Israel will be realized and the tabernacle of God will be with men, and he will be their God, and they shall be his people. (Rev. 21:3). The prophet Haggai had some important things to say concerning this "house," the plans and specifications of which are now being considered and which will under the direction of the Supreme Architect when completed constitute the tabernacle of David. The Lord after assuring Israel, the people who came out of Egypt, of his constant care and that His spirit would always remain with them, declared that after shaking the nations (which has been done) then the desire of all nations would come, his house or tabernacle would be built and the glory of this second building would exceed that of the first, and "in this place will I give peace saith the Lord of hosts." To-day are the servants of Israel's God in conference considering the outworking of this purpose and the Lord has assured them that when he gathers them he would get them fame and praise among all the people of the earth. Is all this being fulfilled to-day? It surely seems so and we can see developing to-day the great universal brotherhood which will insure peace on earth and goodwill to men. The law is to go forth from Zion and the sons of Zion are today in the council chamber formulating the various features of that law which the apostle James defines as "the perfect law of liberty," obedience to which will fulfil the mission of the Prince of Peace set forth in the 61st chapter of Isaiah: "To build the old wastes," "to proclaim liberty to the captives," and "to comfort all that mourn." Then let us pray for the peace of Jerusalem remembering that no weapon formed against Israel can prosper. (Isa. 54:17).

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Wayside Hints

"The wisdom of the wise and the experience of ages, may be preserved by quotations."

There is a state of heart that makes truth credible the moment it is uttered. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind..... Because of that such men believe. It is of such a state,—a state of love and hope, which makes the Divine truth credible and natural at once, that Jesus speaks: "Blessed are they that have not seen and yet have believed."

—F. W. Robertson.

"The blessed work of helping the world forward, happily does not wait to be done by perfect men."

—George Eliot.

Truth is truth howe'er it strike.

—Browning.

"We have a divine hunger, and this earth offers us only the food of cattle. The eternal hunger of man, the insatiability of his desires, ask another sort of nutriment."

—Jean Paul Richter.

"Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion, all in one."

—Ruskin.

It doesn't seem to have dawned upon the world that true genius is symmetrical development. That was the genius of Washington and of Lincoln.

"It is strange that men will talk of miracles, revelations, inspiration, and the like, as things past, while love remains."

H. D. Thoreau.

"None but God can satisfy the longings of an immortal soul; that as the heart was made for Him, so He can fill it."

—R. C. Trench.

In our definitions we grope after the spiritual by describing it as *invisible*. The true meaning of spiritual is *real*.

—Emerson.

And, oh, the wonder and the power,
The deeper meaning of the hour!

—Emerson.

"Genius is but little more than a great capacity for receiving discipline."

—George Eliot.

The divinest thing of which humanity is capable is trust in God.

I look to see science prove Immortality.

—Kate Field.

The following is quoted from a letter written by Rev. F. W. Robertson in 1852 found in Stopford Brooke's "Life and Letters of Rev. F. W. Robertson":

How devoutly it is to be hoped that, in the coming conflict of the nations, America and England will stand side by side, instead of opposite; for, if not, it will be all over with the cause of liberty for some centuries at least. The conqueror in the strife will be then a military power, and must perforce crush the peoples under a tyranny.

God says: Come, let us go to the top of the mountain that we may view the Jerusalem that lieth foursquare. We see that not only is the promised possession of peace for a redeemed Palestine a devastated, desolate land made to blossom as a rose but the whole earth is the real Jerusalem wherein dwelleth Righteousness; for the Sons of God, the true Israel has entered into their inheritance. The vision of the Melchisedecs, the seers and prophets of the past is a fulfilment; for every vision was a promise of Jehovah that His omnipotence could not be hidden. All things are put under the feet of the Son of God and the reins of government seem to have been forever in the hand of Almighty God.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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Thirteen Our Divinely Elected National Number

By Rev. J. H. ALLEN
Author of "Judah's Sceptre and Joseph's Birthright"

In the February number of the WATCHMAN we gave the historic and political facts concerning the adoption by Congress of thirteen as the heraldic number of the insignia of the United States of America. At this time we purpose to give the Biblical facts showing that thirteen is our divinely elected national number.

That there are thirteen tribes in Israel is revealed, first in the fact that at the feast of trumpets, the number of bullocks to be used in the offering is given as follows: "And the Lord spake unto Moses saying . . . . And on the fifteenth day of the seventh month (or moon, i. e. at the full of the moon) ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: And ye shall offer a burnt offering, a sacrifice made by fire of a sweet savour unto the LORD; thirteen young bullocks, . . . And their meat-offerings shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks." (Num. 29:12-14) Each one of these thirteen bullocks, evidently, stood as a representative of one of the thirteen tribes.

The second fact in evidence that there are thirteen tribes in Israel is found in the following—"For the children of Joseph were two tribes, Manasseh and Ephraim." (Joshua 14.4) Joseph had eleven brethren, namely: Reuben, Simeon, Levi, Judah, Asher, Naphtali, Zebulon, Gad, Dan, Issachar, and Benjamin; and since Joseph had a "double portion" or two tribes, the number of the tribes of Israel is the sum of eleven plus two —thirteen.

The third evidence of these thirteen tribes is found in the following account of the distribution of the land "by lot" (Josh. 14:1-3):

> 1. "And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for an inheritance to them.
>
> 2. "By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.
>
> 3. "For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them."

Now the facts herein recorded are that nine tribes and a half were settled in Canaan, that two and a half tribes had previously been settled in Gilead on the east side of the Jordan, and that one tribe—the Levites—had no land or lot inheritance among them. Now nine and a half, plus two and a half, plus one, equals thirteen.

The reason why the tribe of Levi received no landed inheritance "by lot," as did the other twelve tribes, is because there were thirteen tribes of Israel, and only twelve lots, portions or territorial divisions in the allotted land, in consequence of which one tribe must necessarily be left without a landed portion. This was understood and prearranged from the beginning. Consequently it is written (Josh. 13:33): "But unto the tribe of Levi Moses gave not any inheritance . . . .as he said unto them." Therefore it is also written: "There was also a lot for the tribe of Manasseh; for he was the first-born [i.e. birthright] of Joseph." (Josh. 17:1).

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Since Manasseh was the first-born or birthright (both words are from the same Hebrew word) holder of the family or the house of Joseph, he occupied the highest place in the family, and became its tribal representative or national head. It is also recorded of the tribe of Levi that they had cities to dwell in and suburbs of the cities for their cattle, said cities contributed to them from those possessions, the twelve portions inherited by the other tribes, as recorded in the following: "All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs." (Josh. 21:41) This was an average of four cities from each of the other tribes—the twelve which had inherited land portions.

The proof that Manasseh is the thirteenth tribe of Israel is brought out in the peculiar circumstances connected with his adoption together with that of his younger brother Ephraim as legal national Israelitish inheritors, the fact of their adoption being made necessary because Joseph had married an Egyptian woman—a princess, according to the marginal reading—thus making the offsprings of that union half Egyptian, and this half, according to a revelation made by the Holy Spirit to Jacob, must be made legally Israelitish, so that the divinely chosen destiny of these national representatives might come to its full and glorious completion.

The adoption of Joseph's two Egypto-Israelitish sons by Jacob took place just prior to the transfer to them of the national birthright by the dying Jacob as recorded in Genesis 48. It was at this time that Jacob said to Joseph: "Now, thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt . . . .are mine; as Reuben and Simeon they shall be mine. And thy issue, which thou begettest after them, shall be thine," etc. Immediately following this adoption, Jacob proceeded to give the national birthright of the multiplicity of seed, with all the Abrahamo-Isaac promises and prophecies pertaining thereto. These he, as the birthright holder of Abraham and Isaac, held in his possession and at his disposal, but only, of course under the direction of the Holy Spirit.

During the prayer following the adoption and during the birthright transfer service, Jacob prayed the God of his fathers to bless the lads, "And let my name [Israel] be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Consequently, in spite of the fact that these two sons of Joseph were by birth half Israelitish on the father's side and half Egyptian on the mother's side, they ever after lawfully and legally bore only the names of their Israelitish ancestry, of whom they became the national representatives, to whom applied the promises concerning the multiplicity of seed, the sands of the sea, the stars of heaven, a multitude in the midst of the earth and as the many nations which were finally to develop into "a company of nations" and "a great nation."

While making the transfer of the national birthright it was prophetically declared of Manasseh: "He also shall become a *people,* and he also shall be *great.*" Then comes the following: "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

By an attentive reading of this entire chapter, Genesis 48, it will be seen that both in the adoption and in the birthright transfer service the name of Ephraim is placed before that of Manasseh. This fact, together with the final declaration that Ephraim was set before Manasseh, forever places Manasseh in the natural order, both in regard to the birth of the previous tribal heads and in regard to his own adoption, as the last or thirteenth tribe of Israel, thus making the national number of that one, single, individual tribe of Israel that of thirteen. This tribe, according to the prophets, was to become separated from his brother Ephraim and become a great nation—a great people—while the brother Ephraim was to become the prophetically foretold "company of nations, multitude of nations or many nations," which God promised to Abraham.

In order fully to understand that the United States is the one—the Great Nation—out of the many nations promised by the Lord God of Israel to Abraham, it is essential to know that the prophets Isaiah, Jeremiah, and Ezekiel locate the house of Israel. This house of Israel was composed of the ten tribes, which revolted from Rehoboam the son of Solomon, because of taxation without representation. Moreover it is important to know that the history of these two houses, or two kingdoms, is recorded in 1st and 2nd Chronicles, and that the history of the two kingdoms is intermingled in these books until both houses, the house of Israel and the house of Judah, or the kingdom of Israel and the kingdom of Judah, are taken out of the land. Israel, the ten-tribed kingdom, the represen-

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tative tribal names of which are Ephraim and Joseph, was taken into captivity by Shalmaneser, King of Assyria in the days of Hosea the last historic king of the ten-tribed kingdom of Israel. Later Judah, (the Jews) was taken captive by Nebuchadnezzar, King of Babylon. After 70 years the Jews returned to Palestine, crucified their Lord and King, and were finally scattered among the nations all over the world.

The Jews belonged to the three tribes who composed the house of Judah or the kingdom of Judah. This commonwealth was composed of three tribes only i.e., Judah, Levi and Benjamin. Benjamin was lent by the Lord to that kingdom for a certain purpose and time, while Judah was the representative man of the Jewish Israelites—the three tribes—and Ephraim was the representative of the ten-tribed kingdom of Israel. The unbroken history of both these individual kingdoms, Judah and Israel, is unerringly told by the prophets. The great and egregious blunder of medieval and modern interpreters and translators of the Bible is that of confusing the history of these two kingdoms as one and the same.

The name *Jew,* as has been abundantly shown by all classes of writers on these subjects, is a derivative corruption of the name Judah, and for ecclesiastical writers to ignore the national and racial representative Israelitish names of Joseph, Ephraim and Samaria, (the name of Israel's former capitol city) as used in history and prophecy and substitute "the Jew" either as a name or as a people calling them the sole representatives of Israel's race, is not only the height of ignorance, but the *Great Ecclesiastical Crime of the Ages.* Surely, "An enemy hath done this."

After history ceased to record the doings of these two houses, prophecy took them up and their history is plainly outlined by the prophets. And by those who are not prejudiced, prophecy declares and history corroborates, that the Jews would reject, sell and crucify the Lord; while prophecy also foretells that the other house of Abrahamic seed —the ten-tribed Israel—would accept him, would find grace while in this unknown land to which they would finally go; that that house of Israel would become his beloved, his betrothed, and his redeemed people, which, as a *wife of youth,* was once *cast off, forsaken,* and from whom he, the Holy One of Israel, *hid his face as it were for a moment,* but unto whom through the gospel he declares "with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer." To this Israel the prophets declare the Lord has given a dwelling place which shall be a *little sanctuary,* and she shall *possess her possessions,* i. e., the desolate places—the uninhabited places of the earth. It is to this Israel—not to the Jews—that the Lord through the prophet Isaiah says, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "And the Gentiles [non-Israelitish nations] shall come to *thy* light," and they—the Israel dwelling in the "isles of the sea"—should be a light to lighten the Gentiles, and carry salvation to the ends of the earth.

Now, we have needed thus to give an epitome of this prophetic history that we might emphasize the fact that the United States of America was born as a nation in one day—July 4th, 1776, and that as a nation she came out of, and was composed of thirteen original colonies, which came out of a mother country whose geographical location as a nation was, and is, the "islands of the sea" northwest of Palestine, just where the prophets Jeremiah, Ezekiel and Isaiah locate the ten-tribed kingdom of Israel. Isaiah himself refers to the "isles of the sea" seventeen times wherein dwells the people whom he declares is Israel the seed of Abraham, the friend of God. Of this race the name of Ephraim is the divinely appointed representative, which racial name belongs to the second son of Joseph who at the time of the transfer of the national Abrahamic birthright to the two sons of Joseph was set before his brother by Jacob, the then sole inheritor of all the promises given by the Lord God to his fathers Abraham and Isaac.

Israel, while transferring the national birthright promise to *both* these *sons of Joseph,* distinctly put upon them, Ephraim and Manasseh, the full national name—Israel. When he did this he prophesied that they should grow together into a multitude in the midst of the earth, which fact was the one special and essential adjunct to their national history, because the one distinctive feature of the racial birthright was that of a multiplicity of seed. Consequently, after adopting the Egyptian half of these Egypto-Israelites, after the legal placing of the name of Israel and the names of his fathers Abraham and Isaac on these foreign born sons of Joseph, the very next thing must naturally pertain to the multitude in the midst of the earth. Following this comes the fact that there must finally come a national separation and that Manasseh—the separated brother should become a great people—a great nation. While Ephraim was placed before Manasseh

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as the representative name of Israel's race, and was to develop into "a multitude of nations," the fact remains that Manasseh not only retained the birthright of his father's house but was equal heir in the national birthright, except that the name of Ephraim became the racial representative name, and this is the one and only reason why the Lord emphatically declares, (Jer. 31:9) "I am a father to Israel, and Ephraim is my firstborn," i. e., birthright.

Therefore, representatively, Ephraim was set—*not above* but *"before Manasseh,"* since both are otherwise equal heirs and the only joint heirs to the birthright promises. Consequently it is written, "His birthright was given unto the *sons* of Joseph the son of Israel . . . .For Judah prevailed *above* his brethren, and of him came the chief ruler; [Chief Prince—marg. ref.] but the birthright was Joseph's." (Chron. 5: 1, 2).

As we have seen before, the location of Ephraim-Israel, the ten-tribed kingdom of Israel, which was separated from the three-tribed kingdom of Judah in the days of Rehoboam and Jeroboam, is, by the prophets, declared to be the "isles of the sea" northwest of Palestine. Now it is a recognized and never to be disputed fact, that the United States, whose national heraldic number is thirteen sprang out of a brother nation—Brother John—which is, of all the nations of the earth, an empire composed of a "company of nations" or a "multiplicity of nations" as prophetically foretold of Ephraim, the brother of Manasseh. And it is a notable fact that can never be gainsaid that the most popular, best known and most often used of our thirteen lettered national mottoes is *"E Pluribus Unum,"* which is a national testimony to the fact that we, as a nation sprang out from among *many nations,* and yet the nation out of which we sprang was not at that time a many nationed kingdom, for at the time of the separation of the United States from England, and when we flung that pertinent and prophetic motto, *"E Pluribus Unum"* to the world, England was but one single individual nation, without any seeming possibility of becoming the "company of nations" which she is to-day. Moreover, there is not a Biblical prophecy made to any progenitor on earth that he should be the father of *"many nations"* except Abraham. There is also a prophecy in Isaiah that the Israel living in the "isles of the sea" should lose one nation, and one only and that after she had lost that one, her children would say unto her that the place was too cramped, narrow and straightened, and that the mother country should be given a place in which to dwell. All of this is tersely put, in the following: "The children which thou shalt have *after thou hast lost the other,* shall say again in thine ears, The place is too strait [narrow or cramped—straightened] for me; give place to me that [in which] I may dwell. (Isa. 49:20).

Thus it is that our nation's Congress has unintentionally and unwittingly, but nevertheless positively, confessed for more than one hundred and forty years that this nation is *one out of* the prophetically foretold "many nations" promised to Abraham.

This nation has also for its heraldic number that of thirteen, and it was Manasseh the *thirteenth* tribe of Israel to whom the prophecy of becoming a great nation—a great people—was given. That the United States of America is *now* a great nation and a great people, has been so generally admitted, and so widely proclaimed—especially since we broke over the traditional Monroe doctrine wall—that to question it would *now* be a national insult. The very latest declaration of this fact was made by President Wilson in his reply to his demonstrative welcome to Rome, in which he said, "You are bestowing upon me an unprecedented honor, which I accept because I believe that it is extended to me as the representative of *The Great People* for whom I speak."

Thus did the First Citizen, whose name even is marked with *thirteen* the one and only individual, national representative of the only nation on earth whose heraldic arms is marked with *thirteen,* lay claim for this nation to a special and distinctive promise and prophecy. Moreover this promise and prophecy is made to tribe *thirteen* of the house of Israel—that is to the tribe of Manasseh of the family of Joseph, Manasseh being not only the sole inheritor of the birthright of the tribe of Joseph, but also the only joint heir with his brother Ephraim of the national and racial Israelitish birthright.

It has been necessary that we thus explain the general facts to fully comprehend the blessing pronounced on Joseph's posterity when dying Jacob called his sons together and said "Gather yourselves together, that I may tell you that which shall befall you in the last days." At this time he prophesied saying: "Joseph is a fruitful bough, even a fruitful bough by a well [deep water]: whose branches run over the wall: The archers have sorely grieved him, and shot at him and hated him: But his bow [fighting forever:]

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abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel); [Jacob-Israel's pillow pillar stone.] Even by the God of thy fathers who shall help thee; and by the Almighty, who shall bless thee," etc. Then follows an itemized list of the blessings, which are repeated by Moses on the day of his death, the items of which are consecutively given and which as Prof. Totten has shown are just thirteen in number: (Deut. 33: 13-16)

> **13. Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, [his vessels]**
>
> **14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,**
>
> **15. And for the chief things of the ancient mountains, [mining wealth] and for the precious things of the lasting hills,**
>
> **16. And for the precious things of the earth and fulness [bumper crops] thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.**

Now, since these conditions were to obtain as dying Jacob declared, "in the last days," we are safe in affirming that Manasseh, the birthright holder of Joseph, the one who was separated from his brethren, is distinctively the one upon the top of whose head these blessings were to fall. And it is true beyond all cavil that these blessings have fallen to the lot of the United States. Her ability to feed the Allies of the *Entente* during the world war and her ability to spend that one hundred million dollars for which President Wilson wired Congress, together with her ability to send one hundred and fifty million tons of food stuffs at the call of Hoover to feed famine-stricken Europe, are abundant proofs that we are the thirteenth tribe of Israel—Manasseh, the eldest son of Joseph, who is likewise joint holder of the national Abrahamic birthright with Ephraim—England, from whom we separated; and who has now developed into the promised "company of nations" while the United States of America has become a great people and growing more so day by day.

Now we have shown that nationally and racially speaking we and our fellow citizens are descended from Abraham, Isaac, and Jacob through Manasseh the eldest son of Joseph, the first born of Rachel; that there are thirteen tribes in Israel; that every citizen of these United States is either the direct progeny of the *thirteenth tribe* in Israel of the house of Joseph, or have become such by adoption — naturalization — that the United States of America is the Biblically foretold "Great Nation," into which the *thirteenth tribe* was to develop "in the last days," as prophetically foretold by Jacob, who, by faith, when he was dying, blessed both the sons of Joseph. (Heb. 11: 21) From all these facts we conclude that our nation's numerical insignia is ours by the choice, will and election of the God of our fathers—the God of Israel.

"To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary to have the innate and holy love of humanity which constitutes an apostolate and opens up a prophetic vista into the future.

"In the 20th century war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead and dogmas will be dead, but man will live.

"For all there will be but one country—that the whole earth. For all there will be but one hope—that hope the whole heaven."

—Victor Hugo.

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The Holy City, 1919

By BEN HAWORTH-BOOTH

Canst thou behold upon the morning prime
The issue of prophetic song sublime,
The marvel and the miracle of time?

Behold upon the sun's awakening beam
The outcome of the centuries, the theme
And substance of the Prophet's sacred dream.

All in the hope of Israel who dwell
May know the dying age's parting knell,
That ushers in the day of Israel.

Has Armageddon thus been fought and won
To find us still unmoved? when all is done
Is blindness on us all, each mother's son?

Who sits in Salem in the stall of state
Where was the Abomination, and where sat
The line of David's sons predestinate?

The Holy City circled of the hills,
Free from the tyrant author of her ills,
The promise of the prophecy fulfills.

The sons of Jacob hold her chariot reins,
The flocks are folded on her peaceful plains,
The prisoner leaps to lose his clanking chains.

And all men where the golden sun doth shine
Look to the "Abode of Peace" that is divine,
And bless the new-born day of Palestine.

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The British Lion in Prophecy

By R. H. SAWYER

A writer in a recent daily paper said: "The Almighty has his hands full attending to spiritual things without interfering in the affairs of earthly governments." The man who denies that Jehovah has a part in the material affairs of life simply denies the plain simple teaching of the Scriptures.

"He changeth the times and the seasons: he removeth kings, and setteth up kings." The great kingdoms and nations of the past have been set up and thrown down by the hand of the Omnipotent God. Here is a prophetic forecast of the doom of a great nation, made a thousand years before its downfall: "By the swords of the mighty will I cause thy multitudes to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitudes thereof shall be destroyed."

"Buried cities, stranded navies, crashing battles,
Ravening storms, echo in the thirsty ether
And with sounds the still air swarms;
On its buried fields of centuries
Quiet like the night doth fall;
Silence, keep thy vigiled bivouac
With the sweet stars over all."

Go yonder to the land of the mighty pyramids, the wondrous obelisks and the silent sphinx—to Egypt, that once great world power, but to-day, and for many centuries a land of squalor, silence and death. Egypt is the land of sad memories—the home of a dead past just as the prophet of God said it would be. The history of Assyria, Babylon, Persia, Greece and Rome all testify to the truth spoken by the prophets, for the doom of all these was written in the days of their power and glory. And yet "The fool hath said in his heart, There is no God."

As there are strange and wonderful references to these great nations of the past, so the Bible contains startling references to America, England and other of the great nations of the present.

The real beginning of British and American history is to be found in the prophetic blessing of Ephraim and Manasseh, sons of Joseph and grandsons of the patriarch Jacob or Israel. Looking far down through the coming centuries the aged Israel said of Ephraim: "His seed shall become a multitude of nations." Of Manasseh he prophesied: "He also shall become a people, and also shall be great: but truly his younger brother shall be greater than he." Unbiased thinkers throughout the world are beginning to realize that these prophecies are literally fulfilled in America, the "people," and in England, the "multitude of nations."

Only from the viewpoint of Divine Destiny can the world-wide domination of the British race be understood and explained. In the first place where is the homeland of this great white race of fierce conquerors who are to-day giving their language, laws, customs and religion to the people of the whole earth? We are told that they came sweeping down upon the British Isles like a mighty whirlwind from out of the North, but whence came they—what is the native land of the progenitors of the Anglo-Saxon?

Sharon Turner, a master mind among the world's historians quotes Homer; Strabo, Herodotus and other ancient authorities as he traces the British race backward toward the land of their fathers. Herodotus said: "The first scenes of their civil existence and their progressive power was in Asia, to the East of the Araxes." This is the land of Media, the country to which the ten-tribed kingdom of Israel, or the descendants of Ephraim and Manasseh were carried into captivity, and from which Jehovah promised that he would scatter them among nations, in order that they might grow into "a people" and "a multitude of nations." The homeland of the Anglo-Saxon lies beyond the British Isles—beyond the land of Media, for they are the descendants of that "friend of God" who was shown the whole land of Canaan, and to whom the Lord said: "All the land which thou seest, to thee will I give it, and to thy seed forever."

From 1282 when she conquered Wales, to 1906 when the South Pacific islands were ceded to her, England has added colony upon colony until with the magnificent array of 72 countries, her dependencies encircling the globe comprising a population of more than 500,000,000 it requires no stretch of the im-

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agination to speak of the British empire to-day as "a multitude of nations."

When Jehovah outlined the work for this Royal Race in the "last days" he said to them: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

This is an accurate description of the chief characteristic of the British people. They have slowly but surely gained the supremacy on sea and land. A writer of an alien race in speaking of the rapid development of Anglo-Saxon power in both hemispheres said: "Two rival nations, but only one as to race, language, customs and laws England and America are, with the exception of Europe dominating the world. This predominance of the Anglo-Saxon everywhere, out of Europe is but a feeble image of what an approaching future has in store for us."

In all her past history the British race has ever sought to conquer only that she might benefit and bless her fallen foes. She has overthrown the old only for the purpose of setting up the new, and the condition of her conquered subjects has ever been better under her government than under their own.

This humane characteristic is thus described by Kipling:

"They do not consider the meaning of things,
They consult no creed or clan;
Behold they clap the slave on the back,
And behold he becometh a man.
They terribly carpet the earth with their dead,
And before their cannons cool,
They walk unarmed by twos and threes,
To call the living to school."

The Anglo-Saxon has been a mighty power in war but he is destined to become a mightier power in peace. At the peace table to-day the preponderance of influence and power is in the hands of that people of whom Jehovah said: "With thee will I break in pieces the nations, and with thee will I destroy kingdoms."

The emblems of England's power recognized throughout the world are the Lion and the Ox. The question is asked where did Great Britain get these symbols? We answer: Their ancestors brought them from the land of Media, and they were taken into Media by the descendants of Ephraim whose emblems were the Lion and Ox far yonder in the days of Moses and Israel in the wilderness. Ephriam and these emblems occupy a prominent place in ancient prophecy, and the things predicted of them are undoubtedly fulfilled in the peculiar history of the British people. "He hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. 24: 8, 9)

The peculiar names of their country are among the many means of identifying the British race with the people of Israel. The descendants of Ephraim, or the people of Israel were known as the worshippers of the golden calves. Because of this they were called Engels, or Engli.

Jeremiah, who prophesied a hunderd years after Israel had been carried into Media, said: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock (Engel) unaccustomed to the yoke."

The Hebrew word for calf is Engel. The people of Ephraim were known as the Engel worshippers, and through all the centuries of their wanderings this name clung to them. Is it not natural that the land in which they finally settled was called the land of the Engels, or Engel-land from which comes the present form, England.

Much is written in the Scriptures concerning the solemn contract, agreement or *covenant* between Jehovah and the descendants of Israel. In this *covenant* the Almighty God promised to "appoint a place," and "plant them." This place was to be "in the islands of the West," at "the ends of the earth." Now note the unique position occupied by England. It is a group of islands. They are in the West—west from where the prophet wrote: They are at the ends of the earth.

Look on your map and you will find there a cape known through the centuries as "Land's End." Now remember that these "islands of the West were to be the "Land of the Covenant."

The Hebrew word for covenant is Brit, or Bret. In the beginning of its history England was called Bretland—*the land of the covenant.* In combining Brit, the word for covenant and Ain the Hebrew word for island some power beyond the human, led our fathers to call their land BRITAIN, which means literally, The Island of the Covenant. Yet further proof was given by which they might be identified "in the last days": The word ISH is Hebrew for man; BRIT is covenant. How plain to the unbiased mind! British is simply the combination of two Hebrew words meaning COVENANT MAN, and the day is not far distant when the British, or Anglo-Saxon race will recognize their own identity, and proclaim themselves to the world as ISRAEL

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RESTORED. The present alliance between England and America in the greatest task ever entrusted to human hands, that of reconstructing a world, is but the literal fulfilment of the promises of Jehovah, made to the illustrious founders of our race and recorded upon the deathless pages of His Holy Word. The alliance between the earth's two greatest nations will never be broken, for this is that which was spoken by Moses three thousand years ago as he said: "with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

O Ephraim, our brother, we bind our fate to thee;
Manasseh sends his President the first time o'er the sea.
Toward lasting peace we'll push the world—
So reads God's great decree;
His hosts are marching on.

Set Thee Up Waymarks

The blindness of Israel, in the light of to-day, is incomprehensible. Open the Bible where we may, turn the pages of what is termed secular history—even in the inspiration of poet or scribe, we find Israel visualized, yet not seen, fitted into her place in the scheme of things, being still an unknown quantity.

How little it is recognized that all Israelitish *history* is *sacred,* since it is, and can be, only the record of God's dealings with the people, who prior to all records, so hungered after a standard of rightness, that in their seeking found God, the *Father,* and, inseparable from Him, Israel, *His Son.*

We find all the fruits of that revealed standard of rightness as a witness of Israel's identity in the face of her continual, emphatic denial. What is set forth in waymarks 42, 43, 44 can be found in the history of no other people. Willing to fraternize yet remaining separated. Unlike all other nations, the miracle of Israel grows in wonder.

Her own name written on every page, yet by another name is she hidden. She is called by the name of that power that led, guided, preserved her in her blindness—the *Christ*—"the power of God and the wisdom of God." This Christ is the standard of rightness that responded to her hunger. Measure the history of Israel by that standard, and she is easily recognized throughout; for no other people past or present seems to have caught even a glimpse of that spiritual ideal that marks unmistakably the individual or nation, that through reasoning from that standard of rightness must attain the mark of the high calling of the Son of God.

Centuries of unavoidable contact with Israel has left the demands her standard imposes upon her neighbor who would partake of the "better things" Israel has wrought, because guided by a supreme intelligence that she calls Father.

Awake Israel! The night is far spent. "The day is breaking." The hour of your recognition is near—the *united house of Israel.* "The envy of Israel shall depart, and the adversaries of Judah shall not vex Ephraim.

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*32. Israel must be a Christian people redeemed from the Mosaic law (Luke xxiv. 21; Gen. xxii. 18, xxvi. 4, xxviii. 14; Isa. xliii. 1-21, xlv. 17-19, xlviii. 20, li. 5, lii., lxvi. 19, lx. 16; Hos. i. 10; Micah v. 7; Ps. lxvii.). There are but two covenants, the "old" and the "new." Divorced from the former, and called in Isaac both literally *and* spiritually, we find the English-speaking peoples to possess this "new covenant" in its greatest purity. Its land is called *Britham* from this covenant.

"England occupies in Christendom the position which ancient Judea occupied of old, it is God's *protesting witness* to the nations of the earth; and whatever chastisements we may be fated to pass through, and whatever tribulations we may be doomed to endure, Old England, I believe, will weather them all." (Dr. Cumming.)

"England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never occupied before, such as involves a high and unappreciable trust. The morality of Holland affects Holland; the morality of Belgium affects Belgium; the morality of France may affect Europe; but the morality of England affects the world." (Arthur).

"After enduring as much as or more than

***From "The Romance of History," by C. A. L. Totten.**

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any European nation the horrors of religious and political despotism in the sixteenth and seventeenth centuries, she has been the first and the only one among them to free herself from oppression forever. Re-established in her ancient rights, her proud and steadfast nature has forbidden her since then to give up into any hands whatsoever her rights and destinies, her interests and free will. She is able to decide and act for herself, governing, elevating, and inspiring her great men, instead of being seduced or led astray by them, or worked upon for their advantage.....England is still young and fruitful; a slow, obscure, but uninterrupted progress has created for England an inexhaustive reservoir of strength and life. In her veins the sap swells high to-day, and will swell to-morrow. In spite of a thousand false conclusions, a thousand excuses, a thousand stains, she is, of all modern races and of all Christian nations, the one which has best preserved the three fundamental bases of every society which is worthy of man—the spirit of freedom, the domestic character, and the religious mind.....The Christianity of nearly half of the world flows, or will flow, from the fountain which first burst forth upon British soil." (Montalembert, "Monks of the West," Cap. III.)

33. They are to be the chief missionary power on earth, carrying the Gospel to the Jew first, then everywhere to the Gentile (Micah v. 7; Gen. xxii. 18; Isa. xxvii. 6, xliii. 21, lii. 10; Matt. xxviii. 19; Luke xxiv. 47, 48; Acts ii. 36, 39). In this, History and Statistics yield the palm to England and America beyond all peradventure. The British and Amercian nations and churches support about 24 distinct foreign Protestant missionary associations, at an annual expenditure of some $12,000,000 while not more than about half that number are supported by Continental nations at a total yearly outlay of less than $1,000,000. The ratio is over 12 to 1 in favor of Saxon Israel. Moreover, the chief feature of Saxon missionary work is the spread of the *Scriptures* "as a witness." There is hardly a dialect on earth that the Bible Society has not presented with the Scriptures in its own tongue and characters (Isa. xliii. 10, 12, xliv. 8). The figures in connection with this Identity would fill a volume by themselves (see comparative statements on foreign missions, and relative donations given by different nations). In the mean while domestic missions swell those figures somewhat, but do not disturb the ratio. There is, in fact, but one missionary people, and even they are grudging givers when we consider their unlimited sources. The Latin nations (French, Italians, Spanish, Portuguese) fail to correspond in any one respect to the description. Their missions, i.e. those of the Church of Rome, are *not* world-wide, never embrace the *Jew*, and never spread the *Bible*, and where their Propaganda is most energetic it only propagates deadly error, not the TRUTH as it is in JESUS ONLY.

"Their message consequently is no blessing at all to mankind in general, as we may rightly judge by the fruits we witness, in all Roman Catholic and heathen lands whither it extends. It brings with it sorrow, misery, national degradation, and the God-dishonoring sin of Mariolatry. The Teutonic and Scandinavian nations also fail to answer the description. Their missions are not universal in scope, and almost ignore the Jew. The Gospel message is to all nations, beginning at Jerusalem, to the Jew first and also to the Greek,"—and this is the Saxon method and the Apostolic!

34. They will be found as a Sabbath-keeping race, nationally and by law (Ex. xxxi. 13-17; Levit. xxvi. 2; Deut. iv. 13, v. 14; Ezek. xx. 12). These passages describe Great Britain, the United States, and the Jews, but are applicable to none of the Continental nations. The "European Sabbath" cannot be tolerated in Anglo-Saxondom. The Sabbath is a *"sign"* forever!

35. They must have a State Church (Ezek. xliii. 7; 2 Chron. vi. 38), as the main body of Israel (Britain) has. That Manasseh (America) lapses in this particular is in keeping with his name, "forgetfulness"; nevertheless his Constitution (Amendment I.) recognizes Religion, and though it is often claimed "that God is not mentioned in the Constitution," its very ratification, "in the year of our Lord," etc., is a tacit refutation of the statement!

36. In public worship Israel must pray while in exile towards the east, the land, the city, the house chosen of God, as she is directed to do in Solomon's prayer (2 Chron. vi. 21, 26, 34, etc.; 1 Kings viii. 44-48). Anglican (Episcopalian) churches have the holy place, or communion-table, almost invariably at the east end to which the people face. In all church architecture it is generally endeavored to preserve this "eastern aspect," but particularly is this true in Anglo-Gothic architecture. Upon this subject Edward Hine says: "This identity declares that the British are the only people upon earth who, in their national worship, face the east. Our national churches are required to have the eastern window: and a bishop would be false to his

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office who should consecrate any newly constructed church where this essential was not complied with. It is important to see that the Roman Catholic Church, the Greek Church, the German National Church, and the Continental Teutonic peoples have no such conditions imposed upon them by their National laws. God only commands it from Israel, and we only respond to the demand—*ergo* we must be Israel. Prejudice creates many excuses; thus many denominational Christians have written me, saying that God does not sanction 'looking towards the East,' quoting Ezek. viii. 16; but surely a candid reading of this verse shows that the thing so displeasing to the Almighty was not the Eastern Aspect, but that 'they worshipped the sun.' It is God's protest against idolatry, and in no way affects Israel's worship in exile."

37. Israel was directed to write the Commandments of God upon the walls of their national church, diligently teaching them to their children (Deut. vi. 7-9, iv. 13, xi. 18, xii. 28). This is literally done in the Anglican, and in many other Saxon branches of the Protestant Church. It is never done in Catholic or Continental churches. Indeed, Rome has *eliminated* the Second Commandment! and divided the Tenth, so as to preserve the proper number. Thus she has *violated* the commandments, and though she wrote hers they would not identify her!

38. Israel must bury her kings and mighty men in her cathedrals and high places (Ezek. xliii. 7-9). England has certainly in times past fallen into this custom; witness St. Paul's, Westminster Abbey, St. George's Cathedral. And the burying of the notable dead in churches is by no means unknown in America! It is common in both lands.

39. Nevertheless Israel was to be "blind" as to her origin (Hos. ii. 6; Isa. xliii. 8; Rom. xi. 25). As the Saxons surely are if they indeed be Israel!

40. Ever declaring both in America and Britain that they are not God's people Israel (Hos. i. 9, 10, ii. 23). As the press continually does when this topic is broached, and as almost every one does upon its first presentation. And continually demonstrating their belief that "Israel" is yet to be "found" by them or others, somewhere else among the heathen remnants in the "corners" or "wildernesses" of earth!

41. Yet continually acknowledging, both in America and in Britain, in the services of the Episcopal Church and in the public prayers of all churches, and blindly in the public press on solemn occasions, that they are God's people. The *Litany* is full of direct appeals to God, as by Israel. Of course this is all understood by the worshippers spiritually, yet is it significant and doubly suggestive. The daily press is full of similarly blind acknowledgments of our identity.

42. Israel is to be full of good works, and fruits of righteousness (Isa. xxvii. 6; Matt. xxi. 43). And without Phariseeism, statistics may be appealed to for Saxon justification among other peoples, in works of charity, mercy, and philanthropy, and institutions of cure and prevention. We speak here *relatively* as to other nations only, and in deep humiliation that, great as they are, our efforts for humanity are no broader. See "Our Country" (Josiah Strong).

43. Israel must be kind to strangers, treating them as if "born among them" (Levit. xix. 33, 34). And surely Great Britain and her colonies, and the United States and her Territories, are asylums for the foreign refugee, even though it be to their own detriment. Compare Anglo-Saxon systems of freedom, with the passport and surveillance, police and espionage, methods of all other nations!

44. They must have abolished the slave trade (Isa. lviii. 6). More than all others have the Saxons preached and practised emancipation and freedom, and sealed it down in their hearts' blood upon the pages of the world's history. England in 1834! America in 1861!

The Difference

By EDWIN BUNDY

"That ye may know how that the LORD doth put a difference between the Egyptians and Israel." (Exodus 11:7)

These words indicate that it was the purpose of Jehovah that all people should ultimately recognize this difference marked by the God of Israel and never to be effaced. This difference exists primarily in the fact that Israel is the kingdom of the LORD contrasted with the kingdom of Egypt—a kingdom of light versus a kingdom of darkness. It is the Creator of all things who has "divided the

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light from the darkness," (Gen. 1: 4) a distinction which is to continue until the powers of darkness are extinguished, and "at evening time it shall be light." (Zech. 14:7). O! Thou God of Israel "send out thy light and thy truth": let them lead us "unto thy holy hill." (Ps. 43:3). Israel has always been the kingdom of the Lord since the day when He "with a mighty hand and outstretched arm" took them from the land of darkness. (Deut. 26: 8).

There could be no kingdom without a king. The throne of Israel was, and is the throne of the Lord, and "Solomon sat on the throne of the LORD as king instead of David his father." (1 Chron. 29: 23). Every promise made to the fathers of Israel anticipated this kingdom and this throne and the covenant which God made with Abraham and confirmed to Isaac and Jacob, was, and is the eternal rock foundation and constitution of the kingdom of the Lord, which is a perpetual kingdom and a perpetual throne. According to the covenant which God made with David he should never want a man to sit upon his throne. (2 Chron. 6: 16) "O LORD GOD of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man *in my sight* [though hidden from human vision] to sit upon the throne of Israel." *"There shall not fail."* Israel may fail—but God, never. "My covenant will I not break, nor alter the thing that is gone out of my lips." (Ps. 89: 34). Then surely we may not suppose that the throne of David became vacant at the dethronement of Zedekiah. Review the works spoken concerning this prince and his throne in Ezekiel 21: 26, 27: "Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high." "Perverted, perverted, perverted," (margin) shall it be—turned into another channel, given to another people, a people who had been brought low, in exile for long years, and who in the sight of Israel's God, were to be exalted. Here is where the Lord began the exaltation of the low tree (Ephraim) and to dry up the green tree (Judah) see Ezekiel 17: 22-24.

The ten-tribed kingdom (Ephraim) which also included many notable Jews who were already in exile, like the prophet Daniel and his companions were being prepared to receive the scepter of David's throne. Note the prophetic vision of this in the song of Hannah. (1 Sam. 2: 1-10) When Jesus came to his own (the tribe of Judah) they received him not, but as many as did receive him to them gave he the privilege of becoming sons of God. (John 1: 12) Who but the sojourners of the dispersion could receive him, as he was only sent to them (Matt. 15: 24).

One is reminded of the words of the prophet Daniel, after interpreting the dream of the image of Nebuchadnezzar: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.) Here the prophet defines four successive universal empires, and contemporaneous with the rise and fall of these successive empires, the God of heaven was to develop or "set up" a kingdom of His own, an everlasting kingdom, which could be none other than the ten-tribed kingdom of Israel, and hence the words of Jesus concerning this kingdom (known to God but not recognized by man): "The kingdom of God cometh not with observation"—but is developed in obscruity to which there is reference in Psalms 83—"thy hidden ones." Were this not so how could it be said that when Christ would come that he would "gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13: 41). Surely this could not apply to the glorified church, the heavenly spiritual place of the kingdom. Jesus said, speaking to the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) The ten-tribed kingdom and none other was already bringing forth these fruits. The development of this kingdom of Israel was the purpose of Jehovah when he made Moses a god unto Pharaoh, (Ex. 7: 1) and when he "put a difference between the Egyptians and Israel," and when he sent the proclamation to all kings and nations. "Touch not mine anointed, and do my prophets no harm." (Ps. 105: 13-15) They have been "a people terrible from their beginning," (Isa. 18: 2) from the days of Pharaoh, Amalek, Balak, and down the line to the unspeakable Turk, Hun, Hapsburgs and Hohenzollerns.

This distinction has been marked by many physical demonstrations, but perhaps the most suggestive of them all has been the contrast between light and darkness. (Ex 10: 22, 23) A miraculous and oppressive darkness came over the whole land of Egypt continuing for three days—three days very suggestive indeed—but all the Israelites had light in their dwellings. Darkness still covers the earth (Egypt) and gross darkness the people, (Isa.

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60) but God is still the light of Israel, although that light in a measure has been quenched (2 Sam. 21: 17) and partially obscured, for a limited time, (Rom. 11: 25) which is now ending. The world to-day is becoming sensible of this distinguishing light of Israel as demonstrated in the Anglo-Saxons, Ephraim and Manasseh, mental, moral and spiritual light and the nations of the earth are even now being attracted by that light. (Isa. 60: 3) This blessing of light for Israel has come down from the "Father of light" through the Holy Spirit and through the Word of God. "The entrance of thy words giveth light." (Ps. 119: 130) The oil which Israel used for light was also used for the anointing of their kings and priests, suggesting the anointing of Israel by divine Spirit, thus qualifying them for their mission among men, in fulfilling the promises made to the fathers. It is the God of Israel who has formed the light and who has created darkness (Isa. 45: 7), giving the light to Israel and darkness to Egypt for his ultimate glory, that every creature in heaven and in earth may know that our God is the God of Israel. (Isa. 45: 3). Israel whom he has "chosen" Israel whom he has anointed to be his servant, to be saviours upon Mt. Zion (Oba. 1: 21), to "save the children of the needy," to "break in pieces the oppressor." (Ps. 72: 4) "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51: 13)

Look across the water and see the work already begun in Europe and which is to continue until the last representative of oppression shall have been brought low. Because of this anointing the light of Israel is a fire and his Holy One a flame, and the yoke of the oppressor is being destroyed. (Isa. 10: 17-27) The breath of the Almighty has touched the dry bones, and they are coming to their feet to stand as God's anointed. Although Israel has had good reason to say, "I have laboured in vain, I have spent my strength for nought," yet they are now awakening to become "a sharp sword" in the mouth of the Lord, "a polished shaft" glorious in the eyes of Jehovah and to be "salvation unto the end of the earth." (Isa. 49: 2-6) Paul had this in mind when he cried to Israel, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5: 14) Christ is the light of Israel, and Israel is the light of the world, in whom our God is to be glorified, and in whom the world is to be blessed. "Blessed be the LORD God, the God of Israel, who only doeth wondrous things," and let the whole earth be filled with his glory." (Ps. 72: 18, 19; Ps. 57: 5-11; Num. 14: 21).

The Week in Scripture

Including "The Times of the Gentiles," Demonstrating that These Continue 2520 Years, Cover the Liberation and Emancipation of the Jews, and that Their End is Startlingly Near

By V. K. VAN DE VENTER, Ph. M.

"It is a most noteworthy and indisputable fact that this system [of chronology] is, from first to last, a system of weeks: septiform periodicity is stamped upon the Bible, as conspicuously and even more so, than on nature."—Approaching End of the Age by H. Grattan Guinness, p. 270.

"On the world his hands have fashioned, and on the Word his Spirit has inspired, He has stamped in equally indelible characters, *the week,* as the divinely selected measure of human time."—Ibid. p. 272.

"The Hebrew word translated 'week' means *seven,* and would designate any period composed of *seven shorter* periods, whether days, weeks, years, decades, centuries, millenaries, or any other unit. The following were the various weeks, appointed under the Jewish ritual, for perpetual observance in Israel."—Ibid., p. 273.

(1) The Week of *Days.*

(i) The natural week, established in Eden (Gen. 2: 2, 3)

(ii) This was confirmed at Sinai and says, "Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the LORD thy God." (Ex. 20: 9, 10)

(iii) The impartation of typical perfection required this period of time, as the consecration of Aaron and his sons to the work of the priesthood (Ex. 29: 35) and sanctifying the altar. (Ex. 29: 37)

(iv) The duration of ceremonial un-

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cleanness was often limited to *seven days,* as the birth of a male child. (Lev. 12: 2)

The first born of cattle devoted to God could not be offered during the first seven days. (Ex. 22: 30)

"The suspected leper was to be shut up *seven days,* and even after he was pronounced clean, he was still to tarry abroad out of his tent *seven days.*"—Approaching End, p. 274.

The ceremonial purity forfeited by contact with the dead could not be restored in less than *seven days.* (Num. 19: 11)

The feast of unleavened bread lasted "seven days" (Ex. 12). The feast of tabernacles also lasted *seven days.* (Lev. 23: 36, 37).

"On the occasion of the siege of Jericho, seven priests bearing seven trumpets, compassed the city with the men of war, for *seven days,* and on the seventh day they went round it seven times, when the city fell."—Approaching End, p. 274.

(2) The Week of *Weeks.* (Lev. 23: 15, 16)

"Next in order to the week of days came the *week of weeks.* This was the period appointed to elapse between the first two of the great annual gatherings of the Jewish sacred year, Passover and Pentecost."—Approaching End, p. 275.

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."—(Lev. 23: 15, 16).

(3) The Week of *Months*

"The entire circle of the feasts of the Lord, ordained in Leviticus, is comprised within the first *seven months* of the year. The *sacred* portion of the Jewish year therefore, its complete calendar of divinely ordained religious ceremonies, prefiguring the history of redemption, occupied a *week of months*... Thus the period marked off for holy convocations, from the Jewish year, was septiform in character; *a week whose days were months,* contained, by Divine direction, the observances of Israel's ecclesiastical year; while the feasts themselves, and the order in which they occurred had undoubted reference to anti-typical events, on the scale of ages."—Approaching End, p. 276.

(4) The Week of *Years.*

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard." (Lev. 25: 2-4)

Here Jehovah plainly teaches that not only the *people,* but the *land* of Israel, should keep sabbath, and this sabbath was every seventh year.

The Hebrew servant similarly was to serve six years, and be free in the seventh. (Ex. 21: 2)

"No merely human legislation would ever have originated such a law, on account of its incapacity to provide the conditions needful for its observance. This miracle in the land, was, on the scale of *years,* what the doubling of the manna, in the wilderness, was on the scale of *days;* a miraculous arrangement to render possible the keeping of the prescribed sabbath. There, the gift of manna was doubled every sixth day; while in the land of promise, the produce was trebled every sixth year, the object in each case being to secure the sabbath rest."—Approaching End, p. 277.

(5) The Week of *Weeks of Years.*

"And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.... And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you;....A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. (Lev. 25: 8, 10, 11)

"In the light then of these five enduring ordinances,—ordinances some of which are observed by the Jews even to our own day,—ordinances embodied in the Bible, and presented to the study of every generation of the people of God—in the light of the weekly sabbath observed from Eden onwards; of the Pentecostal sabbath; of the sevenfold sabbath of the final feast of tabernacles; of the sabbatic seventh year; and of the yet more sabbatic year of jubilee; it is impossible to

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deny that a *septiform chronology was divinely appointed in the elaborate ritual of Judaism.* And further, since that ritual was unquestionably typical, this fact may prepare us to find *a similar law of weeks governing the chronology of the antitypical events.*"—Approaching End, p. 278, 279.

(6) The Week of *Decades*

"It was predicted by Jeremiah, that in consequence of their inveterate idolatry Israel should be carried captive by Nebuchadnezzar."—Approaching End, p. 279. "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon *seventy years.*" (Jer. 25: 11).

And subsequently the same limit was assigned as found in Jeremiah 29: 10.

This was a dark and terrible week of decades to Judah.

"The daughters of Israel hung their harps upon the willows by the rivers of Babylon, and wept as they remembered Zion. The desolate land enjoyed her sabbaths, while her sons languished in exile."—Approaching End, p. 279, 280.

This Law of Weeks Embraces Gentiles.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." (Ps. 90: 10).

(7) The Week of *Weeks of Decades.*

"It was towards the close of this long and dark week of the captivity, that there was revealed to Daniel a still larger week; a week each of whose days was to equal the captivity week, a week of seven times 'seventy years,' or 'seventy weeks' of years—a period of 490 years. This may be termed the restoration week; it was the time that elapsed between Artaxerxes' decree to restore and to build Jerusalem, and the days of Messiah the Prince,' indeed it was revealed *as measuring the interval.*"—Approaching End, p. 280.

"Seventy weeks are fixed upon your People, and upon the Holy City, for all their revolts, and to expiate their offences, and to expiate their sin, and to bring forward Eternal righteousness, and to accomplish the Vision, and Prophecy, and the MESSIAH—the HOLIEST of the HOLY." (Dan. 9: 24—Farrar Fenton' version.)

(8) The Week of *Years of Years.*

Or, "The Times of the Gentiles."

"Scripture presents us — in symbolic prophecy—with a week on a scale of greater magnitude than any of these, in the 'SEVEN TIMES' of Daniel.....It is a week of years, whose days are years, in other words a week, each of whose days consists of 360 solar years. Its second half is frequently mentioned in symbolic prophecy under various designations which all indicate one and the same period, 1260 natural years. This gigantic week includes the entire 'Times of the Gentiles,' the times during which supreme power on earth, is by God committed to Gentile instead of Jewish rulers. It dates from the captivities, and is still running its course, though rapidly nearing its close."—Approaching End, p. 281.

"Jerusalem shall be trodden down by the nations until the seasons of the nations shall be fulfilled." (Luke 21: 24—Rotherham's version).

"Jerusalem will be trodden down by Gentiles, till the Times of Gentiles may be accomplished." (Luke 21: 24—Wilson's Emphatic Diaglott).

PROOFS THAT THE "TIMES OF THE GENTILES" ARE COMPOSED OF 2520 YEARS.

FIRST PROOF.

"And if ye will not yet for all this hearken unto me, then I will punish you *seven times* more for your sins." (Lev. 26: 18, also 21, 24, 28)

SECOND PROOF.

"A further argument in support of the same view may be derived from the 'time times and a half' of the 'little horn.' We have seen that prophecy assigns to the Apostasy of the latter days, a duration of 1260 years, and that this period is repeatedly spoken of as *half a week.* Where are we to find the other half of this great week? As the Apostasy is to be overthrown finally by the advent of Christ, it is clear the other half cannot *follow,* but must *precede* the half which measures the existence of the Apostasy, it must date back, that is, from its *rise.* Calculating backwards then from the rise of the Papal and Mohammedan powers in the beginning of the seventh century, 1260 years lead up to the days of Nebuchadnezzar, to the commencement of the Babylonish Captivity, the point at which we know the Times of the Gentiles began."—Approaching End, p. 348.

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A MATHEMATICAL DEMONSTRATION THAT THE "TIMES OF THE GENTILES" LAST 2520 YEARS, BEGINNING WITH CERTAIN YEARS IN THE RISE OF ANCIENT BABYLON AND ENDING WITH THE VARIOUS FULFILLMENT DATES, FOUND IN THE ERA OF JEWISH EMANCIPATION, RESTORATION, Etc., SINCE 1699

The Laws That Govern Such Fulfillments

(i) "That these prophetic periods should be regarded as extending, not merely between certain events, but between certain groups of events; not so much between certain YEARS, as between certain critical ERAS OF HISTORY."—Light for the Last Days, p. 224.

(ii) "That in the course of these eras there occur certain salient *years of crisis,* which are frequently answered by chronologically correspondent years of crisis in a later era, though the *principal* measures are between the eras themselves."—Ibid., pp. 224 and 225.

(iii) "That these 2,520 years of 'the times of the Gentiles,' like other periods of chronological prophecy—and notably the great prophecy of the 'seventy weeks' to Messiah—may be measured by either the solar, calendar, or lunar scale, warrant for the employment of each and all existing both in nature and in Scripture; and that sometimes the same period runs out on two or even all three, of these natural scales."—Ibid. pp. 223 and 224.

Representative Initial Hist. Events	B. C. Dates	L. Y.	C. Y.	S. Y.		A. D. Dates & Representative Historical Fulfillment Events
Beginning of Babylonian Empire, Nabonassar, the first king. Approaching End of Age, p. 581.	747	2445	1.....	.....	1699	"The peace of Karlowitz (Jan. 1699) marks the definitive termination of Turkey's Power of offence in Europe."—Brit., Edition 11, Vol. 27, p. 452.
						"The sultans lost nearly half their possessions in Europe."—Light for Last Days, p. 243.
			2484	1.....	1738	Denmark opened all trades to Jews.—Ibid. 185.
				2520	1774	Passage of Quebec Act (June 22), "greatest contributing fact to revolution of 1776."
						The U. S. was the first nation to embody in its laws that Gentile & Jew are equal in rights.—Light for the Last Days, p. 190.
First chonological prophecy of Israel's approaching desolation.—Approaching End, p. 584, Light &c, p. 64.	741	2445	.....	.....	1705	Basnage wrote "first orderly and scientific account of Jewish people in Europe."—S. S. Times, Dec. 29, 1917 & Brit.. Vol. 3, p. 484.
			2484	.....	1744	Maria Theresa failed to expel Jews from Bohemia.—Brit., 15, p. 408.
						Moses Mendelssohn, "the foremost Jewish figure of the 18th century, & to whom is attributable the renaissance of the House of Israel" began his 7 years' preparation at Berlin for his life work.—Brit., 18, p. 120.
				2520	1780	"Joseph II of Austria was the first really to emancipate his Jewish subjects."—Light, 187. He established rules, "subjecting them to the same laws as Christian."—Ibid.

[1]Twenty-five hundred and twenty lunar years equal 2445 solar years and this result is found as follows: A lunar month (synodic) contains 29.53059 days, hence a lunar year would contain twelve times this number of days, or 354.36708 days. Multiply this number by 2520 and the result is 893, 012.40, which divide by 365.25 and the quotient is 2445 nearly. (The divisor is a little too large).

[1]The number 2484 may be found by multiplying 2520 by 360 and dividing the product by 365.25 and is nearly 2484. (The divisor is too large).

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Representative Initial Hist. Events	B. C. Dates	L. Y.	C. Y.	S. Y.	A. D. Dates	A. D. Dates & Representative Historical Fulfillment Events
First year of Hoshea, the last king of Israel.—Hasting's Bible Dict., Vol. I, p 186.	730	2445	.....	.....	1716	The writings of John Toland, a chivalrous advocate of the naturalization of the Jews, circulating in Eng.—B. 26, p. 1049.
			2484	.....	1755	It was in or about 1755 that Mendelssohn, Voltaire, Rousseau & the encyclopedists began to publish those writings which brought on the French Rev.—Light for the Last Days, p. 189.
				2520	1791	Austrian Diet passed law, "De Judaeis", giving protection to Jews.—B., 15, p. 408.
						"Whole Hebrew population of France admitted to complete rights of citizenship."—B., Amer. Ed., 9, Vol. VI., p. 3645.
Shalmaneser's campaign against Israel and Judah.	723	2445	....	.....	1723	"Louis XV gave the Jews permission to hold real estate in France & England acknowledged them as British subjects."—Light &c. p. 185
Siege of Samaria, first overthrow of the ten tribes.—Light &c. p. 255. Approaching End, p. 585.						Acquired right to possess land in Eng., McClintock & Strong's Ency., Vol. IV, p. 912.
			2484	.....	1762	Last public execution of Protestants in Fr. Voltaire wrote against the actions of the Inquisition.—Horae, Vol. III, p. 378, note.
						"No one did more to prepare the way for their (Jews) emancipation."—Light for the Last Days. p. 189.
				2520	1798	Complete overthrow of the Papacy. Light, 256. Anything, aiding the French Rev., advanced Jewish restoration. "It assumed its full proportions at the time of the French Rev."—204
Fall of Samaria, end of the kingdom of Israel. Approaching End, p. 585 & 412.	720	2445	.....	.....	1726	Publication in Eng. works of John Toland.—Chambers' Ency., Vol. VII, p. 665.
			2484	.....	1765	Probable election of Mendelssohn to Berlin Academy.—McClintock, Vol. VI, p. 84.
				2520	1801	Rothschild became agent of Wm. afterwards elector of Hesse-Cassel. This led in 1802 to his negotiation of ten millions of thalers, and was the beginning of the numerous transactions of Rothschild & Co., the Jewish bankers of Europe. —Brit., 23, p. 758.
Hezekiah's sickness. Hastings, 11, p. 377.	714	2445	.....	.....	1732	Feb. 22d. Birth of George Washington. It was his military genius that made America with its equal rights possible.
			2484	.....	1771	About this time Mendelssohn "Resolved to devote the rest of his life to the emancipation of the Jews."—Brit., 18, p. 121.
				2520	1807	"Napoleon convoked a Jewish assembly in Paris..... Its decrees represent principles widely adopted by the Jewish community."—Brit., 15, p. 407.
Sennacherib invaded Judea, losing 185,000 men.—Ridpath, I, p. 175.	701	2445	.....	.....	1745	Agitation for a bill to naturalize Jews in Ireland.—Haydn's Dict. of Dates, p. 273.
			2484	.....	1784	Caption tax against Jews abolished in France. Milman's Hist. of the Jews, p. 591.
				2520	1820	Alexander of Russia granted land on Sea of Azof to converted Jews.—Haydn, p. 274.
Battle of Khalule against Babylon and Elamites, Sennacherib, victorious.—Hastings, IV, p. 436.	691	2445	.....	.....	1755	See this date above. "The French Revolution did much to improve the Jewish condition."—Brit. 15, p. 407.
			2484	.....	1794	July 28. End of the Reign of Terror, death of Robespierre and others, a new era begun. Hay. 207.
				2520	1830	"First Jewish emancipation bill was brought in by Robt. Grant", in Eng.—Brit., 15, p. 409.
						"In Holland and Belgium all restrictions were swept away by the revolution."—McClintock, Vol. IV, p. 912.

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Representative Initial Hist. Events	B. C. Dates	L. Y.	C. Y.	S. Y.	A. D. Dates & Representative Historical Fulfillment Events
Esarhaddon invaded the land of Ephraim and finally destroyed the national existence of the ten tribes. —Light &c. p. 69.	676	2445	.....	.....	1770 The correspondence of Lavater & Mendelssohn regarding the latter's acceptance of Christ, occurred in 1769 & caused him to devote the remainder of his life to Jewish emancipation. This decision could not have occurred later than 1770.—B. 18, p. 121 & McClin., VI, p. 85.
			2484	.....	1809 Baden completely emancipated the Jews. Light &c. p. 191. Alexander I of Russia gave Jews full liberty of trade & commerce. Cham. Enc. IV, 703.
				2520	1845 Sultan granted permission to build the first Christian church in Jerusalem.—Forty Coming Wonders, p. 457. See also the year 1844.
Death of Asshur-Bani-Pal, the last great king of Assyria. —Ridpath, Vol. I, pp. 159 & 184.	626	2445	.....	.....	1820 See note under this date above.
			2484	.....	1859 "In the Italy under Victor Emanuel II, the Jews obtained complete rights."—B., 15, p. 407.
				2520	1895 Theodor Herzl founded Zionism by writing "The Jewish State", issued it, 1896.—B., 28, p. 988. Zionism aims to found a home for Jews in Pal.
Nebuchadezzar invaded Judea and overthrew Jehoiakim.— Light &c. p. 262.	606	2445	.....	.....	1840 The Porte gave the Jews in Turkey the "utmost privileges accorded to aliens."—B. 18, 765.
			2484	.....	1879 Important surveys, begun in Palest.—B. 20, 626.
				2520	1915 Attack (2d) of Turks upon Egypt, causing an invasion of Palestine. Jerusalem fell, Dec. 8, 1917; Turkey withdrew from war, Oct. 31, 1918. Am. Review of Reviews, Jan. 1918, p. 55, Dec. 1918, 581.
Nebuchadnezzar again invaded Judea, but his father dying he became sole ruler.— McClintock, Vol. VI, p. 898.	604	2445	.....	.....	1842 Practical independence of Egypt from Turkey assured.—Light for Last Days, p. 146.
			2484	. ....	1881 Massacres of Jews in Russia, growing agitation for a Jewish state.—B., 28, p. 988.
				2520	1917 Liberation of Jews in Russia, in March, their greatest triumph in many years.— Rev. of Rev. April, 1917, p. 362, 363.
Full commencement of the Times of the Gentiles, complete subjugation of Jehoiakim. —Approaching End, p. 544 & 586.	602	2445	.....	.....	1844 The sultan "annulled a Mohammedan law, requiring the execution of apostates.—App. End, 434. The sultan "pledged the Jews protection from persecution in the Ottoman dominions." Light, 191.
			2484	.....	1883 Development of Anti-Semitism in Germ. & Austria.—B. 15, p. 408 & B. 2, p. 135. This caused the Zionist movement.— Brit. 2, p. 145.
				2520	1919 The reader may here introduce the privileges granted by the Peace Conference to the Jews now sitting at Paris.
"The principal year of crisis in the captivity era, a year marking the height of Nebuchadnezzar's power."—Light &c. p. 74 .	598	2445	.....	.....	1848 "Revolutions of 1848 which greatly affected the position of the Jews in several parts of Europe."—Brit. 15, p. 407.
			2484	.....	1887 A violent agitation of Anti-Semitism in Germany, resulting in 1895 in founding Zionism.— Brit., Vol. 2, p. 137.
				2520	1923 It is likely this is the last end of the Times of the Gentiles on the longest or solar scale. If not, what?
Nebuchadnezzar's overthrow of Zedekiah with the final destruction of Jerusalem and the temple.—Approaching End, p. 586.	587	2445	....	.....	1859 "It was not till the legislation of 1858-1860 that Jews obtained full parliamentary rights."—Brit. 15, p. 409.
			2484	.....	1898 Great agitation in France over the Dreyfus (a Jew) case. French disestablishment was largely due to this conspirarcy.—B., 2, p. 145.
				2520	1934 The Times of the Gentiles can hardly extend beyond this date, but 1923 is more probably the date about which we are to look for great world events.
					Results have also been obtained from the following B. C. dates, viz. 743, 738, 732, 727, 722, 718, 713, 712, 711, 710, 709, 708, 703, 694, 689, 681, 661, 650, and 648.

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REVIEW AND SUMMARY.

(1) The Kinds of Weeks, Used in the Christian Scriptures.

(i) The week of *days* (Gen. 2: 2, 3, Ex. 20: 9, 10).

(ii) The week of *weeks* (Lev. 23: 15).

(iii) The week of *months* (Leviticus).

(iv) The week of *years* (Lev. 25: 2-4).

(v) The week of *weeks of years* (Lev. 25: 8-11).

(vi) The week of *decades* (Jer. 25: 11; Psalm 90: 10).

(vii) The week of *weeks of decades* (Daniel 9: 24).

(viii) The week of *years of years;* or, the "Times of the Gentiles." (See Luke 21: 24).

"The Times of the Gentiles" are 2520 Years

(i) The "seven times," mentioned in Leviticus 26: 18, 21, 24, 28.

(ii) Prophecy assigns to the Apostasy of the last days 1260 years and this period is often mentioned as half a week. This Apostasy is to be overthrown by the Second Advent of Christ (2 Thess. 2: 8) and hence the other half cannot *follow,* but must *precede* the half which measures the existence of the Apostasy. Reckoning back from the rise of the Papal and Mohammedan Powers for 1260 years, we reach the days of Nebuchadnezzar and the various events in the rise of the Babylonian Empire.

(2) The Three Laws, Governing These Fulfillments.

(i) Prophetic periods extend between certain groups of events, or between certain critical eras of history.

(ii) Within said periods occur certain years of crisis, answering to chronologically correspondent years of crisis in a later period.

(iii) These years of crisis are generally at least, measured by lunar, calendar and by solar time.

The Initial and the Fulfillment Dates and Events

Fifteen different years were selected as representative initial dates. Others of both kinds, including the initial dates given at the end of the preceding Chart, can probably still be found, those used being as stated only "Representative Fulfillment Events." It is of course unknown what events will mark the yet future years of 1923 and 1934. Within and near them, no doubt, will occur important happenings, equal to, or greater than the world has witnessed since 1914. "I say unto all, Watch." Does the reader wish a hint of what is coming? Let him read Daniel 2: 28, 34, 35, 44, &c. The stone kingdom will soon appear.

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity, preliminary to the restoration of Israel and the return of Judah to Zion

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

Anglo-American Preeminence Feared

General opposition to the proposed League of Nations is reflected in recent German and Austrian newspaper comment which is gradually filtering through to England and America and giving more definite information as to the present state of Teutonic thought.

Two of the leading German publications declare that the League as planned is but the effort of President Wilson and Mr. Lloyd George to establish Anglo-American world domination and that they are simply making the other nations assist in the accomplishment of their aims. The German press also complains that the League will be a league to prevent Germany from ever again gaining a military position that would menace America and England or from gaining by the conquest of arms those small nations or unprotected lands which her methods of economic conquest has in the past so effectively prepared for the next step of the application of the law of physical force.

Now the most interesting thing about these fears of Germany is that they are well founded. There is no doubt but that she will be able to say, in the words of Scripture, that the things which she so greatly feared have come upon her. Of course the Peace Conference in Paris will evolve a plan which will result in the permanent establishment of world supremacy for the Anglo-Saxon race. The delegates to the Peace Conference are subject to a power which few, if any, recognize—that power is the compulsion of the God of Israel which is to-day gathering together the sons of Joseph and preparing them for the last act of the great drama of the ages. This act or final dispensation will witness the bringing to the world of the larger fulfillment of that which we now know as Anglo-Israel and from that vine will unfold to the world the larger sense of *ISRAEL* unlimited by natural bounds or racial divisions, —a standard of manhood to which the Gentiles shall seek, a standard which will make possible the fulfillment of the next stately steps beyond the United States of America and the United States of the British Empire —the United States of the World.

Fractions, like other divisions of complete units, must be reduced to a common denomination before they are ready to be added or united. So the aims, purposes, and ideals of individuals and nations must be brought to a common basis before unity can be accomplished. The Palace of Versailles is the schoolhouse in which the divisions of the human race are being brought to a common understanding whereby they may be made ready to commence the process of adding together according to the common basis of the governmental ideals of Israel.

The uncovered motives and aims of

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"Kultur" may well look with fear upon the events now occurring at the Peace Conference. These events sound the death knell of the standards of Babylon and her progeny in every form. It is *ISRAEL* whose advent brings a new call to the hungering nations of the world,—a new standard, new motives, a new outlook for the future. Capital and labor are the expressions of a common purpose of the great creation and as Israel is perceived, this common purpose will be discerned and lawlessness will melt into divine lawfulness—the concept of law and its fulfillment which the prophets in Israel have foretold in every age—

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

"Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

"For there shall be no more any vain vision nor flattering divination within the house of Israel.

"For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

Ezekiel 12:22-25.

Communications

Dear Sir,

I have to thank you for sending me a sample copy (No. 2) of your new Israel Journal, "THE WATCHMAN OF ISRAEL" for Dec., 1915.

I was very glad to receive it, not having heard of it before. It is a good sign of the steady progress of the great Biblical Subject of Israel in the latter Days, when a fresh periodical is started. I trust it will have a large circulation in U. S. A. and make its way in England.

Your magazine is I perceive monthly. Monthly is a great improvement on quarterly for an Israel periodical, the sequence of thought being much better.

Your title is I think excellent, short, emphatic, Scriptural. It reminds me of the "W. of Ephraim" an excellent monthly, conducted by the learned and devout John Wilson, the Father of the Rediscovery of Israel. His was the best Israel periodical I ever met. But his title of course referred to England and would not suit America. For he considered (as I think correctly) that the Angle were Ephraim's tribe. But your title agrees with the remark of an American Writer in "Our Race" Vol. 6, No. 3, p. 28, who says: "We are the whole 13 Tribes and not simply the thirteenth," which seems to be the correct view.

Your monthly is brought out in excellent style with good paper and good type, and full quantity, making it worthy of issuing from the great intellectual centre where it is published, and fit to be placed on the table of any house in America or Britain. I heartily wish it every success.

America has I think needed some such effort, of a high class character for some years now.....

It is a great pleasure to see illustrations in it, if it is illustrated it ranks high among writings. The "Northern British Review" is the only illustrated Israel periodical.....but it is an admirable one. Your illustrations are well executed.....

I see the term "Anglo Israel" is used, in which there seems to be some difficulty. For "Anglo" is of course Angles, the Saxon tribe that entered en masse into Britain, conquered it, drove out the British, renamed it and have remained ever since "But this term of course excludes the Scotch, the Irish and the Welsh, yet the best writers hold these to be of Israelitish origin. And vast numbers of Scotch, Irish, and Welsh have settled in the U. S. etc. The chief English Association uses the term "British Israel" which seems much more accurate. The term "Anglo Israel" was brought in by Edward Hine, but the....learned and talented John Wilson never used it. The use of the term seems to introduce difficulties, see thus p. 28, Col. 2, "The A—S—has established himself in climates" etc. But it is notorious that India for instance has a great measure if not chiefly, been won and governed by Scotch. The numerous Macphersons, Macdonalds, Stephensons, Laurences, etc., are all Scotch. The Irish and Welsh element has also been large. But "British Israel" covers all these besides bringing in the very impor-

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tant term Brit or Covenant. The *Covenant* with Abraham being of course the very foundation of the whole subject, p. 29, Sec. 20. "A Saxon characteristic" But Saxony is full of Saxons but they don't lend. It seems to be peculiarly Ephraimish and Jewish.

The general truth of our Israelitish origin has now been thoroughly proven by John Wilson and others. It seems to be that the much greater step to take is the Distribution of the Tribes.

It appears from Ezekiel that at the time of the return to Palestine the tribes will be distinct. The great writer John Wilson saw this. Edward Hine....failed to see and so invented the Anglo Israel thereby crowding them all into England. But further exhaustive study seems to show that Ephraim is in England, Manasseh in Scotland and Wales, Dan in (see "Dan" by Col Gowler) Reuben in France, even in Lombardy, Simeon in Spain. All in the Former Days seems reproduced in the Latter Days, only on a much *greater* scale. Thus the *tribes* are become *nations,* &c.....

Wishing you all success I remain

Yours sincerely,

A. B. Grimaldi.

To the Editor of THE WATCHMAN OF ISRAEL:

My dear Sir:—As one whose attention was directed to Hines' exposition of the Anglo-Israel hypothesis some fifty years ago, and who after several years of study accepted it positively but has continued to study it: it occurred to me that I might be able to interest some of your readers in some of my view points.

Almost the first thing I noticed on looking over your initial issue was what seemed to be the Square and Compasses, arranged as in the well known Masonic Emblem, upon the flag of David which floats from the tower upon the wall of the city—presumably the City of Jerusalem.

The originator of this cover plate (Mr. Wm. Jackson of Toronto) wrote me in reply to my inquiries regarding it:

"I do not happen to have the sketch which I furnished for the cover design but think that in the haste in which it was made I omitted to draw the two lines necessary to make two triangles one superimposed upon the other. This appearance is thus not what I had intended. So it was not a Masonic Emblem I had in mind."

I also gathered that Mr. Jackson is not a Mason, though not positive. I am much interested in this emblem, but particularly in the way in which it reached its position on the flag of David and floating from his tower on the walls of Jerusalem.

Possibly an overwhelming majority would regard these circumstances as a mere accident but as an Anglo-Israelite believing (as I do) that Ancient Free, and Accepted Masonry is a Divine institution, that unknown to the Craft itself it has carried through the ages as a secret, the knowledge that *Elohim, Jehovah, Jesus, Christ,* is one and the same, ...I do not see as many accidents as formerly.

But rather, believing as I do that Ancient Free and Accepted Masonry, is going to be used by Elohim, Jehovah, Jesus, Christ, as one of his agents in establishing his kingdom on earth for which for two milleniums his followers have been praying as He instructed them to do, that kingdom is about due.

I believe that Mr. Wm. Jackson without his knowledge was utilized in this indirect way to attract the attention of possibly one of the most wonderful societies on earth to-day.

How any thoughtful Mason (not to say man) whose attention is drawn to the matter can fail to be interested is beyond my comprehension.

Is it not time Masonry began to fulfill its mission before another war or another epidemic becomes a necessity to convince the race of the presence of its new ruler?

I am faithfully yours,

Geo. M. Aylsworth.

The author of the article "Thirteen and Friday the Thirteenth" that appeared in our February number assures us that the tell tale thirteen letter motto referred to in that article was *"E Pluribus Unum"* not "In God We Trust" and the passage should read: "'In God We Trust' together with its tell tale motto of thirteen letters."

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My Uncle Bill

By EDGAR A. GUEST

(Copyright, 1919, by Edgar A. Guest)

My Uncle Bill was different from a lot of men I know.
He never was ashamed, when asked, to say he didn't know;
He never picked opinions from the other fellow's tree,
However good a gardener the other man might be.
He used to say: "Perhaps he's right, but still I won't admit
That I should think the self-same way until I've studied it.
"The Lord gave me a brain to use and eyes with which to see.
With ready-made ideas, though, He didn't outfit me.
He didn't send me down to earth to sit around and blink,
And be contented with the things which other people think.
He didn't say, 'You'll find your thoughts in books on any shelf.'
I fancy that He hoped I'd do some thinking for myself.
"He sent me here with power to make my choice 'twixt right
and wrong,
To choose the lodge and church and school to which I would
belong.
And no man takes another's word for what is good to eat,
For what one man calls bitter food, another swears is sweet.
And so with men's opinions I'll not quarrel or agree
Until I've done some thinking and the truth seems clear to me."

—Boston Herald

The following poem was sent to THE WATCHMAN by a correspondent in Canada, and we regret not being able to name the paper from which it was taken:

International Hymn

(Tune, God Save the King)

Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease;
Come, victories of peace;
Nor hate nor pride's caprice
Unsheath the sword.

Though deep the sea and wide
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Grey coasts and islands green,
With bonds of peace serene
And friendship spanned.

Now, may the God above
Guard the dear lands we love,
Both East and West.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

—George Huntington.

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Wayside Hints

"It is not writtten, blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth a great deal more than a great deal of money." —John Ruskin.

General Foch said, "We shall be saved by prayer." When the news of the defeat of the German army at the Battle of the Marne in 1914 was received in England, Lord Roberts said, "Only God Almighty could have done this!" General Kitchener, reading the dispatch said, "Someone must have been praying."

THINGS! THINGS! THINGS!

(Amos R. Wells, in Christian Endeavor World.)

Things! Things! Things!
On the tables, on the floor,
Tucked away behind the door,
On the shelves and on the chairs,
Dangerously on the stairs,
Bureau crammed and closets filled,
Boxes packed and boxes spilled,
Bundles everywhere you go,
Heaps and piles and overflow
Of things, things, things!

Things! Things! Things!
Things of value, worthless trash,
Things preserved or gone to smash,
Ancient things or things just bought,
Common things and things far-sought,
Things you mean to throw away,
Things you hope to use some day,
Cellar, attic, all between,
One exasperating scene
Of things, things, things!

Things! Things! Things!
Let me cease to be their fool!
Let me fly their crafty rule!
Let me with unsparing knife
Cut their canker from my life!
Broad and clear and all serene
Let me make my mansion clean
Now and evermore to be
Calm unfettered, grandly free
From things, things, things!

"Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and aspirations, to waste a moment upon the yesterday." —Emerson.

"The only remedy is to come out of one's self in order to find peace. We must renounce ourselves, and lose all self-interest, that we may no longer have anything to lose, to fear, or to contrive. Then we shall enjoy the true peace reserved for 'men of good will'; that is, for those who have no longer any will but God's, which becomes theirs. Then men will not be able to harm us; they can no longer attack us through our hopes or our fears." —Fenelon.

"Dream lofty dreams, and as you dream so shall you become.

"Your vision is the promise of what you shall one day be.

"Your Ideal is the Seedling of a reality."

"People seldom improve when they have no other model but themselves to copy after." —Goldsmith.

"Let the love of pure truth draw thee to read. Enquire not who said, but attend to what is said. Without respect of persons, God speaketh unto us in many ways." —Thomas aKempis.

The meaning of the last paragraph of the Wayside Hints in the February WATCHMAN was changed by an error in using *"seem"* instead of *"seen."* "All things are put under the feet the Son of God and the reins of government seen to have been forever in the hands of Almighty God."

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

Volume I | Boston, Mass., April, 1919 | Number 6

God Overruled Our Nations' Choice of Heraldry.

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright."

The prophet Isaiah, eminently the prophet of Israel for the Gospel Dispensation, is made to say to *Israel*—not Judah, the Jews—"I have girded thee, though thou hast not known [recognized or discerned] me." (Isa. 45:5)

The word *girded* means to compass with controlling bounds. So with this affirmation by the Lord concerning the Israel in the "isles of the sea," from whence this nation sprang, we may rest assured that His controlling hand has been laid upon our nation's leaders in the choice of our national ensigns, whose sole purpose is to herald forth to the other nations of the world, who and what we are, and what we purpose to be in our attitude toward them, the choice of which is a subject of such grave import as to demand the most careful consideration and most matured judgments of our wisest men.

This question of the national heraldry of Israel is one that has ever engaged the attention, will and imperative counsel of their God. Hence, the command (Num. 2:2) "Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house." This command reveals the fact that each tribal house had a significant and distinctive standard or ensign, with which we shall deal later on, as this our beloved nation is not only using the family ensign of the house of Joseph, but using also a large per cent of those belonging to the house of Israel, of which the two sons of Joseph, Ephraim and Manasseh, are the legal inheritors—on whose armorial bearings we would most naturally expect to find Israel's ensigns. The finding of these will most naturally enable us to determine the origin of the nation or nations upon whose escutcheon we may find them. As this is the declared purpose of nationally established standards or ensigns, as given by the spirit of the Holy One of Israel in the following: *"Declare ye* among the nations, and *publish* and *set up* a standard; publish, and *conceal not."* (Jer. 30:2)

Again, in order not to conceal but to publish their identity each tribe, in their exodus out of Egypt and their subsequent march through the wilderness, was assigned a special camp standard, of which there were but four, by which he must also pitch his tent. Therefore, a close and careful examination of the heraldry of the United States may prove of great value in settling a question that has sorely vexed even the ethnologists of our own race. Some declare there is no such a race as that of Anglo-Saxons, others affirm that we are of Shemitic origin but reject all Biblical evidence, while still others declare that we are of Aryan stock, and thus the pros and cons fight merrily on.

Looking into the word of God, we find the sacred record declares that the word of the Lord came to Abraham, saying, "Fear not, Abram: I am thy *shield."* (Gen. 15:11) Concerning the posterity of Abraham it is also written, "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the *shield* of thy help." (Deut. 33:29) David also, the great King of Israel, cried out to the Almighty God: O LORD God of hosts, the God of Israel, awake to visit all the heathen .....scatter them by thy power; and bring them down *O Lord our shield."* (Ps. 59: 5, 11)

The shield is one of the most prominent

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emblems on our great national seal; it is placed protectingly over the breast or vitals of the eagle, and is absolutely bare of all else except the thirteen paleways which are banded together across the top, which is significant of thirteen joined together in *one*—*"one"* nation "out of many" nations, and which with its distinctive mark of thirteen harks back to Manasseh the thirteenth tribal son of Jacob-Israel, son of Isaac, son of Abraham. The only race, as a race, the only people, as a people, the only nation, as a nation, to whom the Lord God of their fathers said "I am thy shield," and yet both the shield and the thirteen belong to the national armorial bearing of the United States of America.

Again, the Creator of heaven and earth has neither designated himself as the God of this world nor the God of the Gentiles, but always and specifically "The God of Israel," and to them he is always "The God of thy fathers,"—"The God of Abraham, Isaac, and Jacob." In consequence of which Israel is said to be the only nation on earth which has a "national God." And it is also a fact that Israel is the only nation which, as a nation, has ever been called upon to trust in the Lord, e. g., "O Israel, *trust thou* in the LORD: he is *their help* and *their shield.*" (Ps. 115:9)

Therefore, since the adoption of both the *shield* and motto *"In God we trust,"* together with each feature on our national escutcheon and the dies of the coinage of our mints, were made statutory laws by our Congress, our Congressmen, like other men, have builded better than they knew. This national armorial motto stamped on our gold and silver, our nation's only international medium of exchange, sent to the commercial marts of the world, can only mean the national heralding of a national response to that national appeal to national Israel to trust in the God of their fathers, who is also specifically *their* national God, *their* national shield, and their national help.

This brings us to another of the thirteen features on the great national seal of the United States of America, namely: *"Annuit Coeptis,"*—"He (God) hath prospered our undertakings." Connected with this motto are three other symbolic features with which we must deal in order to understand its full significance in relation to Manasseh the tribal head of the thirteenth tribe of Israel, by adoption, the thirteenth son of Israel, but by birth the firstborn of Joseph, so that by the law of primogeniture he and his posterity are the birthright holders and national representatives of the tribe or house of Joseph. Hence all historic facts concerning Joseph, together with the promises and prophecies relative to his posterity, must find their fulfilment, be enjoyed and reflected by the brood of his firstborn son, Manasseh. Therefore, note the following: *"And the* LORD *was with Joseph,....the* LORD *made all that he did to prosper."* (Gen. 39:2, 3) Again in the same chapter, verse 23: *"The* LORD *was with him* [Joseph], *and that which he did, the* LORD *made it to prosper."*

Consequently, a most potent evidence that the United States is the national and racial posterity of Manasseh the firstborn (birthright) of Joseph, the thirteenth tribe of Israel, lies in the fact that our nation has engraved on its national escutcheon, *"He hath* PROSPERED *our undertakings."*

Now there are several other facts to which we must call attention. First, associated with this motto, on the reverse side of our Coat of Arms, which is the great official seal of this nation, there is, poised in the zenith, the *all-seeing eye* in a triangle, surrounded with the radiating glory. The "all-seeing eye" has ever been the universally recognized symbol of the Almighty God. Concerning Israel the Lord their God has said, (Jer. 24:6) "I will set *mine eyes* upon them for good." It is further written "The LORD'S portion is his people; Jacob [Israel] is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, *he kept him as the apple of his eye.*" (Deut. 32:9, 10) "He that keepeth Israel shall neither slumber nor sleep."

In placing that all-seeing eye in the crest of our national arms, the United States of America is laying claim, wittingly or unwittingly, to that which is distinctively an Israelitish symbol; and, as such, was adopted in the peaceful, prosperous, and glorious reign of King Solomon, son of David, son of Judah, son of Israel; and was in use, so antiquarians claim, at the time of the building of the first temple to Jehovah on Mt. Moriah. This is the site where Abraham offered up Isaac, where King David encountered the angel of the Lord, built an altar, and saved Jerusalem—Araunah's threshing floor—from destruction and on this site another temple is yet to be built.

The specific glory of God, as revealed in His Word is twofold, i. e., the personal outshining, radiating glory of God and the glory of His people which He puts on them and

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in whom He glories. For instance, the Lord speaks of the house of Israel as *"Israel my glory."* (Isa. 46:13) It is the Israel of Isaiah's prophecy, who are dwelling in "the isles of the sea" during this the Gospel dispensation, and to whom he says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1) This is the glory of the gospel of grace, of redemption, of the Messiah—the Christ, and according to Isaiah's prophecy Israel was to, and did RECEIVE, while the Jews,—Jewish-Israel—was to, and did, REJECT. In consequence of this, their house is left unto them desolate until the Times of the Gentiles be fulfilled, the ending of which time period is just at the door.

In regard to the glory of God it is further written: "And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the *glory* of the LORD appeared in *the cloud."* (Ex. 16:10)

Now, it is a most remarkable fact, the why of which there is no reasonable reason, that there are two specific *glory* features on this great nation's arms. One is on the obverse and one on the reverse side, and they are twofold in their symbolism. The former causes one's thought to revert to the historic past of the chosen people of God, and the latter is a prophetic forecast not only for this great nation, but for her brother nations also.

In what is defined as the crest of our coat of arms and seal there is a cloud with the glory breaking through. The Bible reads, *"The glory of the* LORD appeared in the cloud." (Ex. 16:10)

It was just such an appearance as that of the glory breaking through a cloud which Israel beheld in the following: "And the *glory of the Lord abode* upon mount Sinai, and the cloud covered it,....and the sight of the *glory* of the LORD was *like devouring fire* on the top of the mount in the eyes of the children of Israel." (Ex. 24: 16, 17) Therefore, it is an indisputable fact that, in choosing the glory-cloud as a part of their national crest, the United States of America has chosen that emblem which is symbolic of the children of Israel being led out of Egypt and through their forty years of wandering in the wilderness. In the very doing of this they have unwillingly obeyed a national injunction given to the ten-tribed kingdom of Israel when the Lord cast them out of their land, namely: *"Set ye up waymarks."* The meaning of the Hebrew word herein translated "waymarks" is a conspicuous, monumental, guiding-pillar, sign or waymark. And that glory-radiating cloud is placed on the most conspicuous, monumental ensign possible to any nation,—on the crest of her national seal—her heraldic coat of arms.

The glory-cloud forms but a part of the crest of our national "arms," and the statute defining the entire crest reads as follows: "For the CREST. Over the head of the eagle, which appears above the escutcheon, a glory or, breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation, argent, on an azure field."

When Joseph dreamed his memorable dream he saw a heavenly constellation of just thirteen heavenly bodies, the sun, the moon, and eleven stars. These thirteen celestial bodies represented his father, his mother and his eleven brethren. Neither Joseph nor his tribal representative, Manasseh can get away from that *sign*-ificant thirteen. Neither can the United States ever lower that conspicuous monumental ensign of thirteen stars surrounded by the glory-cloud.

When, however, we look at the glory radiating from that "all-seeing eye" in the pyramidal triangle, we find that it is unaccompanied with a concealing cloud, which fact helps to accentuate the fact of the revealed God whose present dispensational name is triune, and that it is He, and *He* alone, to whom our God fearing Continental fathers wished to give credit for the *prospering* of their national undertakings. This is the God of Israel, our "shield" and "help," who dwelt in the glory-cloud, who prospered our father Joseph in all that he did, who still keeps Israel as the "apple of his eye," who still sets his eye upon him for good. He who, symbolised by the triangle, is now revealed by the dispensational triune name of Father, Son and Holy Ghost. "HE HATH PROSPERED OUR UNDERTAKINGS," i. e., those of Manasseh the son of Joseph, tribal head of the thirteenth tribe of Israel, who has now developed into his divinely promised great nation and great people, who is also the only brother nation to Ephraim-England, the divinely promised "company of nations." The two sons of Joseph—now called by each other "Brother John" and "Brother Jonathan"—are the joint possessors to-day of every prophetic promise and temporal blessing as forecasted both by Jacob, and Moses to the exclusive holders of the national birthright of Israel. The chief features of these are, the multiplicity of seed, the goodwill of him that dwelt in the burning bush, the abiding in strength of his "arms" and "bow" the help of the God of their fathers, to come out victori-

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ous in times of war (such as he has just passed through—1919). It is these holders of the national birthright who are to-day proposing to feed the rest of the world, because of the blessings of the life giving rain and dews of heaven in the production of surplus food stuffs, with which to do it.

All of this is especially true of Manasseh —the United States of America—because he is not only the sole joint heir with his brother Ephraim in the national birthright but the specific representative of the house of his father Joseph, and like his father, is separated both nationally from his brother Ephraim, and also from his semi-racial brethren, part of whom, according to the last half of the thirty-seventh chapter of Ezekiel, are with Ephraim and a part of whom are with Judah, i. e., the Jews. All, however, are to be brought up out of their graves and placed in the land of Palestine, where one king shall be king to them all, "and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Concerning that happy condition the final promise given in this Ezekiel chapter is, "I will *place* them, and multiply them, and will set my sanctuary in the midst of them for evermore."

The two nations, the two kingdoms, of which Ezekiel speaks in this connection are the ten-tribed kingdom and the three-tribed kingdom, known in history and prophecy as "the kingdom of Israel" and "the kingdom of Judah"—the Jews and the ten tribes separated in the days of Rehoboam and Jeroboam. They have been separated ever since, and they will be thus separated until the coming of the Lord to reign as their king, the resurrection of the whole house of Israel, and their return to the land of their fathers. Then shall the Lord reign in Mt. Zion *gloriously*.

Again, when Jacob made his dying prophecy concerning Joseph, among other things, he said, "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." His *bow* herein means his fighting strength, while the *arms* of his hands means his munitions of war, which primarily were the bow. His arms, which pull back the thong of that bow, are to be made strong by the God of his fathers, so as to pull it to its highest possible tension that the arrows thereof may fly with great force to do their work of destruction on the enemy. Also, in the Psalms the bow and the arrows are associated with the house of Joseph, (Ps. 78:9) "The children of Ephraim, being armed, and carrying bows." David also exclaims: "Thou art the God that doest wonders....Thou hast with thine arms redeemed thy people, the sons of Jacob and Joseph....thine *arrows* also went abroad." (Ps. 77) During the great World War, which ended with victory for the Allies, an impatient sceptic said to us, "If the Lord is almighty in power why doesn't He interfere in this war?"

We said, "He is interfering."

"I'd like to know how", spoke up the sceptic. To which we replied: "God has said of a certain people: 'Thou art my battle-ax, and weapons of war.' Therefore, if He has been using His battle-ax, and His weapons of war with which to bring the entire Central Powers either to plead for separate peace, surrender unconditionally, or call for an armistice, is He not interfering?

"Yes, I can see that, but who are they?"

"One of the nations who has been most marvelously used has a lion and unicorn—wild ox—for ensigns. While the other has for her ensign a spread eagle with thirteen *arrows* in its talon as its only war emblem."

"Yes, but the Bible doesn't say it's England and the United States."

No, but it does locate the nation, on whose national ensign are the lion and the unicorn, in "the islands of the sea" and the nation with the *eagle,* and the *arrows* came out of the nation dwelling in the "isles of the sea."

Now, the argument is, that if the Holy Spirit calls the arrows of Joseph, the arrows of the Lord, and if the arms of the Lord are to make the arms of Joseph strong, then the Lord is showing himself to be that which He Himself declares He is, a God if war. Hence, the great fact is recorded that Israel "cried to God in the battle, and he was intreated of them; because they put their trust in him. And they [the ten-tribed kingdom of Israel under Jeroboam of the house of Joseph, the first king over the Ten-Tribes] took away their [the Hagarites,] cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. For there fell down many slain, *because the war was of God.*" (I Chron. 5:20-22)

Now, it is also a fact that will go down in history that the President of the United States did issue a call for a day of Prayer to the Almighty God—on Decoration Day, 1918,—to defeat the Central Powers and give victory to our army in France. God was *"intreated of us,"* and from that day forward the tide of war began to turn, and the victory won by the American Expeditionary Force is being heralded throughout the land.

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David also, that sweet singer in Israel, declared of the Jehovah God, "He teacheth my hands to war," and this same God said, "I came not to send peace but a sword." Why? Because just so long as sin is here, war will be in the earth. For, while the Lord Christ gives inward peace to each individual believer, there can be no "lasting world peace" until the time for the redemption of the purchased possession comes.

The thirteen *arrows* in the talon of the American eagle, are those of Manasseh, the victorious son of Joseph, whose *bow* is to abide in strength, whose *arms* are made strong by the God of his fathers, and who has never yet been, and will never be conquered by an alien or Gentile foe.

Little do we realize the full import of this national recognition of a divinely given prosperity—*"Annuit Coeptis."* The undertaking of these United States of America has indeed been prospered because of the great fact that the nationally acknowledged God, shield and helper of this, our great nation, is the Almighty God, the one and only God, the Holy One of Israel—the God of Israel.

The Peace Conference—A Failure?

By H. PEREIRA MENDES

No. It shall not be a failure.

It is true that every past peace conference or Hague Convention has failed to secure more than a few years of peace. But in every case only two or a few nations were concerned. To-day the conscience of the whole world is touched. Turks in Armenia, Catholic Austrians in Servia, Greek-Church Russians in Poland and Protestant Germans in Belgium and North France have shocked all thinkers. Democracy, meant to fill the world with fragrance, has sown dragons' teeth of Bolshevism, Sovietism, Socialism, labor-discontent, a thousand seeds whose harvest will mean misery, suffering and bloodshed. Small nations make themselves heard and rightly, and great nations talk peace while crushing enemies and suspecting friends.

The Sephardic sect to which I belong held aloft in the Dark and Middle Ages in its wonderful universities the torch of intellectuality. But we held higher still the torch of loyalty to a world-ideal to which Turk and Armenians, Russians and Poles, Austrians and Servians, Belgians and Germans, all whether Catholic, Protestant, Greek-Church or Mohammedan, passionately subscribe and to which I shall presently allude. Just because we are not living in the Dark or Middle Ages but in this modern age I make a two fold appeal in the name of intellectuality or reason and loyalty:

1. For a permanent peace-tribunal to succeed the present one at Versailles but on entirely different lines.

2. For a world-loyalty to the ideal referred to and through lack of which the Versailles Tribunal may fail after "a few years of peace."

To-day, peace conferences include only diplomats, international law experts and militarists. Diplomats are necessarily biased or sit as judges even though "instructed." Imagine a judge "instructed" by one of the parties to a suit or controversy! International law experts may only expound, they may not expand international law. Militarists are professors of the im-moral or un-moral philosophy that might is right or to the victors belong the spoils, a theory which even the grand old patriarch Abraham, our first great teacher, smashingly rebuked.

But the God in whom Turk and Armenian, all nations, Catholic, Protestant, Greek-Church and Mohammedan believe, demands a peace tribunal, court of ultimate appeal for arbitration or reconciliation, that shall include representatives of religions or ethics, law and science. (*Kohenne, Levie, Shophet* in the original text—Deuteronomy 17: 8, *et seq.*)

If the Pope, the head of the Roman Catholic Church, were seated at the Versailles Peace Conference and signed its decisions, would not all the Roman Catholics in every nation respect those decisions all the more? But the presence of the Pope would be translated as a menace by Protestant and Greek-Churchman. Why? Let history answer. Substitute for the Pope such men as the English archbishops and the seniors of the Protestant Churches in every land, and the Roman Catholic world would be up in arms and quick with suspicion. Nevertheless, clergy or exponents of religion in its meaning of ethics should be, must be, at the Peace Conference. Who else shall stand for God as a force in the world? And university presidents, professors of moral philosophy should also be there to represent

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ethics. Who better can stand for applied ethics?

Law should be represented by the chief of the judiciary of each country, thus to add dignity and majesty of law to the decisions of the court and to make expansion of international law possible where needed.

The scientists should include the experts in history, economics, ethnology, geography, all that affect the *casus-belli.*

Such an international tribunal would command the respect of the world. But the decisions of even such a peace conference, the decisions of even the present Versailles Peace Conference, must necessarily fail to secure permanent peace unless public opinion is educated up to those ideals which alone make peace possible.

American officers or soldiers would not be guilty of the atrocities on noncombatants perpetrated by Turks in Armenia, by Austrian Catholics in Austria, by Greek-Church Russians in Poland, by Protestant Germans in Belgium. Why not? Becuse they have been educated up to higher ideals, because thev know that public opinion at home demands a Christianity that shall be a faithful mirror of the merciful teachings of its founder.

I am of the race, the nation, into which he was born. Will the Versailles Conference do justice to that race? Will it demand civil and religious rights for all members of that race in all countries of the world or will it permit the denial of all civil and religious rights to the founder of Christianity?

Here is the solution I offer: Let there be a League of Nations, but let the nations be leagued with God, that is, let nations have a supreme international tribunal on the lines that He prescribes. Let the tribunal mean the enthronement of ethics, law and science. But let us be loyal to all ideals that will safeguard peace with honor for the world. For example, fulfill the word of that God whom we love, revere and honor, by giving Palestine to the Jews, as He did twice but only upon His stipulated conditions, namely, that "thereby all the nations of earth shall be blessed."

(a) By the establishment of just such an international court of arbitration and reconciliation as described above—the enthronement of religion or ethics, law and science for the world, preferably on the soil so sacred to all religions.

(b) By the creation of a world-university where those subjects that affect nations shall be developed, such as international law, international economics, etc., and where, besides knowledge of the arts and sciences, the knowledge of the Lord, i. e., justice, righteousness and mercy, shall be taught and carried to the world to influence, shape and direct the public opinion of every nation, to fill all earth with "the knowledge of the LORD, as the waters cover the sea."

The Filipinos in the War.

Francis Burton Harrison, Governor General of the Philippines, speaking at a banquet in New York on Feb. 11, 1919, said of the Filipinos:

"During the war this race of people was intensely and devotedly loyal to the cause of the United States. They raised a division of Filipino volunteers for Federal service; they presented a destroyer and submarine to the American Navy; they greatly oversubscribed their quota in the Liberty loans and gave generously to the aid of the Red Cross and other war work. All of this is a practical demonstration of high ideals of government. * * * The idea of training a tropical people for independence was thought too idealistic and impractical. Quite the contrary was the result. Once again idealism has been shown to be the moving force in working out the destinies of nations. If you can reach the heart of the people you can lift them forward and upward. That is what America has done in the Philippines."

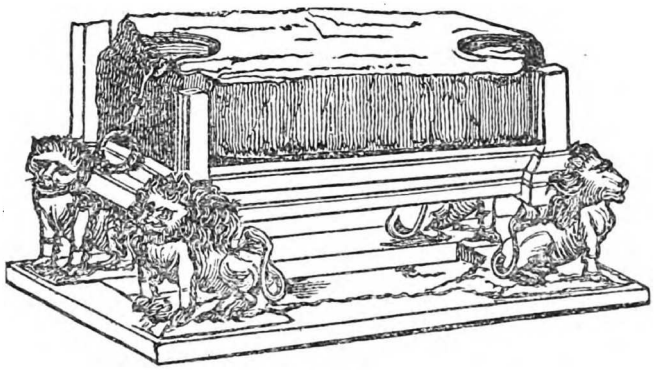
—Current History.

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The Stone of Destiny.

By R. H. SAWYER

"Unless the fates are faithless grown,
And prophet's voice be vain,
Where'er is found this sacred stone
The wanderer's race shall reign."



JACOB'S STONE.

The great historian Macaulay said: "The destinies of the human race were staked on the same cast with the freedom of the English people." There was never a time in human history when so many of every race and nation were ready to agree with this statement of the historian as in these wondrous days when the English speaking people, through their representatives at Paris were practically remodeling the lands, laws, languages and religions of the whole earth.

The freedom of the English speaking peoples, and through them the blessing of "all the families of the earth," is a part of the plan and purpose of the Almighty God as revealed in His word, the Holy Bible.

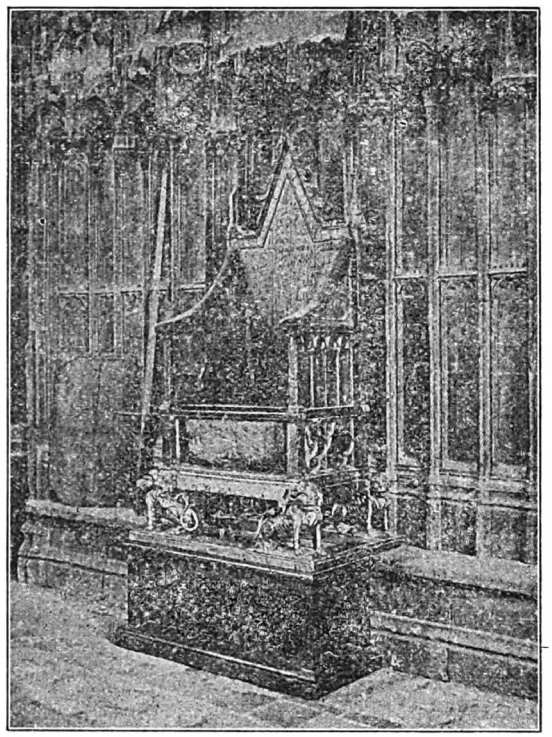
Thinkers, in ever increasing numbers, are realizing to-day that the history of the nations, past, present and future is to be found in the Bible, and that the eternal purposes of the Omnipotent God are being fulfilled in these "last days" just as they are outlined in the Scriptures. It is the purpose of the present article to suggest to thoughtful minds the intimate relation existing between the English speaking peoples of to-day and the promises of Jehovah made to the patriarch Jacob in the long ago.

A strong link in the chain of evidence is to be found in that, which is probably the most sacred treasure in the possession of the British empire—a stone about 22 inches long, 13 inches wide, and 11 inches thick. It is steel blue in color, with dark red streaks running through it. Iron rings, rusted and worn are imbedded in the upper side of the stone, giving evidence that it has been carried far.

This common, unpolished stone, possessing no intrinsic value could not be purchased from the British government for all the wealth of the world. It is guarded zealously by day and night, and so fearful are its possessors that it may crumble and decay that no hand is ever permitted to touch it, and it has been moved but once in 600 years.

Why is this common, unpolished stone valued so highly by this great people? The answer may be given in a sentence: They believe it to be the sacred Stone of Witness be-

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CORONATION CHAIR.

tween their father Jacob and Almighty God. The Encyclopædia Britannica says of it: "The coronation chair stands in the Confessor's chapel dating from the time of Edward First. It contains beneath its seat the Stone of Scone, or Stone of Destiny on which the Celtic kings were crowned. It is of Scottish origin, but tradition identifies it with Jacob's pillow at Bethel."

The history of the stone is known. For 600 years it has been in England. For 800 years previous to that time it was carefully guarded by the Scottish kings. Keating, in *The History of Ireland,* says that in 530 A.D. Fergus the Great went from Ireland and subdued a part of Scotland, proclaiming himself king. He sent an embassy back to Ireland to his brother Mertagh, son of Earc, with the request that he would send the stone to Scotland that he might be crowned upon it.

But how did Jacob's stone get to Ireland?

Professor Matthew Kelly, of Manooth College says: "The early Irish writers unanimously attribute the introduction of the 'Lia Fail' to the Tuatha De Dananns."

Lia is a Celtic word meaning precious stone; *Fail* is the Hebrew word for wonderful, so we have in a combination of Hebrew and Celtic words a phrase describing the "Wonderful Stone, or Precious Stone."

In very early Irish history the Lia Fail was called the "Stone of Destiny," or "Stone of Fate." A prophetic rune in the Celtic dialect has been inseparably connected with the stone for twenty-four centuries. Sir Walter Scott gives this translation of it:

> "Unless the fates are faithless grown,
> And prophet's voice be vain,
> Where'er is found this sacred stone
> The wanderer's race shall reign."

The wanderer is Israel. I do not mean the great Jewish people, but their brethren, Israel. The Jews are plainly distinguished from Israel in both the Old Testament and the New. In using the term Israel I mean the Ten Tribes, or northern Kingdom whose national name, separating and distinguishing them from the two-tribed nation of the Jews, was Israel. These favorites of Jehovah, descendants of the house of Joseph, called Israel throughout the writings of the prophets occupy a very prominent place in the Scriptures. Two notable things are said concerning them: they were to be "scattered" and they were to be "gathered."

Let us note a few of the many things said concerning the scattering of Israel: "The LORD shall scatter thee among all people, from

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the one end of the earth even unto the other." (Moses)

"I will scatter them also among the heathen, whom neither they nor their fathers have known." (Jeremiah)

"I shall scatter them among the nations, and disperse them in the countries." (Ezekiel)

"I lifted up my hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries." (Ezekiel)

"The word which I have spoken shall be done, saith the Lord GOD." (Ezekiel)

"I will sow them among the peoples: and they shall remember me in far countries." (Zechariah)

This scattering of a mighty nation was literally accomplished when Israel, or the northern kingdom was carried into captivity by the Assyrians in the year 721 B.C. The Scriptures tell us that they were taken to the land of Media where they were lost to history. The tribe of Dan lived on the seashore. They escaped at the time of the Assyrian invasion, and like their brethren could not be traced by the historians. New Testament history, written 800 years later contains many references to the Lost Ten Tribes. Jesus said: "I am not sent but unto the lost sheep of the house of Israel." That they were not of this number the Jews understood fully for they had, upon more than one occasion referred to Jesus as the leader of the "Dispersion," and he had said to them: "Ye believed not, *because* ye are not of my sheep."

His apostles were selected, not from among the Jews, as popularly supposed, but from among the "lost sheep of the house of Israel," for he had come "to seek and to save that which was lost," or to fulfil the promises of the Father, to GATHER scattered Israel. There are many promises that Israel should be gathered. Moses said: "The LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee."

Through the prophet Jeremiah the Lord said: "I will gather the remnant of my flock out of all countries whither I have driven them." "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Through the prophet Ezekiel came this promise: "I will even gather you from the people, and assemble you out of the countries where ye have been scattered."

That this promise has not been fulfilled in the Jewish people is made plain in the language of the inspired Amos: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." "I will bring again the captivity of my people of Israel." "I will plant them upon their land, and they shall no more be pulled up."

The one great theme running throughout the Scriptures, including the marvelous Gospel of Jesus Christ is the DISPERSION of Israel, and their RESTORATION in the "last days" or "latter times."

Frederick the Great once said to his chaplain: "If your religion is a true one it ought to be capable of a very brief and simple proof. Will you give me an evidence of its truth in one word?"

Without a moment's hesitation the chaplain replied: "Israel."

Around this significant word the Holy Spirit has woven the whole fabric of the sacred Scriptures. Inseparably connected with the word Israel is the true history of all the nations of the past, present and future. Without the precious promises made to Israel, promises reiterated and emphasized by Jesus and his followers the Gospel of Christ would be but a sweet sentiment from the dim and distant past. Around this mountain peak of sublime truth the storms of destructive criticism have raged, and are raging. The German destructive critic, Kuenen, and his followers in America base their strongest arguments against the inspiration of the Scriptures on this assertion: "Of all the expectations of the prophets concerning Israel's future, not one of them has been fulfilled."

Many good men, following the narrow denominational teaching of the past are saying that Israel was lost, destroyed, cast away, and, that only in a spiritual sense is it possible to believe the many promises made concerning their restoration. The noted infidels, Hume and Paine are said to have declared that they lost faith in the Bible because the promises of God to Israel had failed. The promises of Almighty God to ancient Israel have not failed. The Stone of Destiny, or The Witness Stone is to-day one of the many proofs that Israel has grown into a mighty people in the midst of the earth—a people who are fulfilling in their national and racial destiny the sacred prophecies concerning them.

Here are two promises, plain, simple, direct. If these promises have failed then the Bible is not a book of inspiration, and the German destructive critics are right. "There shall not fail thee a man on the throne of Israel." The second promise was made to Judah: "The sceptre shall not depart from Judah . . . . until Shiloh come."

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Religious teachers are at a loss to explain the apparent failure of both of these promises. It is a fact that Hoshea, Israel's last known king was carried away with all his people into the land of Media more than 700 years before the coming of Christ. Zedekiah, the last of the Jewish kings to reign in Jerusalem was dethroned 588 B.C.

The progenitors of the English speaking race may be traced through the pages of history back through Ireland, Scotland, Britain, and the great Northern Wilderness to MEDIA, the very land where the Israelites were taken, and there is every reason to believe, without any stretch of the imagination, that Israel has had a reigning monarch from the days of the Assyrian captivity down to the marvelous present. Historians agree that the Tuatha De Dananns were among the most ancient of the Irish peoples. Their capital city was Tara. Tuatha De Dananns means "The Tribe of Dan." These Israelites of the tribe of Dan were "The escaped of Israel," who made their way to the north coast of Ireland where they established an Israelitish kingdom. The vast difference in the people of the North and South counties of Ireland may be definitely traced to the Hebrew origin of the Tuatha De Dananns.

Tara with its Hebrew people and Hebrew language was destroyed in a religious war, but not until after the Danite Israelites had fulfilled their God appointed purpose. The history of the kings of Tara stands as an unfailing witness that the divine promise of a man on Israel's throne did not fail when the Ten Tribes were carried into Media. When Zedekiah, the last of the Jewish kings was taken captive, his eyes were put out, and his sons were slain. It is known, however, that the king's daughter was taken by Jeremiah, the Prophet, and Baruch, the Scribe, who, with a company of Jews escaped into Egypt. They carried with them many of the sacred treasures of the Temple, among them the Stone of Witness. Irish history tells of the coming of the prophet Jeremiah, and it is a fact, plainly apparent to many investigators that the name of Ireland's patron saint has through some peculiar process been changed from Jeremiah to Patrick.
Gal. 3

With the coming of Jeremiah to Ulster about 588 B.C. history links the name and fame of the beautiful Tea Tephi, the Jewish princess.

Heremon, the Danish Israelite king married the daughter of the dethroned king of Judah, and the sceptre did not depart from the house of Judah.

Victoria, England's most illustrious queen, publicly proclaimed the fact that she was a direct descendant of King David through Tea Tephi, queen of Tara. The sacred Scriptures are filled with the wonderful story of a mighty people chosen of Jehovah to do His will among all the nations of the earth. This people were to be the dominant power for the "blessing of all the families of the earth." Their laws, language and religion was to be the means used by God for the regeneration of the nations in "the last days." They were to become "a nation, and a company of nations."

History and prophecy point to America as that NATION, and to old England with her colonies encircling the earth as THE COMPANY OF NATIONS, and an ever increasing multitude in all parts of the earth are recognizing in the Anglo-Saxon race the long lost, but now through Jesus Christ truly found ISRAEL.

To-day the English speaking people are united (as the prophets declared)—fighting shoulder to shoulder—not for the acquisition of an enemy's territory, nor for the sake of vengeance, but waging a relentless fight in the "last days" to bring the truth that makes men free to the inhabitants of all the earth.

Hark! the breaking up of nations—
Good and evil to the fray.
Hark! what soundeth? Christ's salvation,
For all men a better day.
Worlds are charging, heaven beholding,
Israel leading in the fight;
Truth and love and Christ upholding,
To the kingdoms without light.

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men."
—Longfellow.

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A Short History of Israel.

By Major J. B. de W. WELDON
Author of "The Evolution of Israel."

The descendants of Jacob first became a nation at the time of the Exodus from Egypt. It was not, however, until the days of Saul that the kingdom of Israel was formed. In 975 B.C., at the time of the Revolution headed by Jeroboam against the house of David, Judah separated from Israel and formed an independent kingdom of the Jews. In 721 B.C. Samaria was captured by the Assyrians; the kingdom of Israel was destroyed; the Covenant declared broken, and the people of Israel blotted out of God's sight. This year was the beginning of the punishment; "seven times" or 1520 years were to pass away before Israel would be restored to power. This period elapsed in 799 A.D. After two "days" however, Israel was to begin to revive—a "day" being 1,000 years. After 1279 A.D. the beginning of the renaissance of Israel could be expected.

The removal of the people of Israel into captivity was begun about 741 B.C. It was completed in 676 B.C., then Ephraim was "broken and not a people."

About 614 B.C. Jeremiah announced the impending restoration of Israel and the punishment of Judah. In 612 B.C. Pharaoh-Necho of Egpyt, declaring that he had been entrusted by God with a mission that demanded haste, sought to march through Judaea on Carchemish and the upper Euphrates. The Medes and Babylonians were then attacking Nineveh; the Scythians had invaded Asia Minor. Against the advice of Jeremiah, King Josiah opposed the Egyptians. Josiah was defeated at Megiddo and Judah ruined. In 608 B.C. Pharaoh reached Carchemish; there he was utterly defeated by Nebuchadnezzar. In the ensuing confusion Israel escaped from captivity; but are informed by Jeremiah that, though every nation that oppressed them is to be punished, they themselves will not be left unpunished.

Unable to regain the Jews, with Palestine occupied by the Egyptians, with the armies at Carchemish and Nineveh blocking the western road, Israel escaped north across the upper Euphrates, passed through the Caucasus, and entered Scythia. 608 B.C. is the year of the flight of "the woman" into the wilderness; then Israel was to be oppressed by Satan for 1260 years, a period that would elapse in 652 A.D.

In 606 B.C Jeremiah announces that Ephraim was now restored; and that henceforth Israel was to be a nation forever. About the same date Daniel interprets the vision of Nebuchadnezzar, and declares that in the days of that king God had begun to set up a kingdom of stone that would break in pieces many empires and eventually fill the whole earth.

The land of Israel's captivity, between the upper Tigris and the Caspian, had been in ancient days the land of Guta. It was the country of the Goyyim of Genesis. From the land of Guta Israel fled to Scythia, the country of the Cimmerians, the "people of Gomer" of Genesis. Hence the name whereby Hosea typifies outcast Israel. It was the Ar-Sareth of Esdras, (Ar-Sareth—Heb., "the countries"), the large place, the Wilderness of the prophecies; where God was to feed Israel, where they were to run to and fro to seek Him and were not to find Him. It was the "sacred place," the "land of Israel" of the Book of Ezekiel.

Israel was now to wander from sea to sea, from East to North, and be sifted through all nations. At the "river of the wilderness," the Volga, Israel fought a battle with the Scythians, returning after their defeat at Askelon by Nebuchadnezzar. After this battle the tribes separated into two nations, which did not join together for many centuries.

Joseph went for a journey of a year and a half through Ar-Sareth; and settled on the Danube as the Getae—those Herodotus knew as "former colonists with the Medes." The mass of Israel countermarched round the Caspian and settled on the East of that sea, south of the Oxus, as the Massagetae. This latter region was the "place Casiphia" of Ezra; the "pleasant land" a goodly heritage of the nations, promised by Jeremiah to Israel. Casiphia (thence "Caspian") is a Chaldean word meaning "desirable" or "pleasant." The country had been obtained by expelling the former Scythian inhabitants, the Gog and Magog of Ezekiel.

It was to this country, a land of thorns and briars and scorpions, that Ezekiel was sent, from the river Chebar, on an unsuccessful

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mission to "that rebellious people," Israel. He failed to convert the tribes from their heathenism. He forbade them, however, to continue to pollute the Holy Name—the EL, the name of God, in Isra-EL. To their total abandonment of the worship of EL the tribes changed their national name. Henceforward they were "the people of Guta," from the ancient name of the land of their Assyrian captivity; or the Getae i.e.,the Skutai or Gutai, the Scythians. In Gothic the "people of Guta" is "Gutathinda;" and it is from a shortening of this name that the name Goth is derived. The Hebrew language had also been abandoned; in its place the people spoke Median, an Aryan language akin to Sanskrit. Israel was now Lo-Ammi ,the outcasts from God. They were no longer His people, nor was God their God. They were an independent nation of barbarians, the least of the flock, the most despised of nations, dwelling in the "North country." They established their own dynasty of kings but still recognised the Medes as their nominal overlords, and accepted a Mede as satrap.

In 538 B.C. as the people of Guta, one of the nations with the Medes, they marched under the Mede satrap Gobryas in the armies of Cyrus to Babylon. Here Israel and Judah met. Aided by the Jews under Daniel the people of Israel captured Babylon by a *coup de main;* and the kingdom of stone destroyed the head of gold. Instead of recognising Jehovah the people of Guta insisted on ascribing their victory to Merodach, the god of their general Cyrus. Both Daniel and Zechariah failed to shake their determination. Israel remained heathen; and never reunited with Judah. Cyrus, however, was greatly influenced by the Jewish prophecies. He desired greatly to make himself "king over this people," and attacked the Massagetae. At first successful, he was eventually deported and slain at the battle of the Araxes in 529 B.C. Thus Israel destroyed the silver of the image of Nebuchadnezzar.

In 519 B.C. the Persians were ready to attack Israel once more and avenge the defeat of Cyrus. The land of Israel, the "pleasant land," had to be abandoned without a battle. The images of Merodach were cast down, the silver and gold of Babylon abandoned, the water courses destroyed, and "the pleasant land" left desolate forever—to be the home of robbers and the lowest of the heathen. Israel fled under Queen Torngris from the "secret place," from the Caspian to the Black Sea and the Crimea; there they hoped to reunite, across "the countries," with Joseph. Into the country thus abandoned, the Parthians, the ancient Taranian Scythians, Turkomans, now thrust themselves—and ultimately on the ruins of Israel's land the Parthian state arose.

In 519 B.C. the chariots of God went forth and quieted the spirit of the Lord in the North country. Zechariah declared that the brotherhood between Judah and Israel was broken, that the Covenant was again broken, and that as God had cried to Israel and they would not hear, so they would cry to Him and He would not hear. There was to be "no peace for the wicked."

In 513 B.C., Darius the Persian, having failed to obtain the daughter of the King of the Goths as his wife, marched an army of 700,000 men from Thrace, across the Danube and the country of the Getae, into the Crimea. The expedition was completely unsuccessful; after sixty days, his communications threatened by the Getae, Darius had to return, pursued as far as the Danube by the cavalry of Israel. The proximity of the Persians, however, prevented Joseph and Israel from reuniting. Joseph remained as the Getae; Israel thrust themeslves north, east of the Dnieper, driving back the Cimmerian inhabitants—who held the country west of the Dnieper to the Baltic as the Jetuns, Gutons, or Teutons. The territory of Israel now extended from the Dnieper to the Urals, and south along the Caspian, to Parthia. Their capital city was Gerrhos on the Dnieper, the modern Kieff. To the North were the Turanian Vannir, the Finns, whose territory extended to the White Sea.

Israel had now completely abandoned the worship of Merodach, after their experience of the treachery of Cyrus. About 500 B.C. the Getae adopted a certain Zalmoxis as their Messiah and, through Joseph, Israel acquired a new religion, based on a belief in a supreme God and in "Godmen," false Messiahs, called anses—who were afterwards the aesir of northern mythology.

Although the whole race had degenerated completely, it still clung to a belief that they alone were "the people of God"—a people who could say to their neighbours: "Stand aside, for I am holier than thou." They were still the "people who are called by my name": and they sought in every possible way to give expression to this fact, by translating the significant syllable into the local languages. EL is the name of God in Hebrew, hence Isra-EL. But *An* is the same name in Celtic; *As* in Norse; *Guth* in Gothic. Hence Israel began to call themselves Angles, Asar, Goths—all translations of their original name. To their Russian country they gave the name of Asgard, or Godheim; both of which names appear in the Eddas.

About 460 B.C., when Herodotus was writ-

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ing his history, Ezra, who was a captive in Media, was sent on a long, dangerous and difficult journey to convert Israel. His mission again was a failure; Israel remained a heathen nation and "aloft."

In the next century Philip of Macedon and Alexander were both checked by the Getae from carrying on campaigns north of the Danube. Alexander, marching from Samaracand made an unsuccessful attempt to attack the Massagetae from the East, but had to retire. From the Danube to the Urals Israel now held back the northern and eastern barbarians from attacking the civilization of Greece and Persia.

About 120 B.C. there was a great war between Israel, the Asar, and the Vannir. In this war mercenary bands of the Teutones, or Jetuns, came to the aid of their hereditary enemies, the Asar. The leader of these bands was Odin; and he fraudulently managed to have himself accepted as the "An," the godman, of the Asar. Thus an "idol shepherd, whose right eye was utterly blasted," led the flock astray.

In 115 B.C. Odin's own people, the Teutones, joined with the Cimbri from northwest Germany, and attacked Rome in Pannonia. These were great battles; in 105 B.C. the Romans lost 80,000 men in one battle. In 103 B.C. 300,000 of the barbarians were slain at Aix and Milan. In 110 B.C. the frontiers of Rome were pushed up to the Danube; and Rome and the Getae were face to face for the first time.

For fear of the Romans, who were "underlaying" many nations, Odin fled from Asgard with his Asar. His march to the North brought him through the depopulated country of the Teutones, into the Holstein country of the Cimbri. His conquests only ceased when he reached the country of the Saxons on the upper Elbe. Colonies of the Asar, i.e. of Israel, were planted in the country of the Teutones, in Guta-land or Gothland on the Scandinavian Peninsula. The headquarters of Odin was at Odinsey, and the bulk of the Asar were planted along the Elbe. The wars of the Asia-men, as the Asar were called, with the German tribes during the next centuries appear to have been incessant.

The Romans held the line of the Rhine as the anvil. Israel pressed down from the Northeast as the hammer. The Longobardi, (afterwards the Lombards) were expelled from Guta-land and driven across the Baltic into the country of the Suevi who, with the Saxons, were compressed and constricted between Rome and Israel. The tribes on the Lower Rhine were broken up into the Franks; on the Upper Rhine into the Allemanni.

The Getae pressed on the Marcomanni in Bohemia and were in touch with the Parthians on the extreme East.

At the time of Jesus the Getae alone possessed an army of 250,000 armed and disciplined warriors. The hosts of Israel in the North must have been innumerable. Great reformations had been set on foot; amongst the Getae by Discineus, amongst the Asar, by Frodi. If the Goths had then thrown themselves, under a great leader, upon Rome, the fate of the world would have been decided.

It was the temptation to set in motion this power of hidden Israel, before the time appointed by God, that was the third temptation set by Satan before Jesus. The time, however, had not yet come, when the kingdom would be restored again to Israel. But this kingdom was definitely taken away from the Jews, for their crime of slaying the heir. In 68 A.D. Josephus planned the revolt of the Jews in conjunction with his kinsmen of Israel. The Getae invaded Roman territory; but their Parthian allies failed them, and they accomplished nothing.

From 84-104 A.D. Rome and the Getae were at war. In the last year Trajan drove back the Getae out of their ancient country, across the Dnieper to the country of Asgard, a territory that had been abandoned by Israel two centuries previously.

This series of defeats, however, removed the check that was holding back the Germans. The Marcomanni poured into the gap left between Rome and the Goths.

About 245 A.D. the people of Guta began to reappear again; and the wars of the Goths against the Eastern Empire lasted until the great defeat of Naissus in 268 A.D., when Claudius slew 60,000 Goths.

The next hundred years after Naissus was a period of Gothic consolidation and preparation. The Vandals and the Burgundians were expelled westward into Germany; the Empire of Ermaneric was gradually established, stretching from Bulgaria to the Baltic. Israel was preparing to spring, and to meet the new danger the capital of the Empire was shifted from Rome to Constantinople. A series of crimes in the Royal House, however, suddenly split the Empire of Ermaneric. The Angles were turned into bitter enemies; the Visigoths revolted; the aged king called in the Huns to his assistance and sacrificed his empire to them. The great plan for the attack on Rome miscarried, as far as the Ostrogoths were concerned. But the Visigoths sacked Rome; the Huns swept across Europe, the Angles poured into Britain.

The battle of Chalons 451 A.D. ended the

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Hun domination. But it prevented Angle and Ostrogoth from joining on the west coast of France, and threw back the development of Israel's power for centuries. The Ostrogoths established themselves in a territory in N. L. Hungary from which they had driven the Vandals, and from this base Israel completed the ruin of the empire of iron.

Time and again, however, Israel had sought to win her way back East, to the ancient lands whither return was forbidden her. In 251 A.D. Persia had barred the bay at Trebizond and Ephesus. Usually, however, the obstacle was Constantinople. Once again Joseph sought to force the way of the East, and under Theodoric all but captured Constantinople. Then, however, the people turned westward again, passed up the Danube, and obtained possession of Italy. The Empire of Theodoric was, however, only short lived. Justinian destroyed the power of the "holy people"; in 553 A.D. the remnants of Joseph surrendered their treasure to their enemies, and passed side by side with their enemies to a land they knew not of. Across the Brenner, through the country of the Allemanni and the Warni they went to the deserted country of the Angles beyond Magdeburg on the Elbe.

Eventually the Goths reached their goal; the country of Scandza, Norway, which they regarded as the homeland of their race. From these shores, about 800 A.D., a new people began to issue as the Northmen or Normans. They claimed no Scandinavian descent; they were Getae from Scythia, people in whose history the Caspian and the Caucasus and the river Araxes had played a part.

In 912 A.D. the Norman colony was established at Rouen from which grew the Duchy of Normandy. In 1066 A.D. Joseph, being separated from his brethren, came to rule over them.

The kingdom had again been restored to Israel.

At Gibraltar.

England, I stand on thy imperial ground,
Not all a stranger; as thy bugles blow,
I feel within my blood old battles flow,—
The blood whose ancient founts in thee are found.
Still singing dark against the Christian bound
Wide Islam presses; well its peoples know
Thy heights that watch them wandering below;
I think how Lucknow heard their gathering sound.
I turn and meet the cruel turbaned face;
England, 'tis sweet to be so much thy son!
I feel the conqueror in my blood and race;
Last night Trafalgar awed me, and to-day
Gibraltar wakened; hark, thy evening gem
Startles the desert over Africa!

Thou art the rock of empire, set mid-seas
Between the East and West, that God has built;
Advance thy Roman borders where thou wilt,
While run thy armies true with His decrees.
Law, justice, liberty,—great gifts are these;
Watch that they spread where English blood is spilt,
Lest, mixt and sullied with his country's guilt,
The soldier's life-stream flow and Heaven displease.
Two swords there are: one naked, apt to smite,
Thy blade of war; and battled-stories, one
Rejoices in the sheath and hides from light.
America I am; would wars were done!
Now westward look, my country bids Good-night,—
Peace to the world from ports without a gun!

—G. E. Woodberry.

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"Set Thee Up Waymarks"

What a pregnant installment this is! Today is brought into a new light all that was seen by the thinkers quoted by Prof. Totten. There was a good deal of insight in that but not enough. England was a little island nation, overpopulated, with the impulsion of expansion which was hidden in the fact that Israel alone was the race of whom God said, "I will be to him a Father and he shall be to me a Son." That very statement rules out every mortal being (not human) who had not seen and "received" acknowledged the Fatherhood of God and the Sonship of Man.

If that red line, of which Prof. Totten speaks in the fifty-first waymarks, spans the earth but for the kinship of the blue it is questionable whether the red could have thrown and maintained the exceedingly thin line that the red sometimes presents. Take a map and trace the red and see how exceedingly thin and how comparatively useless it would be without the blue. It has been pretty difficult through many generations to find the pulse of Israel. We now find a large strong heart beating in accord with the impersonal recognition of honor, liberty, justice, and the revealing of the Son of God and the blue whose eternal kinship the world is ready to acknowledge —that kinship designated by God Himself as Father and Son and necessarily *true brotherhood.*

That the power of the Anglo-Saxon race is so mighty and yet so small in comparison with the millions belonging to other races on the earth is due to Israel's spiritual recognition of God and Man's relation to Him.

In the history of Israel there has been no race, no people recognized as Sons of God except Israel. In all the record of Man every other people have been ruthlessly and mercilessly destroyed. Just go back over the peoples mentioned in the Bible—such as the Jebusites, the Hivites, the Perizzites, etc.; oft times not even their animals were left, let alone men, women and children. Back of all these things that the children of Israel did was the command of God. There must have been a deeper meaning than has been seen since the times of the old prophets. So, while Israel ignorant of herself has multiplied and occupied the four corners of the earth, Judah alone has stood for the royal line in whom was vested the title of king, yet every descendant of Jacob as well as many long before Jacob knew themselves as Sons of the King, that is, Sons of God, because of the God-given underived name of Israel which was directly God-given as Joshua was given to the son of Mary.

It is easy to see how the spirit of the revelation of God has followed the history of Israel from that "dateless past" in which the revelation came to mortals. When once the divine origin of the name Israel is understood there will also be understood the history of what not only the Sons of God did with the revelation but what the world has done as a consequence of its contact with the pure spirituality of the revelation—with the capacity "to receive him." *"As many as received him, to them gave he power to become the sons of God."* This saying applies not only to the Gentiles but applies to all mortals who "received" him from the first revealing of God to the present hour. Jesus' statement would lead one to suppose that all who "received" him were both spiritually and lineally descended from Abraham. Strange as it may appear the children of Israel, no matter whether known or unknown, whether Jew or Benjaminite, have never been a proselyting people. They have stood as Jesus simply stated it: "And I, if I be lifted up from the earth, will draw all men unto me." Thus, the work of the Israelite was so to manifest the wisdom and the power of God that all mortals who hungered and thirsted after His righteousness would be filled.

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*45. They must be a people separated by God Himself from all others, and in covenant relation with Him forever (2 Sam. vii. 24; Deut. xxvi. 18, 19; Num. xxiii. 9; Levit. xx. 24; Amos iii. 2; 1 Chron xvii. 9). As both England and America are religiously, socially, and politically. They literally "dwell alone and are not to be numbered among the nations," i. e., among those forming part of the Image of Gentile Empire:

***From "The Romance of History," by C. A. L. Totten.**

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Shakespeare says:

"I' the world's volume
Our Britain seems as of it but not in it."
—Cym. iii. 4.

Virgil says:

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

"The Britons—
A race of men from all the world disjoin'd"!

Napoleon bitterly says:

"The real enemy of them all [i. e., the Continental nations] was that perfidious (!) power which, *having nothing in common with European nations but its situation,* continually sowed the seeds of dissension on the Continent, and *secure from attack itself,* found the principles of its grandeur in the misfortunes of the states by which it was surrounded." (Alison.)

Again Shapespeare says:

'This royal throne of kings, this scepter'd isle,
This earth of majesty, thos seat of Mars,
This other Eden demi-paradise;
This fortress, built by Nature for herself
Against infection, and the hand of war;
This happy breed of men, this Little world;
This precious STONE set in the silver sea,
Which serves it in the office of a wall,
Or as a most defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this ENGLAND.
This nurse, this teeming womb of ROYAL KINGS
Fear'd by their breed, and famous by their birth; . . . .
This land of such dear souls, this dear, dear land,
Dear for her reputation through the world."
—King Richard II., ii. 1.

"That ENGLAND hedged in with the main,
That water-walled bulwark, still secure
And confident from foreign purposes."
—King John, ii. 1.

And indeed,

"Has He not hid her and her favor'd land
For ages safe beneath His sheltering hand,
Giv'n her His blessing on the clearest proof,
Bid nations leagued against her stand aloof,
And charged hostility and hate to roar
Where else they would, but NOT upon her shore?"

And surely all this, and more, is true of us of these United States! We too, dwell alone and are not numbered among "the nations." Yet among *"Peoples"* are we first and foremost, and are content to dwell among ourselves!

Commenting upon the last President's Message (1889) the editor of the London *Spectator* (Dec. 7, 1889) says as follows:

"The Union neither has, nor, except at her own discretion, can have, any serious dispute with any foreign country. There can be little bitterness where there is no fear, and the Union has nothing to fear from any state in the world. Only one Great Power touches her frontier, and that Power is compelled by every interest it has whether political, financial, or domestic, to avoid all causes of offence. . . . With such a geopraphical position it needs only sense and temper to settle all international disputes in a satisfactory way. . . . . The American calm is due to the American position at least as much as to American good feeling or American institutions. . . . . Indeed even the financial prosperity of the Union is due in great part to her magnificent geographical position. Observers in the Old World cannot help admiring or envying the American Treasury, ... which does not know what to do with its wealth, ... and which declares that its savings are so vast as to impede and endanger all commercial business. Much credit is due to the American Constitution if only because the people worship it after a century's experience; but this prosperity of the Treasury is not due to it, but *to a situation on this planet unparalled* at once in its exemption from danger and in the natural wealth it places at the disposal of an industrious people."

46. Hence their land as spoken of as that of the Covenant, and they as the Covenant people. The word *Britain* is an astonishing confirmation here. It occurs in nearly the same form, and with reference to Israel (Saxon), twice in the Bible—*Britham*, a covenant! First in Isa. xlii. 6: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee *to Britham* for a light of the Gentiles." Second in Isa. xlix. 8: "I will preserve thee, and give thee *to Britham*, to establish the earth, to cause to inherit the desolate heritages." Both of these passages are parts of addresses made to certain *peoples* represented as dwelling in "the Isles" (Isa. xlii. 10, 12, xlix. 1, 8), and as being the descendants of Israel. Who are they but the *Britons*, who in ancient Welsh (almost vernacular Hebrew!) call themselves *"Bryth y Brithan,"* or Biths of Briton, i. e. "The Covenanters" of "the Land of the Covenant!" Shades of Cromwell and thy later Covenanters, wake in thy children's sons!

47. Nevertheless though so variously "marked" as "Israel," they were to be called "by *another* name" (Isa. lvx. 15), while Judah was to retain hers as a curse (Isa. lxii. 2). And Israelites were first called "Christians" at Antioch (Acts xi. 26). They are variously called CHRISTIANS, Anglicans, English, Britons, Ameicans,—and always broadly Anglo-Saxons.

48. So Israel in exile, must speak "an-

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other language," unknown to them in early days (Isa. xxviii. 11). Otherwise they could not have become "lost." Though the English tongue has some eight thousand hidden Hebrew roots, the vast bulk of it is a conglomerate of Asiatic and European words. Its fundamental structure and grammar is nevertheless so *Hebraic* in character that into English, better, more rhythmically, and with fewer lapses, the Bible can be literally translated, *than into any other known tongue!* Tyndale, Addison, Isaac Taylor, Monsieur Taine, Jacob Grimm, etc.; see also Canon Lysus, "Our British Ancestors."

50. Wherever Israel *is* she must have a most *powerful* army (Isa. xli. 8-14). Not necessarily large, but strong and successful. Such have ever been the Saxon armies.

In his "Monks of the West," vol. iii., Montalembert testifies as follows: "In modern Europe, at a distance of seven leagues from France, within sight of our northern shores, there exists a nation whose empire is more vast than that of Alexander or the Caesars, and which is at once the freest and most powerful, the richest and most manful, the boldest and best-regulated in the world. No other nation offers so instructive a study, so original an aspect, or contrasts so remarkable. At once liberal and intolerant, pious and inhuman, loving order and serenity as much as noise and commotion, it unites a superstitious respect for the letter of the law with the most unlimited practice of individual freedom. Busied more than any other in all the arts of peace, yet *invincible in war,* and sometimes rushing into it with frantic passion; too often destitute of enthusiasm, *but incapable of failure,* it ignores the very idea of discouragement or effeminacy."

51. They must conquer by a small army (Levit. xxvi. 8; Deut. xxviii. 7, xx. 1). This is true historically of English and American arms. Eventual defeat being impossible (Isa. liv. 15-17) when God strengthens them (Ps. cv. 24). If England and America be not Israel, i. e. Ephraim and Manasseh, then there must be pointed out another nation whose arms have been at least *as* universally successful. But where, save over English peoples, floats there a flag that has not suffered disastrous war in the past thousand years? In his "Glory, Burden, and Sorrow of Empire," one of England's most eloquent divines says:

"Parallel with this stands the fighting power of the race. God grant that we may never have to use it; but there it is; and it is well for the world that it is there, the power to hold against all comers the Empire which we have won. Of old at Crecy and Agincourt our soldiery made them a name of renown. In recent times, the wars of Marlborough and Wellington, Inkerman and India, perpetuate our fame. Marshal Buqueaud, no mean judge, is reported to have said: 'The English infantry is the finest in the world, but then, thank God, there is so little of it.' It is well for us, as well as for the world that there is so little of it. We might be tempted to become that pest of civilization, a military nation, devoted to military glory. As it is, we have just force enough to hold our own, and a reputation of power which would make the greatest military empire disposed to think many times before ranging us in the ranks of its foes, as was seen when in the Franco-Prussian War Belgium was as safe as London under our shield."

Shakespeare testifies as follows:

"We, God's wrathful agent, do correct
Their proud contempt that beat his peace to Heaven."

King John, ii. 1.

The Ettrick Shepherd says in *Noctes Ambrosianae*: "The British army, drawn up in order of battle, seems to me an earthly image of the power of the right hand of God."

Nor need historian, poet, nor preacher hesitate to find a theme of arms in Manasseh, —America,—whose "thin line," though it be of *blue,* is potent as the *"red"* one of her mother!

52. They must have the finest fruit and cattle of the earth (Deut. xxviii. 4), and counterpart the blessings of Joseph (Gen. xlix. 22-26, xlviii.; Deut. xxxiii. 13-14, in fact the whole chapter). These jointly and severally are literally fulfilled in Anglo-Saxondom. Each one is an Identity, and the statistics of the world yield the balance of resource to the English-speaking peoples, with no room for dissent. See "Balance Sheet of the World," Mulhall, etc.

53. Israel must be prone to idolatry and ever lapsing into it (Hos. viii. 11). As England with her history can demonstrate. The golden calf. Our own great self-idolatrous forms of Christianity, etc., etc., both here and in our mother-country.

54. Addicted, as regards very many of the people to all sorts of wickedness and abominations, hateful to God (Ezek. xxxvii. 23). Three hundred and sixty-five sub-divisions in Protestantism,—besides Mormonism, Spiritualism, Atheism, Agnosticism! Licensed iniquity! Crying evils! Laxity of law! etc., etc.

55. Having a part of the nation afflicted with hardness of heart or blindness (Rom. xi. 25). We are, alas! a careless people; for we have God so close to us and yet live heedless lives. "The wise only shall understand" (Dan. xii. 10).

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Anglo-Jewish Chronology.*

669 First mention of the Jews in English Chronicles
740 The Archbishop of York prohibits Christians associating with Jews on their festivals
1020 Canute banishes the Jews from England
1062 Two Jews visit Ireland
1070 A number of Jews brought from Rouen by William I.
1075 Settlement of Jews in Oxford
1144 Norwich Jews accused of ritual murder
1160 Aaron of Lincoln flourished
1168 Gloucester Jews accused of ritual murder
Jews subjected to collective talliage
1181 English Jews disarmed
Jews of Bury St. Edmunds accused of ritual murder
1189 Jews attacked at the Coronation of Richard I.
1190 Attacks on Jewries in the Eastern counties
1192 Winchester Jews accused of ritual murder
1217 Jews protected by Henry III.
1234 Jews prohibited from residing at Newcastle-on-Tyne
1225 Jews of Norwich accused of ritual murder
Norfolk Jews prohibited from engaging Christian servants
1236 Jews prohibited from residing at Southampton
1253 Series of anti-Jewish enactments passed
1262 Jews massacred in London, and their synagogue in Old Jewry burnt
1263 Attacks on Jews of Worcester
1264 Attack on Jews of London and Canterbury
1266 Attack on Jews of Ely
1278 English Jewry thrown into prison
1287 Jews arrested *en masse*
1290 Jews banished from England
1310 Mission of Jews to England to petition for re-admission
1358 Final expulsion (according to tradition), of Jews from England
1410 A safe conduct to England granted to Elias Sabot
1655 Menasseh ben Israel's arrival in England
Whitehall Conference (December 4th-18th)
1657 Isaac Britto interred at Mile End—the first Jewish burial
1660 Thomas Violet petitioned the King and Parliament for expulsion of the Jews and confiscation of their property
1674 Charles II.'s "Charter" confirmed by Order in Council
1685 Legal recognition by James II. of Jewish Resettlement
1692 The first German Synagogue established in Lodon
1707 Rabbi Uri Phoebus publishes the first Hebrew Book ("Urim Ve-Tumim"), (printed in London)
1723 Jews first acknowledged by Act of Parliament to be British subjects
1740 Act of Parliament conferring citizenship on Jewish resident of the American Colonies.
1753 Naturalisation Bill passed
1754 Naturalisation Bill repealed
Bequest of Elias de Pass for founding a Yeshiba confiscated by the Crown
1760 The New Synagogue erected in Leadenhall-street
Establishment of the London Committee of Deputies of British Jews
1795 The Jews' Hospital founded
1808 Royal Dukes visit the Great Synagogue
1816 Endinburgh Synagogue established
1830 First Jewish Literature Society founded
1831 Jews admitted to the Freedom of the City of London
1835 Sheriff Salomons chosen Alderman for the Ward of Aldgate
Jacob Montefiore appointed Commissioner for the Colonisation of South Australia
1837 Sheriff Montefiore knighted by Queen Victoria
The Spanish and Portuguese Board of Guardians established
1841 Return of Sir Moses Montefiore from Damascus
Mr. Isaac Lyon Goldsmid created the first Jewish baronet

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The *Jewish Chronicle*, first Anglo-Jewish paper founded (November 12th)

1845 Act to relieve Jews elected to municipal offices from taking oaths repugant to their conscience

1849 Baron Lionel de Rothschild returned to Parliament as Member for the City of London. (Not allowed to sit.) (July 3rd.)

West London Synagogue removed to Margaret street

1853 Jews' Oaths Bill passed in the House of Commons (April 15th); thrown out by the House of Lords (April 22nd)

Visit of the Queen and Prince Consort to Sir Isaac Lyon Goldsmid, Bart., at St. John's Lodge, Regent's Park

First West End branch of Bevis Marks Synagogue erected in Wigmore street

1857 Baron Lionel de Rothschild again returned to Parliament. (Not allowed to sit)

1858 Act passed enabling Jews to sit in Parliament by Resolution of the House

Baron Lionel de Rothschild takes his seat in the House of Commons as M. P. for the City of London (July 26th)

Sir Francis Goldsmid first Jew created Queen's Counsel

1860 Establishment of the Jewish Association for the Diffusion of religious Knowledge

Act passed permitting Jewish M. P.'s to omit from the oath the words "on the true faith of a Christian" (August 6th)

1882 Mansion House Demonstration against the persecution of the Jews in Russia (February 1st)

Russo-Jewish Committee founded

1885 Four Per Cent. Industrial Dwellings Company founded

Sir N. M. Rothschild created the first Jewish peer, under the title of Lord Rothschild

1886 Mr. Francis Montefiore created a baronet

1886 Baron Henry deWorms, M. P., appointed Under Secretary of State for the Colonies and Member of Her Majesty's Privy Council

1892 The Jewish Colonisation Association founded by Baron de Hirsch

Formation of Maccabaeans

1895 The Jewish Association for the Diffusion of Religious Knowledge reconstituted as the Religious Education Board

1897 The Lord Mayor, Alderman George Faudel Philips, receives the Queen on her entrance to the City of London

1899 English Zionist Federation founded

1902 Formation of the Union of Jewish Women

Formation of the Jewish Religious Union

Sir Marcus Samuel elected Lord Mayor of London

1908 Celebration of Jubilee of Anglo-Jewish Emancipation

1909 New form of Oath for Christians and Jews. (The person taking the oath shall hold the New Testament, or in the case of a Jew the Old Testament, in his uplifted hand, and shall say or repeat after the officer administering the oath the words, "I swear by Almighty God that.....")

1910 Right Hon. Herbert Samuel appointed Postmaster-General

Hon. Edwin Montagu created Under Secretary of State for India

Sir Rufus Isaacs created Attorney-General

1913 Election of Dr. Hertz as Chief Rabbi

Sir Rufus Isaacs appointed Lord Chief Justice of England

1916 Lord Reading created a Viscount

Right Hon. Herbert Samuel apppointed Home Secretary

1917 Right Hon. Edwin Montagu appointed Indian Secretary of State

Pronouncement of H. M. Government in favour of Palestine as a "National Home for the Jewish people"

Capture of Jerusalem by the British Army

Formation of the League of British Jews

Viscount Reading created an Earl

*From *London Jewish Year Book* 1918.

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America to Britain.

By VILDA SAUVAGE OWENS.

"A League of Nations or a league of dreams?"
Thus questions, from the chaos of despair,
A world grown worn with waiting, weak with pain.
Whether this covenant that wise men build
Shall be a beacon light of hope that leads
To peaceful haven, or as a fairy lamps,
That vanish like the fabric of a dream;
One fact above all else is paramount.
One truth supreme: *Britain we must be friends!*
No need of covenant or pact; the bond
That binds us was not made in council hall,
Nor charactered in ink; but graven deep
Within our inmost hearts, lettered in love,
And sealed with mingled, sacrificial blood.

When were you not our friend? That Prussian King
Who with his Hessian hirelings sought to crush
The love of justice and of liberty
That we had suckled with our Mother's milk—
That tyrant was not Britain! No! Your heart
Was mirrored in the fiery words of Burke
The eloquence of Fox, the impassioned tones
Of Pitt, exultant, fearless: "I rejoice
That America has risen in revolt!"
There Britain spoke! And so, throughout the years,
Your purpose, Britain, has been one with ours.
Who deems it otherwise has lent an ear
To poisoned whisperings and venomed lies.

We know him now—that hydra-headed Beast!
From every head there darts a forked tongue,
From every tongue a thousand venomed stings.
Aye, we have followed on his slimy path,
And, with our common sword of Righteousness,
Have left him crushed and bleeding. *But not dead!*
Dormant in the Winter of defeat,
He trails his sullen length, weak, impotent;
One baleful eye alert, malevolent,
Watching, waiting, waiting—for what? Britain,
We must be friends! Lest, basking in the warmth
Of civil strifes and party bickerings,
He rally from the torpor of defeat,
And, newly strengthened, rear again his head.

"A League of Nations or a league of dreams?"
As wise men sit in council hall, and fools,
'Neath Satan's crimson banner, brag and brawl,

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Flash we a message to the waiting world.
Let us henceforth be one, in act and aim
As we are one in speech. Our union shall
Become a bulwark of unyielding strength
'Gainst which the hosts of evil beat in vain.
So shall the Beast be crushed for evermore,
And from the purer ether shall arise
A world made strong through suffering, wise through pain;
A world whose goal is Peace and Brotherhood,
Whose watchword, Unity, whose Law is Love!

New York *Times.*

A History of Zionism.*

The object of Zionism, as defined at the first Zionist Congress at Bale in 1897, is "to establish for the Jewish people a home in Palestine secured by public law." Most of us look on it as a new movement, arising out of a strong reaction against the Russian "pogroms," but Mr. Sokolow, in the first volume of an erudite work on the subject, claims for Zionism a high antiquity. He surprises us, too, by observing that "the Zionist idea and the continual renewal of efforts in this direction have been a tradition with the English people for centuries." He begins his narrative with a chapter on "England and the Bible," remarking that "no people has been so devotedly attached to the Bible as the English," and that "the Bible has dominated the whole domestic and political life of the English people for some centuries and has provided the basis of the English conception of personal and political liberty." He is impressed with the fact that in the Puritan days our ancestors attached much importance to the study of Hebrew, and he shows how great an influence the Old Testament has had upon English literature. He ascribes Cromwell's consent to the readmission of the Jews into England to a Biblical and Messianic idea which was, in effect, Zionism. The Puritans, it seems, were struck by the argument of Manasseh Ben Israel, of Amsterdam, that if the Jews, who had reached the Far East, were allowed to come to England, Daniel's prophecy—that the dispersal of the Jews would be followed by their restoration to Zion—might be fulfilled. Horrible massacres of Jews in Poland in 1648 had caused many of the survivors to flee to Western Europe and to seek a refuge on our shores. Common humanity doubtless moved Cromwell to grant their request. But Mr. Sokolow's numerous quotations from Puritan divines prove the wide currency of the idea that the Jews would soon leave England and other European countries to reassemble at Jerusalem; many pious men thought that Israel would be restored as a Christian State. It will be seen, then, that Mr. Sokolow's surprising theory of English Zionism has substance after all. The Puritans, of course, did not contemplate the continued presence of Jews in England as well as in Palestine, and they attached much weight to the possibility of Christianizing the Jews. But they did look forward to a Jewish State in Palestine. Indeed, one eminent lawyer offended James I. by predicting something like a Jewish world-Empire. Mr. Sokolow comments on the exceptional interest taken by the British public in Bible Societies and the Palestine Exploration Fund and its precursors. Their work "paved the way for an understanding of Zionist aspiration." We do not realize, perhaps, until a foreign writer tells us so, how deep an interest we take instinctively and traditionally in anything to do with the Holy Land. It is not, indeed a Zionist but a Christian interest. Still, the Jewish author seems to feel that his cause will be understood more readily by the British public than by any other Christian nation. The Government's declaration in November, 1917, in favour of a Jewish National Home in Palestine was, at any rate, no more than a development of their traditional views. The anti-Semitism that has characterized the Governments of Central and Eastern Europe is entirely foreign to British rulers.

*From a review in the London *Spectator*

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity, preliminary to the restoration of Israel and the return of Judah to Zion

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

Balfour on Zionism.

Mr. Nahum Sokolow, one of the executive committee of the international Zionist movement, is about to issue a history of Zionism which gives promise of greatly increasing the public information in regard to this far-reaching effort to do justice to the children of Judah and to thus fulfill promise and prophecy. So important is this work considered that the Hon. Arthur J. Balfour, British Foreign Secretary, has written the introduction which is of unusual interest and significance. He says:

"The position of the Jews is unique. For them race religion and country are inter-related, as they are inter-related in the case of no other race, no other religion, and no other country on earth. By a strange and most unhappy fate it is this people of all others which, retaining to the full its racial self-consciousness, has been severed from its home, has wandered into all lands, and has nowhere been able to create for itself an organized social commonwealth."

Mr. Balfour approaches the subject of Zionism from the standpoint that the history of the Jews is a tragedy. He is therefore naturally limited in his outlook and able to see but dimly even the more obvious blessings sure to follow the establishment of the Jewish national homeland. Continuing he says:

"It is nor merely that large numbers would thus find a refuge from religious and social persecution; but that they would bear corporate responsibilities and enjoy corporate opportunities of a kind which, from the nature of the case, they can never possess as citizens of any non-Jewish state."

The false accusation that the Jewish race to any considerable extent exploits civilization for personal ends is thoroughly condemned by Mr. Balfour. He points out, however, that the ties of religion and race sometimes bind more strongly than those of country, but that this situation is confined practically in its entirety to those nations in which racial equality has not been established at least in its spirit.

But he continues:

"The Jews have never been crushed. Neither cruelty nor contempt, neither unequal laws nor illegal oppression, have ever broken their spirit, or shattered their unconquerable hopes."

Why they have never been crushed can only be adequately understood by those who realize that all of the sons of Jacob had a God-given mission to perform. He could not be crushed, to whom the promise was given by the great Patriarch that his heathen should ultimately bow down before him and that the sceptre should not depart from his seed until the millennium should dawn.

Mr. Balfour's point of view on Zionism is that of the humanitarian and broad-minded

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statesman. He naturally conceives the whole question largely as one of international politics. It cannot be denied, however, that God has found in the British Secretary of State for Foreign Affairs an instrument which has been of inestimable use in moulding and transforming the prophecy and expectations of the great race of Judah's sons into the first stages of what is to be the complete literal fulfilment of their return to Zion.

Notes on Palestine.

Contributed by A. B. GRIMALDI.

Doctor Wise, Rabbi of the Free Synagogue, of New York, when in Paris, as Chairman of the American Zionist organization, had recently come from a conference with Mr. Balfour and other British leaders. As to Mr. Balfour's declaration, as to a Jewish National home in Palestine, the learned Rabbi remarked:—

"Mr. Balfour's declaration stands and will stand. It represents I know the attitude of the British Government towards the Jewish people. Moreover a British Trusteeship over a Jewish Palestine would be a self denying ordinance on Great Britain's part, which answers those detractors of Britain who are so fond of using the term of 'British Imperialism.'

"Great Britain should be given, and, I believe, will be given, a mandate of Trusteeship over Palestine, which Trusteeship, Great Britain, I have reason for saying will not accept save by the common consent of such disinterested peoples as our own. Great Britain's Trusteeship over a Jewish Palestine will be the outcome of a summons or mandate of the League of Nations. And for the sake of the Jewish people and the Jewish Commonwealth which they hope to realise in time."

—London Daily Press—Reuter.

Pre-War Jewish Persecution.

Accurate accounts were received, such as unfortunately could not be doubted, of the ill treatment of the Jews in Palestine by the Turks, which culminated in a wholesale deportation of the Jewish population of Jaffa.

The British, French, Russian and Italian Ministers at the Hague, made joint representations to the Dutch Minister for Foreign Affairs, asking that the Netherlands Minister at Constantinople might be instructed to approach the Turkish Government to request that in the name of humanity a stop might be put to these persecutions.

—Reuter.

It is well occasionally to look back and compare the state of the Jews in Palestine under the Turks, with it under a British Protectorate.

Pre-War Starvation.

Mr. Nathan Straus, the Jewish millionaire, accompanied with his wife, several nurses, and two physicians, left New York, in 1913, for Palestine where he intended remaining six months. Mr. Straus decided to devote the rest of his life to secure political and economic justice for the Jews of Russia and Rumania, and to better the condition of the Jews in Palestine.

He intended establishing twenty soup kitchens in Palestine, where, he said thousands of Jews were starving, and the staff he took with him was intended to inaugurate some system of caring for the sick.

Such was the benevolent plan. But while *l'homme propose, le Dieu depose*, and before any grand scheme could be inaugurated, 1914, the fatal year arrived. And Providence began to work, and on such a gigantic scale, that even great Jews and millionaires were swept away like the rolling thistledown, and in its own way, freed Palestine, and forever liberated the Jews from their hateful oppressors.

New Eastern Flags.

The new Zionist flag is blue and white, and on this celestial ground are seven stars, as if for the Pleiades of Job, and the double equilateral triangle, so often seen on Synagogues etc. and known as David's Seal, being in any case of vast antiquity.

The new Armenian flag is yellow, blue, and red. When these two eastern banners were hung out and conspicuously displayed in Jerusalem, they caused some feeling, and a certain amount of police interference was called into requisition.

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Wayside Hints

Through all warring seas of life
One vast current sunward rolls,
And within all outward strife,
One eternal Right controls,—
Right at whose divine command
Slaves go free and tyrants fall,
In the might of those who stand
All for one and one for all.
—James G. Clark.

Never is the idealist so mistaken as when he assumes that other men are materialists and without ideals.
—H. H. Powers.

Virtue could see to do what virtue would,
By her own radiant light, though sun and moon
Were in the flat sea sunk.
—Milton

Contempt is frequently regulated by fashion.
—Zimmerman.

Until the truth militant becomes the truth triumphant, it has to be restated again and again, however weary both friends and foes may grow of the repetition.
—Alice Stone Blackwell.

To hear the lark sing we must be
At heaven's gate with the lark.
—Alice Cary.

As surely as God is good; so surely is there no such thing as necessary evil.
—Southey.

In the long run the superior civilization will grow at the expense of the inferior.
—H. H. Powers.

We might enjoy much peace if we did not busy our minds with what others do and say, in which we have no concern.
—Thomas aKempis.

"The value of an idea lies in its application."

The Institution that we call the British Empire is really the *British Commonwealth of Free Nations* and the development of the various communities, which constitute the British Commonwealth carries with it no threat of oppression, as Germany's development has done against the peace and dignity of the world.
—Samuel Harden Church.

I think; therefore I am.
—Descartes.

They said, "He feeds himself on visions," and I denied not; for visions are the creators and feeders of the world.
—George Eliot.

We British-Israelites read our Bibles in the light of current history, and our daily and weekly papers in the light of inspired prophecy. Thus only can either prophecy or history be rightly understood.
—M. Vincent Cox.

Do not forget what vast power for good there is in the union of British speaking peoples who are in touch with all the other races of the world. It is impossible to exaggerate the wonderful influence that the tongue of the British races has upon other peoples of the world.
—Viscount Bryce.

All that the world owes to America, it owes to the spiritual forces which have been at work in the United States for the last one hundred years.
—Edward E. Hale.

The sun is in the heavens, on earth the sunshine bright
And we may shut our eyes but not put out the light.
—Trench.

There lurks in the mind of man a longing for something beyond the present.
—Humboldt.

Those who bring sunshine to the lives of others cannot keep it from themselves.
—Barrie.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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All Our National Emblems Israelitish.

By Rev. J. H. ALLEN
Author of "Judah's Sceptre and Joseph's Birthright."

Yes, all our national emblems are Israelitish, but always keep in mind the fact that when we say Israelitish, we do not necessarily mean Jewish, for the Jews are only a small portion of the Israelitish race whose history, past, present and future is told and foretold in the Bible. Our efforts are not being put forth to establish a theory, to set forth an opinion, or to contend for a mere human preference, but to unfold under the illumination of the Holy Spirit that which we find written in the Bible, that some of the midnight darkness of pulpit, pew, and Christian press regarding this subject might be lifted, and that all may come to *know* that God's word is—TRUTH.

Now, it is a well authenticated fact that Israel was cast out of her homeland—this name Israel being used to designate the Ten Tribes—the kingdom of Israel in contradistinction to the kingdom of Judah, the Jews. It is declared that although they were taken temporarily into the country where heads the four rivers which form the Euphrates, they were finally to land in a country unknown either to themselves or to their fathers, wherein mankind had never dwelt. In spite of the fact that they were thus cast out of Palestine, it was declared that the number of the children of Israel should be as the sands of the sea, according to the promise made to their fathers, that they would be given as a Covenant to establish—to people— the desolate, uninhabited places of the earth; that they would be given a place of their own in which to dwell, wherein their enemies should not afflict them, as in the past. This uninhabited country is again and again designated as *"the wilderness."* Consequently, the prophet Jeremiah declares that Israel *"found grace in the wilderness,"* which Israel he locates, in the same chapter (31), in the "isles afar off." "Grace and truth came by Jesus Christ," and "there is none other name under heaven given among men whereby we must be saved," through whom grace could be given; and this is through the gospel of the grace of the "only wise God, our Saviour." Speaking by the mouth of the prophet Hosea, Jehovah, God of Israel, after saying that Israel forgot Him and went after Baal, says, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her," or as the margin reads: "speak friendly to her heart." Thus, the avowed purpose of the Lord, in having the Ten Tribes finally land in the unknown, uninhabited country, was to bring to them the heart comfort of the grace of the gospel of the son of God. This is also why the Lord through the prophet Ezekiel says, "Although I have cast them far off [note the *far* off] .... yet will I be to them as a little sanctuary in the countries where they shall come. (Ezekiel 11:16)

Therefore, connected with these facts comes the following: (Deut. 32:8-13)

> **8. 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.**
>
> **9. For the LORD'S portion is his people; Jacob is the lot of his inheritance.**
>
> **10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.**
>
> **11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:**
>
> **12. So the LORD alone did lead him**

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and there was no strange god [no idols] with him.

13. He made him ride on the high places of the earth....

Herein is made mention of an eagle in connection with Israel, and not only an eagle, but the eagle which "spreadeth abroad her wings." Now it is a recognized fact that the national escutcheon of these United States is the spread-eagle, the eagle *with stretched out wings* with the *shield* on its breast, the motto *"E Pluribus Unum"* in its beak, and with the arrows and the olive branch grasped in its talons.

It is also noteworthy that the Lord said to Moses, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you to myself." (Ex. 19:3, 4) *This is the beginning of the national eagle* emblem. It is also a well authenticated fact that the *spread-eagle* was one of the four national ensigns of the camp standards under which Israel marched out of Egypt, through the forty years wandering in the wilderness of Sinai, and across the Jordan into the land of promise. Of these four camp standards, the lion, the ox, the eagle, and the man, one, the *lion,* was placed on the east, under which ensign three tribes marched, and to which these three tribes gathered and pitched their tents at night; another, the man on the south, with which another three tribes marched and pitched their tents, while on the west was the *ox,* with which three other tribes marched and pitched, as also did still another trio of tribes, who marched and pitched with the *eagle* on the north. Thus did these twelve tribes form a hollow square with the tribe of Levi in the center, who bore the paraphernalia of the temple, and who, as they marched and pitched formed an inner hollow square, in the midst of which was the Ark of the Covenant. (See Numbers 2 and 23.)

It is to the Israel that found grace in the wilderness, to Israel with the Messianic gospel, to redeemed, Christianized Israel upon whom the glory of the Lord is risen, that the Lord uses that much used and church-appropriated text, "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles." (Isa. 40:3) Following this in the very next verse, is the exhortation: "Keep silence before me O islands; and let the people renew their strength"; and then it is declared of that people dwelling in the islands of the sea, which this same prophet declares are north and west from Palestine, "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." (Isa. 41: 1, 8)

It is a complaint of long standing in certain ecclesiastical circles, that the church has selfishly appropriated all the good things found in the prophets concerning Israel, and that it has heaped all the evils therein upon the Jew. It is certainly fitting that the church should appropriate all the spiritual blessings and good found in the prophets concerning Israel during this dispensation; for, while the nation of Israel is not the church and the church is not the nation, yet the church is among the nation, of the nation, and a factor in the nation of Israel. Consequently, that which is the prophetic history of Israel during the gospel dispensation is largely the history of the church. But the church is in no sense an integral part of the Jewish nation, neither is the Jewish nation,—while a representative part of the *Israelitish Race*—in any sense a part of the nation of Israel which, during this dispensation, has become impregnated with the Messianic gospel of salvation. As foretold by the prophets—especially by Isaiah and Hosea—this nation was to receive the Messiah; while, as also foretold by the prophets, the Jews were to reject, sell and crucify him.

These facts bring us to the consideration of another feature of our national escutcheon, namely, the olive branch, which is not only a part of our coat of arms but the distinctive *horticultural* insignia of the house of Israel, of which the two sons of Joseph, Ephraim and Manasseh, the holders of the Abrahamic birthright, are the sole national representatives. In consequence of this the name of Joseph their father was used as the representative of the whole nation, as well as those of Abraham, Isaac and Jacob—for instance: "Thou [God] hast with thine arm redeemed thy people, the sons of Jacob and Joseph," and the names, Jacob and Joseph, are used interchangeably to designate not only the kingdom of Israel, but the kingdom of Judah, the Jews, as well, though the name Jacob instead of Israel is often used for Judah—the Jews—in contradistinction to Israel, the Ten Tribes, or in other words the entire race of Abrahamic seed. While Judah, as a tribe, holds the scepter promise as the progenitor of the kings of the whole race, Joseph holds the birthright promise as the progenitor of the promised multiplicity of seed, the many nations, promised by the Lord in his *oathbound* Covenant to Abraham. Since the division of the race into two kingdoms by the revolt of the Ten Tribes from the Judo-Davidic line in the days of Rehoboam, son of Solomon, the

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names of the birthright family have ever since been used in history and prophecy to designate the ten-tribed kingdom of Israel in contradistinction to Judah, the representative name in history and prophecy of the Jews.

Since the word of the Lord declares that in the mouth of *two or three witnesses* shall every word, message, be established, we append the following: "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God.....And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them." (Zech. 10: 6, 7, 8.) In the above, the name of Joseph and that of Ephraim are used interchangeably by the prophet as representative of the ten-tribed house of Israel in contradistinction to Judah, the representative name of the Jews, but it must be understood that the name of Joseph and also that of Ephraim can never exclude Manasseh, the birthright son of one, and the national birthright partner of the other. It is of this Joseph-Israelitish nation that the Lord their God says, "I will be as the dew unto Israel.. ....His branches shall spread, and his beauty shall be as the *olive tree.*" (Hosea 14: 5, 6) The fact that his branches shall spread is in harmony with the very first words of the first prophecy made concerning Joseph ("Joseph is a fruitful bough even a fruitful bough by a well [literally deep water], whose branches run over the wall."), but we do not learn that the Joseph "bough" or tree "whose branches run over the wall" and whose branches spread are the branches of the olive tree until we read the above from the prophet Hosea.

After the ten-tribed kingdom had been broken up and cast out of the land for the sin of idolatry, and before the beginning of the Gospel age, when, as yet, they had not found grace in the wilderness, the Lord said of them: "What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The LORD called thy name, A green [verdant, prosperous, flourishing] olive tree, fair, [blooming] and of goodly fruit." (Jer. 11: 15, 16)

Again, this same national Israelitish olive tree is called in the New Testament "the good olive tree," in contrast to "the olive tree which is wild by nature." Concerning this good olive tree, the argument of the Apostle Paul is: "If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off [the Jews], and thou [the Gentile converts], being a wild olive tree, wert graffed in among them, [among those original branches—Israel —which were not broken off], and with them partakest of the root and fatness of the olive tree; Boast not against the branches." (Rom. 11: 16-18) That is, the Gentile converts who were partaking of the unctious blessings of the good old Israelitish olive tree together with the original branches that had not been broken off, must not boast against those original good olive branches that had been broken off. Why should not these one time wild olive branches boast against those of the natural branches that had been broken off? First, because the root bears them and not they the root. Second, because the Lord is able to graft these broken off original branches in again. The argument is: "if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?" (Rom. 11: 24)

There are several expressions in the quotations given above upon which we wish to place strong emphasis. Note that only *"some of the branches"* of that good olive tree were broken off, that the wild or foreign branches were grafted into the good olive among them (branches which were *not broken off*), and that those natural branches which were broken off are yet to "be graffed into *their own olive tree.*"

Now, since it is said of those few tribes which composed the Jewish nation, which were unquestionably the branches broken off from the good Israelitish olive tree, that the olive tree is *their own olive tree,* then the fact is made clear that the olive tree is the national and racial horticultural emblem of Israel. For, while the Scriptures both historically and prophetically, deal with a house of Israel which is not nationally a nation of Jews, yet the fact that the Jews are of the Israelitish race goes without saying.

Now, if the United States of America is not one of the promised, latter day, many nations into which that Israel is to develop, why does she engrave upon her escutcheon the ensign of an olive branch, on which branch is also the numeral ensign of the thirteenth tribe of Israel? Why does she still further engrave on that escutcheon the declarative fact that she is "one out of many," and at the same time by *sign*-i-ficant *double* use of

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the declaration, heralds the fact of her national Israelitish tribal number—thirteen?

While it is true that the racial horticultural emblem of the Jews is that of all other Israelites, it is also true that ever since the separation of the seed of Abraham into two nations, the Jews, as a distinct nation, have been given another national, not racial, horticultural symbol. The two baskets of figs, the fig tree and its fruit both the good and the evil, is first mentioned in the twenty-fourth chapter of Jeremiah: "One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad." The Lord then likened certain of the people and the king and princess of Judah to these figs, saying: "Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place .....for their good. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the King of Judah, [King of the Jews] and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt." Thence some of the non-property holders among the Jews had fled when Nebuchadnezzar gained his first victory over the Jews and made Palestine a province before the final burning and sacking of Jerusalem.

Afterward in the same chapter it is said concerning these evil figs, "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." But the final prophecy concerning the whole house of Judah which was sent to Babylon, but which returned after 70 years, is given as follows: "Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them; Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets,.....but ye would not hear, saith the LORD. Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon." (Jer. 29:17-20) These prophecies concern the Jews only; the first is especially to the evil figs and then to all that formerly had been sent from Jerusalem to Babylon. The declaration is made that they had become evil figs and that they should be a *curse,* a reproach, a hissing and an astonishment to all the kingdoms of the earth. Also in connection with the transaction of the 30 pieces of silver Zechariah speaks of this same people as "the flock of the slaughter." Why? Because they had said, "His blood be upon us and upon our children," while Isaiah says, "They shall leave their name as a curse to my chosen, " i. e., the Israel dwelling in *the isles of the sea,* who had no part in any of the transactions spoken of above. Finally the Lord Jesus Christ, who was God manifest in the flesh *cursed a* FIG TREE in Judea,—*Jewry,* and it withered up. He also said to the Jews, "How often would I, and ye would not! Behold, your house is left unto you desolate." And it soon dried up, became desolate; and, as a house, as a nation, it has been desolate ever since. *"Master, behold, the fig tree which thou cursedst is withered away."*

Nevertheless there is coming a time when the house of Judah will again be grafted into *their* OWN racial *olive tree,* because as far back as the days of Moses we find that he prophesied, saying: "And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people." Then, through the prophet Zechariah the Lord declares that he will save the tents—dwellings—of Judah first. The house of Judah—the Jews—is now being placed in their own homeland, and that too, by a decree issued by their national brother Ephraim, England. Furthermore, the brother nation of Ephraim-England, the United States of America, Manasseh, has pledged itself, through President Woodrow Wilson, that that decree shall be carried to its consummation, of which there is as much certainty as of God's existence.

Well did the Master say, "Now, *learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near,"* "EVEN AT THE DOORS." (Mark 13: 28, 29)

This fig tree symbol is the temporary symbol of the Jews, and is only used as an emblem of their nation from the Babylonian captivity until the end of the Gospel age.

When Judah is brought again into national union with Israel, which is just as sure as the fact is that God lives, then shall the Jews be grafted into their own olive tree, of which the United States by its national heraldry, declares itself to be one of the BRANCHES of that *good old Israelitish olive*

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tree, i. e., Manasseh, the *birthright* holder of the house of Joseph.

It would be making light of the truth of the Bible for any professed Biblical student to say that the fig tree, to which our Lord came, seeking fruit and finding none, is the national emblem of Israel. For the contextual setting of the "green olive tree, fair, and of *goodly fruit,*" shows that it is the olive tree which belongs to both the house of Israel and the house of Judah, both houses of which were cast out of the land—the Jews to Babylon, Israel to the unknown land afar off. One house returned, only to crucify their Lord, and be scattered among *all* the kingdoms of the earth. The other house has not returned, as yet, but she found grace in her wilderness home, and the day is coming when the prophecy of the return of both houses will be a glorious consummation.

Not only the fig tree—the evil, non-fruitbearing fig tree—is now putting forth its leaves, but the good olive tree is also now loaded with GOODLY fruit, ready for the Master's use, and the prophetic student who sees no Israel in the sure word of prophecy except the Jew is blind to fully ten-twelfths of the fulfilled prophecies of to-day.

"The Lame Man Shall Leap As An Hart."

By EDWIN BUNDY

Paul, in recounting the experiences of Israel, said, "Now all these things happened unto them for ensamples: and they are written for our admonition." Will we for whom these records were written refuse to learn the lessons which are thus indicated to us? By the grace of God we will not, and with this purpose in mind, and by the direction of that spirit of Truth, which the God of Israel gives without stint for the guidance of those who follow, we will study the prophetic significance of some of the incidents used by the prophets as "similitudes" foreshadowing the experiences of Israel, who is still lame, and waiting in partial blindness for the healing touch of the great Physician.

One of the most interesting romances in Israel's history, is the account of the mutual love of David and Jonathan, illustrative of the love of God for the fathers of Israel. Jonathan was the son of Saul, whom Israel, in their blindness, chose to be their king of whom we read in the thirteenth chapter of Hosea "I [the LORD] gave thee a king in mine anger, and took him away in my wrath." Because of the disobedience of Saul, Jonathan the natural heir to the throne, was rejected, and David, a man said to be after God's own heart was placed upon the throne in his stead. That, however, did not change David's love for Jonathan which continued until his death. Then David sought for some kin of his dearest friend toward whom he might perpetuate that love and found a son of Jonathan. This son, Mephibosheth, had evidently lived in obscurity, for the reason that at the time of his birth, his nurse allowed him to fall, injuring both his feet, thus crippling him for life. But notwithstanding this deformity, David, because of his love for the father, took the cripple to his own royal home where he "did eat continually" at the king's table, not because he was a cripple, not for his own sake, but for the father's sake, whose memory was deeply cherished in the heart of the king.

What a picture of the house of Israel, the seed of Jacob, who wrestled with the messenger which the Lord sent to him! Because he prevailed, his name was changed from Jacob (the supplanter) to Israel (a prince or son). But although he gained a victory, he was crippled in the struggle. Thus from his birth as Israel, he was made a cripple just as we Israelites have been blind, deaf and lame in both feet ("both the houses of Israel"). Yet reviewing the long centuries of bitter experience, notwithstanding these deformities, because of the covenant made with the fathers, we have been blessed above all people, eating always at the table of the King, and we can say with David, "Thou preparest a table before me in the presence of mine enemies,"—a table bountifully supplied, and the invitation of the King ringing in our ears, "Eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2) But many who might be honored guests at this table, still "wait for light, but behold obscurity; for brightness, but walk in darkness," groping "for the wall like the blind." (Isa. 59:9, 10) Notwithstanding the message of the apostle, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness," yet, even to-day when

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Moses is read, the vail is upon the hearts of many, and the lame man still stumbles, with closed ears, and blinded eyes. But listen, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart." (Isa. 35:5, 6).

We call to mind another pertinent illustration of Israel's development in the hand of the Lord, which was shown to the prophet Jeremiah (ch. 18:2) "Arise, and go down to the potter's house, and there I will cause thee to hear my words." *"I will cause thee to hear my words."* There is therefore no presumption in saying that the God of Israel is the potter, and Israel is the clay, and the work of the potter was an illustration of how God would deal with the children of Israel. When he called them out of Egypt he took them in his hand as clay in the hand of the potter and it was to the Lord, a very precious lump of clay, not a particle of which could be wasted or lost to the potter, for he says (Isa. 49:16) "Behold, I have graven thee upon the palms of my hands." But the clay was not responsive to the touch of the potter, and hence it was marred and broken in his hand, as the Lord declared by the prophet. "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass." (Isa. 48:4) But for all this, must the clay be cast away by the divine potter? The precepts of men to-day say yes, it was done long ago. Paul says no. "God hath not cast away his people which he foreknew." (Rom. 11:2) But the clay must be softened and refined in a furnace, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it." (Isa. 48:9-11) If the Lord could cause a prophet of Judah to hear his word, and to comprehend his purpose concerning Israel, then, surely he can and will cause all the house of Israel to hear. This is an inspired prophetic picture comprehending all the house of Israel, and all their disciplinary experiences until the vessel of clay shall have been remodeled as shall please the divine potter, transformed, and regenerated, as the prophet proceeds to say in the following chapter (49): "Listen, O Isles, unto me [Ephraim in Britain]; and hearken, ye people, from far [Manasseh in the United States].... Thou art my servant, O Israel, in whom I will be glorified." This same prophet speaking as a representative of all Israel says (ch. 64:8) "But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." The apostle Paul, a Hebrew of the Hebrews, expressing the same thought says (Eph. 2:10), "We are his workmanship, created....unto good works." Let us carefully observe Paul's definition of the "we" of whom he speaks. "We" before "we" accepted Christ, were called Gentiles, because found among the Gentiles, but who were really "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Careful observance of these words will help us to understand the term "Gentile," as applied to all the ten tribes "scattered abroad," thus dispelling a universal misapprehension concerning this matter. But let us return to the "good works" for which Israel is "created,"—viz., the blessing of all the families of the earth, a work which is already being appreciated by many of these "families" outside of Israel. The "lame man" is finding his feet, and e'er long will "leap as an hart." How beautifully was all this illustrated (Acts 3) in the case of the impotent man who lay at the Beautiful gate of the temple—a cripple from his birth (like Israel). To this temple at the hour of prayer came two of the apostles, who according to the words of Jesus are yet to "sit upon twelve thrones, judging the twelve tribes of Israel," still blind, deaf and lame. The lame man looked to Peter and John for alms, but Peter said to him, "Silver and gold have I none, but such as I have give I thee," and reaching down and taking him by the right hand he lifted him up and said, "In the name of Jesus Christ of Nazareth rise up and walk." All his infirmities disappeared, and the lame man leaped as an hart. This restoration was accomplished, not through the faith of the lame man, who asked not to be healed, but by the power of God, exercised through the chosen sons of Israel, as an illustration of what they are yet to do and of what the crippled world is yet to receive,—all waiting for a further manifestation of these "sons of God" (Rom. 8:19). As the advancing light of the new day, the "promised day of Israel," comes on, the lame man is awakening to his condition, and is grasping the possibilities awaiting him, and all men are in anxious expectation of the impending uplift, which seems now to be due, according to the prophecy of Zech. 12:9: "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." May we not confidently hope that recent events have fulfilled these works; if so, what next in God's order? "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and

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they shall look upon me whom they pierced."

A marvelous work is being done to-day by the Lord of Hosts, thus fulfilling many prophecies similar to Isa. 32:14, 15: "The palaces shall be forsaken....until the spirit be poured upon us from on high, and the wilderness be a fruitful field," and it now seems that the spirit from on high is putting it into the hearts of the sons of Israel to-day to fulfill these words, by reclaiming and utilizing the vast arid lands,—calling to mind that Joseph was to be a "fruitful bough by a well; whose branches run over the wall." The increasing fuitage from Ephraim and Manasseh is to-day feeding the hungry nation. "Then is the prey of a great spoil divided, the lame take the prey" (Isa. 33:23). Is the "spoil" of Israel's conquest being divided to-day? Hearken to the message from Paris! If the sons of Israel are still doubting, they are reminded by the word of the Lord (Isa. 34:16) "Seek ye out of the book of the LORD, and read." Read what? Read the words following (ch. 35) and learn: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart." Listen to the congratulations spoken by our Lord to his disciples in the opening of Israel's *second* day, and which come to us with double emphasis in the dawning of this third day: "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." How wonderful this third day of Israel, suggested by the message which Jesus sent to Herod (Luke 13:32), "Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." The third day is suggested also by the words of Hosea (chapter 6) "Come, and let us return unto the LORD, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." We are also reminded of the romance of the beautiful Jewish maiden, Esther, as representing Israel, as a wife of youth, rejected, forsaken, divorced and remarried to her Lord (Isa. 54).

(Esther 5) 1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

(Esther 8) 1. On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai came before the king: for Esther had told what he was unto her.

Israel already possesses the "gate of his enemies." (Gen. 22:17, 24:60) The years have been many; the years have been long since Israel began to drink of "the cup of trembling." The cup is a symbol of the long line of woes which God has pronounced against them, but they are assured that the last and most bitter dregs of the cup should be taken from their hand and given to their enemies, and that Israel should drink it no more. Surely the enemies of Israel are drinking to-day the dregs of "the cup of trembling." (Isa. 51:22, 23) And now will Israel respond to the cry of the prophet which follows: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." They are responding, and now let the lame man "in the name of Jesus Christ of Nazareth rise up and walk."

Lord, to whom shall we go? thou hast the words of eternal life.

John 6:68.

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Peace Be To Israel

By BEN HAWORTH-BOOTH

To those awakening from the dream of earth,
To us who have unbound the dungeon chain
That held us in our heritage of pain,
The days are big with blessings, at whose birth
Our hearts with gratitude unfeigned well forth.

Dark earthly dream! thy sunset hour is come,
The powers of heaven are shaken, and the fruit
Of wisdom falls full-ripe, whose vain pursuit
Thy sons have urged o'er earth and ocean's foam,
And found it not—and now it leads us home.

Fair are the flowers of earth, and filled o'erflowing
With mercy and with song the harvest days:
Mine eyes are dim with wonder and with praise,
When I look back upon my memories glowing,
Gifts of the bounteous hand all grace bestowing.

But now the days are few, and he who turns
To pluck the wayside flower is deaf and blind;
The virgin cries in vain who leaves behind
The midnight oil: but bright the lantern burns
In every watchman's hand who Truth discerns.

The days are gone! the darkling night is near
When none may work: the watchman doth descry
The gathering eagles and the stormy sky:
The hearts of mortals, failing them for fear,
Entreat for peace, and find no peace is here.

O pray for peace, heirs of the Christian creed!
Ye prayerful warriors, pray that war may cease,
Pray without ceasing to the Lord of peace:
The all-harmonious One will intercede;
For wondrous great His mercy, great our need!

Peace be to Israel the lost, the blind;
"My peace I leave with you," the Saviour said,
Ere in the tomb was laid his conquering head;
Peace—all unknown to earth's unholy mind—
To Israel new-found, to all mankind.

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"Set Thee Up Waymarks"

It is asked why should lost Israel be addicted to drunkenness? A man seeks by himself by wine to drown sorrow. Israel has been more or less a sorrowing nation although not always being able to account for her sorrow or dissatisfaction. May it not at first have been the homesickness that has made her become a semi-nomad—always reaching out for some new habitation and yet really anchoring herself securely where the divine purpose was manifestly fulfilled. The recorded history of Israel reveals the guiding hand of the Father; for rebellion, disobedience, wilful sin, have always come to nought just when all these things combined, seemed to fall away from her—when the just reward of the seeming service of evil had been received and the sublime fact of her divine Sonship was proclaimed by some seer or prophet and the divine way of blotting out her sins was told again. Why did Israel stone the prophets and seers? Because their proclaiming of Truth rebuked the ways of sinful folly; and self-love, self-justification in sin were revealed to be the deceitful guides instead of the Father. It has always been *dissatisfaction* that has moved mankind especially Israel. A man of God declared of his experiences, "I shall be satisfied, when I awake, with thy likeness." Then will man find himself to be the Man pronounced very good.

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* 56. Nationally addicted to the vice of drunkenness (Isa. xxviii). As statistics show England and America to be, superlatively, among nations. So much so that time and again it becomes a question of national politics. Ten times more money is spent for rum than for religion! "It is generally estimated that the annual liquor bill of this nation is $900,000,000." In the mean time one fifth of the wealth of the United States, or $8,728,400,000, is in the hands of church members, who contributed but $5,500,000 for home and foreign missions in 1880! The statistics of this controversy are appalling! (see "Our Country," Josiah Strong). The ancient Scythians were so noted for their drinking habits that it became as proverbial with the Greeks to "pour out like a Scythian" as it is with the Saxons "to drink like a *fish*." That the Jews of the present day are a temperate people and the Saxons are not is no proof whatever of a diversity of race, as has been asserted, but a proof of similarity of custom between the Ten Tribes and the Saxons from the earliest periods of authentic history down to date.

57. Israel must be with the tribe of Dan; for as Dan was part of Israel, and was to judge his people, the integrity of the regathered empire requires Dan to be among them. The *Tuatha de Daanans* of northern Ireland were that part of Dan who abode in their ships and so escaped, as we have seen above, and in them, as "bond," the Saxon realm was blended.

58. But where Dan and Israel are, there, too, we must find the Canaanites (Num. xxxiii. 55; Josh. xxiii. 13). We have them in the Irish—*the southern* Irish. These lived with Dan and Simeon in Palestine (Philistines, etc.), and came with him to Ireland (see ancient geography). They boast of their Phoenician origin (Fenians!), had the sixteen-letter alphabet, etc., etc., and are, to this day, "hewers of wood and haulers of water," and "thorns in the side and pricks in the eyes" of the English and Americans only. Truly the Canaanite is still in the land of Israel, but they are left for a purpose (Jud. iii. 1-4); namely, to *prove* Israel.

59. Israel adheres always to her ancient, just, scientifically accurate and heaven-given system of weights and measures (Levit. xix 36). A fact true of England and America, but not of any nation that has adopted and made compulsory the metric system (Rev. xiii. 17). See "Our Inheritance in the Great Pyramid," Prof. C. Piazzi Smyth; "An Important Question," by the author (John Wiley & Sons, publishers); publications of the International Institute, Cleveland, Ohio; etc., etc.

60. Israel must have "the evidences" of her identity close at hand (Jer. xxxii.). Some of them *open,* others concealed (Jer. xxxii. 14), but in time to be *revealed* (Isa. xli.) and produced. The class of Identities which we have been briefly noting are "open," patent to all who seek the truth. But traditions look to the disclosing of "former things," in a way calculated to astonish the nations. It is probable that when Jeremiah brought David's line to Ireland and "planted" (Jer. i.) it there

* From "*The Romance of History*," by C. A. L. Totten.

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as a tender twig (Ezek. xvii.), he also brought with him the "Ark of the Covenant," which he is known to have had in charge (2 Maccab. ii.), and within which are those sacred contents whose reproduction in due time will silence all doubt, and fully establish Saxon-Israel's cause. The evidences concealed in the "earthern vessel" above referred to are the title-deeds to Palestine. Those in the Ark are the pot of manna, the tables of the law, Aaron's rod, perhaps the high-priest's breastplate, "The Testimony," etc.

61. Of course *Israel Redivivus* must trace her way back to those localities where Ancient Israel disappeared (Jer. xxxi. 21). This is true of the Symarii, or Cymry, Cumbri, or Khumree, who as Angles, Saxons, Danes, Jutes, or Normans, *can* trace themselves back to Media, and find their roots therein, at the very time when Israel was losing herself there in exile, and where she was actually known as the Beth Khumree, the Scoths, the Scyths, and the Saacs!

In Armenia the Bible puts Isaac's sons. In Armenia Assyrian history puts them. To Armenia Herodotus traces the Sacae. There Strabo finds them. Here Diodorus also located them. And to Armenia Sharon Turner also traces them.

Milton, Turner, Diodorus, Strabo, Herodotus, all regard the Sacae as Scythians, and the Scythians were the Cymry.

62. Their physiognomy must be different from that of Judah, else they had never been lost. Even in the Saviour's day this was noticeable, for all of his disciples (save Judas!) were of Benjamin, and were so different in speech and appearance that they were easily noticed in the council-chamber (Matt. xxvi.). The *show* of Judah's countenance has been *as purposely* left as an identity, as the *lack* of it in Israel is a demonstration. The former is a positive, the latter a negative, mark. Tullidge, in his "Lost Tribes of Israel," remarks: "Herein stands the staple of our argument. When tried on this evidence, does our position stand as truth? We deprecate any attempt to undermine it by evidence *other than its own*; [i. e.] by facts which rely for their support only on the shifting sands of man's opinions. The Hebrew origin of the Anglo-Saxons has not been disproved when it is asserted that they do not possess crooked noses. 'I will not argue with a man,' says that great master of ratiocination, John Locke, 'who will not try the truth of a proposition by its own proof, but by what *he supposes* to be its agreement with another already established.'"

Those who are disposed to cavil at so great a truth, because the Saxons, who are claimed to be of "Israel," do not possess the "shew of countenance" which was set as a "mark" on "Judah", *only*, are not broad enough in comprehension to discuss this matter at all. It is a *delicate* subject to discuss (Gen. iv. 3-16), and we must not forget that there was a day, long before the Christian era (510 B. C.), when even that Jew of the Jews, *Mordecai*, and that daughter of her lovely women, *Esther*, passed unnoticed in and out of the chambers of Ahasuerus, nor forget that, though like Paul they were called "Jews," they were like him and all the rest of the apostles, *Benjaminites!*—and thus although "of Israel" betrayed not the blood of Abraham! (Esther ii. 5, 10, 20.)

63. Wherever modern Israel is, she must, politically be a direct and principal party in all that concerns "the Eastern Question;" for when the Turk vacates, "Israel" ONLY can possess "the land" thus cleansed and promised. The only powers on earth who are now *principals* in this controversy are Russia and Great Britain. Russia can be no part of Israel (Ezek. xxxviii. and xxxix.)! Hence, so far as the natural trend of events, and the probable course of diplomacy are concerned, the Britons must be Sons of Isaac. For God works by natural means. It is thus that Israel is being manifested, and by natural means this story will work out; yet none the less is all this wonderful, and in spite of man! Says Butler: "As it is known that the whole scheme of Scripture is not yet understood: so if it ever comes to be understood, before the restitution of things, and without miraculous interpositions, it must be in the same way that natural knowledge is come at—by the continuance and progress of learning and liberty, and by particular persons attending to comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world." (Bp. Butler, *Anal. Ph.*, ii. c. 3.) We hope to deal with this subject in a special "Study" of this series.

64. If England is Israel, hers must be the "Fifth" and "Last" Empire! (Daniel.) Her island is a stone "cut out without hands" from Europe. Her throne-seat is "Bethel," the "stone of testimony." Her name is Albion—"the mountain high and excellent." Her children are all "stones" (*saxae*,—per Latin derivation), and out of more than 287 victories over European nations, 219 have been distinct ones over France—the right foot of the Image!—and 35 with Spain—its left foot (Daniel ii.):—254 victories over France and Spain! leaving but 33 as the number gained

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over all the other European nations. Truly, Britain is the little "stone" which, by falling upon the feet of the Image, is breaking it to pieces! Conceive this image lying geographically on the map—its head on Babylon, its arms and breast on Media and Persia, its belly upon Greece, its legs on Rome, extending to the feet on France and Spain, and then look farther westward for the little stone which has thus fallen on it! The Anglo-Saxons are indeed, in every sense, "The Stone Kingdom" of the latter, and the everlasting, times!

It is noticeable, too, in this connection that "Tarshish," one of the names for the Western Isles, means "a precious stone the color of marble"—*Alba* and *Albion* and *Tarshish* are similar. The Tarshish of old had a double locality, an east and west, as have the *"Indias"* in our day, and the Eastern Tarshish *was* "India." Solomon's "ships of Tarshish" have been succeeded by Britannia's "East" and "West" Indiamen.

There can be but one—"Stone," and "Last," EMPIRE: and surely he is blind to the Philosophy of Facts who does not see its elements already materialized. In his "Reorganization of the British Empire" (The *Century*, December, 1888), Mr. George R .Parkin indirectly points it out as follows:

"The development of the Anglo-Saxon race, as we rather loosely call the people which has its home in the British Isles, has become, within the last century, *the chief factor and central feature in human history.* The flux of population, by which new and great centres of human activity are created, has been so over-whelmingly Anglo-Saxon that nearly all minor currents are absorbed and assimilated by it.... The folly of so-called statesmen, which reft from Great Britain her first great offshoot, left untouched the nation-budding energy of her people, and around her has since grown up, in every quarter of the globe, a vast system of dependencies, occupy-an eighth of the earth's surface, and embracing even now a considerable portion of the world's population, with a capacity for enormous expansion. *National development on such a scale is unparalled in history, and must be pregnant with results.* Already, as the process of expansion goes on, it has become manifest that this aggregation of states is slowly but surely outgrowing the system under which it was created. The question of its reconstruction, or adaptations to new conditions, *is undoubtedly one of the greatest of the world-problems now coming up for solution."*

In his *Elements of the History of England,* Abbe Milot says: "No modern history, it must be confessed, presents to our view so great a number of striking pictures as England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions." (Here follows an epitome of her political history.) "To this very imperfect summary of the principal epochs, let us add the detail of those laws successively established to form a rampart to liberty and lay the foundation of public order; the progress of letters and of sciences, so closely connected with the happiness and glory of states; the singularities of the English genius—profound, contemplative, picture of parliamentary debates fruitful in-yet capable of every extreme; the interesting scenes the variety and spirit of which equally strike us. *The reader will easily perceive that this history is unparalleled in its kind.* In other countries princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to man."—And if so, what a part they act upon the Republican Stage in free America!

Continuing a similar eulogy, Montalembert adds his own testimony as follows: "More changeable than any in its affections and judgments, but almost always capable of restraining and stopping itself in time, it is endowed at once with an originating power which falters at nothing, and with a perseverance which nothing can overthrow. Greedy of conquests and discoveries, it rushes to the extremities of the earth, yet returns more enamoured than ever of the domestic hearth—more jealous of securing its dignity and everlasting duration. The implacable enemy of bondage, it is the voluntary slave of tradition, of discipline freely accepted, or of a prejudice transmitted from its fathers. No nation has been more frequently conquered"—(yes, but only by its own incoming tribes seeking their share of the birthright!)—"none has succeeded better in absorbing and transforming its conquerors. ..... *It is in England that the nobility of man's nature has developed all its splendor and attained its highest level.* It is there that the generous passion of independence, united to the genius of association and the constant practice of self government, have produced those miracles of fierce energy, of dauntless vigor, and obstinate heroism, which have triumphed over seas and climates, time and dis-

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tance, nature and tyranny, exciting the perpetual envy of all nations, and among the English themselves a proud enthusiasm. Loving freedom for itself, and loving nothing without freedom, this nation owes nothing to her kings, who have been of importance only by and for her. Upon herself alone weighs the formidable responsibility of her history." ("Monks of the West," Chap. III.)

And generously sharing this praise with us, even to the gift of its better half, Bryce, the English statesman, and able critic of "The American Commonwealth," sums up *his* testimony thus:

"In Europe, whose thinkers have seldom been in a less cheerful mood than they are to-day, there are many who seem to have lost the old faith in progress; many who feel, when they recall the experiences of the long pilgrimage of mankind, that the mountains which stand so beautiful in the blue of distance, touched here by flashes of sunlight and there by shadows of the clouds, will when one comes to traverse them be no Delectable Mountains, but scarred by storms and seamed by torrents, with wastes of stone above, and marshes stagnating in the valleys. Yet there are others whose review of that pilgrimage convinces them that though the ascent of man may be slow it is also sure; that if we compare each age with those which preceded it we find that the ground which seems for a time to have been lost is ultimately recovered, we see human nature growing gradually more refined, institutions better fitted to secure justice, the opportunities for happiness larger and more varied, so that the error of those who formed ideals never yet attained lay only in their forgetting how much time and effort and patience under repeated disappointment must go to that attainment.

"This less sombre type of thought is more common in the United States than in Europe, for the people not only feel in their veins the pulse of youthful strength, but remember the magnitude of the evils they have vanquished, and see that they have already achieved many things which the Old World has longed for in vain. And by so much as the people of the United States are more hopeful, by that much they are more healthy. They do not, like their forefathers, expect to attain their ideals either easily or soon; but they say that they will continue to strive towards them, and they say it with a note of confidence in the voice which rings in the ear of the European visitor and fills him with something of their own hopefulness. America has still a long vista of years stretching before her, in which she will enjoy conditions far more auspicious than England can count upon. And that America marks the highest level, not only of material well-being, but of intelligence and happiness, which the race has yet attained, will be the judgment of those who look not on the favored few for whose benefit the world seems hitherto to have framed its institutions, but at the whole body of the people."

And finally, in an able review of Bryce's "American Commonwealth," another Englishman in the *Quarterly Review* of July, 1889, says:

"If some American gifted with a temper as genial, a pen as facile, and a scholarship as generous, as Mr. Bryce possesses, would now write for the benefit of his countrymen a similar book about England, it would do those of them who have not seen their mother-country a world of good, and perhaps give John Bull himself a look in the glass that would do him no harm. The chief points of discrimination between the two nations are those that are always to be found in the contrast of youth and maturity. Each period has its excellence and its defects, its charm and its blemishes. Youth has its exuberant spirits, its full tide of life, its freshness and its activity, its follies, its generous promise. Age brings the finish, the dignity, the repose, the ripened harvest, and the weariness. It is inspiring to look forward even to an unknown future. It is satisfactory to look back upon a great and accomplished past. *It needs no prophet to perceive that the Race is to dominate the world when time is old enough. In the perpetual fraternity of its branches lies their own and the world's best hope.*"

It simply cannot be that this Race is a mere "Pretender" in so grand a *role*: and yet if it be not ISRAEL—in whose part it has so successfully masqueraded all these years—then, as one has said, "it is so consummate a counterfeit that, like Spenser's 'False Florimel,' it must melt into thin air so soon as the true one appears;" and it may well be asked *where;* from the days of Spenser's good "Old English" down to these, shall we find a *true* one of the vacant pedestal?

65. Naturally, if this (64th) identity be true, upon examination we should find many customs and manners among the ancient English and Saxons similar to those of Israel, —such as Druidism and Baalism; the form of their national oath, "So help me God" (Deut. vi. 13; I Sam. xx. 42; Isa. xlv. 16, lxviii. 1, etc.), the law of perjury (Exod. xx. 16); profanation (Lev. xxii. 32; Art of War, 53); the custom of fallow land (Levit. xv. 4); gleaning (Levit. xix. 9, 10; Deut. xxiv. 19); landmarks (Deut. xxvii. 17); parental homage

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(Deut. xxvii. 16); marriage laws (Levit. xviii.); next of kin (Levit. xxv. 49); the cities of refuge; laws of inheritance; usury; diplomacy; census-taking; convocations; proclamations. It is useless to enumerate. The whole law and custom of our ancestors either came from the Bible or directly from the God of Sinai. Volumes have been written on the ancient customs of our Saxon forefathers (customs which they had before they were Christianized); even as they had the battle-cry *Alleluia!* before they came to England, and as the Normans gave us our Hurrah—*Ha Rou* or *"Dex aide!"*—a similar cry to Huzzah or Hosannah! and customs which other nations, non-Hebraic, did not have. The conclusions are inevitable. When the Puritans gave special opportunity to the full development of our Hebrew tendencies, the very nation seemed to recover itself as only Israel could have done. It was as though by second nature we recalled the past.

The Bible and the War

FEW, indeed, realise how great have been the activities of the British and Foreign Bible Society since the first days of the war. It is difficult to grasp totals in millions, but in twenty-eight months 5,000,000 volumes have gone out, each containing at least one complete book or gospel, while a large proportion consisted of the entire New Testament. Of that great total about three-fifths have been in English. Numbers of copies were requisitioned by the Society's auxiliary branches in the Dominions overseas. Canada alone called for 150,000 Testaments, and every man from Australia and New Zealand was duly presented with a neatly bound and compact copy, including, of course, the members of the Maori contingents. Just fifty languages and dialects are also included in that huge aggregate. Russia, with the Greek Church possessing so much in common with our own, has absorbed many thousands of copies of the Gospels for the Cossacks and the corps of Lettish, Lutherian and Lithuanian troops.—*The Daily Telegraph,* Dec. 29, 1916.

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Pyramid Prophecies

By H. PERCY BLANCHARD

One of the Seven Wonders of the World is the Great Pyramid of Gizeh in Egypt. To tell its wonderful mathematical facts embodied in its size and shape—the weights and measures that correspond so exactly to our British weights and measures; its foot, yard and inch, the latter being within a hair's breadth of our own;—to tell these would fill volumes. Its side line in cubits translated into days, corresponds to a decimal to the length of our year. Its height, multiplied by 10, raised to the 9th power, is the distance from the earth to the sun. The passage way to the centre begins away up on the north side as shown by the illustration, and in a straight line leads to a small room away below the foundation in the solid rock. It was by using this entrance passage as a sort of telescope tube that astronomers were able to fix the exact date of the completion of the pyramid. From that date, measuring in pyramid inches to where this passage leads upward brings one an inch to the year, to the date of the Exodus from Egypt of Israel. From the exodus date measuring up the ascending passage the years in inches come according to Col. Garnier's mode of calculation, in his recent book, to the date of the crucifixion. Heretofore the passage has only been about four feet high; but now the way is by the Grand Passage, seven times as high, or twenty-eight feet high. The end of the Grand Passage is an abrupt wall which is coincident with the exact middle line of the Pyramid. In inches, this Grand Gallery terminates with the year A. D. 1914; the end of the Christian Dispensation; or the Times of the Gentiles. From this point, the floor again becomes level and leads by a low passage only four feet high 51.25 inches to a room called the Ante-chamber, itself 116.26 inches across. Continuing, comes another low passage four feet high, but 116.26 inches long; after which the final and most magnificent room, the King's Chamber is reached. It is in this room that the replica of the Ark of the Covenant is found, carved out of red porphyry. Immediately under the Ante-chamber, and reached by a low passage running horizontally from the beginning of the Grand Passage, is the Queen's Chamber, so-called; but by many considered typical of the Jews, as it abounds in the symbol of seven.

Many are agreed as to the inch for the year chronology of the Pyramid passages. But at the end of the Grand Passage much confusion has arisen owing to the unwillingness of students to accept the proposition that the low passage leading from the Grand Passage presages 51.25 years of tribulation or war of pre-Christian conditions.

Two years ago the writer sent an article to the *Banner of Israel* published in England, suggesting that all the Pyramid time dimensions were not on the same scale. An architect draws a general plan of a building on a small scale, perhaps an inch to the foot; and then of special parts of the house, he gives detail plans of inch to the inch. So the Great Architect of the Pyramid, knowing that the secret of its passages would only be read in these last days, gave an inch to the year for past time; and then gives detail, for the days to follow. The suggestion was that first, the low passage of 51.25 inches related to the present war and thereafter; and second that it was on the scale of a yard, a cubit or a foot to the year. The yard scale was at the then time of writing ruled out as expired. It remained to see if the time in cubits would be fulfilled, or if not, then possibly in feet. It was not long till the distance in cubits, a little over two years was past; and then it remained to be proved in feet. Now the point in 1914 where the passage began chronologically was evidently the date Aug. 4th. With a foot or twelve inches to the year 51.25 inches divided by 12 gives 4 years, three months, and a quarter, or one week. This term added to Aug 4th, 1914 brings one to Nov. 11th, 1918 as the date when the war was prophesied by the Great Pyramid to end, AND ON THAT VERY DAY IT DID END.

[The interesting letter which follows explains the method by which some of the figures were obtained in the above article.]

To the Editor of the WATCHMAN OF ISRAEL—
My dear Sir:

Your letter of some weeks ago in regard

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to my article on the Pyramid, and the first low passage as indicating in FEET the duration of the present war was duly received, but I had not the data immediately at hand to refer to, in framing a reply.

You are quite right in what you say, that Piazzi Smyth and others give the length of this low passage at 52.50 inches, while I take as my figures 51.25 in. Now, as you have Smyth's "Inheritance in the Great Pyramid," would you turn with me to Plate XIV. You will see that the end of the Grand Gallery terminates with an impending wall. A line, a straight-edge on this wall and coninuing to the FLOOR LEVEL of the passage would be 1.25 in. INTO the entrance, and would terminate at the crack of the great step, for the stone of this step enters in a fashion this passage. It is from this line I have figured for my 51.25 in. that terminates Nov. 11th 1918. At the same time there is an OVERHANG of 1.25 in. before Aug. 4th. 1914, or a month and a week. This would throw one backward to June 27th, 1914, and it was on June 28th. 1914 that Archduke Ferdinand was assassinated, the ostensible cause of the war. So one has his choice and can date the War from June 28th and take the 52.50 inches OVERHEAD measure of the low passage as his measure, or the 51.25 as the floor measure from the crack. This same 51.25 is practically found in the height of the two granite leaves as 51.3 given by Smyth. (Page 211, 4th edition). The next remarkable feature that will appeal to one, on this FOOT to the year theory, is that a few inches from entrance of ante-chamber the floor becomes granite, and is raised a little. I have seen two measurements of the distance to be travelled; in one place it is given as eight inches, in another as thirteen inches, but the latter item I cannot check at present. That measure of 8 in. takes one to the middle of coming July, and would indicate presumably something GOOD.

We come under the Granite leaf in 21 inches or months, from Nov. 1918 namely to Aug. 1920. Possibly the Granite floor and RAISED means something in connection with Jews restored. It is to wait and see.

Sincerely yours,

H. Percy Blanchard.

Art builds on sand;
The works of pride and human passion
change and fall,
But that which shares the life of God
With Him surviveth all.

—Wordsworth.

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Irish and English

By WM. J. WARRENER

From whence came the English and the Irish may seem to many a strange question, yet upon the correct answer to this question may turn the solving of some problems of the present day.

The claim that the modern Englishman is an Anglo-Saxon is of the same descent as the modern German as claimed by many people has no basis whatever in historic fact.

The Germans of to-day are not the same race as the ancient Germans but are probably largely of Hunnish or Tartar descent says Colonel Gawler. Max Mueller, a great German linguist said: "There are so many resemblances between the German language and the ancient Assyrian that I have no doubt that the German is of Assyrian origin."

They have received the name of Germans simply because they inhabit the country known in the time of Caesar as Germania, which received its name from the nations then inhabiting it, the bulk of whom passed on to other countries chiefly to England, their place being taken by the Sarmatians, Huns and other tribes.

The English are descended from the Anglo-Saxons, the Danes and the Normans and they were of kindred origin, namely Israelitish. Fisher in his work on "Landholding in England," speaking of their incursions, says: "These incursions were not colonizations in the sense in which Rome understood it; they were the migrations of a people, and were as full, as complete, and as extensive as the Israelitish invasion of Canaan. The Anglo-Saxons came from a region north of the Elbe, which we call Schleswig-Holstein. They were kindred to the Norwegians and Danes; they were not Teutons, for the Teutons were not and are not sailors."

Now as to Ireland, one of its ancient names was Scotia Major an indication that at any rate a considerable portion of it was occupied by Scots, another people kindred with the named races occupying England and Scotland.

The ancient inhabitants of Ireland, whose descendants occupy it to-day, were two distinct races of people who warred with each other from the time that the Israelites invaded and occupied Canaan. The Canaanites of the Bible were the Phoenicians of the Roman writers. The Tuatha de Danaan, were a highly civilized people who ruled in Ireland for two hundred years until the arrival of the Milesians, 1,000 years B. C. These people were, as the name indicates, of the tribe of Dan, the same as the Danes who invaded England, Israelitish. No scholar who has a knowledge of ancient Irish history will deny these statements. They occupied that part of Ireland known as Ulster. The Phoenicians occupied other parts.

Ireland is now divided into four provinces, Ulster, Munster, Leinster and Connaught. There used to be a fifth, Meath, and in ancient times these were five kingdoms, each having its own king. One of these was selected by the group as Ardrigh or King over all, and served for life.

In the year 580 B. C., the Ardrigh having died, there was a meeting of the five kings to elect a new one and Eochaid, King of Ulster, was chosen. But he was unmarried and according to the law of the land no unmarried man could be King of Ireland. At this time word was brought in that a fleet had arrived off the coast and a party of distinguished people had landed and were making their way to the palace. On arrival they proved to be Tea Tephi, a daughter of Zedekiah, the last king of Judah, who had been carried into captivity seven years before; her grandfather Jeremiah the prophet and Baruch the scribe, known in Irish history as Simon Breach, together with a great retinue. With them they had the *innis fail*, the coronation stone on which the Israelitish kings had been all crowned, and also the ark of the covenant.

On his agreement to forsake idolatrous worship and accept that of Jehovah, Tea Tephi was given in marriage to Eochaid and they were crowned King and Queen of Ireland. From this union sprang a race of kings which ruled in Ireland till 487 A. D., thirty- seven in all. From there the seat of empire was moved to Scotland and the kings were Kings of Scotland till in 1603, James the VI,

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of Scotland became James I of England, since which time their descendants have been kings or queens of Great Britain and Ireland, all crowned on the same coronation stone, which was known from very ancient times as the stone of empire. In early Irish dialect is a verse in which wanderer is spoken of as a Sciute or Scot. A translation of this verse is:

"Unless the fates are faithless grown,
And prophets's voice be vain,
Where e'er is found this sacred stone,
The wanderer's race shall reign."

He is no real friend of Ireland who claims England is the arch enemy of freedom. All the world except the ignorant and misinformed knows that is not true. It is to what is now known as the Anglo-Saxon race that the world owes its ideas and enjoyment of true liberty, and when only a few months ago the greatest war in history for liberty was on, the descendants of the Canaanites united with the descendants of the Huns and Assyrians to overthow the descendants of the Israelites in Ireland and were whipped for the world's safety.

—Athens *Messenger*.

"Men hate thee, do they, England? Let them know
Thou seekest no man's hate, but all men's love;
That thy designs are ever far above
The plots of those who fain would lay thee low.
Hast thou not lifted up each humble foe,
Abolished sacrifice of babe and wife,
Made pure the home, extinguished tribal strife?
Is it for this men seek thine overthrow?
There is a God of nations; thou art His;
What sons of earth so numerous as thine
Tread the dark path His own loved Son hath trod?
If, then our faith hath not been placed amiss,
Thy greatness is a part of His design,
Thou Isolated Splendour, loved of God."*

***From "The Strike and other poems."—George Benson Hewetson.**

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Origins of the Zodiac

By A. B. GRIMALDI, M. A.

It may be interesting to such as study the Biblical subject of the Zodiac to notice the originations and earliest mentions of the twelve Signs. Josephus is practically confirmed by all civilised antiquity, when he affirms that Seth commenced the work.

As these twelve Signs were intended to be religious types of the truths revealed to Adam, Seth naturally looked for his models to any religious objects then existing. The only ones were the two golden Cherubim, between which was the Shekinah, in the Tabernacle at the gate of Paradise (Genesis 3:24; Ezekiel 1 and 10).

The Cherubim were composite symbolic figures having the heads of man, lion, bull, and eagle. These then were used by Seth as the foundation of his circle of twelve Signs, corresponding to the twelve months of a solar year. If we orient any Zodiac, placing Taurus to the North, we find the others fall into positions of the cardinal points, North, South, East, West. For, to this day, we thus find in every Zodiac, the four Cherubic figures of bull, scorpion, lion, and man pouring water—or four Signs: Taurus, Scorpio, Leo and Aquarius. It appears that Scorpio was originally an eagle holding a snake (*vide* Mexican arms). Between each of these are two Signs, thus making up the twelve. Of these eight, Virgo, a woman, would naturally be taken from Eve and the promise; and Gemini (two youths), from Cain and Abel, who appear to have had only a year's difference in age (Genesis 4:12). It appears that the original of Libra was a lamp, or light (Bullinger: "Witness of the Stars," 200), in which case it would clearly have originated in the Shekinah. The remaining figures of horse, fishes, crab (or ass), would certainly (being such ordinary animals) have been known to Adam in Paradise and to Seth in Eden. Two remain, the ram and the goat; both being clean sacrificial animals, such as Seth had often seen offered on the altar before the Tabernacle door.

This accounts for the origins of the Twelve Signs. As for the reasons for selecting these particular animals, he was guided by the typical meaning attached to each asterism. Thus sacrifice was the idea attached to the second asterism (Aries), and the ram, a sacrificial animal, became a suitable figure. There are a few secondary adjuncts in the Signs. Thus Virgo holds a palm branch and corn sheaf; which were of course common plants in Eden. Pollux, one of the youths in Gemini, holds a club. It is generally admitted that Cain used a club in attacking Abel. If, then, the origin of these youths was taken from the first two boys that were born, the club would naturally be derived from Cain's weapon. The band (Risha) uniting the two fishes (Pisces), could easily be derived from some simple girdle used by Eve. Some form of simple vessel to hold water must have been one of the earliest inventions, and thus form a prototype to the vase in Aquarius. The lyre held by Castor (Gemini) was probably from some simple musical instrument formed by Tubal (Genesis 4:21). The bow and arrow (Sagittarius, Castor) were among the earliest weapons invented, used for hunting game. While, therefore, Seth would find prototypes for all the figures and adjuncts used in the Zodiac, there is no reason to believe any sort of representation was made of the Signs before the Deluge. Nimrod seems to have been the first to form figures out of the asterisms, placing them in the temple of Belus, and thus turning the celestial signs into heavenly deities, so that the twelve Signs of the Zodiac became the twelve great gods of Assyria.

Though Seth found suitable prototypes at hand, he had to follow the divinely given principles. In the preparation of the earth for man's abode, it was decreed that the sun should be a light-bearer for the day, the moon a light-bearer for the night, and the stars should be for signs (Genesis 1:14, 16). And to this day we call those star clusters Signs—celestial Signs—Signs of the Zodiac. The French call the Zodiac the twelve Signs, and so in other nations. The Romans and Greeks also called them Signs. So Josephus, A. D. 79, referring to the Pectoral speaks of "the number of the Signs of that circle which the Greeks call the Zodiac" (Whiston, 75). And the Hebrew in Genesis used for signs is *Oth;* hence the English oath, a sign the witness will

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speak truly. The Hebrew standards bore the twelve Signs, and hence they were called En-Signs. Thus Seth was divinely guided even as to the name of the star types; and he was controlled as to the number, by the moons or months in a year.

Seth commenced this great astronomico-religious work, which was to form the Star Bible of the Patriarchal Church, when 105 years old, just after the birth of his son Enos (Genesis 4:26). *Then* (after Enos' birth) *began this man* (Seth) *to designate them* (the stars) *by the Name* (attributes) *of Jehovah.* In other words, when of the full age of 100, Seth commenced his life work of arranging the stars into groups or constellations, to typify the Messianic work of redemption.

The first portion of his vast work was astronomical, to ascertain by long, exact and continuous contemplation and study, the true relative positions of the sun, moon, earth and stars, the periods of their revolutions, and the various positions they took up in their constant changes.

Having discovered that the sun was the centre and support of our solar system, he made it typical of the Messiah, a position retained throughout the Hebrew Church also Malachi, 4:2. The moon, as dependent on, and deriving all her light from the sun, he made typical of the Church (Revelation 12:1).

Having discovered that the sun, during twelve months, appeared to pass before or through a vast heavenly circle, he divided the stars in it into twelve groups, one for each month's solar inhabitation. He then affixed names to these asterisms, each referring to some portion of the Messiah's future work of redemption. He also gave appropriate names to the chief stars in each Sign, referring to the same great work.

Joseph, the son of Jacob, while in Hebron had a remarkable Zodiacal dream. He dreamt that he saw the eleven Signs making obeisance to him. He himself, of course, stood for the first Sign (Taurus). And as there were twelve brothers, there must have been twelve Signs. This is the oldest mention in any literature showing what the number of the Signs was, viz., twelve. And so from this passage we learn the exact number of the Signs. Philo Judaeus, B. C. 30, says Joseph saw the Signs in his dream. Vallency, Clarke, Hales, Drummond, Rolleston and others come to the same conclusion.

We have seen the divine name for these star types, and who undertook the work, and the object, and the number of Signs; and we now, from another passage, ascertain the names of the twelve Signs. In B. C. 1639, Jacob gave forth his predictions as to the destiny of his twelve sons' descendants in the Latter Days. It appears that on the birth of each son, Jacob appropriated to him that Sign in which the sun was dwelling when he was born. On his dying couch as his twelve sons stood before him (each perhaps having his Zodiacal sign on his garment, or on a ring), he made allusion to a Sign in his prediction to each. Thus for the first time in literature we learn both the names of the Signs and which Sign each Hebrew patriarch bore. It need hardly be said that the very earliest Greek and Roman literature is long after Jacob: and other early writings are worthless myths.

The predictions are in Genesis xlix, and are delivered according to seniority:—1. Reuben, *unstable as water,* as Aquarius (water pourer). 2. Simeon and Levi, brethren, *united* in sin, *united* in punishment, as Pisces (two fishes united by the band Risha). 3. Judah, *is a lion's whelp,* as Leo (lion). 4. Zebulon, *shall dwell,* as Virgo, the Church, in which Messiah would dwell. 5. Issachar, *a strong ass,* as Cancer, originally an ass, which being the emblem of Typho, the evil one, in Egypt, the priests altered into scaraboeus. The Greeks obtained the Zodiac from the Egyptians, but having no scaraboei, the priests altered it to a crab (cancer), from whom European nations obtained it. 6. Dan *shall be a serpent,* as Scorpio, originally a serpent, taken from the serpent in Paradise. 7. Gad, *a troop shall overcome him,* as Aries, type of the Messiah who was overcome by a Roman troop, but overcame the troop at His Resurrection. 8. Asher, *his bread shall be fat,* as Sagittarius, the archer who obtains dainty food by his bow, as Esau did. 9. Naphtali, a hind (or goat) *let loose,* as Capricornus, the goat being let loose on the Day of Atonement. 10. Joseph, *the daughters accompany the bull,* as Taurus, the daughters being the seven Pleiades in the head of Taurus, called daughters of Atlas by the Greeks. In the Hebrew the word *sor* (wall) is almost always rendered bull. Benjamin, *as a wolf,* as Gemini (twins under a wolf.) 12. Levi, separated later from Simeon, and bore Libra. Thus as early as B. C. 1639 we find the origin, number, names and appropriation of the twelve Signs.

—Active Service.

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity, preliminary to the restoration of Israel and the return of Judah to Zion

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

Israel's Vision Restored

It seems hardly possible that more than half a year has already passed since the close of open hostilities in the great battle of Armageddon. The world had become so used to the cry of combat and the unending casualty lists that it has hardly yet awakened to the realization that it has progressed to the next stage of responsibility—the duty of consolidating its gains and preparing for the next move on its march toward the ultimate goal.

It is a well-recognized fact that definitions of "democracy" vary with geographical boundaries. The magic word has been used to sway the multitudes by those in whose thought have been pictures of varying all the way from physical force anarchy to the mildest form of representative government, sometimes, in fact, so mild that those governed have scarcely known the difference between their new estate and the old regime of reactionary autocracy. The operation of the human mind is such that in the mass it grasps new ideas slowly. The ideals of political freedom so vividly painted in the days of actual conflict, are now being replaced by the more practical process of accepting and safely securing the "bird in the hand" in the form of even a comparatively small part of that which has been visualized as the ultimate possibility.

But what a sad commentary it is upon the claimed effectivenes of modern religious thought that almost a negligible portion of the world has grasped even a faint idea of the spiritual significance of present world events. War and peace are but comparative terms. The peace which the world gives is but a less open form of warfare. Every form of mortal life, from the most minute organisms to the highest expressions of the organized social fabric, is in conflict as Paul so clearly saw many centuries ago when he said, "the whole creation groaneth and travaileth in pain together." (Romans 8:22).

To those with eyes that see and ears that hear, both the Old and New Testaments give forth "war news" which is reliable and can not only be trusted, but be taken as the only safe guide for individuals and governments. Somehow and in some way the world's ignorance of the operation of that "divinity that shapes our ends" must be superseded by the conscious recognition that step by step mortals are being forced into the channels which will bring the government of God into manifestation. Bondage and freedom are also comparative terms. The struggle for liberty throughout the ages has been and now is the struggle to know God, even though to the struggling individual, God's name may be a mockery or entirely unknown.

The wilderness of little wooden crosses on the hillsides of France and on the plains of Flanders speak with an eloquence divine of the deeds of those who have given their earthly all that their highest human recognition of the "glorious liberty of the sons of God" might not perish and be lost to the heirs of the sons of light who have illumined the pages of history.

This story of human history is the story

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of Israel, the story of the descendants of him who wrestled and prevailed because he was "strong with God." As the vision which dawned at Peniel grew into the fuller radiance of a mature experience, there appeared to the God-crowned patriarch the clearer vision of the fulfillment of God's promises. To the sons of Judah and the offspring of Joseph through the types of Ephraim and Manasseh he saw down the long corridor of history the coming of "the promised day of Israel." That day in our age is near at hand, in fact, at our very door. The imperative call to the world is to *awake* and *understand*. The idols of Ephraim must be broken and the graven images of Manasseh destroyed. Then shall be healed the defective vision of Israel and she shall recognize herself as the heir to the infinite ALL of the Father.

The identity of literal Israel has been established by the careful and painstaking works of some of the great men of this country and we should be grateful for Mr. John Wilson's discovery, as well as for the research work done by Prof. Totten and other well known scholars. At this same period we are also awakening to the recognition of spiritual Israel which is indeed the dawning of a new day when Israel finds herself to be the heir of all of God's promises. The great movements of the world are recognizing that for the most part the ideals and aims of Great Britain and America are identical and that these ideals are of God; hence, they are placing the weight of their influence upon the side of the recognized good.

Among those who are seeing this fact is the leader of the great Boy Scouts Movement, Lieut.-Gen. Sir Robert S. S. Baden-Powell. The work of the Boy Scouts should go far toward counteracting the effect of any propaganda used to separate the two countries. "They should remember" he said "how Captain Derby of Boston sailed from that city to England to take the first news of the defeat of the British troops by the American revolutionaries; how he got to London in 29 days, or 10 before the regular government dispatches arrived, and how, when he reported the British defeat the Lord Mayor of London spread the news all over the country, amidst general rejoicing among the people that their brothers in America had defeated the troops serving a German King, George the Third."

The boys of the two countries are becoming acquainted through correspondence and their Chief believes that this acquaintance should be much encouraged and strengthened by an exchange of visits. Further emphasizing the importance of the Scout works Sir Robert Baden-Powell said "The feeling of brotherhood will make the machinery of the League of Nations go. Our Boy Scouts have that feeling. They are the citizens of to-morrow. They will be, very largely, the leaven that will leaven the whole lump of world citizenship in the next generation."

On all sides one sees evidence that the expectations of the prophets are being justified and their visions realized in the Anglo-Saxon nations, the Israelites of to-day who are striving to be obedient to the divine command given to Abraham, "Thou shalt be a blessing." Much that the editor of the *Presbyterian Witness,* (Halifax, Nova Scotia) has said of the British Empire in his editorial *A Chosen Nation,* he could and doubtless would say of its offspring the United States of America. In this article he says:

"No one who has eyes to see the hand of God in history can fail to be impressed with the growth and expansion of the British Empire throughout the world, and especially with the character of its rule and the effect of its administration upon the welfare and progress of the peoples over which it has extended its sway. Of course we recognise that to every nation on earth, as to every individual, God has given a mission. Whether they realize it or not they are all working out, in some way, His gracious purposes for mankind. Even Cyrus, the heathen monarch and founder of the great Persian Empire, is spoken of in the Bible as the servant of Jehovah. Among the sacred oracles recorded by the prophet Isaiah, it is written: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him..... He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." In carrying out his own policy Cyrus was blindly fulfilling the purposes of God with regard to His people of Israel. And so it has been with all the nations that have ever existed on earth; for God is directing the course of history towards a great, though it may be far off, "divine event," and He makes even the wrath of man to praise Him.

"But there is something so remarkable about the rise and progress of the British Empire; the way in which she has been thrust, not by her own choosing, but apparently by an overruling Providence, into regions of influence, for the good of weak and dependent peoples; the deliverances, no less than super-

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natural, by which she has been saved in times of great peril, when to all human appearances she was on the verge of destruction—there is something in all this so arresting and so impressive as to create the conviction that the British Empire is in a special sense a chosen nation and that God has for her an even greater destiny than anything to which she has already attained.

"Britain has never been a predatory nation; and some of her greatest Dominions, such as India, Egypt and South Africa have been thrust upon her by circumstances and conditions not of her own choosing, but in which we may see the leadings of Providence. The fact that she has not abused her power in these spheres of influence will find no more willing witnesses than the people themselves who have shared the blessings of her wise administration and beneficent rule. The intelligent educated people of India freely admit that it is to British rule they owe the security in which they live, and the great advance which their country has made in modern times. A distinguished French journalist said recently with regard to the disposition of Syria and Mesopotamia in the final peace, "France wishes to be the mandatory power, and Great Britain is willing that she should be. But the people of that country, the Arabs, are not. They are very much averse to France coming in at all. They turn their eyes to Britain." A leading American of Chicago, on his return, a short time ago, from the east where he had an opportunity to see for himself the fruits of British rule as compared to that of other powers, declared: "It would be nothing short of a crime for Britain to withdraw from Mesopotamia and the other lands in the east which she has redeemed from despotism and misrule."

We have not chosen this theme to-day for the glorification of the British Empire. The magnitude of her resources and power is rather a sobering thought. The conviction that God has called her to a great and holy mission in the world ought to humble us and deepen in us the feeling of our unworthiness of such a trust. British history is not free from dark blots. Great wrongs have been committed against weaker nations in the past, and evils dishonoring to God have been and still are tolerated under her laws. It is certain that if she is to fulfil her high mission in the world and continue to hold the position among the other nations which is hers by universal recognition she must deal resolutely with the evils which corrupt her national life and weaken her power. There must be a great national rededication and a universal looking to Him by whom she has been chosen and called for the wisdom and strength to discharge the sacred trust committed to her.

Communications.

DEAR SIR:

Last summer I noticed an article in the *Outlook*, written by William E. Brooks, which attracted my attention, particularly one part in which he refers to the "wall of living stones over there beyond which the devil's devices of frightfulness might not pass." Thinking of these living stones, an old word came back with fresh meaning: 'Whosover shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' Please God, it shall."

Most assuredly it shall, for Mr. Brooks has had a glimpse of the truth. This quotation refers to Israel, and the living representatives to-day of Israel are without a shadow of a doubt the Anglo-Saxons in particularity. All through the Old Testament references are made to STONES, in connection with Israel. A few illustrations will suffice:—Jacob's Pillar which he set up, he prophesied would become the house of God (Gen. xxviii: 22, xxvi:) 45; xxxv: 14). This has always been used at the coronation of the King of Israel, and is at present in Westminster Abbey. Jacob prophesied on his deathbed that Joseph would have charge of the Coronation Stone, (Gen. xlix 24), and we may be assured that it will continue to rest safely in England.

Israel had altars of stone (Exodus xx: 25); their ten commandments were given to them on two tables of stone (Exodus xxiv: 2); twelve stones on the breast-plate (Exodus xxxix: 14; stones were taken out of the riverbed of the Jordan (Joshua iv: 3) and placed for a memorial in Palestine; David was very skilful with the sling stone (1 Sam. xvii: 40) and he chose as his mighty men of war, those skilful in hurling stones and shooting arrows (I Chron. xii: 2).

But the most striking reference to stone is made in Daniel ii:34, in which a stone smote

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the image seen by Nebuchadnezzar in his dream, and broke it to pieces. The image, as you know, represents the various world empires; the stone is Israel. Israel is to overcome all other empires on the face of the earth, and let me here state parenthetically, that all Israel does not mean simply the Jews, but the whole twelve tribes of Israel. Anglo-Saxons are a dominant part of Israel to-day, and anyone who has watched the course of events with his eyes open will not need much to reassure him that the Anglo-Saxons are to dominate the world.

There are other references in this connection which are well worth reading:—"To whom coming, as unto a living stone, disallowed indeed of man, but chosen of God, and precious, ye also as LIVING STONES (literally in the Greek) are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices" (1 Peter ii: 4, 5).

"No weapon formed against thee shall prosper" (Isa. liv: 17).

"Thou art my battle-ax and weapons of war (Jer. li: 20).

"And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword" (Lev. xxvi: 7, 8).

The Anglo-Saxons have overcome the foe at great odds. Reports are innumerable where men at great odds, single handed have captured anywhere from ten to a hundred; four or five men are able to hold back and eventually overcome many times that number. There is some significance in this.

At the end of the next war, we may rest assured that the empires of this world will be put into subjection. Israel re-united will have control of the world. In that day we need fear no longer barbarism and savage ruthlessness, for the Anglo-Saxons will have come into domination of the world, and we will have a lasting Peace. With such a vision we may rest content, while we meanwhile, not only form a wall of living stone, but hurl ourselves against the forces of evil until they are crushed.

"And in the days of these Kings, shall the God of heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break into pieces and consume all those Kingdoms, and it shall stand forever."

To the Editor of the WATCHMAN:

On page 118 of the March WATCHMAN your correspondent speaking of the WATCHMAN cover design, refers to the emblem on the flag as the "square and compass." I took it as your artist intended for the double triangle, or David's Seal, consisting of two equilateral triangles, superposed, so as to make by these angles a six pointed star. Surely it symbolises David's Seal, on David's flag, on David's tower at Jerusalem, which exists to this day, as part of the Citadel of Jerusalem, which I well remember gazing on with intense interest when there in 1908, for David's citadel, is the oldest structure of the fortifications, the three huge massive towers having been left by the Romans, A. D. 70.

As to David's Seal it is about the best used Jewish symbol, found in Synagogues, inside and out, in stone, wood, leather, on books, paper, etc. It is of vast antiquity. It is also found in Christian churches, as in St. George's, Camberwell. It is inlaid on the pulpit of a church in Southwark, and in a stained window in St. Giles church, Crippelgate, and on the reredos of Bermondsey parish church, all in London. In the frontispiece of Antiguidades de Espana, 1614, a Bishop holds it in his hand. Charlemagne had it on his coinage, A. D. 800. The Jews use it as a charm. It is called also, the Shield of Abraham (Genesis xv: 1). Peleg is by tradition said to have it for his tomb, the ruins of which are said to have been found A. D. 553 in the Prussian salt mines. Hence they say arose the celebrated Order of the ancient Prussian Teutonic Knights, who dominated Prussia, and aimed to dominate Europe. This mystic ancient Hebrew Seal of David, actually contains his name esoterically hidden in Greek letters. It is the official stamp of Beaufort College, Hastings, Sussex. Freemasons use it. Oliver gives it as the symbol of the Wisdom, Omnipotence, and Goodness of GOD. (*Antiquities of Freemasonry*). It is carved on Freemason's Hall, London, the headquarters of English Masonry. The Palestine Wine Company use it. The early Christians used it, as the Seal or Shield of David (Psalm xxxv: 2), as type of David's Greater Sun. In a Camberwell Museum I examined a rare curiosity. It is a Roman terra cotta star. It is 4 inches across, originally white, so constructed, as to form a double triangle, and 6 pointed star. A radiated head is on it (Psalm lxxxix: 36) for David's throne was secured by the permanence of the sun. Thus David's Seal and Shield, is an emblem of great antiquity, mystic meaning, and great interest. (See Protestant Observer, March 1901, No. 3, Vol. xiii. P. 39).

A. B. Grimaldi, M. A.

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Wayside Hints.

A verse will find him who a sermon flies.
—Herbert.

Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it.
—Abraham Lincoln.

He who shall introduce into public affairs the principles of primitive Christianity will revolutionize the world.
—Franklin.

He serves all who dares be true.
—Emerson.

"Then trust in God through all thy days;
Fear not, for He doth hold thy hand;
Though dark thy way, still sing and praise,
Sometime, sometime, we'll understand."

How happy is he, born or taught,
That serveth not another's will,
Whose armor is his honest thought
And simple truth his highest skill.
—Wotton.

'Tis not what man does which exalts him, but what man would do.
—Browning.

Progress is
The law of life; man is not Man as yet.
—Browning.

It is easy enough to do right, boys,
When the right is the popular way;
But the character grand
Is the one that will stand
Though the right may be losing the day.
So put on the whole armor of light, boys,
Be alert, and be earnest and true;
And the forces of wrong,
Be they ever so strong,
Shall go down when they wrestle with you.
—Rev. John M. Hull.

Whoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.
—F. W. Robertson.

Ideals are the world's masters.
—J. G. Holland.

Die when we may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.
—Lincoln.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If rising on its wrecks at last
To something nobler we attain.
—Longfellow

Some of the most successful men known to the world have had the greatest number of failures.
—William Barnes.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.
—Emerson.

No true and permanent fame can be founded except in labors which promote the happiness of mankind.
—Sumner.

The great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.
—Emerson.

Never bear more than one trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.
—Edward Everett Hale.

Wouldst shape a noble life? Then cast
No backward glances toward the past.
And though somewhat be lost and gone
Yet do thou act as one newborn;
What each day needs, that shalt thou ask;
Each day will set its proper task.
—Goethe.

And I smiled to think God's greatness flowed
around our incompleteness—
Round our restlessness, His rest.
—Elizabeth Barrett Browning.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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Our Great National Egypto-Israel Emblem.

By Rev. J. H. ALLEN
Author of "Judah's Sceptre and Joseph's Birthright."

The term Egypt-Israel is used to designate the ten-tribed kingdom of Israel which is represented by the sons of Joseph, born in Egypt of an Egyptian mother; but adopted by Jacob, who bequeathed to them the birthright blessing of Israel. This blessing put them in line as the racial progenitors of the multiplicity of seed, which were finally to develop into the many nations or the fullness of nations promised to Abraham at the time the Lord made his covenant with him.

The fact that the racial birthright was given to Ephraim and Manasseh of the tribal house of Joseph is the reason why the names of *Joseph* and *Ephraim* are used interchangeably with those of *Jacob* and *Israel* and *"my people,"* as is seen in the following examples: "Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live. Seek the Lord, and ye shall live; lest he break out like fire in the house of *Joseph.*" (Amos 5:4, 6) "When *Israel* was a child, then I loved him, and called my son out of Egypt." "I taught *Ephraim* also to go, taking them by their arms." "*My people* are bent to backsliding." "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" (Hosea 11:1, 3, 7, 8) Note that the pronouns following the antecedent Ephraim are plural, i. e., "them" and "their," showing that the proper noun Ephraim like that of Israel stands as the representative of the people of God, "my people," the Egypto-Israelites as distinguished in history and prophecy from the house of Judah—the Jews.

The reader will also notice that in giving either historic or prophetic mention of the two houses, Israel and Judah, we frequently see Judah—the Jews. This becomes necessary from the fact that the term *Jews* is never once used in prophecy, either in the Old or New Testament. This fact together with the great error that modern prophetic students make in claiming that the Jews *only* are the racial descendants of Abraham, Isaac and Jacob, is the reason why the uninformed student ignores the term Judah in prophecy and uses the name of Israel as applying to no people on the earth to-day except the Jews. This causes such bewildering confusion in both pulpit and pew, that the really interested ones see no prophetic fulfillment, and attach no Scriptural importance to many of the tremendous world happenings of to-day.

It is high time that, not only the Christian but the civilized world as well, should know that the names Jew, Jews, Jude, Juda, *Jehudah, Jehudi,* Judea, Jewry and Judas, are variations, derivations, and corruptions of the national representative name of the Jews—Judah; that the definition of Juda is: "Resembling a Judean;—Jewish"; that Judaically is: "In a manner resembling a Judean;—as do the Jews"; that a Judaite is a Jew, and that an Israelite is not necessarily a Jew. It is also a fact well known to the more accurate student of the Bible, and one which may easily be authenticated, that the word Jews does not occur in the first eleven books of the sacred canon. The first time it does occur it is used in the record of a war between Israel and Judah, in which Pekah, the king of Israel and Rezin, king of Syria, were confederated against Ahaz, king of Judah, at which time Israel and her confederate drove the Jews from Elath. (2 Kings 16:5)

In fact, the Jews are only mentioned in

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six of the thirty-nine books of the Old Testament, while the name of Judah their national representative is used in twenty-eight of those books. The name Jew is used seven times in the book of Esther, and the term Jews occurs in that book sixty times, also mention is made of Jeconiah, king of Judah, but the name of Israel is not once used in the book of Esther. The reason is obvious. The facts recorded therein took place in connection with the Babylonian Captivity of the Jews—a captivity which in no sense affected Israel, as they had been taken into captivity by Shalmaneser, the King of Assyria, two hundred years before the Jews were taken to Babylon. In the record of their return as given by Ezra and Nehemiah there is no mention of any tribe except those of Judah, Benjamin, and Levi, which are the three tribes that composed the kingdom of Judah, and which are the only Israelites on the face of the earth that have ever been, or ever will be, rightly called Jews; and who, moreover, will cease to bear that title when the two houses are put together into one nation,—into one kingdom, because "Israel" and not "Jews" is the racial name of the Abrahamic seed.

Meanwhile, let us look about us, and try to read correctly the history of the other house, the house of Israel, an epitome of whose history, although it has been lost to the Jews, to the house of Israel, and to the rest of the world, has been foretold by the prophets. While it is impossible to take up in full the prophetic forecast of Israel's history in so brief a work as this, we must give enough of its details to show the relation of the national ensigns of our nation to the people of whom the prophets write. Therefore, it has been necessary to impress upon our readers the fact that the representative heads of the Israel of which we write are of Egyptian birth. Joseph spent the greater part of his life in Egypt, where he attained the greatest political power and position possible to any man in the realm who was not a Pharaoh, he being next to the King in power and authority. Joseph, also counted as the birthright inheritor because of the birthright blessings being given to his sons, (I Chron. 5:2) married an Egyptian princess and his sons, Ephraim and Manasseh, the birthright holders of the Abrahamic promise of many nations, were born of this Egyptian mother. So the posterity of Joseph, who was only a half brother to Judah, the representative of the Jews, were still further removed by blood from the Jewish house of the Israelitish race. This fact would make it an impossibility for the two houses to have the same physiological and faceological build and features. Now, one may readily understand how the Lord could use the word Egypt to them as a symbol of bondage while uttering prophecies concerning their going into captivity not into Egypt but into Assyria; for Hosea, who was the special prophet of this forthcoming captivity, writes as follows: (Hosea 8:11) "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." In this the prophet refers to the golden calves set in Bethel —God's house—and in Dan, etc., which were introduced to the ten-tribed kingdom of Israel as the gods that brought them up out of the land of Egypt by Jeroboam of the house of Joseph, who was the first king of the Ten Tribes. Continuing he says, "I have written to him *the great things of my law,* but they were counted as a strange thing. They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt. For Israel hath forgotten his Maker ....Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring [worship of idols—spiritual adultery] from thy God, thou hast loved a reward upon every cornfloor. The floor and the wine press shall not feed them, and the new wine shall fail in her. They shall not dwell in the LORD'S land, [Palestine] but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria."

In this prophecy the names Ephraim and Israel are synonymous, for it is herein declared of *Israel* that they *shall return to Egypt,* and it is also declared that *Ephraim shall return to Egypt,* and yet the fact is also stated that they *shall eat unclean things in Assyria.* In the eleventh chapter it is declared of Ephraim-Israel "He shall not return into the land of Egypt," and in chapter 8 it is historically declared: "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. (Hosea 8:8, 9)

Now, since it is an undeniable historic fact that Ephraim-Israel did go into captivity to Assyria under Shalmaneser, and has never, as yet, returned to their divinely given homeland, it is evident in the prophecy concerning their returning to Egypt, that Egypt is used as a symbol of bondage. The fact also that the ten-tribed kingdom of Israel is represented by the Egypto-Israelitish family of Joseph, is responsible for Isaiah's reference

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to this same house of Israel in the following: "Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people." It is a fact, too, that ancient Egypt is now one of the "company of nations," of which the British Empire is composed, i. e., British territory, thus making Great Britain the prophetic king of the south, who is to come against the ruler of Palestine at the time of the end, and it is an unimpeachable fact of modern history that, when General Allensby, the invincible commander of the British forces, entered Palestine in this World War conquest of the Holy Land, he entered by the way of Egypt, because Egypt is British territory.

Now all of this brings us to the consideration of the monumental ensigns of Egypt as found among the two great Anglo-Saxon countries of the world, England and the United States, the Egypto-Israelitish descendants of Ephraim, "the company of nations," and Manasseh, the "great nation."

First, comes the following: "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt." (Isa. 19:19, 20)

There are at least four specific terms which we shall need to understand in order to comprehend why the Holy Spirit has given this Scripture: namely, altar, pillar, sign and witness.

The very earliest altars of any kind, of which we have any knowledge, were turf mounds, large flat-topped stones, or other rude, natural or artificial elevations. Early Greek and Roman altars were sometimes structures of vast size and complex plans, and were in themselves monuments of art and of the highest importance. The first altar which the Lord commanded Moses to build, was a structure of crude, unhewn stone whereon the tools of man were not to be used. The worship of God is inseparable from the use of an altar.

The word pillar is associated with the first altar at which Jacob worshipped at Luz. When he found out that that place was the house of God, Beth-el and the gate of heaven, he set up this pillar of stone, anointed with oil, and worshipped God. The Hebrew word from which altar is translated is defined as a stone monument, a memorial stone.

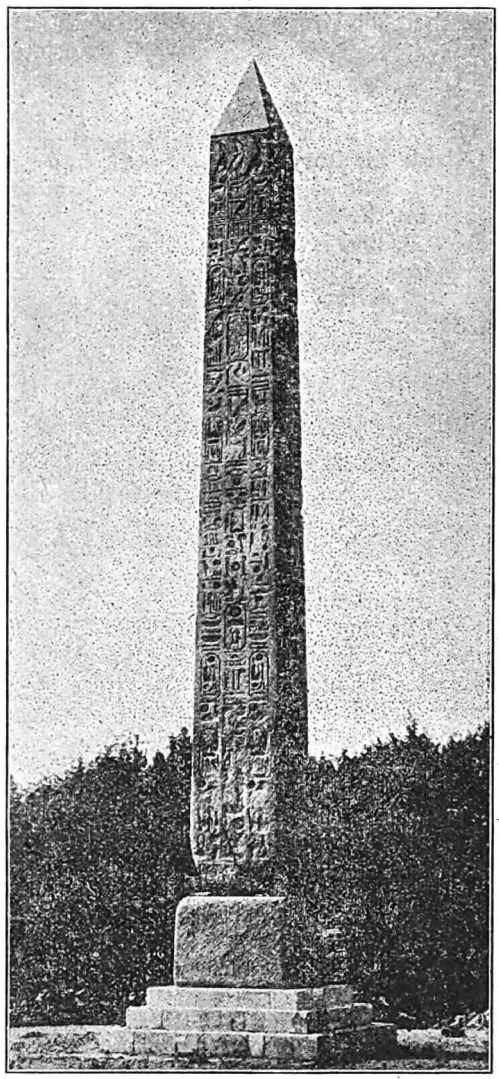
The Hebrew word as quoted above and translated sign is defined as an evidence, a conspicuous monument, a mark, while the word which is translated "way-mark," has for its definition, together with other meanings, those of *"pillar"* and *"sign,"* and the word translated "witness," is defined as "one giving testimony; a recorder."

Now, it is a well authenticated fact that during the past century scientific Biblical exegetics have written vast volumes on the Great Pyramid of Egypt, claiming that it was of divine origin, and that Isaiah 19:19, 20 has specific reference to the Great Pyramid, while secular scientists have declared it to be the only one remaining of the "Seven Wonders of the World." Prof. Petrie shows conclusively that its builder was determined that at least one geometrical fact of fundamental importance should be incorporated into its construction, i. e., that its height should bear exactly the same relation to the total length of the four sides of its base that the radius of a circle does to its circumference. This and other scientific peculiarities together with its many Scriptural symbolisms have led many, some of whom have been eminent in science, to believe it to be a divinely inspired building. It has been scientifically demonstrated that the Great Pyramid of Egypt is built with the most marvelous scientific precision, both from an astronomic and mathematical standpoint, of any structure on earth, and its ultra scientific construction is the one feature which causes scientists of all beliefs to declare it a work of inspiration.

The most marvelous fact, however, in connection with the armorial bearings of the United States of America, is that the Pyramid of Egypt is the nationally accepted, the nationally authorized, and the conspicuously displayed escutcheon on the reverse side of our great national seal, an *altar* and a stone monumental *pillar,* a *witness* that bears *record,* and as a *sign* that gives *evidence* that the United States belongs to the Egypto-Israelitish family of Joseph, whose first-born son Manasseh, like his father Joseph, has been separated from his brethren. Like the father whose inheritance he possesses, he has his double portion i. e., the birthright of his father's house and joint heirship with his brother Ephraim in the national birthright of the Abrahamic race. Joseph was separated nationally from his brethren because he was a citizen of Egypt, and lived and died one, yet, at the same time, he was by race an Israelite. Manasseh, the United States of America, is also separated nationally from his racial brethren—Ephraim-England.

Another most marvelous fact is that Ephraim-England, the Israel in the "isles of the sea," out of which this nation came, has on the reverse side of her national seal the only other great Egyptian monument, image,

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THE NEW YORK OBELISK

witness and sign—the Sphinx. This fact also declares their half-Egyptian origin.

That either one of these two nations should have an Egyptian *sign or witness* on their national heraldry might seem to be a matter of chance, but the fact that they both have an Egyptian monumental sign, shows design and control in these matters by the God of our fathers.

Furthermore, the entire reverse side of our national seal is a prophecy which follows those of the eternal, unchangeable, and unerring word of God with the utmost precision. The Great Pyramid of Egypt is unfinished. The Pyramid on our Great Seal is also unfinished, but the unfinished part of the great altar, pillar, sign, and witness to the Lord in Egypt is finished in the unfulfilled prophecies of the Bible. The *chief corner stone*—the *cap stone,* the stone that was rejected of the Jews, is yet to come as *"the head of the corner,"* and on the crest of the reverse side of the national coat of arms of these free and independent United States of America there hangs suspended in the mid-heavens the emblatic forthcoming *corner stone,* ready to descend from the heavens and settle into its place on the "unfinished Pyramid," as the prophetically foretold completion *and finisher* of the divinely erected gospel building.

Futhermore, in that pyramidal and triangular completing head stone is the all-seeing eye, the emblem of the God of the Bible, from which is radiating the unclouded glory of the Coming One, who is none other than *"The Only Wise God Our Saviour"* who

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positively declared, "I will come again."

While the heavenly Jerusalem is spoken of as foursquare, note that the only use of the term foursquare is in regard to its foundation, i. e., "the city *lieth* foursquare." The Greek word which is herein translated *lieth* has for its primal meaning, *to lie stretched out, to lay, to be set or placed.* Hence, the City is set or placed on its outstretched or outlined base, which is foursquare, the length of which "is as large as the breadth." Then after the angel had "measured the city with the reed," the statement which follows is, "the length and the breadth and the height of it are equal." Notice that this declaration is, that the length and breadth and height of it, the thing measured, *the City,* are equal.

Now, while it is true, that the length and breadth and the height of the four sides of a cube are equal, it is also true that the four sides of a scientific pyramid are also equal.

Again, if the shape of the City as a whole is foursquare—a cube—then that City must have eight corners of equal importance, in consequence of which there could be no "chief corner"; hence, there could be no possible use for the chief corner stone, a head stone, or a cap stone. But if, on the other hand, the form of that City be pyramidal, then there would be *one,* and only *one,* chief corner upon which that head or cap stone might settle. And since that cap stone or apex—the Lord of Glory—is to be the light of that City, He, from that apex, would naturally give light to all four sides of a pyramidal City, and to its interior as well, and yet always be the apex, the chief corner or head stone.

Thus does the unfinished pyramid on the reverse side of our Great Seal, together with the suspended pyramidal cap stone, with the enclosed all seeing eye, with the unconcealed and radiating glory, *witness* for, and stand as a prophetic *sign* to, the fulfillment of these divine promises. While the truth for which this *sign* and *witness* stands, is further augmented by the motto *"Novus Ordo Seclorum,"* with which they keep company, and which means *"A mighty order of ages* is born anew"—the new age, the Sabbatic rest, promised to the people of God, *the seventh millennium,* which completes the perfect cycle of seven one thousand year days.

It is declared of Israel, "The LORD called thy name a green olive tree, fair and of goodly fruit." Manasseh, the United States with her extended olive branch, stands for peace, and her President, her national representative in Europe is working for the peace of the world, but this will never come —can never come—until the prophecies of which the reverse side of our seal is a type, come to their glorious fulfilment, for it is surely a glowing emblem of faith in the approaching descent of the chief corner-stone the stone cut out of the mountain without hands, at which time we shall come to the glorious fulness of that of which our reverse emblems are a prophetic type, i. e., the real, true heavenly, *"Novus Ordo Seclorum."*

It is also a divinely arranged coincident that of the two great Egyptian obelisks which stood before the temple of On, in the City of Memphis, and which are called Cleopatra's Needles, one stands on the bank of the Thames before the Parliament buildings of the British Empire, the country of Ephraim, and the other stands in the midst of Central Park in New York City, in the United States—the country of Manasseh. They were both gifts from Egypt to these respective countries, and were brought and placed at great expense and elaborate ceremonies.

Why of all the nations of the earth should these Egyptian monumental pillars be given to and cherished by these two brother nations, one of which is just what God said Ephraim's posterity should be, and the other just as surely that which the Holy One of Israel said the descendants of Manasseh should become? Why should they be given to these nations unles it were by divine manipulation that the Scripture might be fulfilled? It was necessary that these two Egypto-Israelitish peoples should obey, though unwittingly, an unknown injunction by setting up *"waymarks"* that would be not only heraldic signs and witnesses of their Israelitish identity, "in the last days," but which would also be an evidence of the truth of God's word, in that history has become the counterpart of prophecy.

Now, it is evident that if only one or two, or a few of these national emblems were found in the Bible, we might pass by the circumstances as something resulting incidentally from the fact that our Pilgrim fathers were such godly men that they were prone to unduly exalt things found in the Holy Bible; but since they are all found there, and since they are all either harkening back to Israel's ensigns, standards, heraldry and history, or forecasting unfulfilled prophecy concerning them, then we know that God has, all unknown and unrealized by them, guided them and caused them to obey a command given to his cast out people, without their knowing they were that people.

This brings us to the fulfilment of the fol-

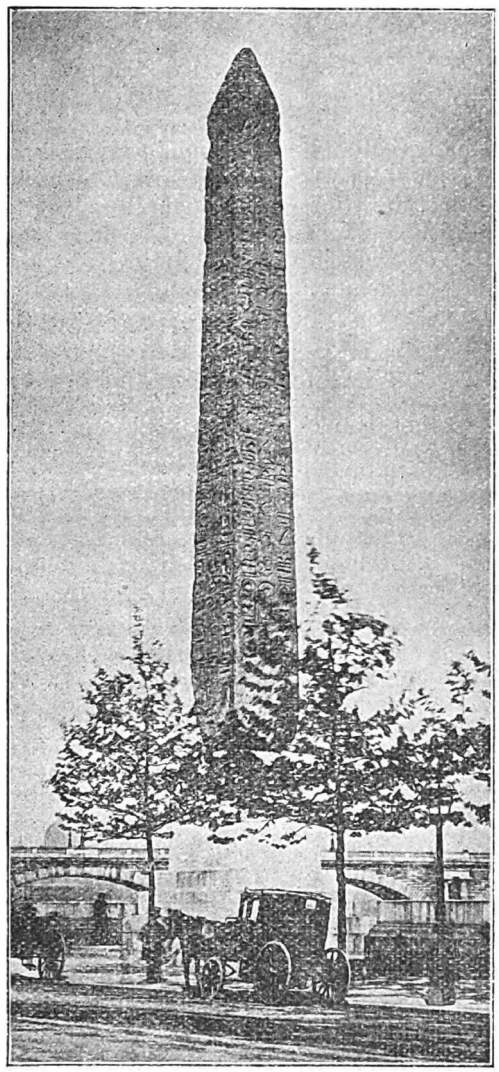
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lowing Scripture: "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa. 42:16) Then he speaks further to this people who are blind to their origin, that do not know who their fathers were, that are blind to their racial identity with Egypto-Israel, whom the prophet in this same chapter in three separ-

nificance of each individual emblem of the heraldry of this, our marvelous country:

1. THE OLIVE BRANCH of the good olive tree of Joseph-Israel, into which are grafted —adopted—both into the nation and into the church civil and spiritual branches of the wild olive tree.

2. THE ARROWS of the "Bow" of Joseph which is ever to abide in strength because his "Arms" are made strong by the mighty God of his fathers.



THE LONDON OBELISK

ate texts, locates in the *islands of the sea.* To them he finally cries out: "Hear, ye deaf; and look, ye blind, that ye may see."

In recapitulation, and before closing this little elementary work, we give the following condensed summary of the Biblical sig-

3. THE THIRTEEN STARS as beheld by Joseph in a divinely given prophetic dream of his pre-eminence over his entire racial family.

4. The National proclamation motto, *"E Pluribus Unum,"* which declares that this

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nation is one nation out of the many nations promised to Abraham, of which Joseph's two sons are the legal inheritors.

5. THE THIRTEEN BARS *indicative of the* thirteenth tribal son of Jacob by adoption—Manasseh, who is, as the first born of Joseph the birthright holder of the house of Joseph, as well as joint heir with his brother Ephraim in the racial birthright of becoming a multiplicity of seed—posterity.

6. THE SHIELD, symbolic of the protection of the God of Israel, who has promised to be a sun and shield to the race.

7. THE FLYING EAGLE, one of the national ensigns or standards under which Israel marched out of Egypt, through the forty years wandering in the wilderness of Sinai, and on into Canaan. This flying eagle appears again in Revelation in the same company as heretofore.

8. THE GLORY CLOUD, i. e., the glory breaking through a cloud, as seen by Israel when the glory of God appeared in a cloud by day; which cloud became a pillar of fire by night, and settled on the tabernacle which Israel reared in the wilderness of Sinai.

9. THE UNFINISHED PYRAMID one of the great national monuments of the country where Joseph married, where his two sons, Ephraim and Manasseh were born, and where he became so great that there was only one person in the land, or in all the earth, greater than he.

10. THE ALL-SEEING EYE, emblematic of the deity,—of the God of Israel—Him that keepeth Israel, who neithers slumbers nor sleeps, who is symbolized by the triangular pyramidal cap stone, which encloses that all-seeing eye, and which absolutely symbolizes the Gospel dispensation name of the One God—"The Only Wise God, Our Saviour," i. e., Father, Son and Holy Ghost—three in one. Out from that triangular enclosed eye, there radiates the unveiled glory of the Most High God.

11. *"Annuit Coeptis,"* the motto which signifies our national number 13, and at the same time declares *"He,"* the God of Israel who prospered our father Joseph in all that he did *"hath,"* also, *"prospered our undertakings."*

12. *"Novus Ordo Seclorum,"* that wondrous prophetic motto which not only declares the beginning of a new nation, established upon new principles—"a government of the people, by the people and for the people"—but proclaims the oncoming millennial age of universal peace, glorious rest, and the sinless reign of the Prince of Peace.

13. The Numerical Letters MDCCLX XVI, one thousand seven hundred and seventy-six, the year date of the birth of this God-favored nation, which, as a nation was born in one day, out of the Israel located in the island of the sea northwest of Palestine, and which has since developed into the many nations. This is not only the fulfilment of the divine promise to the Abraham-Joseph birthright people, but the fulfilment of our prophetic motto *"E Pluribus Unum."* Although at the time it was placed on our national escutcheon, our fathers were ignorant of the fact that it was the fulfilment of a divine prophecy concerning this very nation, or that they, by its adoption, were heralding the prophetic fact that the nation out of which this one came, was to become an empire of many nations. So well known is this fact that on the editorial page of a daily paper, Fri. Dec. 24, 1918, was the pertinent penpoint:—THE BRITISH EMPIRE *is, in effect, a league of nations.*

Thus we, the blind and deaf house of Joseph, Israel, are well aware of the fact, but know not that it is thus written in the sure word of prophecy. Hence, personally, we like the prophet of old, can only cry out:—HEAR YE DEAF; AND LOOK YE BLIND, THAT YE MAY SEE.

[The above article is the last of a series of five which have appeared in the WATCHMAN for the last few months. They have now been published in pamphlet form under the title of *National Number and Heraldry of the United States of America.*]

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Jerusalem—City of Peace

By VILDA SAUVAGE OWENS

Jerusalem, City of Peace!
When will the envious nations cease
To tread thy storied stones with armored feet?
The storming legions of antiquity
Have battled ruthlessly
Through templed grove and sacred street.
Upon that lovely Mount, where Jesus went
As He foretold thy doom,
The mocking Roman stept,
And set his pagan god upon a hallowed tomb.
Anon, the wily Arab pitched his tent
Where once had stood some Caesar's battlement.

Then, sudden, through that pagan horde
There flashed a righteous sword.
The cowering Moslem fell with heavy loss
Before the steel-clad warriors of the Cross.
But all too brief that glorious hope—
Mohammed rules once more upon thy sacred slope.

Jerusalem, City of Peace!
The sleeping centuries bring no release.
In vain thy children weep, in vain!
Ruin and desolation mark thy walls,
And o'er the stillness falls
The brooding shadow of the Cross of Pain.

Awake, ye stones! And shout for joy, ye hills!
A mighty host draws nigh!
Behold the fearless banner floating high,
Emblem of Law and Equity and Right!
The Moslem notes its Cross and Bars; fear fills
His heart. He trembles at the sight.
The City crumbles, and the Crescent falls.
The Cross of Christ stands forth on Zion's holy walls!

Beyond the Dead Sea's bitter waters, gleam
The olive branches of the Promised Land.
Across the barren years, as in a dream,
The wandering Israelites on every hand
Strain eager eyes to thee,
City of Peace and Hope. Ah, can it be
The friendly branches beckon them at last,
The years of bondage past?
Rejoice, ye hosts of Jewry! Your praises never cease:
Christ lives and reigns within the City of Peace!

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"Now Are We the Sons of God"

By EDWIN BUNDY

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Romans 8: 19). This earnest expectation of the creature embraces all creation and is the hope of deliverance inherited by all humanity. "For we know that the whole creation groaneth and travaileth in pain together until now." No people have lived however low or benighted, but have given evidence of this "earnest expectation,"—an expectation which is in every human heart because God is infinite Love—an expectation not to be realized until the manifestation of the sons of God.

Manifestation is the uncovering of a thing which has hitherto been covered. Israel has been covered with a veil of darkness and ignorance which is the rebuke of the Lord for their unbelief and their idolatry. The removal of this rebuke or covering will mean, and does mean the manifestation of these sons, who have thus been covered or "hidden" as David declares in Ps. 83: 2-4. "For, lo, ... They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." But all the combined powers of darkness have not been able to cut them off from being a nation, and the name of Israel has not ceased to be remembered. They have been a nation since the day when God brought them out of the land of darkness, not simply a nation, but the nation—God's nation, called sons of God. "Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." (Isa. 45: 11). "When Israel was a child then I loved him, and called my son out of Egypt." (Hosea 11: 1). But while these sons have been *"hidden"* covered by a veil of darkness, which is the "rebuke" of the Lord, we are assured that this "rebuke" would be taken away, as this prophet proceeds to say in verse 7. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Note the distinction made between the covering cast over Israel, and "the veil spread over all nations" who are waiting in hope of an unfolding of something which they are not able to define, but which is clearly discerned by the spiritual mind to be "the manifestation of the sons of God." Then will be spread for all people the feast foretold by the prophet. "And in this mountain shall the LORD of hosts make unto all people a feast of fat things." This feast of fat things will be the blessing coming to all people, through Israel the "seed of Abraham" the sons of God, and will be the joyful fruition of the creatures, "earnest expectation," which now waits for the full revealment of God's "hidden ones," Israel.

The dominant, national idea of the Anglo-Saxons to-day is to provide better conditions for the nations of the earth, politically, and economically, thus fulfilling the benevolent purposes of our loving Father. We are even now in the dawning of "that day" which the prophet continues to portray in Isaiah 26: 1. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." As our ears are touched by the divine power of the great Physician, we hear with rapture the melody, and the harmony of that song. "Open ye the gates, that the righteous nation which keepeth the truth may enter in"—not the righteous man, which would be hard to find, but the righteous nation. This nation is identified not by the moral character of individuals but as "the nation which keepeth the truth," not the nation which literally speaks the truth, but as the special custodian of the holy Scriptures—"Thy word is truth." It is interesting to note that Oxford and Cambridge in England are the publishers and the repository for the Bible for all nations. Paul says that the chief advantage of Israel over all other peoples lies in the fact that "unto them were committed the oracles of God." (Rom. 3: 1-2).

The Anglo-Saxons (sons of Isaac) are like "the sand of the sea" to-day for multitude, a fact which was anticipated by the prophet (Hosea 1: 10)—"Yet the number of the children of Israel shall be as the sand of

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the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." This is being said to-day, if we have been ignorant of this fact.

Jesus said he came to the lost sheep of the house of Israel (the ten tribed kingdom, not the Jews, who were very much in evidence) and he said to them (John 5: 25) "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." How often he said to them "He that hath ears to hear, let him hear"—any man. Just as Jesus found them individually and nationally, spiritually dead, and he came to them as the "resurrection and the life," so the message of the awakening disciples was like his (Eph. 5: 14): "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." To those who were awakened the apostle said (Phil. 2: 13-16): "For it is God which worketh in you both to will and to do of his good pleasure. . . . That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; . . Holding forth the word of life." This has always been and is to-day, the function and the characteristic mark of Israel's identity,—"holding forth the word of life." In Paul's defense before Agrippa he said, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night hope to come." "Why," said Paul "should it be thought a thing incredible with you, that God should raise the dead?" But if the nation of Israel was dead, how could they be instantly (constantly), "serving God day and night?" They were spiritually dead, in exile among the nations, but they were unconsciously serving God's purpose, a purpose which could not fail, fulfilling their destiny multiplying and developing into a "multitude in the midst of the earth" (Gen. 48: 16), preparing to fulfil the promise made to the fathers, in blessing the world. And for this cause "the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Many sincere Bible students have been misled into the conception that the sons of Israel only become the sons of God by adoption as suggested by an unfortunate translation in the King James version of Romans 8: 15. Fortunately the mistranslation is corrected by our modern translators, for we read in the "Twentieth Century" version "For you did not receive the spirit of a slave, to fill you once more with fear, but the spirit of a son which leads us to cry 'Abba, Our Father.'" Thus the presence of the Spirit brings the realization of sonship which already existed, though not appreciated. Then who can say that the sons of Israel are not the sons of God, though ignorant of the sonship? Did not the prophet say "Doubtless thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not: thou, O LORD, art our Father." (Isa. 63: 16).

> I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men.
>
> —Benjamin Franklin.

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"Set Thee Up Waymarks"

The following installment is the last of the series of Waymarks from the *Romance of History* by C. A.L. Totten. These waymarks are the summary of the result of years of scholarly study and research. One cannot help but feel that Prof. Totten's works will prove of greater intrinsic worth than we now see because so many people are thinking along the same line that the true value is not given to those things which will be found later on to have been of great importance. Confusion necessarily follows since no two think alike. When a thought strikes the public mind there are some with clear ideas, some with hazy ideas and some are ready to borrow ideas and this is that which makes the whole subject confused. It is like water coming to the boiling point. It starts with a great deal of spluttering and then by and by all that passes and there is a steady boiling going on. It is very much that way when a series of new ideas strikes a community or strikes a thinking people. After all the spluttering, when these crudities pass the true estimate will remain as a standard. Professor Totten's works have gone through two stages. At first they won the semi-scornful notice that is given to Truth as Truth but dimly perceived as Truth. Then a few thinkers recalled them to mind when they began to perceive that events interpreted them. This is the third stage when people of their own volition begin to investigate these things now as a new thought which was a new thought at the begining when it first came out. It isn't the physical ears that do the hearing, it is the mental hearing that is slow.

This seems to be a time of great confusion even among those intellectually calm and well balanced and whose judgment could be relied upon. We are startled today to find the exceedingly intimate relationship between thoughts, theories, and events that we had supposed were not only far apart but antagonistic. All these things go to prove the unity of purpose in everything we have seen and not understood. The spirit of inquiry has been awakened not as to what the future will bring forth but what the past has brought forth and the reason for the things that are present with us.

The waymarks all the way through are most comprehensive in detail and in breadth of subject; that is, they handle the subject broadly and they bring events and ideas in such orderly sequence that that in itself is convincing. It is a mystery, if there is such a thing as a people who can read these accumulations of evidence and still doubt, since the proofs are not only in history but around us everywhere. We can't look amiss. We can't look in any direction in vain—we find them everywhere.

These waymarks enter more deeply into the philosophy of life than is on the surface of them; and if we will give thought and study to each one of them by itself we will find that they contain the full rational explanation of human being and of the human character. They show the injustice and yet they show the elements of justice that after all governs the universe because it governs the individual. Each of these waymarks is worthy of study, worthy of analysis, worthy of putting to any and every legitimate test.

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*66. Called both spiritually and literally in Isaac's name. So we find both Israel and Christians allured into the wilderness, and there hidden both as church and chosen people (Hos. ii. 14; Rev. xii. 14) "for time, times, and half a time"—1260 years. (See "Approaching End of the Age.")

67. Israel must answer in modern times to the four prophecies of Balaam-a "separated," "lion"-hearted, highly "exalted" people, and a kingdom, with "its seed in many waters," doing "valiantly" (Num. xxii., xxiii., xxiv.). This is the history of the Saxon race from its beginnings hitherto.

68. We should find in *Israel Redivivus* numerous minor identities perpetually cropping out here and there, suggestively reminding us of those from whom we sprang. Thus we naturally find the *"Harp"* in Ireland, ringing in the halls of Tara beneath the touch of *David's daughter!** Joseph's *"coat of many colors,"* found beyond the recollection of history in the Scottish plaid and highlands, and still preserved as a tribal distinction! The stumbling of Ephraim's tongue over the letter *h* (Jud. xii. 1-6), so that *Shibboleth* would

*From *The Romance of History*, C. A. L. Totten.

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test a modern "cockney,"—still a stumbler on his *h*'s! and so on with a volume of similar "identities."

69. But space simply fails to prosecute this subject further. Israel's children must "know the Lord." She must have found her isles "a little sanctuary"; have been safe against *all* foreign invasions; have found her monarchy immovable; must have the Bible open in her schools, her homes, and churches; must have increased as *fishes* do, and sent out shoals of colonizers; be devoted to pedigree, genealogy, and heraldry; must have dominated, and survived, and subdued all other seed in cases of amalgamation with Gentiles; must be looking for the end, yet dwelling carelessly; and so on without end.

The foregoing mere selections describe "Lost Israel," as in contradistinction from Judah—*never lost!*—in the latter days. They should each be read with all the prophets, and with Moses as a full and generous and absolutely unlimited context. The references given are *necessarily* few, and to one who knows how many might have been given, we fear, poorly selected. A Concordance will swell them to seven eighths of the Bible! An encyclopædia could hardly comprehend the consummating arguments upon which they rest. And no one who has hitherto been unfamiliar with the consideration which we have advanced *can, in justice to himself and to a truth of such startling import,* afford to condemn this topic until he has fairly read the Prophets *once again,* and from beginning to end. If THEN he *can* condemn it, let it *be* condemned for *him!*

The subject must be studied liberally, and with broad information as to history and statistics. This is the time of *Harvest!* The religious contrast of Judah and Israel must be borne in mind, and the distinction between Ephraim and Manasseh not lost to view. This is the day of Fulfilment, therefore read the Prophets.

But God alone can bless His own elected ones with wisdom, willingness, and powers of discrimination enough to read, mark, learn, and inwardly digest so vast a truth, and enable them to grasp it as a full solution of the Human Problem.

Following the number chosen by the American Tract Society to establish the Identity of the Saviour, and which we have enumerated in the foregoing pages (Chapter IV.), we have adduced but sixty-nine of these "evidences" of *Israel Redivivus* in the present chapter. Both lists of course could be extended.

Of *Christians* we shall ask for the foregoing latter list the same candid study and acceptance which they have already given to the *former.*

To *Judah,* of the present generations, we simply submit them as signs of blood and genealogy. The day has come when they *must* find "the missing Tribes," or else remain forever at the "weeping place."

Before such others (non-Christians and non-Jews, though dwelling round about and in among us), the "backsliders," both of Israel and of Judah, and the strangers in our midst, who stand as it were between these two, Israel and Judah (who are Jehovah's "witnesses in the whole earth")—we lay the case in deep concern. We are concerned, not for its truth, but for its acceptance at their hands, for the times are growing short! We lay the *three* cases, in fact; for here is Judah, there is Christ, and here is also Israel, and they have had "Moses and the Prophets" with them now for many centuries. To these, who hitherto have not joined the ranks of either class of witnesses for God, or who have left them for the middle ground (Luke xvi. 13), we would say most anxiously (Luke xvi. 27-31): Ye have had, for centuries, Judah wandering among you, nor do ye need her sixty-nine identities to pick her out from all the peoples upon earth; she is a standing miracle, who from familiarity ye do not see; Christ has been preached to you, and, thus identified (p. 65), all history has recognized him; yet because ye did not see his miracles, nor thrust your hands into his riven, resurrected side, ye have not yet believed. And now, finally, in these latter days, "Lost Israel" itself, *yourself!* is resurrected, and made manifest, a witness in your midst (p. 84). Behold, it is done unto you even as ye would! Ye stand, as have the former generations, face to face with mighty truth—truth new and marvellous—a

***Dante records that the Italians obtained the harp from Ireland; and the father of Galileo the astronomer states in his *Dialogia della Musica* (1581) "that the inhabitants of that island have practised on it for many and many centuries, and had it as a particular badge of their kingdom, using it on edifices, coins, and sculpture, alleging, as the cause of it, *that they are descended from the Royal Prophet David*"!**

In future studies of this series we hope to give at full length the overwhelming testimony of ancient Irish chronicles as to the Hebrew facts upon which its original settlement is founded. They are 2500 years older than *we* are, and were in the possession of that country too long ago to admit of modern collusion in the premises! We are just beginning to understand them!

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MIRACLE in fact; for here we have a nation lifted from the grave of history (Rom. xi. 15) and reborn in a day (Isa, lxvi. 8). Reach hither thy hands, it is Emmanu-Israel! And thrust thy scrutiny into her side!

The truth embodied in this claim for the *Identity* of "all Israel" with Anglo-Saxondom is now generally known throughout Great Britain and her colonies as "The Anglo-Israelitish Theory." To its advocates the question *"Cui bono?"* is often asked by those to whom it is but casually put, or who, for sundry causes, have arrayed themselves against it. Of course, unless the *good* of it is almost axiomatic, and discerned instinctively, it may be feared that no amount of argument or answer would convince those who ask so *unpatriotic* (in its broadest racial sense) a question! If the broad compass of such a truth cannot be grasped at once, 'twere vain to reason on it. St. Paul likens the blessings of their manifestation unto the glories of a resurrection. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *Life from the Dead?"* (Rom. xi. 15). The answer has, moreover, been thus concisely put by Mr. Edward Hine,—the special English expositor of these truths:

"The Identity of the Anglo-Saxons with the Ten Lost Tribes will, among other vital points, realize the following results:

1. It will supply the grandest evidences to the truth of God's Word ever yet given. 2 Peter i. 19, 21.
2. It will lead Infidels to believe the Sacred Scriptures. Isa. xli. 21, 22.
3. It will give to God His full glory before all nations. Isa. xlv. 17, 19, lxiii. 14.
4. It will secure the outpouring of the Spirit upon all Israel. Isa. xxxii. 13-15, lx. 1, 2.
5. It will purify the Church of Christ. Hosea i. 10.
6. It will give to us Christian union. Isa. lii. 8.
7. It will exalt us to the position of "the righteous nation." Isa. xxvi. 1, 2, lx. 21.
8. It will secure for the country godly legislation. 2 Sam. vii. 12, 16.
9. It will give us equitable taxation. Isa. lx. 17.
10. It will give us rest from war, securing for us "Jacob's rest." Levit. xxvi. 7, 8; Isa. xxvi. 12.
11. It will secure for us abounding prosperity. Isa. xxxv. 10.
12. It will renovate all classes of society. Jer. xxx. 10.
13. It will empty our prisons when fully understood. Isa. lx. 17.
14. It will secure to our country a general amnesty. Deut. xv. 6.
15. It will abolish pauperism and establish a common brotherhood. Isa. xxxii. 18.
16. It will end our sighing and sorrowing. Jer. xxxi. 10, 12; Isa. xxxv. 10.
17. It will give us universal gladness and rejoicing. Isa. lx. 21.
18. It will secure for us ministers of religion after God's own heart. Jer. iii. 15.
19. It will obliterate the errors of Ritualism. Jer. xxxiii. 7, 14.
20. It will secure the restoration of the Jews. Isa. xi. 12.
21. It will secure God's long-promised glory upon us. Joel ii. 24, 27.
22. It will lead to our darkness being made light, and crooked things straight. Isa. xlii. 12, 16.
23. It will remove the veil at present upon all nations. Isa. lii. 12.
24. It will manifest the Almighty power of God before all people. Isa. lv. 12.
25. It will fulfil the covenants made by God with our forefathers. Isa. lxiii. 14.
26. It will lead to the speedy conversion of many nationalities to Christ. Isa. liv. 8.
27. It will lead to the coming of Christ's kingdom in the earth, and prepare the way for His Second Advent. Acts i. 11."

These are blessings for which all creation travails and towards which the Fathers, Saints, and Patriarchs of every age have toiled with prayers and patience.

Let us add:

28. It will make Gnostics of "Agnostics."
29. It will answer the question, "Why am I a Hebrew?"
30. It will inaugurate the *Highest* "Criticism," and stop the lips, and suppress the volumes of those who apologize to "Evolutionists," and compromise the Pulpit by such overtures as "The Continuous Creation," a work I doubt not by an earnest, anxious, "Robert Elsmere" —such is its inner tone—but by one

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far astray from "Moses and the Prophets."

And to all my Hebrew kinsmen, who may be tainted with this deadly peril to their faith, I would give a test whereby they may *try* these doctrines—if they be of Christ or not:—If the Saviour stood in the Church, as He stood before the Sadducees and Pharisees in the Temple, centuries ago, we can imagine him silencing the Christian (?) Evolutionists in some such way as this: "What think ye of Christ, whose *Son* is He?" And they would reason with themselves a long while ere they gave the answer of Arius. For they durst not say *"Joseph's natural son,"* lest the people rise from the pews and put them out; nor durst they say the son of Mary, *"the Virgin,"* lest thereby they violate the whole Darwinian theory of evolution by admitting so crucial an exception. The so-called Christian-evolutionist must face this dilemma, and we ask of him the same question that Jesus put to Peter (Matt. xvi. 16); nor are they Christians save they give the answer of "Bar-Jona"—and in Simon's *Spirit.*

But some say Israel *did* return with Judah after the Babylonish captivity, and that all of this argument is wasted upon an imaginary case! These are the blindest of the blind! They are in general only such as are thoroughly committed to the modern methods of *spiritualizing* the Scriptures until they are of none effect. To those who argue thus Edward Hine advances twenty-seven reasons to prove how utterly impossible it is, up to this date, that the Ten Tribes can have returned to Palestine, as such, and in fulfilment of the prophecies thereon. Of course it is taken for granted that the common basis of the argument is a belief in the Bible. This being assumed,—and upon *Locke's* basis of argument already referred to (page 131),—Mr. Hine reasons as follows:

"Not a single condition of the following have yet received fulfilment, and God most clearly states them as the circumstances that shall accompany Israel's return when they are 'again the SECOND TIME' (Isa. xi. 11) restored to their land. If we say that they did return, and have yet to return again, then the next would make the *third* return, whereas these conditions belong to the 'second'; besides, this would be nonsense. There can be no third return for Israel, because God declares when their return has taken place 'they shall no more be pulled out of their land which I have given them' (Amos ix. 15). Therefore, Israel could not have returned, because the people who returned from Babylon were pulled up. 2d. Israel could not have returned because, when they do, their return gathering is to be in 'the Islands' (Jer. xxxi. 10). At the return from Babylon no islands had been in possession. 3d. When they return they will be in union with Judah. (Jer. 1. 4.) At the return from Babylon Israel was still in rebellion against Judah (2 Chron. x. 19). 4th. Israel's gathering must be in 'the West' (Isa. xliii. 5). Babylon was to the East. 5th. They must return 'REDEEMED' (Isa. li. 11). The Jews were not redeemed. 6th. Before they return they must have become a multitudinous seed (Hos. i. 10). The Jews returned from Babylon a mere handful. 7th. Their Isles must have become too small for their people (Isa. xlix. 19). The people from Babylon knew nothing about this. 8th. At the time of Israel's return they must possess immense Colonies (Obad. 17). The Jews have never had a possession since they went to Babylon. 9th. Israel must return a 'Righteous Nation' (Isa. xxvi. 2). The people from Babylon were not. 10th. Their return must be the ending of their sorrows (Jer. xxxi. 12). The Jews had more sorrow upon their return than when they went. 11th. Israel must return in power to reign as the Rightful Heir (Jer. xlix. 1-2). All the people from Babylon returned to be vassals to a Foreign and a Gentile Government. 12th. Israel must return to have Samaria in possession (Jer. xxxi. 5). The people from Babylon had not. 13th. They must return to sing (Isa. xxxv. 10). The Jews returned to cry. 14th. They can only return Representatively on account of their numbers—'one of a city, two of a family' (Jer. iii. 14). The people from Babylon returned entire. 15th. Upon Israel's return they must be built 'as at the first' (Jer. xxxiii. 7). The Jews had the contrary to this. 16th. 'One King shall be King to them all' (Ezek. xxxvii. 22). The people from Babylon had no king. 17th. The Lord promises to do 'better' for Israel upon their return than ever before (Ezek. xxxvi. 11). But the Lord did worse to Judah. 18th. The Latter Rain is to be restored (Joel ii. 23). It was not restored for Judah. 19th. The Lord is to make a new and everlasting covenant of peace with Israel (Ezek. xxxvii. 26). He made a covenant of war with the returned from Babylon. 20th. Israel can only return a Power (Isa. xix. 24). The Jews were not. 21st. Upon Israel's return Egypt must be a Power (Isa. xix. 24). When the Jews returned it was only a base kingdom. 22d. Assyria

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must also be a Power (Isa. xx. 24). It was then only a defunct nation. 23d. Israel, Egypt, and Assyria were to be 'blessings in the midst of the land' (Isa. xix. 25). When the Jews returned they were all of them cursed people. 24th. When Israel returns the deliverance from Egypt is to be forgotten, and a new song sung (Jer. xxiii. 7, 8). Egypt is not yet forgotten, and the new song has never yet been sung. 25th. Upon the return of Israel, there is to be a grander dividing of Waters than when they were delivered from Egypt (Isa. li. 10). This has not yet been known. 26th. Upon Israel's return they are destined to 'eat the riches of the Gentiles' (Isa. lxi. 6). The people from Babylon knew nothing of this luxury. 27th. Upon Israel's return 'many nations shall be joined to the Lord' (Zech. ii. 11). And this glory has never yet been known, and can only be realized after the Identity of the English Nation with the Lost Ten Tribes is nationally acknowledged. None of the above conditions were realized upon the return of the Jews from Babylon, or at any subsequent time, and as they are all faithfully promised upon Israel's return the 'second time,' it follows that the return of the Ten Tribes has never yet taken place."

But a careful study of the Identity of Saxons with Israel must *beget* a belief in the Bible! For it is an absolute demonstration, by incontrovertible facts, of the historical fulfilment, down to the minutiae, of prophecies known to be thousands of years old. They focus, concentrate, and so unite upon the English-speaking peoples that no one but a FOOL, in view of them, could continue to say in his heart "Tush! there is no God!"

The fact of it is, seven eighths of the Bible is misunderstood. We have read without reading, and been taught by guides who have either blundered or deceived. Mr. Hine, in commenting upon this almost universal misunderstanding of God's Holy Word, makes a most valuable suggestion towards correcting it, and one which the author can most heartily endorse. During a visit of some months' duration which Mr. Hines paid to the author upon his first arrival in this country, the latter had frequent occasion to examine and consult a large Bible which had been treated in the following manner by Mr. Hine himself, and the wonderful light thereby derived can hardly be explained:

"Bible students would find it most useful, because it would greatly facilitate their reading and understanding of Scripture, if they would underline in *red ink* all parts of the Bible having a direct reference to Israel only, and underline in *blue ink* those parts referring to Judah alone, and in *green ink* those parts that refer directly to the Gentile World, apart from Israel or Judah. By doing this they would arrive at the readiest method of ascertaining the positive fact, that seven eighths of the entire Bible has reference only to the literal, social, and historical affairs of Israel and Judah, that only about one eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked *red,,* as referring to Israel, largely predominate. It follows that not to understand the distinction of Israel from Judah is positively to misunderstand seven eighths of the Bible, and yet it is an undeniable fact that 99 per cent of our people do not recognize any difference as existing between Israel and Judah, and that when you speak to them about Israel they immediately think you are referring to the Jews, and read their Bible with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as all the Dissenting Colleges; how, then, can we be surprised at the amount of stupid blindering and erroneous statements issuing from some of our pulpits, or wonder at the fact that our pulpit ministrations do not gain the respect of the masses, so that, while the thousands regard the Church as a Divinely-appointed Institution, the millions are really outside its influence?

"Is it not a lamentable assertion to make, that seven eighths of the Bible is misunderstood? Yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all. Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Christ declare Israel to be Lost (Isaiah vii. 8; Hosea i. 10, vi. 2; Matt. xv. 24). Jeremiah and Ezekiel declare Judah to be Known (Jer. xxiv. 9; Ezek. xxii. 4). Hosea declares Israel to be as the sand for Multitude (Hos. i. 10). Jeremiah declares Judah to be Few in number (Jer. xv. 7). Isaiah, David, and Micah declare Israel to be the Strongest War Power upon earth (Isa. xli. 11; Ps. cv. 24; Micah vii. 16). Whereas Jeremiah declares Judah to be Without Might (Jer. xix. 7). God Almighty, Samuel, David, Isaiah, and Jeremiah declare Israel to be a

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Monarchy (2 Sam. vii. 12, 13; Ps. lxxxix. 4; Isa. xxxvii. 31, xlix. 23; Jer. xxviii. 26). Jeremiah states Judah to be without Government (xvii. 4). Isaiah and Obadiah state Israel to be an Island Nation with large Colonies (xlix. 1, 8; Obad. 17). Jeremiah and Ezekiel state Judah to be Strangers in all Countries, without Geographical Inheritance (Jer. xxiv. 9; Ezek. xxii. 16). Isaiah, Hosea, Micah, Habakkuk, and Paul declare Israel to be a Christian People (Isa. xliv. 23; Hos. ii. 19; Micah v. 7; Hab. iii. 13; Rom. vi. 14). Whereas Ezekiel, Nahum, Zechariah, Christ, and Peter declare Judah to be under the MosaisLaw (Ezek. xliii. 18-27; Nahum i. 15; Zech. ix. 11; Mark vii. 9; Luke xiii. 35; I Peter ii. 8). Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious. It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory. Then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to all parts of the Book. Tom Paine fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was *led into infidelity* because he saw that the Jews could never verify the promises given to Israel. He therefore gave the Bible up as a myth. I can never be too thankful to the Almighty that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is THE KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scriptures is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet, of Biblical study, and that, to this day, the meaning of fully seven eighths of the Bible is completely shut to his understanding.

"Let us close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself 'Therefore, thus saith the Lord God, Behold, my servants (Israel) shall eat, but ye (Judah) shall be hungry; behold, my servants (Israel) shall drink, but ye (Judah) shall be thirsty; behold, my servants (Israel) shall rejoice, but ye (Judah) shall be ashamed; behold, my servants (Israel) shall sing for joy of heart, but ye (Judah) shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye (Judah) shall leave your name for a curse unto my chosen (Israel): for the Lord God shall slay thee (Judah) and call His servants (Israel) by ANOTHER NAME. (Isa. lxv. 13, 14, 15.)"

"Culture is the highest human justice. It is that attainment of mind and soul which can consider with equanimity two sides of any issue; and weigh without prejudice all phases of any interest; and which can differ without scorn with any extreme of another's vision."
—Katherine Locke.

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All Carry On

By THEODORE E. CLIFTON

Four hundred years and nearly forty more
Have passed, since visions of an unknown shore
Loomed dark, forbidding, comfortless, before
The first great sailor of the Western sea.
That sailor died in misery, want, and shame,
Outcast by country, stripped of slightest fame;
Yet he discovered land which now we claim
In right of Freedom and of Liberty.
Two hundred years of colonizing passed,
Two hundred years of toil, till men, harassed
By tyrants' laws, were stirred to fire at last,
And fought till they were free, forever free.

A nation, from these early heroes sprung,
A nation great, though new and yet unsung,
Gave to the world her doctrines, then still young,
Those doctrines, our American Ideals.
The greatest victor now, the whole world o'er,
Our country, champion of oppressed and poor,
Makes nations lean and count on her the more
To smooth the way while every old wound heals.
She brought the courage of convictions high,
Backed by her loving sons, eager to die,
That their own land might proudly raise the cry:
"America her sacred mission feels!"

Stand back of her; your country needs your aid;
Keep clear their record, who supremely paid
That this misguided world might yet be made
More than a haughty emperor's humble pawn.
Our soldiers never thought of cost or gain,
As they charged forward through a leaden rain;
Courage and patriots' love, dyed in the grain,
Were theirs. Now breaks for us a great new dawn.
Times still may change, but never let our land.
Preserve our laws, the work of patriots' hand,
And heed those words so simple, strong, and grand,
The dying soldier's cry: "All Carry On!"

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THE WATCHMAN OF ISRAEL

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

What Is the Matter With Israel?

When one follows the history of Israel through the record of the Old Testament, he sees that success or failure followed unfailingly the rise or fall of the spiritual discernment of the nation and the degree of their adherence to the visions of their inspired prophets. One also sees clearly that whenever the nation turned from its false gods and retraced its steps, that immediately success attended its efforts. There was no period of national convalescence. Results were immediate and unmistakable. If there did not exist such a thing as the Hebrew Scriptures, the observation of these effects in the national experience of this nation would be enough to turn the thoughtful toward the contemplation of the underlying cause of the phenomena. The Bible, and holy books of any race or nation are but the record of the search of the human mind to know God. This record may be traced in the language of architecture, literature, or any of the phases of civilization, as well as in the writings specifically dedicated to Deity, although in these inspiration usually shows forth more clearly, largely because of the sense of both writer and reader having been educated to seek and find it herein.

Israel may be said to be the name bestowed by inspiration upon that type of mentality which has discerned the clearest sense of justice and the highest understanding of the law of righteousness—the pattern for all human codes and creeds, no difference how inadequately the pattern has been followed. Whether it was Israel the individual, the transformed "usurper," or Israel, the tribe or nation, or Israel, the great transforming force of to-day, it is still that type of mentality rising from the earth and pointing above and beyond itself to the source of its power, and in its heart perhaps only instinctively uttering the great truth of being—of myself I can do nothing, it is the Father which doeth it all.

In the exact sciences, even the most inexperienced learner soon sees that there is no problem to solve except for the one who does not understand. The vision of Israel flashing forth time after time as the centuries roll on. is the light which is turning the hope of the world into the realization of that eternal "brightness of His glory" which is the recognition of the character of the all-embracing and sustaining "Father."

Literal Israel has discovered itself, but what is causing the long delay in fulfilling its destiny? When an individual who has been a castaway discovers that he is an heir, he seeks his inheritance diligently and discovers the law which will establish his sonship and safely preserve it. The great changeless law never varies. The divine record awaits recognition and proof by the Children of Israel of the 20th Century just as it did in the dim centuries of the past. The law of Israel, which is her God, never changes, but waits, knowing not the mutations of time and human thought. Echoing down the corridors of time there comes to Ephraim and Manasseh to-day

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the same message that reached the sons of Joseph and their kin as they looked out over the hills and trackless wastes of the land which was the cradle of their origin. Oh, why will ye die, ye sons of Jacob? Why struggle in the darkness and despair of worldly policy when that for which the ark of God was fashioned still stands and waits to lead on the weary hosts of earth to the divine destiny to which Israel still tirelessly points the way.

Is Armageddon Yet To Come?

There are a great many Bible students as well as others who are looking for the greatest war of history. Students of prophecy point to the thirty-ninth chapter of Ezekiel and the fourteenth chapter of Zechariah and say that Armageddon the greatest time of Jacob's trouble is yet to come. But let us remember Jonah's message to Ninevah when he, sent by God, cried in the streets of the city "Yet forty days' and Ninevah will be overthrown." Then it was decreed by the King of Ninevah that every one should cry mightily unto God, turn "from his evil way and from the violence that is in their hands." "Who can tell," said the king and his nobles, 'if God will turn and repent, and turn away from his fierce anger, that we perish not?" Then Jonah became exceedingly angry when he realized that because of their repentance the calamity was averted and he was then taught another lesson. But if God dealt thus with a people not of Israel what may He not do for those whom He has called His "anointed" and to whom He has said (Micah 6:8): "and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The sons of Israel have been in solemn conclave forming a league of nations to be established upon the principles of justice and liberty, for the protection of the weak and for the abolition of war. The efforts of the sons and daughters of Israel to abolish from the world tyranny and oppression, has been blessed with signal success by Israel's God, and who knows but "the LORD God of hosts will be gracious unto the remnant of Joseph," (Amos 5:15) who have already occupied Jerusalem without a shot, and who knows but all the present day Jonahs may say, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of evil."

Communications.

To the Editor of the WATCHMAN:

Nunc Sidera Ducit—"This was the motto upon the American passports. It was held in the beak of an eagle with the 13 starred constellation Lyra on its breast all surrounded by a radiant circle of 13 five-pointed stars."

On page 167 of the May WATCHMAN Mr. Grimaldi, your English correspondent, communicates very interesting information concerning David's Seal.

That the Seal of David should follow his throne into England, and so fix the British star with 6 points, is another remarkable evidence in British-Israel identity. But it seems quite as wonderful that our ancestors, in avoiding the use of the English star for American heraldry, should have been led into selecting the 5 pointed star, which was the Signet of King Solomon. Thus the sacred Hebrew number, 5, has become interwoven in American regalia. Its significance comes from the right hand, emblem of omnipotence in the Scriptures. Among the Hebrews it expressed obedience to divine command. Their whole law is written in 5 books—the Pentateuch. The tables of stone contained 5 and 5 or 10 commandments. The 5 pointed star is the shape of the Spread Eagle, and the symbol of the 5 angled and 5 sided Pyramid on the reverse of our seal. The numerical value of "the eagle" in Hebrew is 555.

In a chapter on "The Constellation" in his "History of the Great Seal," Prof. Totten says, "In American heraldry the radiant silver star is five -pointed . . . . "The English *star* is represented as of six points. From time immemorial this symbol has been a blazing pointer to grand and noble truths and a solemn emblem of important duties. It is the answer to the grand hailing sign of humanity, wherever oppressed throughout the globe. It offers to the world the Foot, the Knee, the

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Breast, the Head and the Cheek of readiness, remembrance, inviolability, assistance and counsel."

In the light of present world history, and our nation's part in it, how beautifully this pictures America's attitude! "The Friend of Humanity" standing in the light of her own constellation of five-pointed stars!

The Pentalpha was in use among the Jews as a symbol of safety. "It was the Pentalpha of Pythagoras, and the Pythagorean emblem of health (530 B.C.) It was carried as the banner of Antiochus, King of Syria (surnamed Soter, the Preserver)" . . It blazed in the center of the pavement of King Solomon's court and is still in high repute among Masons everywhere, particularly those of the Scottish rite, whose origin may be remotely traced to Tara."

"Among cabalists this star with the sacred name written upon each of its points, and in the centre, was considered talismanic, and in ancient times it was used all over Asia, as a charm against witchcraft."

Also among cabalists and students of the occult the number 11 is "strong," being called the "irreducible" number. When it is once obtained, through addition of digits, it cannot be divided again, by throwing out the 9, as is done in their other calculations, but must thereafter stand as 11 "one and indivisible."

The British star of 6, and the American star of 5 points, once united, will be the "irreducible" 11, never again separated in friendship nor "reduced" in "strength."

"Like a new feature upon the blue vault of heaven" this constellation will also "lead the stars" and rise in silver light to represent Lost Israel found again.

Britain and America—Ephraim and Manasseh—sealed with David's double triangle and King Solomon's Pentalpha, will "face the world together" in "the new order of the ages!"

—Fanny Prescott Ross.

To the Editor of the WATCHMAN:
Dear Sir:

Your May issue, which like its predecessors is extremely welcome, contains a mild criticism of my note concerning your cover design which Rev. A. B. Grimaldi, M. A., uses as a text to give a very interesting description and history of the six-pointed star known as King David's Seal. He is, however inaccurate in saying I referred to the Emblem as the square and compass when my words were, it *"seemed* to be the square and compasses arranged as in the well known Masonic emblem." I was thus careful in expressing myself because of the far reaching conclusions involved for one of these conclusions is that your artist has been used by some superhuman force, unknown to himself, to direcct the attention of A. F. and A. M. to its solemn duties in connection with the future of the race and its utilization by Jehovah as one of the agents He will use in establishing the Kingdom, now about due. It is for anyone to see that the completion of the triangles upon the flag on the cover design would form a four-pointed star instead of a six-pointed one unless the parts of the two triangles already placed on the flag should have their relations to each other changed.

I fully expect my contentions in this connection to be pronounced puerile in the extreme and serve the mis-informed or un-informed as a cause of derisive laughter. But possibly it will be otherwise among those who realize that Ancient Free and Accepted Masonry claims (a) An existence of 3500 years; (b) to be exclusively of Hebrew origin (and if our views are correct it is still practically confined to that people); (c) Moses as one of its first Grand Masters. Through all these centuries, Masonry has concealed from its own members, in the most carefully guarded parts of its ritual, a distinct prophecy to the effect that through God's mercy and strength His chosen people shall be preserved in "plenty" and their "worldly possessions." "For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." (Deut. 15: 6).

Watchman of Israel! Are these promises being fulfilled—now?

I think so and with the Bible in one hand and the daily newspaper in the other I go forward with confidence.

Geo. M. Aylsworth.

The following extract from a letter from Mr. Seymour W. Tulloch we are glad to have permission to publish in the WATCHMAN, not only because of the information which it gives to the student, but because it indicates somewhat the permanent value of Professor Totten's contribution to the subject in which he was so vitally interested.

It may interest you to learn that I have just connected up with Totten's Chronology, —if I may use that expression,—after an extended series of calculations.

When Lieut. Totten brought out that

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great work of his, Study No. 16, "The Fall of Jerusalem," about one year after the publication of No. 15 which covered the year of the Crucifixion, the basis of this study was the date of the Passover-Moon, which he had obtained through a series of calculations given in detail in No. 15. In No. 16, however, he changed the method of his reckoning the Jewish months and corresponding dates upon our present calendric system by introducing his nineteen year soli-lunar cycle, resulting in the discovery of the chronology used by Josephus in his history of the siege and fall of Jerusalem, and demonstrated its minute accuracy.

This nineteen-year cycle is a beautiful piece of chronological mechanism and much more perfect than a similar one now in use by the Jews, which only dates from the latter part of the 4th century, and seemingly constructed more from tradition than fact, the Jews having been dispersed throughout the world, a broken nation after the complete destruction of Jerusalem, resulting in the loss of their Temple records and confusion in their calendar.

After a number of experimental calculations covering the period from A. D. 27 to A. D. 49, I have practically reproduced the Totten calculations as though I had his own original notes in front of me. These connect up with the Nautical Almanac of to-day and can give the location of every lunation, the Jewish lunar months, and completely account for each day, both Julian and Gregorian, from Nisan 1st A. D. 27, down to this present year. The system can also be reversed,—as Totten himself announced his purpose of doing in a future revision of his earlier works,—to the Mosaic-Adamic origin of our own historical era,—the only true and non-mythological in existence. Few persons, who have not gone deeply into the matter, realize how wonderfully the great and minor cycles of time and the motions of the heavenly bodies,—which were given to us "for signs, and for seasons, and for days, and years," Gen. 1, 14,—revolve back to this point of common origin given in the inspired record, and to no other. This common point of origin of our time-cycles and of our history as given by Moses, need not be confused with Creation: sufficient for that are the words,—"In the beginning."

Lieut. Totten up to the publication of Study No. 16 used the tables and systems of the British Chronological Association, which made a real attempt to identify by astronomy the dates mentioned throughout the Old Testament. The Association used, however, seven and fifteen-year cycles, which while seeming to fit the Scriptural dates for certain periods very satisfactorily, require extended intercalary periods to bring them in harmony with the movements of the sun and moon, yet they harmonize with more exact calculations at intervals in their course and, strangely enough, these the most important, such as the years of the Nativity and the Crucifixion. Totten used these tables for convenience and rapid working, as they were the best obtainable, and gratefully acknowledges they gave him much of his original inspiration to develop his own chronological career. He checked up, however, important dates by his own independent calculation of eclipses and lunations. Then, in the fulness of time, as his work progressed, his nineteen-year cycle came to him, as he believed by inspiration; and it is the key to Josephus and the seal of prophecy.

I have finally been able to relocate his work after a number of experimental calculations, since the various strands of time,—soli-lunar, Jewish, Julian, Gregorian, leap and embolismic years,—are intricately interwoven, and the Jewish day, running from sunset to sunset covering portions of two separate calendar days which begin at midnight, is a disturbing factor when days are simply referred to. The exact original data had to be ascertained and relocated and thus slipped into its proper place in the development of the calculations. The molad, or instant of new moon astronomically has to be demined throughout the cycles, but it must also be borne in mind that it was the custom to determine the beginning of the Jewish month by the first visible appearance of the new-moon at Jerusalem, which happened hours afterwards. In order to prevent possible confusion to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of New-Moon Day for the whole nation. Although the Jewish calendar was thus regulated by direct observation, based upon the reports of witnesses who were intent to watch for the first sign of the phasis and to hasten to the Sanhedrin with their report, members of the Court seem to have been in possession of a recognized system which enabled them to test the accuracy of witnesses and which was probably resorted to on exceptional occasions. There were times of persecution when the president and the Sanhedrin could not exercise their authority, times of trouble and war when neither witnesses nor messengers could travel in safety. On such occasions calculations had to be relied upon, and it is for the modern chronologist to exercise his judgment from the lunar

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tables as to when the 1st of each lunar month had its probable beginning and to float these dates, as Totten did, along his complete series of years.

While on this subject of the commencement of the Jewish months and the resulting festivals and holy days, it is interesting to note that after the committee of the Sanhedrin had announced the New Moon, the country people and the inhabitants of Babylonia were informed of its beginning by fire-signals, which were carried from station to station in the mountain country. Jews at a distance were left in doubt and celebrated two days as the New-Moon.

When one has grasped this line of true time, extending from its Mosaic-Adamic origin up to our present day Nautical Almanac, and knows that by its means each lunation and day can be definitely accounted for, he holds in his hands a net which can bring safely to land all the chronological fishes both small and great and substantiate by his own efforts the accuracy of the work of Lieut. Totten,—that Master of Chronology.

A Review

"God's Purpose in War—What the Bible Says"

By G. A. ROBISON

Hardwick, London 1919, pp. 143

A clear evidence that the truth about Israel in the Latter Days is spreading in both England and America, is the continued issue from the press of new books and pamphlets upon various phases of this great subject. And though each writer may differ in some points from most or all other writers; yet the general truth is advanced by each and all. We therefore heartily welcome this last and able contribution to the ever growing mass of Biblical and historical evidence to the truth, that Lost Israel is now surely found and made known.

Though of necessity, the author of the above work has to go over much ground already trodden by previous writers, yet there is an originality in the handling of the subject, and a striking method of setting forth the details, which will well repay the reader of its pages. The writer rightly commences at the beginning, viz., the call of Abraham, and the promises made to him, to Isaac and to Jacob. It is then shown how the birthright covenant blessings descended to Joseph and his two sons. The Hebrews are traced from Egypt through Arabia to Palestine, with a plan of the encampment, showing the position of each tribe. The story is carried on through the history in Palestine, and Jacob's stone is traced from Bethel to Westminster; and the Davidic line to Ireland, Scotland and England. This is followed by a lucid exposition of the Stone Kingdom.

Section III is occupied with the finding of Israel in Europe in the Latter Days; the unveiling, the reunion, and the return of the tribes. Upon this important part of the subject, the writer takes the old original or Gothic view, held by the erudite Dean Abbadie 1732, and so ably set forth, though of course with modifications, by the learned and devout John Wilson in 1837, viz.: that Ephraim is in England and other tribes on the Continent. Thus Scotland is identified with Benjamin instead of Manasseh.

The key to the distribution of the tribes, is their position in the Wilderness Camp. (pp. 38, 95.) The distribution of the tribes is the subject that has now to be worked out. Though unable to follow all these identifications, the attempt here made is a valuable contribution to the subject.

The whole subject of the Tribal Distribution requires much further research and close investigation before final settlement. Meanwhile we cordially recommend this able and most interesting contribution to the elucidation of the whole matter. The book has a useful map, a plan of the re-settlement, and a frontispiece of Butler's "King of Kings" picture. A useful list of books is given in the Appendix; and one of the Seven Covenants

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A Prophecy from Locksley Hall

Make me feel the wild pulsation that I felt before the strife,
When I heard my days before me, and the tumult of my life,

Yearning for the large excitement that the coming years would yield,
Eager-hearted as a boy when first he leaves his father's field,

And at night along the dusky highway near and nearer drawn,
Sees in heaven the light of London flaring like a dreary dawn;

And his spirit leaps within him to be gone before him then,
Underneath the light he looks at, in among the throngs of men;

Men, my brothers, men the workers, ever reaping something new;
That which they have done but earnest of the things that they shall do:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;

Till the war drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

—Tennyson.

The Starward Trail

By DANIEL HENDERSON

"Tennyson's dream of an aerial fleet—
Pooh! an idle bard's conceit!"

Thus we mocked the pioneers
Plotting highways to the spheres!

Thus we clung to humdrum things
And scorned their lore of winds and wings!

Foolish it seemed to us to mark
The sudden rise of the meadow-lark!

How could mankind hope to follow
The falcon's swoop, the flight of a swallow?

While we grumbled, while we scoffed,
Still, thank God, they looked aloft!

Seaward, where a gray gull clove
Mists that curtained cape and cove,

They saw a new Columbus dare
Illimitable seas of air!

The eagle breasting the coastwise gale
Marked for them the way of the mail,

And where snow-fleeing bird tribes went
To find a tropic continent,

They saw etheral roads astir
With many a human voyager!

"Cling to the old and flout the new!"
Age through age, the law holds true,

Yet—the Dreamer again has won!
Up, and follow his path to the sun!

—Outlook.

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Wayside Hints.

Keep your face always toward the sunshine and the shadows will fall behind you.
—M. B. Whitman.

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of Heaven we must sail sometimes with the wind, and sometimes against it; but we must sail, and not drift nor lie at anchor.
—O. W. Holmes.

I have never had a policy. I have simply tried to do what seemed best each day as each day came.
—Lincoln.

"Golden buff and a deep, deep blue,
And the hearts beneath were staunch and true:
Men that a kingdom could not buy,
Men that would dare and do and die.
These were the sort that led the fight
In the struggle for freedom, God, and right."

"The power to do great things generally arises from the willingness to do small things."

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.
—Lowell.

The men who succeed best in public life are those who take the risk of standing by their own convictions.
—Garfield.

"Be sure you are right, but don't be too sure that everybody else is wrong."

When the day is black as midnight
With a deep despair;
When the burden is too heavy
For the heart to bear;
When all life is ceaseless struggle,
Every day a fight,—
Then look up, for He is near thee,—
Hold on tight!
—Oliver Huckel.

"Difficulties either trip us or make us climb."

Worship, with no master but God, no creed but truth, no service but love, and we have nothing to fear.
—Theodore Parker.

"To love God with all the heart, and our neighbor as ourselves, is the whole of religion."

Nothing is too high to be reached or too good to be true.
—Charles Gordon Ames.

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.
—Lincoln.

"Good service in a good cause is always divine service whatever may be the day of the week."

One day at a time.
It's a wholesome rhyme,
A good one to live by—
A day at a time.
—Helen Hunt Jackson.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.
—Phillips Brooks.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.
—Henry Ward Beecher.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.
—Horatius Bonar.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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History of the Rediscovery of Israel.

By A. B. GRIMALDI, M. A.

Every great intellectual, ethical, moral or religious movement has its history. This is always both interesting and instructive, and is recorded in a permanent form, that those who come after, the succeeding generations, may know of the true origin and meaning of the work. This written and printed history also serves to commemorate the work of those great pioneers of the subject who have manfully borne the heat and burden of the day, when perchance, through ridicule, persecution, misunderstanding or slander they laboured to hew a plain path through the primeval forest of human ignorance, prejudice, inertia, and folly. They laboured, and their successors entering into their labours, have felt that they should record their indebtedness.

When a great subject has weathered the storms of a century, special notice is often given to the subject, for it is obvious that if it has reached the respectable age of one hundred years, and outlived all the storms incident to every human undertaking, it must at least have some strength and vitality inherent in it—thus the Great Republic of the West, having reached its honoured centenary, celebrated this world-wide important event. It seems therefore both timely and fitting that the rediscovery of Israel should be duly marked by a permanent record, setting forth the origin and progress of the discovery, thus forming a lasting memorial of those Israel workers, thinkers, and writers who have benefited not only the present generation but who will also become benefactors of future generations. The time is propitious since Israel rediscoveries have already been before the English speaking public, by printed testimony for over a century, Wedgwood having published his valuable and remarkable work on Ephraim in 1814. This was just a century before the commencement of the epoch-making war, which some writers have foretold will bring Palestine under Israelitish protection; federate in a league the Israelite Tribal Nations, and bring together the sticks of Judah and Israel at the consummation of which Israel will return to Palestine. Since Wedgwood's work was, so far as has yet been discovered, the first definite writing of a book entirely on our Israelitish origin, it forms an excellent reason for inditing a record of the general history of the rediscovery of Israel in the Latter Days.

As the time is fitting, so is the place. The first discoverers and propagators of this truth were, of necessity, English; and then the discovery spread to America. Consequently the early pioneers of Israel are with very few exceptions practically unknown in the United States, and even the names of Wedgwood, Murphy, Fiulayson, Wilson *et alii* are probably unknown in American literature. It is therefore most appropriate that this short history of the origin and progress of the movement should appear in an American journal; and none could be better fitted to set forth this record than the WATCHMAN OF ISRAEL; emanating as it does from that intellectual centre, the world famous Boston.

When the Israelites in the Isles of the ocean reached their prepared habitation in Ultima Thule, they had lost all trace of their origin. They appeared before the world as a people without an origin, having no beginning, no history, merely as Scuths, Scythians, Scots, (wanderers) from far distant unknown regions, in the mystical East seeking a home in the "Western Main," as unknown to them, as their original home then was.

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"They came from a Land beyond the Sea,
And now o'er the Western main
Set sail in their good ships gallantly
From the sunny land of the East."

There has been a dim uncertain light in the national mind of England's sons, that they were a chosen race, a peculiar people, destined, in the deep and unfathomable workings of a mysterious Providence, for some high and mighty enterprise of world-wide import. One outcome of this hidden inward premonition as to the mighty future, has been the national appropriation of the term Israel, divinely given under most solemn circumstances to the great Hebrew patriarch, Jacob (Genesis 32: 20). But it is manifest that no people have a right to such a title except descendants of Israel. Yet from early times, English writers, of all classes, religious and secular, have delighted in writing of England as Israel. In the *British Israelite* 1879, 1880, is a collection of 153 extracts from English writers, from A. D. 665 to 1684, in which England or the English are designated as "Israel." One or two examples, not in that collection, will illustrate this national peculiarity.

Rev. J. D. Maurice, writing to Archbishop Trench, January 1835, says: "Our country, as you know, is passing through deep waters. A remnant will assuredly be saved, the Englishmen, the real Israelites, and they will be lights to the nation fulfilling that glorious function to which we are called and which we have neglected." (*Letters and Memorials of Archbishop Trench.*)

John Lily, after referring to the Wars of the Roses, says: "But the living God, who was loath to oppress England, at last began to repress injuries, and to give an end by mercy to those that could find no end of mischief. So tender a care hath He always had of that England, as of a new Israel; this chosen and peculiar people, O blessed place, O happy prince, O fortunate people, this peace hath the Lord continued with great and unspeakable goodness among the chosen people of England." (*Euphues and His England,* 1586.)

Rev. T. Halyburton writes in his autobiography: "What if I die before the danger is over, and so time be not allowed me to repent. 'Ephraim is like a silly dove, without heart, they call to Egypt, they go to Assyria.'" (*Works of Rev. T. Halyburton,* p. 691.)

When we come to the seventeenth century this Hebraic precognition becomes more pronounced. The Puritans did much to create and encourage it. Lord Macaulay says of their conduct: "The extreme Puritans therefore began to feel for the *Old Testament* a preference which perhaps they did not distinctly avow even to themselves, but which showed itself in all their sentiments and habits. They paid to the Hebrew language a respect which they refused to that tongue in which the discourses of Jesus and the Epistles of Paul have come down to us. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. They turned the weekly festival by which the Church had, from the primitive times, commemorated the Resurrection of her Lord, into a Jewish Sabbath. They sought for principles and jurisprudence in the Mosaic Law, and for precedents to guide their ordinary conduct in the books of *Judges* and *Kings.* Morals and manners were subjected to a code resembling that of the Synagogue, when the Synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of this rigid sect were regulated on principles not unlike those of the Pharisees.

"The Puritan employed on every occasion the imagery and style of Scripture. Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country, and applied to the common concerns of English life were the most striking peculiarities of this cant." (*History of England,* 1858, vol. i).

When we examine English literature, specially the moral and religious portion, we find a sort of Hebraic strain running through it, a constant reference to Hebrew history, ideas, thoughts, feelings and sentiments. This peculiarity is observable in the writings of some of our greatest authors. Thus the great theologians of the seventeenth century are absolutely steeped in Hebrew lore and style. Dr. Gale might be quoted as an example, being perhaps the most profound scholar of his age. In his unsurpassed work *The Court of the Gentiles,* 1672, he pours forth his Hebrew lore and Hebrew learning in a copious flood, deep as it is unanswerable; his aim being to prove that Greek and Latin learning, wisdom, and philosophy were all derived from Hebrew sources. Neither is this Hebraic spirit at all confined to religious writers, as we may notice the same Israelitish influence and trend in secular authors also.

Milton, the great Puritan poet, might be a Hebrew seer, or a Palestine prophet, as to his style and imagery, his thoughts, ideas, and turn of mind. We shall see this plainly if we read, or rather study, his *Eikonoklastes*

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(image breaker), in the way it deserves to be read, in spite of the clerical anathemas, which have pursued it from its birth, even to now. Or dive into his *Liberty of Preaching,* and be astonished that such masterpieces of English genius are not read in every household, and studied at every College.

Neither is this Hebraic spirit the result (as some would ignorantly suggest) of Protestant diffusion of the *Bible*. The great and learned martyr Tyndal remarked of the English language, that it appertained much more to the Hebrew inaffinity of construction and expression, than it did to the Greek or Latin. We may say the same of English literature. It has a natural affinity, a sort of childlike resemblance, as to its parent, with the ancient Hebrew writings. And this similarity may be traced by the student long before Henry VIII allowed the Bible to be read in churches; and before printing itself was known. The Anglo-Saxon *Chronicle* is like a continuation of the Hebrew historical *Chronicles;* while the Anglo-Saxon poem of Caedmon on the Creation, etc., is like an ancient Hebrew lyric in modern form. This Israelite impregnation in our English literature that is printed would be still more confirmed by an examination of the mass of our unprinted literature, stored in our great public libraries and great private mansions; which however is continually diminishing by fires, etc. Note that it was not the name Hebrew, nor Judah, but Israel that England adopted, the very name Jacob prophesied should be applied to Ephraim (Genesis 18: 16).

The next noticeable Israelite apprehension is that of the Fifth Monarchy men, a large religious sect who appeared under the Protectorate of Cromwell. Taking the prophecy of the Fifth Monarchy that should be an enduring one (Daniel 2), as referring rightly to Britain, they merely miscalculated the time, and antedated it. They maintained openly that the Kingdom of the Stone should then be established in Britain, and dominate all others, and that it would be composed of Israelites. There were also individual students of Scripture who believed that the English were literal Israelites, but they made no attempt to propagate their belief by writing or speaking, and it died with them.

A more definite approach to the truth was made in the eighteenth century, clearer vision being vouchsafed as the time for the complete unvailing of Israel drew near. A remarkably clear insight into the truth was obtained by Dean Abbadie of Kilaloe in Ireland. He was the most learned Protestant theologian of his day; and in a literary controversy he refuted and silenced the celebrated champion of the church of Rome, bishop Boussent. Abbadie remarks in his learned work: "Unless the ten lost tribes of Israel are flown into the air; or sunk into the earth; they must be those ten Gothic tribes, that entered Europe in the fifth century overthrew the Roman empire and founded the ten nations of modern Europe." (*Triomphe de la Religion,* 1723.)

Lieutenant Richard Brothers, R. H. 1757-1824) living in London on half pay, maintained that the Saxons were Israelites, and would soon rule the world, that he was a prince of the house of David and would soon be manifested as such. He preached and wrote about these doctrines, but very few seemed to have accepted them. One of these was a member of Parliament named Halhead who endeavoured to introduce the subject into the House, but of course without success. Cruikshank drew a picture of Brothers expounding his views in a drawing room. A stone to his memory is (or was) in St. John's Wood Cemetery, London. (*Dictionary of National Biography.*)

Another and very superior advocate, was M. T. Sadler, M. P. a man of learning and an historical writer. In one book he remarks: "Touching our own laws, our unrivalled legislator, the great Alfred, made them the foundation of that code which is the admiration of the earth: I mean the laws of Moses." (*Memoirs of M. T. Sadler, M. P.* 1843, p. 512) Dr. Rugg, M. D. said that he found the following lines in a book published about 1800.

For the Divine Banner now is waving
High above the head
To awake the fallen Hebrews
That o'er the World lie dead.

Glory Leader, III, 114.

Another witness at this period is recorded also by the late Dr. Rugg, who says that on February 15, 1833, a writer named Fuilayson wrote to Earl Grey, a minister, as follows: "My Lord: For the greater security of our valuable East India possessions—May I entreat your Lordship—to assume at once the favoured and sure step long ago recorded in The Scriptures for this Country to take, to announce now boldly to support the recall of the Jews from whom we, as Saxons, are all descended, to their own land. ***Surely the Isles, meaning Great Britain and Ireland, shall wait for Me, and the ships of Tarshish*** first; meaning London, the modern Tyre." (*Glory Leader,* 1876, III, 166).

We now reach a very remarkable stage in the increasing light of Israel development. There have been many isolated spots of light,

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and scattered rays; these were now to be gathered up into the focus of a book. As far as is yet known the first book entirely devoted to our Israelitish origin appeared in 1814, when a work in two small volumes was published in London, *The Book of Remembrance, proving the accomplishment of Israel's warfare, and that the British empire is the Bow of Ephraim,* by Ralph Wedgwood. It contains 504 pages and a few wood cuts. The work shows great Scripture knowledge, much ingenuity, a knowledge of Hebrew and general information. It is surprisingly in advance of anything previous on the subject. By a calculation of prophetic dates he proves that Israel's time of chastisement is over, and the set time to favour her has come. Napoleon was just overthrown, and the allied sovereigns were in London. To them he addressed his book. It contains many original thoughts. An abstract of its contents is in *The Two Witnesses,* April, 1889. A copy is in the British Museum and I know only one other copy extant.

Another important witness is I. H. Frere, whose testimony is in *The Prophecies of David, Esdras, and John,* 1815. But the date of his evidence is really 1796, for he says he held these views seventeen years before they were printed. Frere considered Britain the Israelitish nation, and the persecuted woman, Israel, that fled to Britain (Revelation 12). This is valuable testimony, being long before Wilson.

Another witness is Rev. B. Murphy in his *Advocate of Israel and the Isle of Erin,* 1817; nothing however is known of this book or paper. But the same well read author had already published a singular work entitled: *Proofs that Israelites came from Egypt into Ireland.* 1816. He was well read in old Irish traditions and history, and he gives some valuable information to support his view. I do not find this in the British Museum *Catalogue* and I know of only one copy in existence.

Puebendary Waddilore, considered the Gael, the Scotch, the Irish, and the Saxon as descended from Israel; and the place the Woman fled to the British Isles. He was author of *The Lamp in the Wilderness;* but was an Israel believer in 1820.

What is now much needed in America especially, but also in England, is a collection placed in some accessible city, of every printed writing upon Israel, for permanent preservation, general reading and reference. No time should be lost in carrying out this useful plan. Every year some works are probably entirely lost. Many of the earlier writings are out of print, and very difficult to get at any price. In fact the present generation of believers hardly even know of such early works. How many, for instance, have read Wilson's works? Yet he was not only the father of the rediscovery of Israel, but all his writings are excellent, surpassing most if not all since published. Then as to the very early writers, such as Abbadie, Wedgwood, Murphy, Fuilayson, Brothers, *et alii,* their very names are unknown to present day Israel believers; and their works practically unprocurable. Thus, as we have said, Wedgwood's book is in the library of the British Museum and we know of only one other copy. Abaddie's excellent work is in the British Museum but we have heard of no other. As to Brothers' and Fuilayson's books we have never seen them although Dr. Rugg mentions them. Many no doubt imagine that modern Israelite books contain all that is worth preserving but never was a greater mistake. Wedgwood, and Murphy, for instance, contain evidence not even to be found in Wilson's numerous and valuable works, and a complete library on this subject would supply a great need.

> Books are the true levellers. They give to all, who right faithfully use them, the society, the spiritual presence, of the best and greatest of our race.
>
> —Channing.

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The Jewish Nation.

By Rabbi H. PEREIRA MENDES

Are the Hebrews, the Jews, a nation? What is a nation?

According to the Standard Dictionary, a nation is "an organized body politic," organized for its own material interests, its own aggrandizement, organized for purely selfish interests. This is the present day definition of the word "nation."

When Abraham, the founder of the Jewish or Hebrew nation first appears upon the stage of human history, and that is in Genesis 12: 1-3, it is stated "I will make of thee a great nation."

It is evident from this that "nation," the word "nation," does not always mean what we imagine, a body of men, a community held together for individual interests and for the comunity's aggrandizement, in a word, for *selfish* interests.

The Jewish or Hebrew nation—I use the word here as just a convenient term—has never in all its history been "great" as were the "great" nations of all ages past and as are the "great" nations of to-day.

We have never had great territories, great colonies, great armies, great commerce, great anything of any material value. We have had great laws, great prophecies, great inspirations for mankind, but all this greatness was mental or spiritual and is.

Then a nation is not a something, a community of men and women held together by what is materialistic. It may be a community held together by what is mental or spiritual. May that be called "an organized body politic?"

The ordinary conception of a nation being a body or a community of men held together for mutual interests of the men composing that body or community is distinctly and emphatically negated in that very passage where it commands the Hebrew "nation": "Be a blessing." (Note that the Hebrew text uses the *imperative* mood; in the English version it is *future* tense). This means seek ye others' interests,—*others'*.

And yet further; in that very passage it declares the *raison d'etre* of the Hebrew "nation" is that it shall be a blessing to all the families of the earth. If a nation is a something that exists for selfish purposes, are the Hebrews a nation if they exist only for others?

If this is not altruism, and altruism the most beautiful and the most exalted, then what is?

The Hebrew nation is the only one of all the past and present nations that has been, and is, altruistic without any thought of material greatness. It is none the less a nation even though not existing for selfish purposes; it is therefore not a nation according to present day definition. The Hebrew "nation" has been a blessing—herein lies its true greatness—to all the nations of the earth by giving it such laws as the laws of Moses, the prophecies that give to-day so much idealism to the world, and the Psalms which for centuries have, as they do to-day, breathed strength, comfort, faith, hope and righteousness, courage and resignation into countless human hearts.

The recent great war was waged to curb materialities. I never once heard it said that we warred against Germany to destroy her Mozartean or Beethovenian music or her Goethian or Schilleric poetry. We warred against her militarism and materialism.

Idealism! Idealism! Idealism! and that always altruistic, never egoistic; that is the world-cry, the centuried-cry of the Hebrew nation.

That the word "nation" means other than the usual concept is also evident from Numbers 23: 9, "Lo, the people [the Hebrews] shall dwell alone and shall not be reckoned among the nations." If the Hebrews are not to be counted among the "nations" then how are they to be counted? What are they? They are certainly a something or they would not be called "a people" in the very same verse. What is a nation? And in Exodus 19: 6, they are called a "kingdom of priests and an holy nation."

What does "nation" mean here?

The Russians, the Poles, the Bulgarians and a dozen other nations that no sane man would ever call "holy" are all "nations." It is one of the sarcasms of history to speak of "holy Russia," but to call the people of the Book that contains the world's holiest commandments, holiest ideals and holiest emo-

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tions "a holy people" is no sarcasm; it is but historic truth.

Is the Hebrew nation a "nation?"

If its national aspirations are only selfish, we answer "no." But if its national aspirations are altrusic, attuned to the "Be a blessing" (imperative) of Holy Writ, designed only in order that "through thee shall all the families of the earth be blessed" then we answer "yes."

That is why we want Palestine for the Jews. We want it not for our material benefit. We want it for whatever spiritual benefit we can get out of it for the nations of earth as well as for ourselves. It is true some few Jews may derive material benefit by setling there. But the majority of Jews are in the diaspora. We want it so that there shall be established an International Court for the world's peace, free from the errors that make so many look for war as a result of the recent Peace Conference in Paris. The great error of the last mentioned was that its composition represented diplomacy, militarism and but one phase of law—international law. It ought to have represented religion or ethics, law in its fullest sense, and those sciences that entered into the *casus belli* of the late contestants.

We want Palestine for the Jews so that there shall be erected a world-university teaching not just knowledge of arts and science, but knowledge of justice, right and mercy, a world-university to educate all the nations of earth in idealism, to educate public opinion in all countries so that the aftermath of the recent war shall be "to forbear, to forgive and to forget."

We want Palestine so that there shall be a House of Prayer on the Sion mount, holy to all, for all, and where all shall pray to the Father of all.

By the realization of such ideals, all of them Biblical, is the nationality of the Jew to be estimated, thought out, regarded, demonstrated, proclaimed and translated into actuality for the benefit of the world—that thereby "*all* the nations of the earth shall be blessed."

"Palestine for the Jews"—yes, we cry that, until the very heavens be riven asunder. But we mean Palestine to be held and administered by the Jews so that thereby "all the nations of the earth shall be blessed."

The man, Jew or Gentile, who wants Palestine for the Jews only for Jewish materialities is in error.

But he who demands it for the spiritual happiness of the world, for world-peace, for world-brotherhood, to make the world safe for democracy—but fit for the kingdom of Heaven on earth, to knit the world in a League of Nations leagued with God—such a man, Jew or Gentile, understands what the Bible means when it calls the Hebrews a "nation." Let the Jews be placed in charge of Palestine as the mandatories of the Great Powers for such purposes as those mentioned above. Then the Jews will be a nation in the Bible sense of the word.

"To Germany, Luther was sent; Geneva and France had Calvin given to them; but England received a yet greater Reformer—the Bible. Its Reformation was more immediate and direct, no great individuality being interposed between it and the source of Divine knowledge. Luther had given to Germany his *Theses;* Calvin had given to France the *Institutes;* but to England was given the Word of God. Within the seagirt isle, in prospect of the storms that were to devastate the outer world, was placed this Divine Light—the world's Lamp—surely a blessed augury of what England's function was to be in days to come. The country into whose hands was now placed the Word of God, was by this gift publicly constituted its custodian. Freely had she received the Scriptures, freely was she to give them to the nations around her her. She was first to make them the Instructor of her people; she was next to enshrine them as a perpetual lamp in her Church. Having made them the foundation-stone of her State, she was finally to put them into the hands of all the nations of the earth, that they, too, might be guided to Truth, Order, and Happiness.—(Wylie's *History of Protestantism,*" Vol. III., p. 358.)

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The Times of Restitution of All Things.

By CHARLES WESLEY EAKELEY
Author of 'The Kingdom of God."

> ".....until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21.
>
> "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." Deut. 32: 8.

"Reconstruction" is the word we hear so often of late that it has become almost a commonplace. The great problems before the leaders of peoples and nationalities at this time is the reconstruction of nations and their boundaries so as to include such peoples as are of similar origin, language and customs, and who will be content to accept a government of their own choosing.

From the earliest times, war has been the habit and pleasure of clans and of governments. This has led to frequent changes in racial and geographical lines of separation until the human family is divided into almost innumerable companies or sets of peoples. The great war has stirred the whole world and awakened in the race a desire for independence and self-government, and the problem becomes more complex as the days go by. The great leaders of the great governments are conscientiously studying the subject and conferring with each other in their efforts to solve the problem. But how will it be solved, and is it possible of solution?

The New York *Times* in an editorial in its New Year's edition under the title of *The New Nations,* said, "Russia, Germany, Austria, and Turkey have fallen, and from the ruins new states are rising or returning to the fellowship of nations: at last Greek, Italian, Jugo-Slav and Rumanian races are united or soon to be: the Czecho-Slavak is restored after 300 years, the Polish state after a century and a quarter; Finland is freed from Germany and Russia: and Letts, Lithuanians, Ukrainians, Armenians and Syrians are looking forward to a future freedom."

The Peace Congress has taken up the return of Belgium, stolen from the Belgians during the late war, and the return of Alsace-Lorraine, taken some forty years ago from France. The races of Central Europe want re-adjustments made of conquests of 100 and 300 years ago; then the great subject of Zionism and Jewish restoration overtops them all, when they seek to get back the land taken from them nearly 2000 years ago, and the restoration of their national government broken at the time of dispersion. Where will the subject of restoration and restitution end? Who can settle these things with equal justice to all? Will a league of nations do it? Can the Peace Congress accomplish it all? When this great matter of restoration and restitution is accomplished, we may expect peace and not till then.

There may seem at first sight very little relation between the two Scriptural quotations at the head of this essay, but when the subject is understood it will be seen that they contain the explanation and the key to the great question under consideration which it will take more than human wisdom to solve. Those of us who believe in the God of Abraham and of Isaac and of Jacob, and Moses, who wrote one of the quotations above, have no difficulty in perceiving that the welfare of nations as well as of individuals depends upon their relation to the plans of the God of the Hebrews for Israel; for at the foundation of the race, by the selection of Abraham to be its head, God told him,

> "I will make of thee a great nation..... and in thee shall all families of the earth be blessed.....and I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore....and in thy seed shall all the nations of the earth be blessed."
>
> (Gen. 12: 2, 3, 18: 18, 22: 17, 18, 26: 4.)

The quotation from Deuteronomy teaches beyond dispute that the nations of the earth have their rights and their territorial status dependent upon that of Israel. For thousands of years, Israel has been, from time to time, the football of the nations and has been persecuted and beaten, and "scattered and peeled," and robbed of their lands and their civil liberties, but when the "times of restitution of all things" come, they will be the first to get back their ancient rights, not only as citizens in the countries in which they

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are found, but their land rights, which belong to them by deed of the God who controls their destiny and plans to use them as the channel of blessing to the human race. That time has come. There is much discussion and diversity of opinion not only among Jews themselves, but also among non-Jews as to the advisability of the restoration of Palestine to Israel and the restoration of the kingdom there, but as it is clearly evident that is the plan laid down, it will come to pass. As the world powers have always been against Israel and the people of God—"the holy people" as they are called by Him it is not to be wondered at, that now in these last times there is much opposition to their return. But the opposition will prove futile, for He, who could preserve these people throughout the centuries of persecution and disintegration of their national life and make them THE MIRACLE OF HISTORY, is able to consummate the plans He originally designed for and by them.

The writer was amazed and filled with delight when referring to commentaries for light on the quotation at the head of this writing, to find such strong corroboration from authorities who had no thought of boosting Zionism and the re-establishment of the ancient kingdom of Israel in Palestine.

Strong's *Exhaustive Concordance* contains the following:

> "Restitution"—Greek "reconstitution," derived from Greek word meaning "to reconstitute (in health, home organization)....restore (again)." The prefix of the word "usually denotes separation, departure, cessation, completion, revival, etc." The Greek root word means "to place down (permanently), i. e. to appoint, ordain, set."

Young's *Analytical Concordance*:

> "Restitution"—"a putting down again,—restoration."

Schaaf's Commentary:

> "Restitution" or the time of "restoration." The word occurs here only in N.T. although the verb from which it is derived is often used.....The full significance of the word is "renewal" or "restoration."

Dr. Cook's translation and commentary states:

> "The same word is used by Josephus xl. iii:8 for the return from captivity: and Philo on the Decalogue, sec. 30, for the restoration of inheritances at the Jubilee."

Vincent's *Word Studies* says:

> ".....a technical medical term used to denote complete restoration to health; restoration to its place of a dislocated joint."

Lange says:

> "According to established use of words it regularly denotes a restoration or a return of an earlier condition. But what is it to be restored? [He then quotes Baumgarten who states:] "Nothing else than the Kingdom of Israel, the whole power and glory of the Israelitish kingdom."

What stronger evidence could an unbiased student desire or require? Who is the "dislocated joint" to be restored? ISRAEL. What does "restore," "appoint," "ordain," "to place down *again* [permanently]," mean? Are they spiritual terms? Do they apply to anybody but Israel? What does "a putting down AGAIN—restoration" mean? It is a restitution of the things "spoken by the mouth of ALL HIS HOLY PROPHETS." The limitations of this article will not permit of lengthy quotations from the "holy prophets" referred to, but let any student take up those "holy prophets" and he will find the burden of their testimony is, that the time will come when,

> "the Lord shall set his hand the *second* time to recover the remnant of his people..... behold I will gather them out of all countries whither I have driven them in mine anger.. and I will build them as at the first.....and I will take the tribes of Israel [the ten lost tribes]....and Judah [Jews] .....and I will make them one nation in the land and the mountains of Israel: and one king shall be to them all: and there shall be no more two nations neither shall they be divided into two kingdoms any more at all.....and David my servant shall be king over them.....and they shall dwell in the land that I have given to Jacob.....the land that I have given to their fathers.....and I will bring them again to PLACE THEM.. and they shall be as though I had not cast them off...." See Deut. 30:1-5, Isa. 11: 11, 12, 43: 5, 6, Jer. 3: 18, 16: 14, 15. 23: 7, 8. 29: 14, 30: 3. 31: 8-10, 32: 37, Ezek. 11: 16, 17, 34: 11-16, 36: 22-28, Zech. 10:6. Hosea 1: 11. Zech. 8: 13. Ezek. 37: 1-28.

The evidence given above is abundant proof from the "holy prophets" of old. It agrees well with that statement in Dan. 2: 44 "The kingdom shall not be left to other people." The writer found a literal translation in a Hebrew library which to him seemed like a gem, for it threw a flood of light on the subject of Israel. In the chapter referred to, Daniel gives the outline of the world powers and the last power or kingdom which "the God of heaven shall set up," viz. the kingdom of Israel (see *The Kingdom of God* by the writer). Not only can we understand, "shall not be left to other people," as meaning there will be no successor to that kingdom, but as the literal translation renders it, "shall not be forsaken so as to be torn or rent to pieces." Israel was "deserted" and "forsaken" by God and "torn" and "rent in pieces" in former times and taken into captivity and "lost" for a time and times," but when God re-establishes Israel at the "times of the restitution of all things spoken by the mouth of all

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his holy prophets," she will not be again forsaken and deserted and taken into captivity.

This is a truth which ought to appeal to students who look for the second coming; for when He comes to sit on the "throne of his father David" and "reign over the house of Jacob forever.....of his kingdom there shall be no end" Luke 1: 32, 33, it will be after Israel is reestablished in Palestine and the centre of world government is there, for "he shall rule the nations with a rod of iron" and "peace shall go out from Jerusalem." "Whom the heaven must receive UNTIL the times of restitution." The subject is of great interest and of momentous importance It is *up to the minute* truth.

Sub Pondere Crescit.

By JAMES RUSSELL LOWELL

The hope of Truth grows stronger, day by day;
I hear the soul of Man around me waking,
Like a great sea, its frozen fetters breaking,
And flinging up to heaven its sunlight spray,
Tossing huge continents in scornful play,
And crushing them, with din of grinding thunder,
That makes old emptinesses stare in wonder:
The memory of a glory passed away
Lingers in every heart, as, in the shell,
Resounds the bygone freedom of the sea,
And every hour new signs of promise tell
That the great soul shall once again be free,
For high, and yet more high, the murmurs swell
Of inward strife for truth and liberty.

Great Truths are portions of the soul of Man;
Great souls are portions of Eternity;
Each drop of blood that e'er through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,
That every deed which shall outlast Time's span
Must spur the soul to be erect and free;
Slave is no word of deathless lineage sprung;
Too many noble souls have thought and died,
Too many poets lived and sung,
And our good Saxon, from lips purified
With martyr-fire, throughout the world hath rung
Too long to have God's holy cause denied.

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The Great Pyramid.

Time Measurements of the Ante-Chamber.

By H. PERCY BLANCHARD

In a previous article, the supposition was made that, whereas the passages leading from the entrance to the Pyramid up to the end of the Grand Gallery are upon the scale of an inch to the year; the continuing low passage, the Ante-chamber, and the succeeding low passages that open upon the King's Chamber are, like detail drawings of special parts of a house, upon the larger scale of a foot to the year; or for simplicity of application, an inch to a month.

Colonel Garnier, after a satisfactory argument puts the terminus of the Grand Gallery at 1914; and this with our present knowledge we can fairly fix a exactly August 4, 1914. Presume now a detail drawing of a foot (instead of an inch) to the year, laid upon the main sectional plan; and the time point of coincidence in each come where the Grand Gallery ends and the low passage begins. The outline sketch shows either D or E as this point of intersection. The difference is that D is the point plumb from C, the roof entrance to the low passage, and is the date of the Archduke's assassination June 28, 1914 (five years to a day from which the Peace Treaty with Germany was signed) while E is the point where the general slant of the south wall strikes the floor a period of suspense of 1.25 inches, till the war began (for us British) August 4, 1914. F is 51.25 months later, the end of the low passage, November 11, 1918, the date of the Armistice.

Let us now go backward on this same level, to B, the edge of the "Great Step," about 61 inches from D. This step does not belong to the Grand Gallery dispensation, but to our present dispensation; with its 12 inch foot to the year. Furthermore, a plumb line from the pyramid apex passes through B and A; and consequently all south of B is in the southern half of the building. Few people seriously realize that we have passed out of the old dispensation, and now are in the transition period, the dawn of that "Age wherein dwelleth righteousness;"—just "between the hand and the heel." In the second book of Esdras, chap. 6, verse 9. we read:—"For Esau is the end of the Age; and Jacob is the beginning of it that followeth." If that is so; let us measure back 61 inch months from June 1914 and we are in May 1909. At this date we discover the Turkish *Empire* overthrown, the Sultan deposed; and the Young Turk republic erected. Here Esau is laid upon his death bed; the waters of the Euphrates are cut off. Now measure from this point B down till the floor level of the world empires is reached at A, 36 inches; and we find the rattling of the Prussian sword at Algeria in the spring of 1906, the sword that finally was smashed twelve and a half years later. So, if B, the edge of the great step is the end of Esau, then the floor level thence forward is for the footstep of Jacob; and its history is that of Israel, and not of the heathen nations. This is why we take the date August 4th, when Israel—Jacob—Britain, came into the war, and not when Russia or France became involved as the exact date of E.

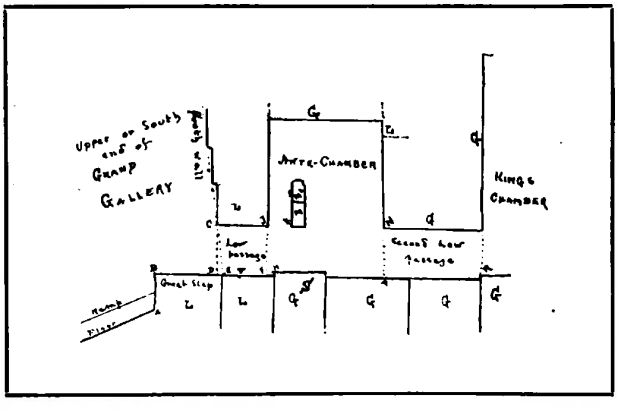
Piazzi Smyth has aptly pointed out the special significance of granite as superior to limestone. Up to the point H in our march upon the scale of time we walk upon granite, and not till we enter the Ante-chamber have we anything but limestone overhead. It might suggest that just as soon as we have passed through the low passage of tribulation, we, Israel come under better auspices (if we may use such a heathen word) or that the spiritual or moral attitude and relation to the One Above is improved. Are we as a fact, in Israel making any real advance in love to God and the brotherhood of man? I think even our strikes are a cleansing process. Under our feet we soon reach granite. The stones marked L are limestones, and those marked G are granite. About 8 inches from and after our entrance to the Ante-chamber, our foot reaches granite. This first stone S is raised about 4 inches above the others; whether intentionally, or as some suggest, by a later upheaval is not settled. But if by intention of the builder; it should have a propitious significance. What this present month of July has specially in store; or is it June 28—just past, the signing of the Peace Treaty, or our British parliamentary ratification of

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it to take place in a few days from now, this 13th of July, remains to be seen. Or it may suggest some action by American Congress, in the Anglo-French-American defence treaty, that will mark the first Treaty of Union between Britain and America. But it is of small value to try to particularise future events. There are the measurements of apparent time—distance before us. From J to K, that is, from last November, till we reach the overhanging leaf are 21 inches, and the leaf itself is 15.5 inches through. The whole distance of the Ante-chamber from J to N is 116.26 inches, and the "great" tribulation low passage from P to R is about 100 inches; while of course the sum total from F to R is 216.26 inches or eighteen years and a fraction of a month. This might signify that the second or "great" tribulation begins about nine years and eight months or so from November 11, 1918, and ends eighteen years therefrom, that is to say, begins July 19, 1927 and ends about November 19, 1936.

What is the significance of that double leaf of granite M, M2 suspended with just the same space beneath it as has the low passages? We reach it about August 1920, and continue under it for about 15.5 months. Then, in the side walls beyond this "leaf" are three more successive grooves, opposite each other, that reach to the floor. But there are not, nor have there ever been great stone doors to fit these grooves. Does this mean that the barriers to our prosperous advance, barriers that like bolshevism and communism, etc. seem to threaten civilization, need not be feared by Israel, however they may affect the outside nations? As to this date A. D. 1936; it has been said that measuring up the Grand Gallery to the step, A. D. 1844; and then not stopping at A. D. 1914, the south wall terminus, but continuing on the line of the floor, right through the great step to T, a point where this line hits the floor of the low passage, comes in inch to the year scale to this same date A. D. 1936. This point T seems to be 84 inches from B; so 36, the step rise, plus 84 is 120 the 120 years of the "time of the end." This A. D. 1936 is also the date when the "seven times," 2520 years, measured from the final siege and destruction of Jerusalem by Nebuchadnezzar terminates. A little while ago, I was favored with a letter from a friend in Chicago. While his letter brims over with interesting facts, what appeals to me most is that he also had outlined an article on this same subject, when my own was being written. That two persons, hundreds of miles away should arrive at the same conclusion has great value to me. It seems as if this certain forward step in the truth was due, and had to be presented; and so by the mouth of two separate witnesses the same was confirmed.

In a way, it is possible we attempt too much exactness of date. For instance; our war began, for Britain against Germany August 4, 1914. But as against Turkey, about a year later; and America, entered the fight two years later. It ended, or did it end at the Armistice, or the Treaty of Peace June 28, or has it yet ended at all in relation to Austria or Turkey? So, the Promised Land was captured and consolidated months before the Armistice; but no treaty with Turkey has assigned it to Israel as yet. In like fashion we cannot look for a date absolute for the end of the "splice" that consummates the "age to come;" nor fix A. D. 1934, or 5 or 6, the one against the other, but say "thereabouts" for the rearguard to enter the "King's Chamber."



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*The Harper's Warning.

By BEN HAWORTH-BOOTH

O Israel in thine hour of need
Where wilt thou look for aid?
Vain is the chariot, vain the steed,
And all thy ways are dark indeed,
But wilt thou be dismayed?

For Jacob's trouble is at hand:
The night of discord falls
As drought upon the thirsty land,
As storm on the defenceless strand:
Thy foe is at the walls!

With hand of blood and heart of hate
He crossed the crimson'd wave:
He plans for thee a felon's fate,
Degraded, bound, and desolate,
A dungeon or a grave.

His sons have blown the furnace blast,
And, fired with greed of gain,
Have forged him galleons fleet and fast,
And helm and glittering halberd cast,
To crush thee: but 'tis vain.

The hallowed word who runs may read,
No weapon that men make
To war with Israel shall succeed:
The house of Jacob and his seed
God saves for David's sake.

So Israel shall be saved, 'tis writ,
Though by no power of thine:
Thou shalt be rescued from the pit,
Redeemed, and ransomed every whit,
But by His Spirit divine.

Then Israel, in thine hour of need,
Look upward for thine aid:
Though eyes may weep and hearts may bleed,
He hears thy voice, He gives good heed,
So never be dismayed.

*From a collection of poems, *The New Life*. London: George G. Harrap & Co. Boston: Dana Estes & Co.

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Godocracy or Manocracy?

By Bishop M. M. ESHELMAN
Author of "Two Sticks, or The Lost Ten Tribes Discovered."

In the Greek language there is a little word named *klerein,* which is defined as government. The English word for *klerein* is *"cracy"*; hence Godocracy means God's government, and manocracy means man's government, or government of man, by man, for man.

After the flood, God gave human government to Shem, Ham and Japheth; of these three Japheth was the eldest. In Romans 13, Paul says: "The powers that be are ordained of God." The idea in this evidently is that giving human government to Shem, Ham and Japheth was predictive or prophetic. In this way all human government was set up.

About four hundred years later by the call of Abraham, a new rill was started in the stream of humanity. This was theocracy or Godocracy. The purpose was to reach the people of the earth by a new class of witnesses and by Messiah in whom and by whom, all Godocracy would ultimately prevail. The condition will be when finished, "God is all, and in all."

Mankind has had much autocracy or government by the few. It has been dominated largely by a heartless aristocracy. Serfdom and oppression have marked the bloody trail of this kind of cracy. Plutocracy or government by wealth has been and is scarcely less oppressive and ruinous to the peace of the toilers of the earth. This must finally yield to the Godocracy or theocracy not far distant in the future.

Democracy, government by the people for the welfare of all, soon takes on also the toe condition, iron and clay mixed as revealed by God through Daniel the prophet. In this weakened condition the people become restless changing their methods almost every year. Nothing is fixed or permanent. Appeals are made annually for trial of new methods and new conclusions are sought through Supreme Courts. Laws and decisions are piled almost mountain high. And yet the clamor for betterment goes rolling on and on. Nothing is settled. The people call it growth and progression. But the restlessness and lack of satisfaction at the beginning of the century are still dominant at the close of the century. The bond still remains unpaid. However democracy is the best that human beings can reach. It will abide until theocracy comes with its eternal peace and abiding.

Occasionally in spots over the earth mobocracy sweeps either the guilty or the not guilty into death by wrath. It is moved by real or surmised wrong and its frenzy knows no reason. It clamors for vengeance and reaks it out on its selected culprits. It will yield only to the coming theocracy.

What, then, is the only hope of mankind? To recognize the government that will sweep away every kind of imperfect human government; and await the rolling of that Stone, cut out of the mountain without hands, as indicated in the second chapter of Daniel.

When Godocracy prevails over the earth there will be one King. (Zech. 14: 9). Then will have ceased all lies, cheats, frauds, adulteries, clans, clubs, parties, rings, factions, clamors, wars, murders, slanders, greediness of gain, false fame, wicked education and every form of oppression. Then the church will be triumphant with Christ as its head. Christ will be one, the Bride one; so one and one, will be One.

Restored and regenerated Israel, brought out of her divorcement, (Hosea, chapters I and II) will again take her place on earth to be completed under the theocracy and when finished she will become the wife of Jehovah. This will be people number two on the earth.

Under the theocracy there being no opposition to God, He will gather the Gentile Nations that have been good to the Israel people, and place them on earth under the one King. Thus the theocracy, "embracing peoples, kindreds, nations and tongues," will sweep on and on for at least a thousand years unhindered and unhampered by wrongs of any kind or character.

This is the much longed for theocracy. It is God's best to the human race.

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"A Stone, A Woman and A Flag."

"A Stone, a Woman, and a Flag" is the heading of Part IV of a book entitled *England the Remnant of Judah and the Israel of Ephraim* written by the Rev. F. R. A. Glover, M. A. then chaplain to the consulate at Cologne and one of the early writers on the subject of Anglo-Israel Identity. The edition containing this chapter from which the following passages are taken, was published in 1881 but the book first appeared twenty years earlier The interesting reference to chapters XIV and XV suggested reprinting the two chapters which have been placed after these excerpts from the second edition.

"The whole history of the Church, though usually flowing in the tracks marked out for it by the great national and geographical boundaries of the world, yet has a course not always, and therefore, not of necessity identical with the channel of human civilization. In the history of the Church as in that of the world—in the history of the Christian Church as in that of the Jewish—there is a distinct unity of parts, an onward progress from scene to scene, from act to act, towards an end, yet distant and invisible—a unity and a progress, such as give consistency and point to what would else be a mere collection of isolated and disjointed facts."—*Stanley's Greek Church*, Introduction, xxxvi.

"All this was done for Posterity: not for you or for me, or for your next neighbor, or for any single generation; but for *Posterity:* that dim majestic, multitudinous idea, with the broad Earth for its Throne, and illimitable time for the period of its dominion." *Guesses at Truth* Quoted by the Lord Bishop Jebb, of Limerick, in his book of "Pastoral Instructions." Anno, 1838.

"It is a duty never to intermit the assertion of an important truth: because though we may not dare to hope that it will be at once recognized, it may, nevertheless, so prepare the minds of others, as to produce, at some time future, greater impartiality of judgment and the consequent triumph of light." —*Silvio Pellico, Le Mie prigioni, cap. xxi.* p 85. Paris, 1848.

"A STONE, A WOMAN, AND A FLAG."—When in the year 1861, in these words was announced to the learned Rabbi of Kreuznach that England was the Remnant of Judah, and that the proof of the fact was covered by these three items in combination, the effect produced in his demeanour was very remarkable. At first they disturbed him—seemed somewhat to distress him—made him abstracted, uneasy, and mooning: on seeing which, fearing I had annoyed him, I rose to leave him, saying, "I fear, Herr Rabbi, that I have engaged too much of your time. I thank you for your courtesy, and I will now wish you good-bye." This seemed to have taken him by surprise. He was not "mooning," but thinking. He said suddenly, "But why are you going away so soon, Herr Pastor? You have only just come." I had been with him more than an hour. "Sit down! Sit down! Have you got nothing more to say? What you have told me is very remarkable. Those coincidences are most striking. What do your Englanders say to them? Do many believe them?" "No," I answered boldly; "broadly, not one." "Not one? What do they say to them?" "Say? They say I am mad." "Mad?" he rejoined," "Mad! All that I can say is, that I have never heard anything half so reasonable concerning Jacob's Stone, as that which I have heard from you, now. And, as to those gentlemen that call you 'mad,' I have only to say, that it behoves them to take all the historical incidents that you have presented to me, and put them together, so as to make a story possible in itself, and not inconsistent with the Holy Writings. We will then compare their story with yours, and see which is the more reasonable. In the meantime, I am content to accept yours, and to thank you most heartily for your having been so good as to bring it to my notice; and to Rabbi Schwartz, of Cologne, for procuring for me the advantage of your acquaintance."

What I had laid before this Rabbi was the substance of Chaps. xiv. and xv. in "England the Remnant of Judah," the sum of all that was known in 1860 on the subject of Hebrew Evidences of Holy Things of Divine Revelation in connexion with Irish History, contemporaneous with the first Destruction of Jerusalem by Nebuchadnezzar, B. C. 588. It was this which drew from him, the exclamation, in a sort of rapt Emotion. "It's the Corner Stone of the Future!" Being asked what he meant, he impressively repeated the Words, adding "It certainly *is*. It is the Corner Stone of the Future! *Certainly* it is!"

Then again, later, after six weeks' consideration, and awaiting anxiously my promised return to Kreuznach to renew the subject

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with him, on then parting from him, what was the energetic utterance of this Hebrew, of matured judgment and scholarly mind? Cordially thanking me for the information I had been able to impart, his leave-taking words were, emphatically out-spoken, "Herr Pastor, give heed to what I say: I am ready to carry the 'Standard!'" *What* Standard?" The Standard that floats on the Keep of Windsor Castle, which has the Blazon on its Dexter Quartering of "the Lion of the Tribe of Judah."

How came the Rabbi in an obscure town off the Rhine, to know anything of the Queen of England's Castle of Windsor, and England's Royal Standard there flying?

This was the Rabbi's answer to the Third of the Fifteen Questions which I had had printed on a fly leaf; which Questions he had read and pondered over for six weeks; and by which he had profited, as this, his energetic announcement proved.

These QUESTIONS I here reprint for the benefit of all such as think themselves justified, while diligently stigmatising,—as propagators of "a pestilent heresy,"—those who believe in the *authorized* AUTHORITATIVE Declaration of the Church of England "that Judah shall be saved and Israel dwell safely." When? and, where?

"When?" When the days come that they shall say, "The Lord liveth, which 'had' brought up and which led the Seed of the House of Israel out of the North Country, and from all the Countries whither I had driven them, and they shall dwell"—Where? —*"in their own land."*

Questions which deeply affect the whole Human Race: particularly the Moslem and the Hindu; but, primarily, the Hebrew and the British Races.

"The Heart of the Righteous studieth to answer: but the Mouth of the Wicked poureth out evil things."—Prov. xv. 28.

1. Where is The Perpetual Sceptre of Judah?—Gen. xlix. 10.

2. Where is The Indestructible Throne of David?—Jer. xxxiii. 17.

3. Where, SHILOH, not having been manifested, floats The Standard of the Tribe of Judah?—Gen. xlix. 10.

4. Where is The Pillar of Witness of Jacob?—Gen. xxviii. 18, 22.

5. Where The Favoured Remnant of Judah?—Jer. xv. 11.

6. Where is The Daughter of the Dispersed?—Zeph. iii. 10.

7. Where is The Offering that she is to bring?—Isa. xi. 12; Zeph. iii. 10.

8. Where is The Reserve which is to be pardoned?—Jer. 1.20.

9. Where is Ephraim, The Multitude of Nations?—Gen. xlviii. 19.

10. Where is Ephraim, with which Judah is to choose One Head?—Isa. xi. 13. Hos. i. 10.

11. How are The Two Families to be united?—Jer. xxxiii. 24.

12. What is The Pure Language, in which the Daughter of the Dispersed, and. The [Lord's] Offering which she is to bring, are to consent, with all the people, to serve The Lord?—Zeph. iii. 9, 10.

13. Where are they to choose "One Head?"—Hos. i. 10.

14. What is, and where is the Place of, The Day of Jezreel?—Hos. i. 10; Jer. xxxi. 27-38.

15. What is The Israel of Blessing, which is to be "A Third" with Egypt and Assyria?—Isa. xix. 24, 25.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. xi. 1.

These "Questions" and their Answers, and what these Answers involve and notify, are educed from the book despised in its day, as "a farrago of nonsense."

In the month of November, 1861, a critic in the *Press* newspaper, thus called public attention to the possible results of the publication of that Book, entitled "England, the Remnant of Judah, and the Israel of Ephraim."

"We cannot venture to give so much as a guess at the extent of change which this discovery, if verified, must produce in the whole scheme of Scripture Prophecy hitherto in vogue, or at the marvellous amount of light it will throw over the political aspect of the present times."

In some previous month the *Guardian's* utterance was a poignant lamentation, that the Church should have had to endure the discredit of having in the ranks of her Ordained, any one who could so waste time in the production of such a "farrago of nonsense."

What was the observation of Rabbi Schwarz, of Cologne, when, at last, I took leave of him? "Don't delay, Herr Pastor, to bring out that Book; I'm sure that there's a great deal in it." As he had formerly said, "If your Book is true, that Book is the Book for the Jew."

That's it! *if verified."* The *"if verified"* of the *Press* critic in 1861.

And what are the Verifications produced, to realize *the* Verification required?

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The presence of various significant Hebrew words, seen as Celtic: the sum of their meanings, each tested, and authenticated by the Facts of History. The meanings of which words, have been apprehended by Induction, resulting from, as being based upon, the discovery of the Language in which they were originally delivered, and which stand to be judged by all mankind; and they have lain to be overhauled for twenty years; and who has meddled with them? This, up to 1861. All this, moreover, now overwhelmingly confirmed by concurrent elements of Truth, from the same source: long latent, discovered, mainly, by Providential gleamings of light—LUX E TENEBRIS—from dark corners where superstitious misapprehensions had long kept Truth in trammels, by the agency of the disguise of a foreign language.

And now, as the Rabbi of Cologne said to me in 1861—the same, who, knowing its contents, was so obliging as to translate the title of the Book, by giving it a Hebrew Title, as its Frontispiece—"If your Book is true, that Book is *the* Book for the Jew,"—is it possible to think, that any intelligent, reflecting Hebrew of the present day, can look with indifference or carelessness upon this array of most significant words, in the Jew's own language, *all involved in the incidents and surroundings of the Tara Sanctuary of the Hebrew Wanderers of the Babylonian Desolation* of B. C. 580—*"the Remnant of Judah" of Isa.* xxiv. 15? Words, now and henceforth, inseparably connected with, as represented in thought, and seen and read by the mind's eye, inside and outside, all through and all over the Hebrew Coronation Stone in Westminster Abbey; that essential and most invaluable portion of the Regalia of this Unparalleled Empire—How can they look on them, I ask, PONDER on them, without "risings of thoughts within them?"

Will the Jews *feel* that there was, or is—or, will they *deny* that there *can* be—a Hebrew Episode in the History of these Western Isles? fore-declared, as the locality where (Isa. xxiv. 15) such transfer of the Hebrew Spiritual-Life should be harboured, and given "place of rest" with such evidence as Mergech, Urim, Jodhan-Moran, Tephi, and Dan-Sobark, staring them in the face? all readable Hebrew scriptural words in Celtic disguise, in Irish Lexicons and Household-Words to this day?

Will they accept the Conviction that there is in the reality of the Hebrew Episode in the long 2000-year life of British History, now discovered a Message of Mercy, from the Day of Atonement in 1871, or a Warning of Wrath?

But there is not one of them whether willing or unwilling, in the day of the Lord's power, that will not be touched and searched out to their very heart's core, when they learn the fact that there *is* a "Hebrew Episode in British History," and feel that it teaches a lesson; and that it is, doubtless, *intended* to teach NOW, a lesson as well to Jew as to Christian, after an interval of 2500 years!

CHAPTER XIV.

The Hebraical Etymological Coincidences of Tara.

"It is the glory of God to conceal a matter; but of kings to search it out."—Prov. xxv. 2.

The argument here set forth is materially strengthened, by the proof afforded in the fact that of all the different Notabilia connected with Tara, in relation to this point, every one is originally Hebrew, and has a Hebrew name: and not an Irish name, except by adoption or corruption. From the Stone of Destiny downwards, to the establishment of the College of Ollams, there are eight several points, as will be seen by the following sentence, in which the words or things having Hebrew equivalents are marked with small capitals. It exhibits the nine *assumed* historical Hebraical facts of the case.

The Stone of DESTINY,[1] of Ireland (called Hebraically, after it, the Isle of DESTINY[2]), is the "Jacob's Pillow" of England; on which was once crowned, on the hill of TARA[3], in Ireland, TAMAR, "the KING'S DAUGHTER" of JUDAH, under the STANDARD OF JUDAH, by the OLLAM[4] FOLA, of Ireland; who was Jeremiah the prophet. He, as Jehovah's "Prophet to the Nations," there set up the TORAH, the Law of God; instituted the office of the JODHAN MORAN[5], the REACTAIRE (or Judge) of Tara; and founded the MUR-OLLAM-ham, or school of Ollams, to teach The Law at the place which was called from that time, TARA.

The evidence that is furnished by each of these matters in relation to the others, so acts and re-acts upon the whole of them, that the

1. Called Lia-Fail. Phail from Phelia, *mirificus, admirabilis.*
2. *Inis-Failia.*
3. Tara, Torah,—the Law of the Two Tables.
4. Hebrew, *Ollam*, means eterniny with *limit*, i. e. prophecy. The Ollams were teachers.
5. Jodhan Moran, The Righteous Judge, of Isa. xi. and Jer. xxiii., xxxiii.

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assurance of the prophet's having brought the Stone, the Blood Royal, and the Standard from Judea, and their being what they are believed to be,—coupled with the great National Fact that the Sceptre in connexion with them still flourishes, and is, of those in all the world, the most illustrious,—may be held to be established to the point of moral certainty.

Concerning these things, it is to be observed that they "drop out," so to speak. They tell nothing of a Prophet;....nothing of Jeremiah;..the chief of them absolutely seems to make it impossible for him to be the person meant;....they are hardly discernible, by the ordinary reader, to have any relation to any *System,* or to the facts of such a case as we suppose the realities of this one to constitute. With respect to the Prophet himself, the chief actor of the whole scene and the pivot on which it all turns, to get at him at all, the disguise of a false office is first of all to be stript off an imagined man before it is possible to get a glimpse of the real official; and then, the truth of the attribute-adjunct, Fail, is to be recovered from the perversion the real word has undergone, and a sense given to it, consistent with the meaning of its conjoined word, applicable to the character of the man and his office: *i. e.* Irish metamorphosis has to be reduced to Hebrew sound and Hebrew sense to bring it into congruity with the office of the man. These things done, the Ollam, the Teacher, *i. e.* the Ollam-Fola, Teacher of Destiny, reveals the Prophet. And, when he is seen as the Prophet who set up the witness of The Jodhan Moran,—a phrase itself taking in the whole system of Theology that the Holy Scriptures reveal, or had revealed up to that time, and indeed, if standing alone would contain the whole argument in itself,—nothing from such premises can be concluded, but that these people had the advantage of a Hebrew Prophet to proclaim glad tidings to them, and that, that Prophet, was Jeremiah. Culled, however, thus, out of the histories of the times, cast together, and each made to throw a gleam of light on the presence or existence of its neighbour, they constitute a cluster of coincidences too remarkable to be passed over with neglect by the Christian or the Philosopher, whether truly or falsely so called.

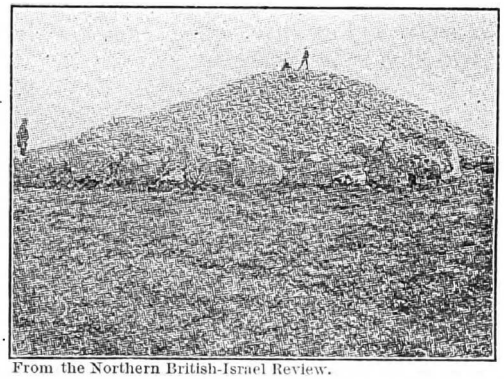


From the Northern British-Israel Review.

OLLAM FODLA (JEREMIAH'S) CHAIR.

"The Holy Man's" name used to be famous in Ireland as the ancient rhyme indicates:—

"From North to South, where'er you roam,
You'll always find a Jerry's home."



From the Northern British-Israel Review.

OLLAM FODLA (JEREMIAH'S) CAIRN LOUGH CREW HILL, NEAR OLD CASTLE.

But, while treating of the probability of these matters being in accordance with the hypothesis of this work, the very remarkable fact must not be overlooked, that there appears thus, as above, to have been a complete Hebrew revolution at Tara effected, at the time that the Stone, the Seed Royal, and the Standard of Judah were set up. For it is not alone in the Name of the Stone, in the *changed* Name of the place, in the Title of the Fortress, and the Standard itself, that we have Hebrew words and indications; but, the Jodhan Moran, the Ollam Fola and the School of the Ollams, and the Reactaire, (the Judge,) were not only Hebrew names or things; but they were, as all existing on the same spot, indicative of the introduction of an ENTIRE HEBREW SYSTEM, and of the unhesitating confidence and obedience with which all these Things, Persons, and Offices with Strange Names, were accepted, and allowed to *supplant* the national institutions and nomenclature: having been suffered, *evidently,* by the people, to supersede by one general sweep, all that had previously been the order of the day.

Under the supposition that the people believed that they had been favoured with a direct visitation from ALMIGHTY GOD, to which it behooved them without question to yield, the solution of this strange fact is easy. Under any other supposition, it is altogether

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unimaginable how such a state of things could have so recommended itself as to have brought about this overwhelming change.

If any man, at that time, could have wrought such a change from Irish Heathenism to Hebrew Deism, have introduced the Torah, have set before the People the full Revelation of Hebrew Theology, in the Office of The Righteous Judge, and have established an order of Teachers to magnify the one and to expound the other,—who could he have been but a Hebrew?

Had an Ogygian Sage gone to Judea, and there been taught the law of The Two Tables, and desired, on his return to Ireland, to introduce the necessary Officers for carrying it out, and had been able to do so, he would hardly have encumbered his argument and increased the difficulty of his undertaking, by using outlandish words to convey his meaning to his people.

The fact, therefore, of all these Words and Things being Hebrew, and of their being exhibited and perpetuated among the people under Hebrew names, tells its own tale. The Hebrew influence must have been overwhelmingly in the ascendant, when these institutions were introduced. The work was done with intelligence and forecast. Therefore, a Hebrew must have been there, to do this work which has, *evidently*, been done. And those who accepted and acknowledged the authority of the innovator, must have believed that they were obeying a Divine impulse—as no doubt they were—in receiving the founder ot the things in question, and accepting all that he said and did with reverence.[1]

These Hebrew words, things, and institutions, therefore, clustered at Tara, constitute full evidence that the whole institution as remodeled by the Hebrew Innovator, was, in a sort, a transplanted Jerusalem; and that the people who submitted to and acknowledged the authority of him who brought them from the East, must have believed that he was, to them, a messenger from God. And so no doubt he was: for it was Jeremiah the Hebrew, the priest of Anathoth, consecrated prophet to the Gentiles when in his mother's womb. And the favour with which he was received, as evidenced by this multifold fact, is a proof that the promises of God made to the Prophet when in quiet in Jerusalem long before, had not been forgotten, by His gracious Lord, when in faith in His providence, he committed himself and the Remnant the Lord had given him to His guidance.[2]

1. Jer. xv. ii.
2. Ps. xxxviii. 3.

Chapter XV.

The Remnant of Judah and the Marks Thereof.

"A Stone, a Woman, and a Flag."—p. 8.
"Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of affliction."—Jer. xv. 11.
"Thine eyes shall behold the land that is very far off."—Isa. xxxiii. 17.

Behold we then the prophet to the Gentiles—so consecrated while an unborn infant—accompanied by the relics, the Stone of Witness, the Standard of Judah, the Law, and the Stem of the Old Kingdom as the Seed-Plant of the New Empire, on the great waters, taking sail, to set up a kingdom and the knowledge of God among Gentiles, under the providence of the God of Abraham, of Isaac, and of Jacob for " the ultimate bounds" of the West: for those countries where trade had already established a well-tracked line of communication: and where, beyond the reach of Egyptian influence, the Stone of Israel might be set up for a little moment, until the tyranny, under which the necessity for the transportation of this Remnant of Judah had originated, were overpast.

Little idea had the faithful prophet, possibly, of the long interval that was to pass before this Stone of Israel, now set up in Ireland, as the Throne-Seat of the Resuscitated Dynasty, should be restored to the Mount of the Lord, whence he had, in full faith in its return, brought it....of the period to elapse between The Righteous Judge's appearance and withdrawal for a season,[1] and His return to the land of his love and his longing, what time Ephraim should have learnt not to envy Judah, and Judah to have ceased to wish to vex Ephraim. The time when the Ensign of which Isaiah prophesied, should be lifted up by the Root of Jesse, for the Nations,..for the assembling of the outcasts of Israel, and the gathering together the dispersed of Judah,—not now from Babylon, but from the four corners of the earth, the East, the West, the North and the South.

Of one thing he was entirely satisfied: viz., that, as sure as he set up the Pillar of Witness in the Name of his God; and, in the same Holy Name blessed the Race incorpoporated with its destiny with the promise of a continuance to abide until the appearance of The Righteous Judge, with Whose name, office, and dignity, he, a prophet to the Gentiles, made those Gentiles then acquainted; so

(1) John xvi. 18.

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surely would that blessing be fulfilled:[1] and that, until, in God's own time, He would bring it to pass:[2] "David should never want a man to sit upon the throne of the house of Israel."[3]

For he had himself been instructed to say, "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also *my* covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The Two Families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return and have mercy on them."[4]

Lo! then, the significancy of the fact, that, Jeremiah the prophet having had to do all these things which have been here ascribed to him, all these things themselves point to him as their conductor into the West, and establisher when there.

Lo! the reason of the preservation of a simple Stone; that on which the monarchs of England are crowned. A Stone of no intrinsic or inherent value; but of such, nevertheless, as Jacob's Pillar of Witness, that all the armanents of the world shall not wrest it from the grip of the Anglo-Saxon, so long as they are true to their *God* and themselves.

Lo! again, also, the cause of the dignity and pre-eminence of the Race enthroned on it; and of the fact of that Lion Blazon of the British Empire being its highest merit, and pre-eminent election; for it is GOD'S MARK upon us, and constitutes the nation that has it, by right, The Standard-Bearer of the God of Israel: that standard being England's, not by assumption, but by inheritance and right; for it is the Standard of the Lion of the Tribe of Judah; and the Blood of Judah, through the Stem of Jesse, sits on the throne of England: so that the Monarch of England is herein, now, the Living Representative of the REMNANT OF JUDAH of the Prophet Jeremiah: even that Remnant of Judah to whom the Lord promised sanctuary and recovery; for "The Lord said, Verily it shall be well with *thy* remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction."[1] And "the remnant" that escaped of the House of Judah, did take root downward, and has borne fruit upward,[2] and will: for, already, "of one, has become a thousand,—of a little one a great nation," [3] "the earnest of a greater; and it is *still* the Remnant of Judah;"....the marks whereof, these, "The Islands of the Sea," have, and can show them: even a Stone, a Woman, and a Flag, as heretofore, with such evidence of the Presence of a Prophet amongst us "to notify the will and do the work of the Lord," as the foregoing pages, in part, may suffice to declare.

Lo! then, the Remnant of Judah, and these, the marks thereof:—

The mysterious Throne:—

The mysterious Race seated on it:—and,

The Ensign of The Lion of the Tribe of Judah.[4]

And are all these things, these Three Things, here in England? They are; and are England's, not only by Right of Possession, but the Monarch of THE ISLANDS OF THE SEA has inherited them.

Are they here for nothing? or is all this seeming Providence purposeless? Are they SIGNS? or are they *not* SIGNS?

(1) Isa. xxxiii. 17-22.
(2) Ps. xxxvii. 5.
(3) Jer. xxxiii. 17.
(4) Jer. xxxiii. 20-26.

(1) Jer. xv. 11.
(2) Kings xix. 30, 31.
(3) Isa. lx. 22.
(4) Rev. v. 5.

> And, having chosen our course, let us renew our trust in God, and go forward without fear and with manly hearts.
>
> —Abraham Lincoln.

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THE WATCHMAN OF ISRAEL

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

A Great Nation.

A nation is simply the visible outward expression of the composite inward consciousness of the individual. The promise to Abraham that of him would be made a great nation was nothing less than a declaration based upon the inspired recognition of the fundamental fact that the wisdom and understanding of God that had come to this faithful patriarch must ultimately develop into a national consciousness against which naught could prevail. National greatness can only be measured by the standard of national righteousness. The world has just witnessed the downfall of the greatest example of material power and efficiency without soul that has ever been established on this planet. A new standard of national greatness has been set up; a new definition of national justice and righteousness has been established. In this experience the world has proved in a rather unusual way, the so-called law that history repeats itself. It has usually been the evils and decadence of nations which has slowly but surely followed the trend which Babylon, Rome, and others have so definitely established. But in this modern example the new standard and new definition in national idealism is but the renewal of the standard which was established by the Hebrew nation in the dim centuries of the past. Let us not forget that the Bible is simply the record of God's revelation of Himself to humanity and the further record of what humanity has accomplished with the great gift which has been bestowed. Then we see that the Hebrew race has a history which is God given and that sooner or later its God-inspired, national ideals would need to find acceptance and expression, else the very resistance of mortal waywardness would prevail over the divine decree.

It has been a long pull, a long hard night of labor, trial, and sorrow, for earth's untold millions during the long centuries since it was whispered to the faithful patriarch that of him would come "a great nation." To Israel are the promises made, and literal Israel has but just found herself. Judah has also but lately awakened to the significance of her destiny and the "two sticks" of Ezekiel (Ezek. 37:16) are truly being bound together The ultimate conception of a United States of the world must mean to one who reads the signs of the times through the lens of both history and prophecy, the outgrowth of adherence to a national ideal. The standard has already been established and although the fore-ordained covenant known as the "League of Nations" does not yet recognize its ancestry or its parentage, it shall sooner or later be revealed that its establishment marks a final milestone in the long journey toward the fulfillment of that message of inspiration whispered to the ancient seer: "I will make of thee a great nation." The Lord God of Israel had decreed it and nothing shall prevail against its fulfillment.

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The first article in this number of the WATCHMAN makes a suggestion that is worthy of more than passing notice. There is indeed great need of a complete library that will contain everything written upon Anglo-Israel including not only books but the various periodicals devoted to the subject that have appeared during the last fifty years. While it may be impossible to gather complete files of all the periodicals, every effort should be made to obtain the existing remnants. With this in view we would be glad to learn of any available copies of books, pamphlets and magazines on the subject of Israel Identity, the Great Pyramid, prophecy and related subjects and would consider it a favor if our readers would inform us of any of these to be procured. We will be glad to purchase single items or an entire library or collection. We want especially to obtain a file of the magazine called *Our Rest and Signs of the Times,* published in Chicago, in 1881, by C. H. Jones, also the *Watchman of Ephraim,* edited by John Wilson and the *Australian British-Israel Pioneer.*

Many requests for sample copies of the WATCHMAN have been received. These as well as the letters and contributions have manifested a desire to give to the world that which has been a benefit to those who have seen and received. We appreciate this interest and we would be glad to have all of our readers send us names and addresses of those to whom they would like sample copies sent.

Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

In consulting my Bible concordance I made an interesting discovery upon which I would like a little light which you or some of the readers of the WATCHMAN OF ISRAEL may be able to give. In the first verse of the fifth chapter of Genesis occur these words: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." I find that precisely the same Hebrew word is translated in one line "Adam" and in the next line "man." Can any one give me the authority for so translating these words? If in one instance the word translated "Adam" is given a capital, why should it not be equally permissible to capitalize man translated from the same word?

Yours sincerely.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

I have read with interest your June issue of the WATCHMAN. To one who has only lately known of the doctrine of Anglo-Israel, the teaching comes with somewhat of surprise coupled with opposition, on account of the wrong conception we have inherited from the traditionary teachings of Christendom. I have patiently gone over the presentation of the doctrine of Israel as given in the WATCHMAN since the first issue and as I have a pretty thorough knowledge of the letter of Scripture after twenty years continuous study of it, I am glad to see and acknowledge the support the doctrine has from them.

One who has a thorough knowledge of the British Empire, historically, geographically, politically, and socially, as it stands today and has existed at least since the writing of the Magna Charta, can see in its history a great many unique characteristics, which are not true of ordinary nations in their rise and fall. The unwavering fidelity of the nation as a whole is one of the most important and the very fault of which the Prophet accused the ancient people of God is true of them when he accuses them saying, "Israel hath forgotten his maker and buildeth temples" (Hosea 8: 41). Travellers in Britain can hardly get out of sight of one church before they are in sight of another.

Christians as a whole will tell us of the return of the Jews to the promised land but when the Scripture is quoted; "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head and shall come up out of

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the land, for great shall be the day of Jezreel (Hosea 1: 11), while we get an explanation of who the children of Judah are, they are at a loss to describe who the children of Israel are.

The article in the last issue "Is Armageddon Yet to Come" is very appropriate. The notion seems to exist that because a thing has been prophecied no circumstances can arise to prevent its coming.

Jesus' words should be sufficient to disprove this theory,—where he says "Except those days should be shortened there should no flesh be saved." Obviously the lengthening or shortening of the days is dependent on the conduct of the people in those days.

To America and Britain alone belong the credit for the evangelization of the world during the last century. These things may seem trivial to the trivial mind but they are of great moment to those who like the men of Issachar have "understanding of the times, to know what Israel ought to do." (I Chron. 12: 32).

"Swear ye English nation that His word shall
light and guide you;
That His kingdom and His righteousness
shall be the ends ye seek.

Ye shall spread from shore to shore
Till the sea shall be no more
As destroyers of the wicked and defenders of
the weak.

If ye scorn to sell your birthright, whatever
may betide you—
If ye follow in full daylight where at dawn
your fathers trod—
Ye shall go from strength to strength,
Till it come to pass at length
That the whole world honors England because
England honors God."

—Presbyterian Witness.

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Notes on Palestine

According to a statement issued by the Zionist Publicity Bureau, vast Jewish masses are preparing to go to Palestine. Reports from every part of the globe indicate that great numbers of Jews are awaiting the signal to march. In every country in Europe, in Asia, in Africa, in North and South and Central America where surveys have been made by the International Zionist Organization, the Jewish world is stirred by the desire to proceed to Palestine, at the very earliest possible moment. The statement goes on to say that in every land, in every quarter of the globe, impatient thousands, a total far above a million, are waiting with tense eagerness for the League of Nations, that will fix the political status of Palestine as the Jewish Homeland, so that they may proceed to the liquidation of their assets and proceed to the place where they may live the rest of their lives in peace, and with the spiritual satisfaction of national existence. From Russia at least a million are preparing to leave, from Poland and other countries, groups unable to restrain their impatience have already undertaken, often on foot, the journey which at present is beset with many difficulties, and attempted to make their way to the land of Jewish heart's desire.

In the preface to a survey revealing this remarkable mobilization for Palestine, the Immigration Division of the International Zionist Organization says: "It is a literal fact that at the present moment a large part of the Jewish people is possessed with an irrepressible impulse to strike its tents and march." Emigration committees have been formed in a number of countries. Tens of thousands of young men from every class—and every occupation which can be of service to the development of the country have organized agricultural training groups and other groups for the study of all technical and scientific questions which bear upon the settlement of Palestine.

Upon the news of the capture of Jerusalem by the British, Dr. Hertz, the chief Rabbi made the following statement: "Jerusalem, which for ages has been the magnetic pole of the love and reverence of the world, is now in British hands, and this soul thrilling news reaches us on the day that the Jews are celebrating the Maccabean festival. On this very day 2070 years ago the Maccabees freed the Holy City from the heathen oppressor and thereby changed the spiritual future of humanity. Who knows that to-day's victory may not form as glorious a landmark in the history of mankind?"

A joint committee of the Church of Scotland and the United Free Church have resolved to recommend to their respective General Assemblies a project for erecting and endowing a Scots Kirk and College in Jerusalem, as an expression of the Scottish people's gratitude to God for the deliverance of the Holy City, and in grateful remembrance of the brave men and women of Scottish birth who have died in the course of the British Army's operations in Palestine.

The college is intended to provide accommodation for ministers, students, and others, for the promotion of sacred learning under competent direction, while the church will minister to the religious needs of those to whom the other forms of worship available are unfamiliar and unsatisfying. The project is strongly supported by Judge Scott, President of the Court of Appeal, Jerusalem.

Who reads
Incessantly, and to his reading brings not
A spirit of judgment equal or superior
(And what he brings, what need he elsewhere seek?),
Uncertain and unsettled still remains,
Deep versed in books, and shallow in himself.
—Milton.

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Wayside Hints.

Before me, even as behind,
God is, and all is well.
—John G. Whittier.

Whate'er there be of sorrow
I'll put off till to-morrow;
And when to-morrow comes, why then
'Twill be to-day and joy again.
—John Kendrick Bangs.

To be what we are, and to become what we are capable of becoming, is the only end of life.
—Robert Louis Stevenson.

It is folly to parley with protoplasm.
—Powers.

He that hath a sunny faith should let his light shine.
—Edward A. Horton.

As a ship without a steersman is driven about by the force of contrary winds "so an unstable man" who has no faith in God, is tossed and borne away upon the wave of every temptation.
—Thomas a Kempis.

No liiberal man would impute a charge of unsteadiness to another, for having changed his opinion. —Cicero.

It hurteth not the toung to give faire words.
—John Heywood.

Get thy tools ready:
God will find thee work.
—Browning.

How sure it is
That if we say a true word instantly
We feel 'tis God's, not ours, and pass it on.
—E. B. Browning.

"Queer, but the truthful man always seems to catch the smallest fish. All honor to him!"

"Weak men wait for opportunities, strong men make them."

"A bone to the dog is not charity. Charity is the bone shared with the dog when you are just as hungry as the dog."

"To-day is short, yesterday is gone,
To-morrow may never come;
If you have anything to do—
Get busy."

The first point of wisdom is to discern that which is false; the second, to know that which is true.
—Lactantius.

All men are idealists though few men can give coherent expression to their own ideals, even to their own consciousness.
—Powers.

Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.
—Franklin.

Look round the habitable world; how few know their own good, or knowing it, pursue.
—Franklin.

Greatly begin tho' thou have time but for a line, be that sublime—
Not failure but low aim is crime.
—Lowell.

The great successes of the world have been affairs of a second, a third, nay a fiftieth trial. —John Morley.

Then, welcome each rebuff
That turns earth's smoothness rough
Each sting that bids
Nor sit, nor stand, but go!
* * * * *
Machinery just meant
To give thy soul its bent—
Try thee, and turn thee forth
Sufficiently impressed.
—Robert Browning.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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The Two Witnesses.

By EDWIN BUNDY

Everything in nature is a witness bearing testimony to the character of its creator. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Ps. 19: 1-3). All these things are witnesses, giving their varied, universal testimony concerning the manifold wisdom and the omnipotence of Jehovah. But among all these witnesses, animate and inanimate, the Lord defines two distinguished ones whom He has ordained and anointed to testify of His eternal purpose touching human redemption. All the knowledge which we possess, concerning such a purpose, has come to us through these two witnesses, and the holy Scriptures, the oracles of God, are the vehicle which has conveyed to us their testimony. The two houses of Israel, the holy ones of Israel, have been the exclusive custodians of these oracles and are thus identified as the two witnesses.

"The faithful and true witness," who, as such, must be of Israel, has declared concerning these Scriptures, "They are they which testify of me." (John 5:39) Why particularly of him? Because the work of human redemption was vested in him as man's redeemer. The apostle says concerning these Scriptures: "We have not followed cunningly devised fables....but holy men of God spake as they were moved by the Holy Ghost." These holy men were not perfect men, but they were representatives of the two witnesses and their mental and spiritual faculties were requisitioned by the divine Spirit to testify to God's purpose which centered in, and was consummated through our Lord Jesus Christ.

While the prophets of Israel under the dictation of the Holy Spirit have given a testimony which is unimpeachable, vouched for by the God of Israel, yet they as Hebrew nations, distinguished in the Scriptures as the house of Israel and the house of Judah, have misrepresented the divine character of Him who has chosen them as a "peculiar treasure" unto Himself "above all people." According to Isaiah 52:5 the Lord says to them "My name continually every day is blasphemed" and the apostle reiterating the denunciation says (Rom. 2:24): "For the name of God is blasphemed among the Gentiles through you." Blaspheming His name is accusing Him of that of which He is incapable. This blasphemy consists not only in false teaching but also in withholding the truth. "For," declares Paul in Romans 1:18, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Much corroborative testimony might be added regarding the identity of these two witnesses. The Lord by the mouth of the prophet Isaiah in chapter 43:10, says of Israel "Ye are my witnesses," and the assertion is repeated in verse 12 and again in chapter 44:8. In Zechariah 4 the witnesses are represented as two olive trees, two olive branches and as the two anointed ones that stand by the Lord of the "whole earth." This could be said of no other peoples. They are identified as the two witnesses in Rev. 11:3, 4, "And I will give power unto my two witnesses," etc. This whole chapter, which is highly symbolical, is their measurement, and they are variously designated as "the temple," "the altar," "the worshippers," "the holy city," "the two olive trees," "the two candlesticks," "the two anointed ones." As David says of them in Ps. 105:14, 15, "He suffered no man to do them

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wrong; yea, he reproved kings for their sakes; Saying; Touch not mine anointed, and do my prophets no harm." Thus we see that this measurement is a definition of their history beginning with Abraham, in Egypt when "Abimilech charged all his people, saying, He that toucheth this man [Abraham] or his wife shall surely be put to death." (Gen. 26:11) Their destiny has been predetermined and circumscribed by the Holy One of Israel, who has declared "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Incidentally, David's prayer which follows is worthy of note, "Remember, O LORD, the children of Edom [the Turks], in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof, O daughter of Babylon, who art to be destroyed; happy shall be he that rewardeth thee as thou hast served us." This congratulation from the Lord of hosts, rests to-day upon the armies of Britain (Ephraim), who are fulfilling these words. The "reed" or measuring line, with which the two witnesses are measured is the testimony of the Hebrew prophets. The prophet Isaiah (Isa. 18:7) speaks of them as "a nation scattered and peeled" [margin, "outspread and polished,"—refined by discipline] "a people terrible from their beginning hitherto; a nation meted out and trodden under foot." Thus the measuring line is laid from their beginning in Egypt. This measurement by the revelator points out, with no special regard for chronological order, a few characteristic incidents from the beginning, to the close of the period in which "Jerusalem shall be trodden down of the Gentiles" (Luke 21:24)—"The great city which spiritually [mystically] is called Sodom and Egypt," where they have been "scattered," and in whose streets they have lain dead, yet unburied, constantly exercising their God-given function as the two witnesses, though spiritually dead, "in the street," "clothed in sackcloth" for three days and a half. But while they have been all this long time dead to their identity as God's peculiar people, they have been literally, from the divine viewpoint, very much alive and in evidence, and hence "terrible from their beginning." But the spirit of life from God was to enter into them at the end of the three and a half days, "and great fear fell upon them which saw them,"—a sudden coming to the front in "Sodom and Egypt" (the Gentile kingdoms) with dominant power. How strikingly fulfilled to-day in Ephraim and Manasseh,—Anglo-Saxons! "Clothed in sackcloth" is translated from a Hebrew primitive root, *Shaw-kak,* to course like a beast of prey, by implication to seek greedily, have appetite, jostle one against another, long-range, run to and fro. All these definitions suggest the aggressive characteristics of Israel, particularly demonstrated in the Anglo-Saxons to-day, and so often foretold by the prophets, notably in Micah 5:8: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep." Note also the prophecy of Balaam which the Lord "put in his mouth" concerning Israel when they first came out of Egypt (Num. 24:8): "God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." This dominant, and dominating spirit emplanted in these two witnesses by the Lord of hosts has not abated as is demonstrated in the Anglo-Saxons to-day. Whatever may be said of their moral character as individuals, they are God's anointed people, ordained to accomplish his purpose. Because of the anointing, the yoke of the oppressor is now being broken in fulfillment of Isaiah 10:27 and the current events of to-day proclaim the fulfillment of these words.

These two witnesses gave their first testimony in Egypt. Their multiplying so fast in the land of Goshen that they became a menace to the Egyptians, threatening to eat them up, testified to God's faithfulness in fulfilling the promise made to their fathers, "In multiplying I will multiply thy seed," etc. (Gen. 22:17; Heb. 6:14) Not long before the birth of Moses, Pharaoh, purposing to stop this rapid increase in the number of these Hebrews, made a decree that all the male children should be killed, and we remember how Moses was found and adopted by Pharaoh's daughter. This occured just 3492 years before this A. D. 1919. Then we may safely assume that the "sackcloth" was put upon these two witnesses about 3500 years ago. Now the apostle says (2 Peter 3:8); "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Then according to the apostle 3500 years would be just three and one half of the Lord's days of 1000 years, a principle also recognized by Moses himself in his prayer, which is recorded in Psalms 90: "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past and as a watch in the night." These are very significant words indeed to be spoken by Moses in connection with Israel's experience, and the testimony, which he gave as a

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representative of these two witnesses is symbolically suggested in the eleventh chapter of Revelation. God gave him power to turn the waters of the river into blood (Ex. 7:17) and to smite the whole land of Egypt with various plagues, which effected all the people except the Hebrews. This miraculous witness to Pharaoh of the mighty power of Jehovah with which Moses was invested, was a typical representation of all the subsequent testimony to be given to the Gentiles by these two witnesses. Just as he represented all the prophets who lived after him, he, furthermore, as Israel's great deliverer, and the mediator of the law covenant, represented Christ the mediator of the New Covenant, the greatest of all prophets.

Listen to the testimony of Joshua regarding him (Deut. 34:10-12): "And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel." With all this testimony before us, we can recognize the fitness of this measurement of the two witnesses pointing to Moses and Elijah (who was given "power to shut heaven that it rained not"), as their chief representatives. We are also reminded that these are the two who appeared and talked with Jesus on the Mount of Transfiguration. The "beast," [Egypt] was representative of all Gentile governments, and the "bottomless pit," the unstable character of the foundation upon which they are built. Moses says in Deut. 32:21, "For their rock is not as our Rock, even our enemies themselves being judges." This has always been true, and is to-day. The governments of Anglo-Israel, England and the United States are built upon a foundation which recognizes the principles of justice and truth, which are the habitation of God's throne. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Ps. 89:14) Whatever of hay, wood, or stubble has crept into the superstructure, will be, and is being illuminated. June 30th, 1919 witnessed the death of the United States license of our old enemy—so aptly dubbed "John Barleycorn." Our Lord is gathering "out of his kingdom all things that offend" (Matt. 13:41) and Israel is still "his kingdom."

When Moses, standing for the children of Israel, had finished his testimony before Pharaoh, the beast made war against them, and overcame them, and killed them (see verse 7), since which time their testimony among the Gentiles in the "street of the great city" has been dead. "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies." (Rev. 11:5) How true it is that all the woes expressive of God's indignation against the enemies of His people have been pronounced by the "mouth" of the Hebrew prophets, who have represented these two witnesses! Surely Israel is the great miracle of the ages, "clothed in sackcloth," sojourners in exile, yet dominating the policies of all nations and people with whom their lot has been cast; absorbed by the nations, yet absorbing the nation; theoretically a curse, practically a blessing. How aptly has the Spirit spoken of them by the prophet (Zech. 3:8) to the great high priest. "Thy fellows that sit before thee....are men wondered at." The "three and a half days" (3500 years) are ending, the two witnesses are coming to their feet; the rod of the great antitypical Moses is lifted at the "Red Sea" (sea of blood); the current of the "wind" (public sentiment) is being radically changed, an everlasting ban is being put upon militarism, the inevitable progenitor of war; and very soon, like the horses and the chariots of Pharaoh's army, they will be devoured in the depths of the sea. *Vox populi,* and Miriam's song of triumph will be the theme of the impending Jubilee. (Ex. 15)

As Elijah stood upon Mt. Carmel, destroying the worship of Baal, and restoring the true worship of Jehovah in Israel, the fire from heaven came down and consumed the evening sacrifice, the last sacrifice of the day, and the people, humbled by the awful splendor of the scene, fell upon their faces and cried: "The LORD, he is the God, the LORD he is the God." So to-day, the presence of Elias is in evidence. When Jesus came down from the Mount where his three disciples had been awe stricken in the presence of these two distinguished, resurrected saints, he said "Elias truly shall first come and restore all things." Moreover the last words of the Old Testament Scriptures affirm (Mal. 4:5, 6): "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." These words, considered in connection with the present efforts of men to abolish war, and to establish permanent peace, surely indicate that the "curse," which pessimists are still anticipating with alarm, will be mitigated by the God of Israel. The last sacrifice of the day has been put upon the altar (ten million men on the battle fields of France), and the fire from heaven (the revealment of Jehovah's power) has consumed the offering, and now let all

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people, as in the olden time, bow in humility and cry: "the LORD, he is God." "As I live saith the Lord, every knee shall bow to me and every tongue shall confess."

In connection with the foregoing, the testimony of the apostle in the eleventh chapter of Hebrews is worthy of note, and particularly that concerning Moses. In summing up the testimony he says (Heb. 12:1): "Wherefore seeing we also are compassed about with so great a cloud of witnesses,.... let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith." The apostle obviously speaks as a representative of the church, the new royal priesthood, which was begotten, and anointed, and started on this race "set before us" under the supervision of the "cloud of witnesses." This is described in the eleventh chapter of Hebrews, and in the following chapter in considering our exalted, "high calling," he says, "Ye are come....to the spirits of just men made perfect. Who are they but the "ministering spirits, sent forth to minister for them who shall be heirs of salvation?" We have the unqualified testimony of a credible witness, that after Jesus' resurrection, many of the saints that slept, arose and came out of their graves and appeared to many in the city. (Matt. 27:52)

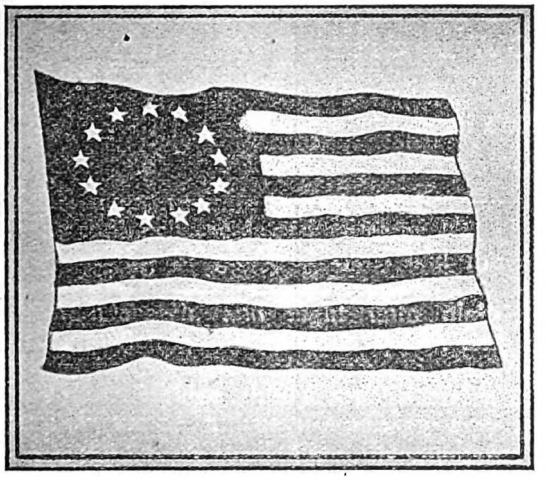
Two representatives of this cloud of witnesses, Moses and Elijah appeared with Jesus on the Mount of Transfiguration, talking with him in the presence of three of the disciples, and as he ascended to heaven ten days before Pentecost "a cloud received him out of their sight." What cloud, but this "cloud of witnesses"! In corroboration of the thought, we call to mind the prophecy of David in Ps. 68:18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also." In Paul's quotation of David's words, we find in the marginal reading, he led "a multitude of captives." And now I appeal to my fellow runners in the race that is set before us. Are we still compassed about with this cloud of witnesses? Why not? O, what an incentive to patience, as we press on in a "solitary way"! May not the solitude of the way be shrouded in a halo of glory, like the camp of Israel in the wilderness! I say, what an incentive to patience, to purity, and to faithfulness, that we may finish our course with joy! We are standing to-day on the mount of transformation, a marvelous transformation is taking place in human affairs, and in it all is seen the high hand and the outstretched arm of the God of Israel. This is not merely a question of religion; in it is involved the spiritual economy of the heavenly kingdom, and the political economy of the earthly kingdom of Israel. The sons of Zion, heirs of the kingdom, as representatives of the two witnesses are standing up to-day as foretold by the prophet (Zech. 9:13), "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made them as the sword of a mighty man." The two witnesses, particularly represented by Ephraim and Manasseh (England and the United States) are being "raised up" and brought to the front by the Lord; the nations quail before them, are emulating their position, seeking and accepting counsel from them. Mooted questions and claims are being adjusted. The seventh messenger is sending forth his proclamation which is the proclamation of Israel's Jubilee. The spiritual eye, and ear detect the import of the message that the kingdoms of this world are becoming the kingdoms of our Lord and of his Anointed. Then, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

> In order to learn, we must attend; in order to profit by what we have learnt, we must think—that is, reflect. He only thinks who reflects.
>
> —Coleridge.

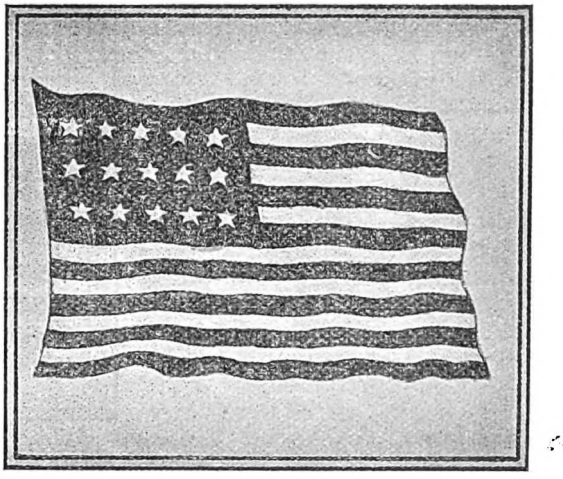
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The Stars and Stripes.

[The following article and illustrations from the *Sphere* of May 5, 1917 were sent to the WATCHMAN by a subscriber in British Columbia who thought that they would be of interest in connection with the communication printed on page 187 of the June number.]



(1) THE ORIGINAL BANNER
With thirteen stars in circle and thirteen stripes.



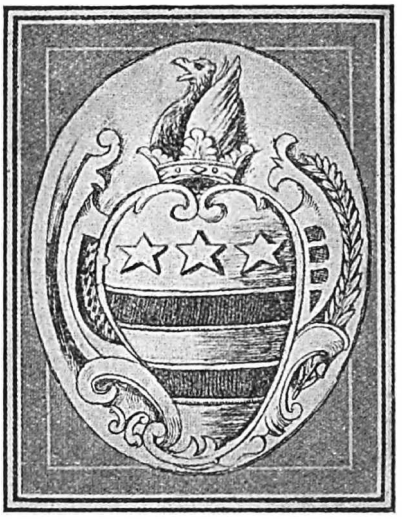
(2) THE SECOND STARS AND STRIPES BANNER
With fifteen stars and fifteen stripes.

"RESOLVED—that The Flag of the thirteen UNITED STATES be thirteen stripes alternate red and white; that the union be thirteen stars, white in a blue field representing a new constellation." These words brought The Flag into official being—a resolution of Congress, adopted in Philadelphia, on June 14, 1777. Yet a whole year earlier there had been A Flag, the one sewed by the devoted fingers of Betsy Ross, the young Philadelphia woman who had made it at the suggestion of a committee from Congress, accompanied by General Washington, from whose coat-of-arms the stars were borrowed. The Flag went into battle for the first time at Brandywine, September 11, 1777, and on February 14, 1778, received the first salute from a foreign Power when the ship, "Ranger," commanded by Paul Jones, was saluted by the French in Quiberon Bay, France. At length came Vermont and Kentucky into the Union, and two more stripes and two more stars were added to the banner on May 1, 1759. So it continued for twenty-three years, by which time five more states had entered the galaxy of commonwealths.

The history of the Stars and Stripes is, like other matters, one of gradual development. Previous to the Declaration of Independence the different colonies retained the standard of the mother country with the addition of some local emblem—such, for instance, as the pine tree, which was adopted by Massachusetts. In 1775 "the Union with a red field"—a red ensign—was displayed at New York on a liberty pole, with the inscription—"George Rex, and the Liberties of America.". The first flag adopted as a national ensign by the U. S. Navy comprised the stripes with the British Union Jack in the corner—subsequently replaced by the stars on a blue ground. Some of the flags first used, when only twelve states were in the convention, bore only twelve stars. Then came the first official flag, as shown above, in which the stars were disposed in a circle, signifying perpetuity and equality. In consequence of the greatly increased number of stars the circular arrangement had to be abandoned for parallel lines as at present. One of the first American flags flown—that used by Paul Jones on his privateer in 1779—is still preserved. It bears

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only twelve stars. There seems to be some doubt as to the origin of the bars, but the stars are very generally allowed to have been suggested by the arms of General Washington. The little cut given here is very similar to the arms which appeared on a bookplate used by General Washington. It must be allowed that the resemblance is such as to be almost beyond the possibility of coincidence. So many other devices might have been selected, and the fact that the colours of Washington's arms are not the same as the United States flag does not bear weight.



ARMS OF GENERAL WASHINGTON
Showing three stars (or mullets=spurrowels) with bars below.

*The Angels of Israel at Mons and Ypres.

PART II.

"My Presence shall go with thee and I will give thee rest."—*Exodus* 33:14.

One who knows what it means to be one with *Israel*—"God's sanctuary," must in his hours of communion with his God, vividly realize his nearness to the King omnipotent. In so many ways—in gladness and sorrow, in peace and in conflict is that mighty Presence manifest, that to him no means of communication of special messages are supernatural.

What is described as an "angel" is always both messenger and message. God so often brings His own message to one who has come near enough to hear the "still, small voice," the message becomes his own consciousness, a foretaste of heaven—the *sanctuary* that the people so blessed as to have found the Father, and heard the promise "and he shall be to me a *son*," is to be on earth.

Then again in His wisdom, a "messenger" brings the message and delivers it so impressively, that to the receiver it seems as though a "vision" had usurped the whole field of consciousness, and having no words to explain what to him in his constant, conscious nearness to God is natural, it is called *super*natural as if any event that brings Israel closer to God, and interprets these names of appreciа-

*The first part of this article appeared in the January WATCHMAN.

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tion to the responsive heart, could be anything but natural. Can a more loving, intimate relation be conceived of than Father and Son? After saying he (Israel) "shall be to me a son," these pregnant names follow,—"My glory," "My dominion," "My chosen." Has not Israel been protected, forgiven, taught and retaught, "line up line, line upon line, precept upon precept, precept upon precept, here a little, there a little" by a patient, loving Father? Israel is His glory. This son when he attains to the fulness of the stature of manhood, is to honor in all ways the Father; that is, so walk that the likeness to the Father will be so plain that he will be known as "Israel, Son of God"—indeed "His Glory." "My dominion." How God's dominion? The Ninety-first Psalm expresses that dominion. Israel according to the Scriptures bears with him the aegis of divinity as a robe of righteousness—and "no weapon that is formed against thee [Israel] shall prosper." How often do we read these proud words: "My chosen,"—as if to say: I am training this son, to whom is to be given all authority on the earth, and I will work with him to will and do my own good will and pleasure! He will mirror forth my loving-kindness, my wisdom, my patience, my justice, until he that hath seen the Son hath seen the Father.

In the light of what Israel means, is it not most natural in an hour of need that the messengers and messages should come to the devoted band of "God chosen," and in such guise that none with eyes opened to see should misunderstand! Israel's name has been called and the awakening is here now.

The following excerpts are quoted from a pamphlet entitled *The Rationale of the Angel Warriors at Mons,* by John J. Pearson:

"The entire country has been much exercised by stories of Angelic Intervention on behalf of the Allies at and during the Retreat from Mons, and in the tremendous conflicts on the Marne and Aisne, whereby the German hosts were hurled back, just as it appeared Paris was about to fall into their hands. Humanly speaking, no earthly power could have arrested the Teutonic flood that swept through Belgium and over North-Eastern France; and it seemed to those of us who remembered the Campaigns of 1870, that history would again repeat itself, and that the whole of Northern France and the Capital would have quickly succumbed to the might of the German Power.

"The idea of the Military Chiefs of the Fatherland was to make a rush for Paris, under the impression that, having once obtained possession of the French Capital, the subjugation of the rest of the country would be a task easy of accomplishment. Half a century ago, this conception might have had some foundation in fact, for of a truth Paris was then France, and France was Paris. But our neighbours across the silver streak have learned wisdom since the fatal war of 45 years ago: and even if Paris had fallen into the hands of the German hordes, France would have fought on to the bitter end. By a merciful interposition of Providence, the first and principal design of that upstart and ambitious Power (whose Capital Berlin has been the storm-centre of Europe for upward of 170 years, and which was only rescued from complete annihilation by Great Britain and Russia, in 1814-15) has been frustrated; *but not merely by human power!* I firmly believe —and I think that I am voicing the opinion of thousands of devout observers of the times— that when the German hosts, flushed and brutalized by their dearly-purchased and shameful triumphs of blood and lust in poor stricken Belgium and the devastated Departments of Northern France, hovered like foul carrion over Paris, the Omnipotent Fiat went forth from the Great Disposer of events,—*'Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed!'* (Job xxxviii. 11)

"In the 2nd Book of Maccabees (in the *Apocryphra*) chapter xi., 8-10, we are told that Judas Maccabeus gained a notable victory over Lysias, the general of the atrocious Antiochus Epiphanes, through spiritual aid. The Syrian forces numbered 80,000 men; that of the Jews, 10,000 only. The writer says 'When they (the Jews) were at Jerusalem, there appeared before them on horseback One in *white* apparel shaking his armour of gold. Thus they marched forward in their armour; for the Lord was merciful to them.'

"As this tremendous event, in A. D. 70,— of great importance in the sight of Him by Whom 'All the inhabitants are reputed as nothing': Who doeth according to His Will in the army of heaven, and among the inhabitants of the earth; and none can stay His Hand or say unto Him, 'What doest Thou?' (Daniel iv., 35): and of tremendous effect in the destinies of God's chosen race, who since that time have been wanderers and vagabonds on the earth—constituted one of the great Epochs in the world's history, we should expect that this high significance would be marked by some startling phenomena;—and such unquestionably was the case. Many are the wonderful stories related by Josephus (who accompanied Titus and was an eye-wit-

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ness of repute of all that had occurred immediately before, during, and after the siege and fall of Jerusalem), but none of these are so remarkable as the prodigies seen in the fearful sights shown in the heavens. The Jewish Historian tells us that for a whole year a luminous Sword of gigantic size floated over the city: and that for some months before the arrival of the Roman army before the city, Bodies of Soldiers in battle array were observed in the clouds both during the day and night, the latter apparitions being the most terrifying. But these alarming portents, so far from inducing the misguided Jews to repentance and reformation, only served to harden their hearts and stiffen their necks, until the Roman Armies, under Vespasian and Titus, appeared on the scene, and took away their place and nation.

"The rumors as to the appearance of Celestial Warriors, and other unearthly phenomena, having been witnessed by large numbers of the Allied soldiery now engaged in fighting the Central European Powers (united in unholy alliance with the Turk) came simultaneously from both the Western and Eastern theatres of war, some time about the end of August last year (1914): and these must have been floating about in the ranks of the British, French, Russian, and Belgian Forces before they assumed the definite shape in which they now appear.

"The Writer heard of them from the mouth of a fiercely fanatical German (now interned on board a vessel lying off Southend) who wildly informed me that the day was approaching when we (the British) would be called to strict account for using some strange and horrible devices, previously unknown in warfare, and by means of which thousands of his countrymen had been done to death, having been found dead without wound or scratch, or any other indication as to how they had come by their deaths. They had, the German Medical Staff decided, succumbed to some untraceable cause, and had been killed in fair honest fight. He also averred that the British and French, had, by means of some terrifying spectral illusions, stampeded the horses of a Prussian Cavalry Corps, just as they were on the point of pressing home a successful charge upon our retreating troops: and that as Germans were known as the most advanced chemists in the world, they would soon 'give us a dose of our own physic,' perhaps, stronger and more effective than ours had been. This was just after the commencement of the retreat from Mons, and *most certainly upwards of a full month before any story of these aerial phenomena appeared in any London Journal!* At the time, I regarded this outburst as being merely an explosion of German rancour on account of our having entered the lists as supporters of stricken Belgium, and outraged and insulted France and Russia. I have every reason now to think otherwise.

"All the accounts—British, French, Belgian and Russian,—agree in two very important particulars, *viz.*, that the Leader of these Angelic warriors was mounted on a *white* horse, and that He and His celestial followers were clad in glistening clothing. It matters not what the names bestowed on this Leader, by the many spectators of these visions—whether *St. George,* by the English, *St. Andrew,* by the Scots, *St. Patrick,* by the Irish, or *St. David,* by the Welsh, *St. Denis* or *Joan d'Arc* (who, be it remembered, always effected masculine garb, and for the resumption of which she was burnt to death in the market-place of Rouen, through the machinations of that very Church which has lately canonised her), by the French *St. Michael,* by the Belgians, or *St. Nicholas* or *General Scobeloff,* by the Russians—as the various beholders would naturally give Him the name that, from patriotism or religious training, was uppermost in their thoughts at the time.

"The number of combatants in the British, Oversea Dominions', French, Russian, and Belgian Armies who have deposed to the actual seeing of these aerial phenomena is very large; and I do not propose to enter upon anything like a detailed description of any of these, as this has already been done in the various accounts furnished by the newspapers, and in the many pamphlets now being published on this subject.

"The number of persons in the British, French, Belgian, and Russian armies who have declared that they were eye-witnesses of these strange and unearthly manifestations, is, I have said, very great, and comprises men of every rank and temperament—from the highly educated officer down to the humble and often illiterate private. And it is safe to say that, under the fearful circumstances in which these men were placed—the horrors of a retreat (always depressing, and especially repugnant to British troops) before savage and vindictive enemies, employing barbarous and unheard of methods in the conduct of this war, and who were known, habitually, and out of studied malice, to ignore all the customary usages of warfare; the dreadful scenes of bloodshed, blazing towns, hamlets, and detached dwellings: the ruined and fleeing peasantry: the care of wounded and dying comrades, their own pitiable condition of fatigue, hunger, and privation, and the terrible

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state of the country throughout which they struggled under the precarious cover of rearguard actions—*these heroic souls were not in a frame of mind conducive to the evolution of romantic thoughts or ideas on any subject whatever, much less in the concoction of deliberate falsehoods regarding subjects of a religious or spiritual nature!*

"The *Universe* publishes a story told by an officer to the effect that he saw at the front an apparition of men armed with bows from which they discharged flights of arrows into the German host: and that afterwards, when talking to one of the German prisoners, the latter enquired as to the name of the officer mounted on a *white* horse who led the British, and gave it as his opinion that he must have borne a charmed life, for although he was such a conspicuous object, and hundreds were firing at him, none of them had been able to hit him!

"The Reverend A. A. Boddy, Vicar of All Saints, Monkwearmouth (who did duty with the troops at the front for upwards of two months) in the course of an address delivered at an open-air meeting, reported in the *Sunderland Echo* (*August 16th,* 1914) related some interesting stories told him by soldiers regarding these supernatural experiences. This clergyman also told his audience of similar tales having been related to the sister of a gentleman who had generously given up his home as a convalescent home for wounded soldiers. One of these stories told to this lady by one of these wounded men was to the effect that, on an occasion when the British were hard pressed, the figure of a gigantic angel with outstretched wings hovered in a luminous cloud betwen the English and the advancing German lines: and that the latter, paused for an instant, and then retired in confusion. This lady, happening to speak on the subject in the presence of some officers, and in the course of her remarks implying that she discredited the story was addressed by a colonel with this assurance, 'Young lady, the thing really happened. You need not be incredulous. I saw it myself!'"

On the Side of the Angels, A Reply to Arthur Machen, by Harold Begbie contains several interesting testimonies from which we quote that of Mrs. Quest. She said she was travelling from St. Leonards to London when a hospital nurse just back from France got into conversation with her. "She spoke to me," said Mrs. Quest, "because I was wearing my son's regimental badge. He is an Australian officer recently wounded in the Dardanelles.

"The nurse showed me three letters from different soldiers. All testified to having personally seen the angels, and mentioned that the French soldiers claimed to have seen St. Michael leading a troop of horsemen.

"This intervention, the soldiers said, came at the most critical stage, and certainly made the German horses stampede. Some German prisoners vowed the English had contrived to tamper with their horses beforehand. Other Germans said they fled because of 'large reinforcements,' which the English soldiers declare was the phantom army."

The following incident, Mr. Begbie writes, was told him by an English lady:

"A dying soldier said to me one day, 'It's a funny thing, Sister, isn't it, how the Germans say we had a lot of troops behind us?' It never struck me that he was speaking of phantasms, and I simply replied by the question, quite lightly uttered, 'Do they say that?' He went on to assure me that German prisoners had said, 'How could we break through your line when you had all those thousands of troops behind you?' And he added, 'Thousands of troops! Why, we were just a thin line of two regiments with nothing behind us.'"

On the Side of the Angels contains also extracts from two letters worthy of special notice, one from a distinguished Lieutenant Colonel:

"On August 26, 1914, was fought the battle of Le Cateau. We came into action at dawn and fought till dusk. We were heavily shelled by the German artillery during the day, and in common with the rest of our division had a bad time of it.

"Our division, however, retired in good order. We were on the march all the night of the 26th and on the 27th with only about two hours' rest.

"The brigade to which I belonged was rearguard to the division, and during the 27th we took up a great many different positions to cover the retirement of the rest of the division, so that we had very hard work, and by the night of the 27th we were all absolutely worn out with fatigue—both bodily and mental fatigue.

"No doubt we also suffered to a certain extent from shock; but the retirement still continued in excellent order, and I feel sure that our mental faculties were still quite sound and in good working condition.

"On the night of the 27th I was riding along in the column with two other officers. We had been talking and doing our best to keep from falling asleep on our horses.

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"As we rode along I became conscious of the fact that, in the fields on both sides of the road along which we were marching, I could see a very large body of horsemen.

"These horsemen had the appearance of squadrons of cavalry, and they seemed to be riding across the fields and going in the same direction as we were going and keeping level with us.

"The night was not very dark, and I fancied that I could see squadron upon squadron of these cavalrymen quite distinctly.

"I did not say a word about it at first, but I watched them for about twenty minutes. The other two officers had stopped talking.

"At last one of them asked me if I saw anything in the fields. I then told him what I had seen. The third officer then confessed that he too had been watching these horsemen for the past twenty minutes.

"So convinced were we that they were really cavalry that, at the next halt, one of the officers took a party of men out to reconnoitre, and found no one there. The night then grew darker, and we saw no more.

"The same phenomenon was seen by many men in our column. Of course, we were all dog tired and over taxed, but it is an extraordinary thing that the same phenomenon should be witnessed by so many different people.

"I myself am absolutely convinced that I saw these horsemen; and I feel sure that they did not exist only in my imagination. I do not attempt to explain the mystery—I only state facts."

The other letter mentions a man at the battle of Neuve Chapelle. "In the course of the battle," he wrote to his wife, "I saw the angels all round us."

The letter goes on to say:

"A Mrs. ———, a neighbour of a friend of mine, went to see a wounded cousin in Bucks. He is a silent, rather taciturn man. On hearing of his escape from death, she said, 'It is nothing short of a miracle.' 'You may well say that,' he replied, and proceeded to give her the following account:

"He was told to take a certain wood, and started with his troop. On reaching a road at right angles which he was to follow, to his surprise his horse stopped dead, and nothing would induce the animal to move. Turning to his A. D. C., he found the same thing had happened, and not only so, but to the whole troop—the horses refused to move; finding it useless to waste time, he followed a parallel road further on. Afterwards they found that a strong German ambush awaited them along the road from which they had been so strangely turned by the conduct of their horses.

"When asked why the Germans had turned back from Paris, the answer was given by more than one prisoner, 'How could we advance when we heard of the immense army ready to take us in the flank?' "

In connection with these remarkable experiences it is interesting to compare certain instances described in the Bible. Beside the references which follow there are many which might be cited but they are too many and too long to be quoted here.

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD....And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to-day....The LORD shall fight for you, and ye shall hold your peace ....And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night....And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." (Exodus 14:10, 13, 14, 19, 20, 24)

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." (Joshua 5:13-15)

"Joshua ascended from Gilgal; he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not; for I have delivered them into thine hands; there shall not a man of them stand before thee....And it came to pass, as they fled from before Israel,

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and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword....And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel." (Joshua 10: 7, 8, 11, 14)

"Then the king of Syria warred against Israel....And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings 6: 8, 15-17)

"And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria....And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore, they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life....They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste: and the messengers returned, and told the king." (Kings 6:24; 7:5-7, 14, 15)

"And the king of Assyria sent Tartan, and Rabsaris, and Rabshakeh, from Lachish to king Hezekiah with a great host against Jerusalem: and they went up, and came to Jerusalem....And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD....Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard....Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." (2 Kings 18:17; 19:14, 20, 32-35)

First, find thou Truth, and then—
Although she strays
From beaten paths of men
To untrod ways—
Her leading follow straight,
And bide thy fate;
And whether smiles or scorn
Thy passing greet,
Or find'st thou flower or thorn
Beneath thy feet,—
Fare on! nor fear thy fate
At Heaven's gate.

—Shurtleff.

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America.

Nor force nor fraud shall sunder us! Oh ye
Who north or south, on east or western land,
Native to noble sounds, say truth for truth,
Freedom for freedom, love for love, and God
For God; oh ye who in eternal youth
Speak with a living and creative flood
This universal English, and do stand
Its breathing book; live worthy of that grand
Heroic utterance—parted, yet a whole,
Far, yet unsevered,—children brave and free
Of the great mother-tongue, and ye shall be
Lords of an empire wide as Shakespeare's soul,
Sublime as Milton's immemorial theme,
And rich as Chaucer's speech, and fair as Spenser's dream.

—Sydney Thompson Dobell.

Our Possessions.

By Bishop M. M. ESHELMAN

The United States has never taken territory from any people without paying for it. This is much to the credit of our country. When we took over the large territory west of the Mississippi River known as the Louisiana Purchase France received $15,000,000 but from this acquisition many new states were created and the wealth of the country was vastly increased. We next dealt with Mexico at the close of the war with that country. Though Mexico was the aggressor and the war cost us a large amount, we paid her a goodly sum for the territory now embraced in New Mexico, Arizona and California. During Lincoln's administration we again added to our possessions paying Russia $7,000,000 for Alaska. This, also, has proved to be a good investment for the United States. The Philippine Islands were in a measure thrust upon us while trying to free Cuba but certain claims of ownership we settled for $20,000,000 besides spending immense sums of money since then to establish for the people of the Islands a sane and prosperous democracy. For the Panama Canal, the second great canal project to facilitate world trade and commerce a strip of land was bought by the United States from Colombia. Our last purchase was an island from Denmark which was so located that it was of special value to the United States. This was negotiated for in a dignified manner and Denmark was properly remunerated.

We are not in the grab business and this willingness to pay for territory is one great reason why our country has been so prosperous. The words of the Great Seal of the United States, *Annuit Coeptis* meaning "He prospers our undertakings" have been proved true for God has indeed prospered us and we are now the creditor of other nations.

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The Relation of English to Hebrew Words.

A List of Hebrew Words with their English Equivalents.

By N. ALLEN STOCKTON

Many words which form the basis of the English language can be identified as equivlents of ancient Hebrew ones. Noah Webster, in his original Dictionary of the English Language, and in his introduction to it, pointed out many such words, but later revisers of his work have seen fit to omit nearly all of those references because they seem contrary to the science of philology as understood and taught to-day in our schools and universities. The reason for this is that very few teachers of modern philology have been Semitic scholars, and those who have had a knowledge of Hebrew and its kindred tongues have had their view warped by the dogmas of the so-called Aryan school. I believe that the very name Aryan is in reality the Hebrew word Ariel meaning a lion of God.

These correspondences between the English and Hebrew are often not easily recognized unless one is a trained etymologist, and one, moreover, who knows the habits of change from the Hebrew to the English.

In the English equivalents of Hebrew words which are given below, the vowels printed in smaller type represent the vowel pointings of later Hebrew, and these vowels were not used in the old Hebrew words.

As Webster has pointed out, at least one fourth of the words of the Greek language lost their initials. The same thing has happened to some English words which were originally Hebrew ones, especially when the initial was a vowel or breathing. This also occurred in some Hebrew words which passed into Latin.

Vir, a man in Latin, was the Hebrew *avir* a vigorous man.

Avnet, a belt in Hebrew, has lost its initial; the v has become b; and the n has changed to l to form the English belt.

Avel, a meadow or plain in Hebrew is the English vale.

Everath, a wing, and as a verb meaning to fly up in Hebrew, is related to our word bird. The initial has been lost, v has changed to b, and th to d.

Iggereth, an official letter, a writ, in Hebrew, is the English write and writ. The initial has been lost, double g has become w (double u) and th has changed to t.

Ahev, infinitive *ehov,* to love is a Hebrew word corresponding to the English love. The initial has been lost, and h has changed to l.

Ohel, a tent or habitation, Webster believed was related to the English hall.

Osar, a store or store house in Hebrew is probably our word store. The s has become st in English. The initial has been lost.

Echad, the one, the first, in which the initial has been lost, and ch changed to g, is the origin of our word God. Gesenius says the initial of *echad* was sometimes dropped in Hebrew.

Achad, to collect one's strength or faculties is our verb to act. The initial is retained; ch has changed to c, and d to t.

Ain, denoting negation in Hebrew is seen in English in the prefixes in and un which have the same meaning.

Emer, in Hebrew meant a word, a command. Other forms of this noun were *omer, imra, emra,* etc. This is the root of the English word, in which the initial has been dropped. Imperial, imperative, etc., come from the same root. In the latter words the initial has been retained and a casual p has been added. Imperial indicates the sense of command of the Hebrew *imra.*

Emeth, firmness, faith etc. is the English faith. The initial has been lost and the m has become another labial f.

Arav, to weave plots, to lie in ambush, to lurk, and *orev,* ambush, plot, cunning. Deceit is a Hebrew word related to the English verb to rob, in which the initial has been lost, while our word knave is the Hebrew *ganav,* to steal, to deceive.

Arach, to stretch, to lie long, is a Hebrew word which corresponds to the Greek *'orego* to reach, as well as to the English reach. The initial was retained in the Greek but it has been lost in English.

Ashma, fault, guilt, an idol etc. is related to the English sham and shame in which the initial has been lost. The verbal form of *ashma* was *ashem,* to be guilty.

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In some of the instances which have been given it will be noticed that the English word is the causal of the Hebrew one from which it was derived; thus to plot is the causal of to rob, to be guilty is the cause of shame. To collect ones strength or faculties is the cause or the preliminary steps to action. We often find Hebrew words which have two or more meanings, one of which is the cause of another, thus *avah* is to be willing, to desire, to obey. To be willing is the cause of to obey. *Avah* corresponds to the Latin *aveo*, to desire, and it is evidently the root of the English verb to obey. *Avah* was also the root of the Hebrew *'avad*, the participle of which was *'oved*, meaning to work, to serve, hence *'oved* or *'eved* signified a servant. This word is often found as a part of proper names in the Bible and it is rendered Ebed or Obed in English, as Ebedmelech (Jer. 38:7), Obed-edom (2 Sam. 6:10). *Obed* is the root of our word obedience, for obedience is the chief quality of a servant. The Hebrew *avvah* meant desire, lust, and it is probable that this word, combined with *rasha'*, to be wicked, is the origin of our word avarice.

'Aval was a Hebrew word meaning to do wrong, to act wickedly. As a noun *'avel* meant wickedness, and *'avil* was an adjective signifying wicked. It is very plain that these words are the origin of our word evil.

We see from these examples that in Hebrew, as in nearly all languages, one vowel changes readily into another, and the rough breathing was often dropped in Hebrew as in other tongues.

Adar, meant to show oneself glorious, to glorify. In its latter meaning it is equivalent to our verb to adore.

'Athar, to pray, to supplicate was a word nearly related to *adar*; *'athar*, as a noun meant a worshipper; it also denoted perfume, probably from the incense used in worship, and this word corresponds to the English odor.

Eres, the Hebrew word for earth, has changed its final s to th in the English earth, just as the s of *mosa*, a going out, has become t in our word motion. The English move is probably the Hebrew *mavo*, the act of entering.

Bachur, a young man etc. appears to be the English bachelor. The l in bachelor seems to be casual. A feminine form was *bethula* a virgin, a maiden, from *bath*, a maid, a daughter etc. I am inclined to believe that our word maiden was derived from *bethula* by the change of b to m, th to d, and l to n; for each of these are substitutions which are frequently found in Hebrew, passing to English. For instance our word mind corresponds to the Hebrew *binath*, understanding, and here we see m, in the English taking the place of b in the Hebrew, and d also replacing th. N in English is seen replacing l in Hebrew in our no which in Hebrew was *lo*.

Bachan, a Hebrew word meaning a watch tower is probably our word beacon. Our word to attach seems to come from the Hebrew *batach* to attach oneself; in *batach* the b, was a prefix, and the root was *taqa'* to strike, to beat, to drive in, to fix. In its sense of to strike, to beat, *taqa'* corresponds to our attack; its meaning of to drive in agrees with our word tack and to affix has the same signification as to attach.

The Hebrew *bayin*, the space between, corresponds to the Saxon *binnan*, within. As an adverb this Hebrew word meant between, among.

The Hebrew *baruth*, food, nourishment was evidently the original of both the English broth and bread. In Welsh bread is *bara*, which, as a verb, in Hebrew meant to eat, to feed.

Barach was a Hebrew verb meaning to bend the knee, to bless, to praise, to pray to; it also meant to curse, and it is the equivalent of the Latin *precor*, to bless, to curse. *Barach* is the root of our words praise and pray, the labial b having become the labial p, and I believe that our word church is *barach*, whose past participle was *baruch*, with the initial changed to ch. This replacement of a labial by a guttural, and *vice-versa*, is very common in most languages. *Barach* is also our word bless with the r of the former changed to l in the latter.

The Hebrew *gever*, a man, a valiant man was evidently the source of the Welsh *gwr*, a man, especially a brave one. *Gever* was the Hebrew *avir* a vigorous man, a hero, with a prefix.

The Hebrew *gibben* meaning gibbous, hunch-backed, was the original of the Latin *gibbus*, a hump, and hence the English adjective gibbous.

The English kid evidently comes from the Hebrew *gedi*, a young goat, and goat is the Hebrew *'ez*, a goat which was derived from *'oz* strength, boldness etc. The rough breathing has become g and z has changed to t in English.

It would not be surprising if the English cattle was derived from the Hebrew *gadal*, to become great, or rich, for riches consisted in the possession of cattle. The English riches is the Hebrew *rechush*, property, etc. and it was related to *rechesha*, swift horse, and to *rachash*, to acquire.

The English verb to cut is derived from the Hebrew *gada'*, to cut, to fell, which is also equivalent to the Latin *cadere*, to fall. To fell

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is the causal of to fall. The Sanskrit word corresponding to this was *cad,* to fall. The past participle of *gada'* was *gadu'*. It should be observed that where a Hebrew word terminated in u, o, or i (y) the English derivatives very often transpose the vowel and place it between the two consonants, so that *gadu'* became cut, *gedi* became kid etc. It is probable also that the English wood was derived from *gadu'*. The Hebrew u and o was the same character, and in many languages w replaces g. We see this replacement in William which in French is *Guillaume.* Wales in Spanish is *Gales,* and G was the original initial because the name comes from *Gael* the name of the people. Wood is therefore something felled or cut. In Welsh wood is *gwydd.*

The Hebrew *gulgoleth,* a skull is found in the New Testament as Golgotha "the place of a skull." In Anglo-Saxon and Gothic *galga* meant a cross, and in Old English *galves* was a gallows. In Latin Golgotha was *Calvaria* from which the name Calvary came, and this name has the same root as the Old English *galves* a gallows. *Gulgoleth* was derived from *galgal,* a wheel or something round because a skull is round. *Galgal,* which is found as *Gilgal,* a proper name in Hebrew, is the equivalent of the English circle. In circle the g's of *gilgal* are changed to c; the first l of *gilgal* has become r and the second l of circle is the same as the Hebrew. *Galgal* came in turn from *galal,* or its infinitive *gol,* to roll, and this by the change of its initial to wh has become our word wheel. In Hebrew r was a guttural and therefore *gol* is our roll. The Latin *globus,* a ball, *glomus,* a ball of yarn, and *glomere* to wind up, corresponds to the Hebrew *galam,* so wrapt together and *golem,* something wrapt together, and the root of these was *gol,* to roll.

The English war is related to the Hebrew *gara,* to provoke, to make war upon etc. The g has changed to w in English, but in French the g remains in *guerre.*

In *garon,* the throat, the voice, and *garol,* rough, harsh, we see the source of our words to groan and growl. *Gargareth,* the throat, I think is our gargle.

Goren, a thrashing floor is related to corn, and *garas,* to be crushed is connected with grist, and it has consonants equivalent to crush.

Dob was a Hebrew word, meant a bear. The b in this has changed to g to form dog, and dog in Early English was used for bear.

Dazav, to cause to speak and *dibba,* talk etc. is the root of our debate.

Dun, don and *din,* to rule, to judge, is the English town, because the town was the place of rule and judgment for the surrounding territory. This is found as a termination don or ton. London was once Londonium or Londinium. The *ium* is a Latin suffix.

Dur, to dwell has had its u changed to w and its r has become l to form the English dwell. *Zaval* was another Hebrew form of *dur,* it also meant to dwell. In *zaval* the z has become d in English, the v has changed to w and the l remains the same.

Dachaf meaning in Hebrew to drive, has had its ch changed to r, because r was a guttural in Hebrew, the final f has changed to v in the English drive. *Rachav* was another Hebrew word meaning to drive or ride. The characters d and r were so much alike that one was frequently written for the other in Hebrew.

The Hebrew word *day* meant the necessary supply, sufficiency etc., so that the expression "our daily bread" in the Lord's Prayer means our necessary supply of bread. I am inclined to think that our word day came from this idea.

Dalaf, to flow slowly, to drop, has had its l changed to r and its f has become p. In Hebrew p was an f with a dot in it. *Dalaf* is the English drop.

Dama, to be silent etc. and *dumma,* stillness is the English dumb. *Damam* also meant to cease, to be dumb, to rest and it seems to be also related to our word tomb.

Daqar, to pierce is probably the original of the English dagger. In the passive this verb meant to be stabbed.

Derech, a way, a path, a road etc. is the root of our direction, and direct; of track, and as a verb, *darach,* it meant to tread, to walk etc. Another Hebrew word meaning to walk was *halach,* which is *derech* with d replaced by h, and r by l. *Halach* is our word walk with the h of *halach* changed to w, and the ch to k.

The Hebrew *hada,* to stretch out the hand, is probably the source of the English hand which has acquired a casual n.

Hama, the Hebrew verb meaning to sound, to hum, corresponds to the English hum. *Shema',* sound was another form of *hama,* as was the verb *shama',* to hear. Sound is the cause of hearing.

Hafach, to overturn, to pervert, to destroy is the English havoc.

Haras, to tear, to break, to destroy is the English harass.

Veled, which was also written *Yeled,* meant a child. In English the initial has been replaced by ch. This noun is from *Yalad,* to bring forth to bear, to beget.

Zeved, a gift, has had its initial changed to g, the v to f, and the d to t, to form the English gift.

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Zub, to flow abundantly, is probably the English sob.

Za'am, to be angry; to punish, to curse, is related to our word doom.

Zaram, to wash away, and *Zerem,* shower of rain, flood, hailstorm, are the originals of our words stream and storm.

Zara', to strew. seed is the English strew. In *zaram* and *zara'* the z has become st. *Zera'* as a noun meant seed, corn, crop etc. Another form of it was *geresh,* fruit, produce and *geresh* was evidently the word from which the name of Ceres the goddess of corn and fruit was derived. Here, in *zera'* and *geresh,* we see g replacing z as it does in the English gift from *zeved.*

Chevel, a cord or rope is the English cable.

Choach, a hook, has its first ch replaced by h and its final ch has changed to k to form the English hook.

In *chash,* to make haste, the initial has become h and the sh has become st in the English haste.

Chaza meant, among other things, to gaze and to select. The initial has become g to form gaze. To select is to choose, and *choza* is the original of this English word.

Chata, to fail, to miss, to sin, to forfeit is the English cheat.

In *chitta,* wheat the ch has become wh in English.

Chaya, to live, to enjoy life, has changed ch to j to form joy, and the initial has become g in gay.

Chida, a riddle or parable contains the root of the English verb to hide, for a riddle is something hidden.

Cheled, the world, has had its initial changed to w. The r has been added.

Chala, to be ill, shows the reverse process of change to that which took place in our word child from *yeled.* In *chala* the ch has changed to y or i. The English colic is from *chala,* to be ill, or from *choli,* illness, suffering.

Chalifa, change, relief etc. is the English relief. The initial of the Hebrew has changed to another Hebrew guttural r.

Chalaf, to glide along, to change the clothes, is the English slip. We say slip on or off your coat. Here the initial ch has become s.

Chalak, smooth, hypocritical is the English slick. Here again ch has changed to s.

Chemed, pleasantness, loveliness I believe is the English charm. The d has probably changed to r, as it did in so many Hebrew words, and the m and r have been transposed. Transposition of the letters of a word was a common habit of the Hebrew, and there are many English words which have the consonants of the original Hebrew transposed.

Chema, cream has had an r added to the Hebrew, just as *cheled* took on an r to form world.

Chomesh, the abdomen is, I think, the English stomach. The English has transposed or reversed the Hebrew word.

Chana, to encamp, to dwell is the English inn. The ch of *chana* has changed to i as it has in *chala,* to be ill.

Chanaq, to strangle or hang oneself, is the English word hang. The ch has become h and the q has changed to g.

Chafa, to cover, is the English cap, which is a covering for the head, and *'ata,* to cover was the original of hat.

Chafes, to have an affection for, is the root of affection. The ch in the Hebrew was a prefix and it has been lost in English.

Chaser meant a camp, a village. Many Hebrew geographical names were compounded with this word. It is equivalent to the Latin *castra,* a camp, and to the English chester as a name, and a termination of geographical names.

Charev, to dry up, has been reversed to form the English verb to parch. The v of *charev* has become p.

Chara, to burn is the English char. It had also the meaning of to be angry. *'ir* anger was another form of *chara,* and *'ir* is the equivalent of the Latin *ira,* anger.

Choref, harvest time, is the root of harvest. The ch has become h and the f has changed to v.

Charash, to cut, to engrave, is the root of our word character which is a word often applied to engrave letters.

Charesh, to be dumb, silent, to go away in silence etc. is, I believe, the word from which hearse was derived.

Chasa, to be quiet, to rest is probably the origin of, or a word closely related to, the English house. In Spanish house is *casa.*

Tabbach in Hebrew meant a butcher. The English word has the same consonants transposed. The er of this word is a suffix.

Tava', to sink is probably the English dip, which has the t of *tava'* changed to d and the v to p.

Tari, moist, fresh seems to be the root of our word tear.

Ya'a, to suit is probably the original form of the old English yea. In saying yea the meaning was it suits.

Yesh in Hebrew meant there is, there are, and it therefore corresponds to the English yes.

[To Be Continued]

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Growth.

By EDWARD TREGEAR.

Oak on the ridge was I!
Tossing my boughs to the sky;
  Princes should dwell in my shade;
  Weapons from me be made;
Dead, I would flame afar,
A beacon call to war!

God of my changed desire!
Make me a common fire;
  Let my enkindled wood
  Comfort the multitude,
Guiding to warmth and light
Souls a-grope in the night.

—*Reconstruction.*

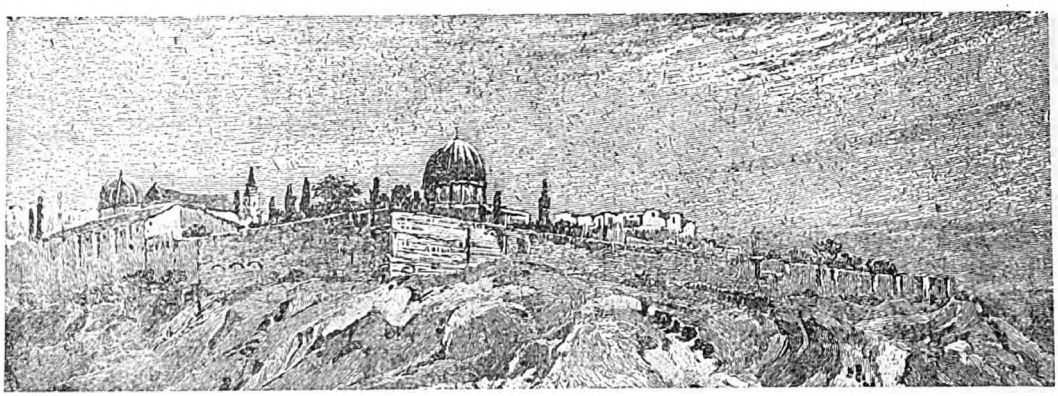
Notes on Palestine

William Marion Reedy, the distinguished American publicist has a brilliant article on *Single Tax In Zion* in the St. Louis *Mirror* for June 5th, which is based on a description of the Palestine Land Program proposed by Mrs. Mary Fels and Bernard Rosenblatt. Mr. Reedy says:

"They set forth the inauguration of a policy destined to be epochal. The Zionist organization that is to take over Palestine and re-establish there the Jewish nation, ending the great dispersal, formulates its purpose in a declaration that 'by proper measures of taxation or otherwise, every increase in the value of land over that of August 1, 1914, whether now accrued or hereafter accruing, excepting such as is due to improvements made thereon by individuals, shall be appropriated for the benefit of the state and for the people of Palestine as a whole.' Many Jews do not like this policy, but they will accept it in order to live in the ancient homeland.

"Palestine," the article recites, " is a small country of not more than twenty thousand square miles, even assuming the historic boundaries (with a territory of about two hundred miles from north to south, and one hundred from the Mediterranean Sea to the Syrian Desert). Exclusive of sand dunes and waste lands, a considerable portion of which can be made fertile by irrigation, there are unoccupied crown lands, formerly belonging to the Sultan of Turkey, as well as extensive estates held by absentee landlords. The latter include more than fifty per cent. of the best agricultural land in Palestine, in Galilee." With freedom from Turkish rule, with Great Britain as trustee, all this land will increase enormously in value, for the influx of Jews from all over the world will create demand for the land. Who shall get that added land value? Not the present holders. They have done nothing to create it. They, as a rule, didn't help General Allenby defeat the Turks and Germans. They are there to take whatever of increased land value more population will bring—if the law be not changed. But Great Britain's army, her government, the coming Zionists make the new land value. Those landholders have always thrust back Jewish colonization. With every newcoming colony, the price of land went up, thus shutting out other colonies. Land speculators are busy. Those from Egypt see a land boom in Palestine as a result of British rule and Jewish immigration. They are on hand to make the immigrant Jews pay high land prices out of their labor. "Now is the time," says Mrs. Fels and Mr. Rosenblatt, "to protect the population of Palestine, present and future, against the enormous toll that would be imposed by land speculators. The only way to keep land prices down to the pre-war values, and thus make land cheap and accessible to Jewish settlers, is to accept and put into practice the principle that all increased values

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THE SOUTH-EAST CORNER OF JERUSALEM.

should go, not to land speculators, but into the public treasury." And again: "The conservative, however loath heretofore to collect the annual rental value created by the community, begins to realize that this is the only effective way in which it is possible to create cheap land for the purpose of facilitating Jewish colonization." The program is to eliminate the reserved land values as they were on August 1, 1914. This will be done gradually. Land values accruing since that date will go to those who made them—not the land-holders, but the British government and the Zionist government.

Mrs. Fels has given much in aid of the Zionist movement, to this end of nationalization of land values. Her husband, Joseph Fels, devoted his life and fortune, in his later years, to efforts to bring into operation in some state the single tax. Mrs. Fels continues his work. The taxation of land values created by the community, into the community treasury, academically demonstrated long since, will now be demonstrated in actual practice. There will be no land speculation in Palestine. There will be land for all who may come there. The only title will be that of use. This incorporation of the single tax principle in the fundamental law of the Zionist state would never have been possible, at this time, but for the devoted insistence of Mary Fels.

The Commission appointed by the Peace Conference to investigate Near East conditions, and which is headed by Charles R. Crane and Dr. King of the United States, began its labors in Jaffa on June 10th. In Jerusalem, they spent a considerable length of time at the offices of the Zionist Palestine Commission. The American section of the Commission conducted a hearing participated in by David Yellin, Dr. Joseph Luria, head of the Va-Ad Ha-Chinuch (Board of Education) Boris Schatz, Rabbi Elshar, a former Haham Bashi of Bagdad, Eliezer Ben Yehuda, and Ittamar Ben Avi and a number of others.

The question of the mandate was gone into and all of the witnesses were a unit in favoring Great Britain as mandatory. This they said was due not only to the constant friendship which the Jewish people has always entertained for Great Britain, but also in recognition of the fact that English blood was shed for the liberation of Palestine. Besides Great Britain's colonial experience and its strength made it the only power which could administer the affairs and protect the interests of Palestine, and give that country the needed opportunity to develop and prosper.

—Publicity Dept., Zionist Organization of America.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you.
—Phillips Brooks.

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Unbelief.

There is no unbelief:
Whoever plants a seed beneath the sod
And waits to see it push away the clod,—
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by-and-by,"
Trusts the Most High.

Whoever sees, 'neath Winter's field of snow,
The silent harvest of the future grow,—
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The Unknown,"
"The Future," trusts that Power alone,
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why!

—Charles Kingsley.

The Prophet Souls.

By FREDERICK LUCIAN HOSMER

From age to age how grandly rise
The prophet souls in line!
Above the passing centuries
Like beacon-lights they shine.

Through differing accents of the lip
One message they proclaim,
One growing bond of fellowship,
Above all names one Name.

They witness to one heritage,
One Spirit's quickening breath,
One widening reign, from age to age,
Of freedom and of faith.

Their kindling power our souls confess;
Though dead they speak today:
How great the cloud of witnesses
Encompassing our way!

Through every race, in every clime,
One song shall yet be heard:
Move onward in thy course sublime,
O everlasting Word!

—Boston Herald.

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

Signs and Symbols.

In Dr. Schodde's translation from the Ethiopic of the *Book of Jubilees* the story of the awakening of Abraham to the magnitude of his divine commission to go forth and become the human father of the Chosen People, is beautifully told as follows:

> "17. And in the sixth week, in the fifth year thereof, Abram arose and sat in the night at the new moon of the seventh month, so that he might observe the stars from the evening to the morning, so that he might know what would be the character of the year with regard to the rains, and he was sitting alone and observing. 18. And a word came into his heart, and he said: 'All the signs of the stars and the signs of the sun and of the moon are all in the hand of the Lord; why do I search them out? 19. If he desires, he causes it to rain, morning and evening; and if he desires, he causes it to descend, and all things are in his hands.' 20. And he prayed in that night, and said: 'My God, God Most High, thou alone art a God to me, and thou hast created all things, and all things that are are the works of thy hand, and thee and thy godship have I chosen. 21. Deliver me from the hands of the evil spirits who reign over the thoughts of the hearts of men, and let them not lead me astray from thee, my God, and cause thou me and my seed in eternity not to go astray from now on and to eternity! 22. And I say, shall I return to Ur of the Chaldees, who seek my face, that I should return to them; or shall I remain here in this place; the right path before thee prosper in the hands of thy servants, that he may follow it and not walk in the error of my heart, O my God!'"

Thus the thought of the faithful old Patriarch having risen completely above the plane of superstition and astrology, caught the message of the boundless space of the starry heavens and this was translated for him into a definite spiritual command to arise and go "out of thy country, and out of thy kindred, and out of the house of thy father, into a land which I will show to thee, and I will make thee in the land which is great into a great and numerous people."

Abraham could never have understood the message of the starry heavens, the hint of spiritual omnipotence and omniscience, had he been of that quality of thought which Paul centuries later described as the "natural" man, —he to whom spiritual things are "foolishness" and "neither can he know them because they are spiritually discerned." All great religious teachers who have truly listened for His messages, have since the dawn of human history utilized the things of this world to indicate the higher spiritual facts of existence.

David, the Beloved, was taught of God because he caught the divine meaning of material signs and symbols and acted in accordance with their messages. He could not have become the "sweet singer of Israel" without having understood the "hints" of divinity which are ever visible to those with eyes to see.

Jesus of Nazareth spoke in such simple language that none of his hearers could mistake the intent of his message. Objects

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in the universe which could be made useful in elucidating the message of his ministry, whether a mountain or a grain of mustard seed, were made to yield up their promise of spiritual power when they were made legal tender in the currency of that symbolic teaching of which Jesus was indeed the Master.

In these eventful years of the Twentieth Century what consolation can be found by any student of the Scriptures who does not grasp the deep import of the Master's teaching of the "signs" which he describes in the 24th chapter of Matthew. Only to those who in some degree perceive the meaning of *"Israel"* and understand both its spiritual and literal destiny can the Bible be to-day an open book. And let us not forget that step by step the world has come to this hour of spiritual understanding because those men and women of all ages who have been the "light-bearers of Israel" have watched and waited—and never in vain—to see and interpret the signs and symbols of divine inspiration.

It is a marvelous privilege to be able to read and understand the signs of these "latter days." It is not important that only a few understand, but it is tremendously important to be of that few. Unless it is seen that the Children of Israel typify and include in their history the story of the struggle and ultimate salvation of the whole human race, the signs of these times cannot be understood and their message made available for mankind. The visions of Jacob were the visions of Isaiah and of Jesus, only told in a different form of language. To spiritual vision, no difference what the name of the individual who manifests it, the end is seen and understood from the beginning. This end is in reality also the beginning, since God's eternal completeness when discerned, is seen to be without beginning and without end. The Israel of the Spirit is perceived and understood through the Israel of the flesh—literal Israel.

Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

Thinking it will interest your readers and help to show the widespread ramifications of the Identity Movement, now happily being united in the British-Israel World Federation with a member of our beloved Davidic Royal Family as its chief patron (God bless her for the glorious and timely stand she has made), I send you a brief account of our work here in Victoria, Vancouver Island, capital of British Columbia.

Since the beginning of the year we have held fortnightly meetings with prayer and Bible reading and open to general discussion on all phases of our work, placed many excel lent books in the Public Library (for which there is a very active demand), interviewed nearly every clergyman and Christian worker in the city, giving them a copy of *British-Israel Truth, A Handbook for Enquirers; God in British History;* Poole's *Fifty Reasons;* and *The Lost Tribes* by R. Harris,—the same to a young Church of England Missionary embarking at this port for China. This young man had preached an excellent sermon in St. John's Church here, and when interviewed later was very pleased to receive a copy of each of the above named books, as in Eastern Canada he had received a pamphlet that had interested him very much. There is a constant flow of prominent preachers from all parts of America to this Queen City of the west and in most cases they go away with a copy of the Handbook. This, and *God in British History* was also given to His Excellency, the Governor General (Duke of Devonshire) who is a great churchman and had been addresssing the C. E. M. S. here.

In March we arranged a course of seven lectures by Prof. E. Odlum M. A. and Rev. Pascoe Goard of Vancouver City, to fill a general demand by his audience to hear more of this great subject, 1800 people being present at one of them. The genial Professor came again in April, speaking three nights in succession and presenting his arguments in such a way, that it was a case of believing what the Book says or throwing it away; demonstrating from mathematics, he showed that he knew whether a thing was proved or not. In May we brought Bishop J. H. Allen (Methodist) of Pasadena,

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California here. The Bishop who is a noted author and evangelist, taught straight from the Word of God for five weeks, night after night except Saturdays, besides preaching twice on Sundays in different churches. The Word was expounded to his hearers in all the fullness of its literal meaning, and with a power born of the Holy Spirit, it seemed as if one of the old prophets had arisen again in Israel. Christians who were skeptical of our views before, went away convinced that this man and his message were of God. He made the statement one night after a powerful sermon that if we are not Israel, he would have to close the Book, he could not teach us anymore out of the Bible, he would have to put it away.

One can imagine the horror of darkness that would come over our land if the Word of God was again a closed book. Let us thank our covenant keeping God that His Word is a lamp unto our feet and a light unto our path, and that He who keepeth Israel neither slumbers nor sleeps. In winding up, Prof. Odlum kindly came over again from the mainland (a distance of eighty miles) speaking three times and firing his audience with his ready wit and brilliant eloquence. Many books were sold at all these meetings and a large quantity of free literature has been distributed at all patriotic gatherings. On March 6th we lost our much loved President Mr. E. Middleton, who had been a devout student and believer for over forty years and who organized this branch some twelve years ago. Dr. Daull, Church of England Bishop of Kootenay, B. C., said of him, that his knowledge of the Bible was amazing, a charge that seems to be laid against most British Israelites. We start our work again in October with earnest prayer for Divine blessing upon all our work and upon all believers the wide world over, upon our most Gracious King and Queen and Royal Family, the government and people of the British Isles in the present distracted state of the country and the Empire generally, also the President and people of the United States and upon the desolate and oppressed in all lands.

We subscribe ourselves,

The Victoria Branch British-Israel World Federation.

E. E. Richards,
Secretary.

To the Editor of the Watchman:

I note Mr. Aylsworth's communication in the June WATCHMAN and wish to say that I, for one, think his contention as to the Masonic significance of the double uncompleted triangles on the cover design of the WATCHMAN are far from "puerile."

Because it is represented on the flag and tower I agreed with Mr. Grimaldi that it must have been meant for David's star; still it is impossible to form a six-pointed star from these triangles without rearranging them entirely. Any line drawn around them would certainly form a square rather than a hexagon.

But the Masonic significance is there all the same, for David's Seal is also a Masonic device, as note the reference to its position on Freemason's Hall in London and to Antiquities of Freemasonry.

Masonry appeals to many as a more faithful witness to the literal truths of the Old Testament, which is the "foundation stone" of the New, than the nominal Church. It has upheld the foundations upon which Christianity was placed, while the Church spiritualizes everything it doesn't understand instead of accepting it, as it is so plainly written, and waiting for light by which to see its meaning.

I did not know that Ancient Free and Accepted Masonry is exclusively of Hebrew origin. That shows then why the square and compasses or triangles is the Masonic emblem most in evidence. "Creation is said to be completed....when the upper triangle is reflected in the lower with the diameter common to them both. This descent into the lower half of the circle generates the square thus:



Hence 4 is the number of the Physical Plane, the most perfect of mundane numbers, for it contains the potency of 10, the entire cycle of manifestation, $1 + 2 + 3 + 4 = 10$.

"4 completes the first series or group of numbers from which all others are derived, just as there are 4 fundamental geometric figures



from which all others are derived. 4 is the symbol of the New Jerusalem which cometh down from heaven 4 square. The mystical "white stone" is said to be square. There are 4 cardinal points N. E. S. and W. presided over by the 4 great angels, symbolized by the 4 sacred animals of Ezekiel, Daniel and the Apocalypse; namely the Bull, the Lion, the Eagle and the Man." (Curtiss in *Key to the Universe.*)

I believe that just as Masonry is built upon the Foundation Stone of Truth, so Ma-

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sonry will be used in the fulfillment of God's kingdom on earth, for the "Holy City" must be laid "foursquare." (Rev. 21:16)

If Ancient Free and Accepted Masonry was exclusively Hebraic in origin it seems to furnish another identity, for the United States is the Masonic nation of to-day, if its national emblems and devices, as shown on its coat-of-arms, and flag and both faces of its seal are any indication of the nation's origin and destiny—that destiny which is God given and cannot be escaped or prevented by the non-comprehension of any of its citizens. "God's plans do not wait on man's unbelief." (Totten) We have acted "on the square" with Europe and our compass points to " a square deal" for the whole world.

Fanny Prescott Ross.

Mottoes of the States.

All our States have mottoes, and most of them are very inspiring. Do you know this motto of your own State? Here is a list:

Alabama—"Here we rest."

Arizona—"Founded by God."

Arkansas—"The people rule."

California—"I have found it."

Colorado—"Nothing without God."

Connecticut—"He who transplanted still sustains."

Delaware—"Liberty and independence."

District of Columbia—"Justice to all."

Florida—"In God we trust."

Georgia—"Wisdom, justice, moderation" and "Agriculture and commerce."

Idaho—"Hail."

Illinois—"National union, State sovereignty."

Iowa—"Our liberties we prize, and our right we will maintain.

Kansas—"To the stars through all difficulties."

Kentucky—"United we stand, divided we fall."

Louisiana—"Union, justice and confidence."

Maine—"I direct."

Maryland—"Manly deeds, womanly words," and "You have crowned us with the shields of your good will."

Massachusetts—"With the sword she seeks quiet peace under liberty."

Minnesota—"The star of the north."

Michigan—"If thou seekest a beautiful peninsula, behold it here."

Missouri—"The welfare of the people is the supreme law."

Montana—"Gold and silver."

Nebraska—"Equality before law."

Nevada—"All for our country."

New Mexico—"It increases by going."

New York—"Excelsior."

North Dakota—"Liberty and union, one and inseparable, now and forever."

Oregon—"The union."

Pennsylvania—"Virtue, liberty and independence."

Rhode Island—"Hope."

South Carolina—"Prepared in mind and resources, ready to give life and property" and "While I breathe I hope."

South Dakota—"Under God the people rule."

Tennessee—"Agriculture, commerce."

Vermont—"Freedom and unity."

Virginia—"Ever so to tyrants" and "Perseverance."

Washington—"Byebye."

West Virginia——"Mountaineers are always free men," and "Liberty and fidelity."

Wisconsin—"Forward."

Wyoming—"Let arms yield to the gown."

—Boston *Transcript.*

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Wayside Hints.

Think naught a trifle, though it small appear;
Small sands the mountain, moments make the year,
And trifles life.

—Dr. E. Young.

And the devil did grin, for his darling sin
Is pride that apes humility.

—Coleridge.

He jests at scars, that never felt a wound.

—Shakespeare.

Abstracts, abridgements, summaries, maxims, etc., have the same use with burning-glasses; to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination.

—Swift.

The golden age is before, not behind.

—Charles Sumner.

"He that directs the wandering traveller
Doth, as it were, light another's torch by his own,
Which gives him ne'er the less of light for that
It gave another."

Nothing with God can be accidental.

Longfellow.

"One does not need to stretch truth in order to make it acceptable; all that needs to be done is to state it."

Economy no more means saving money than spending money. It means spending and saving, whether time or money, or anything else, to the best possible advantage.

—John Ruskin.

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from men very quietly indeed.

—Macdonald.

Good, the more
Communicated, more abundant grows.

—Milton.

"No metaphysician ever felt the deficiency of language so much as the grateful."

He alone is trustworthy who stands by his work, ready to acknowledge his failures or wear the laurels of success with the beautiful composure of an honest man who has done his best.

—Rev. Thomas K. Beecher.

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Carey.

I am being taught never to be disappointed, but to praise.

—James Hannigan.

'Tis easier for one to begin to profess well, than to hold out as he should to the end.

—Bunyan.

I can ennoble a thousand men in a single day; but I am not powerful enough in a thousand years to make a single wise man.

—Kaiser Sigismund.

May blessings be upon the head of Cadmus, the Phoenicians or whoever it was that invented books.

—Thomas Carlyle.

Trials teach us what we are; they dig up the soil and let us see what we are made of; they just turn up some of the ill weeds on to the surface.

—Spurgeon.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries.

—E. B. Browning.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

Volume I | Boston, Mass., September, 1919 | Number 11

The British-American Alliance in Prophecy

A Lecture Delivered by Rev. John Harden Allen

A deeply interested audience listened Monday evening, September 15 to a lecture delivered by the well known speaker and author, Rev. J. H. Allen, who has been lecturing in Canada on Anglo-Israel, and came unexpectedly to Boston before returning to his home in California. While here, he accepted an invitation to give a short address on Anglo-Israel at a meeting of the American Patriotic Association Sunday afternoon, September 14. He was also invited to lecture the following evening and took for his subject *The British-American Alliance in Prophecy*. Bishop Allen was warmly welcomed by an enthusiastic audience and by the chairman of the American Patriotic Association, Mr. Brenton H. MacCurdy, who introduced the speaker.

Mr. Allen said in substance:

I feel that the presence of this company to-night under the circumstances, considering the inclemency of the weather, is a compliment to the message that you got yesterday, and I wish to get right at the subject.

The subject previously announced, is *The British-American Alliance in Prophecy*. I am like Mr. Roosevelt: I do not care for hyphenated Americans but hyphenated alliances are all right.

I will read from the 48th chapter of Genesis. The entire chapter relates to the adoption of Joseph's two half-breed Egyptian boys into full citizenship with Israel. Joseph, the father, was an Israelite, the mother an Egyptian, therefore the Egyptian half had to be adopted to become full-fledged Israelites. Hence when dying Jacob—how I would like to impress the fact that he was dying and blind—found out that Joseph was accompanied by his two boys, dying, blind Jacob asked who they were. Then he said (verse 5), "Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt are mine; as Reuben and Simeon they shall be mine." Reuben and Simeon were the two first sons of Jacob. Reuben had been the birthright holder but had forfeited it. Now these two boys were adopted and it turns out that Jacob under the inspiration of the Holy Ghost was to give these two boys the birthright, the Abrahamic birthright which pertained to the multitude of seed or the many nations from the Abrahamic seed. In transferring the birthright to these recently full fledged Israelites, Jacob, the father, blessed Joseph, and said:

> 15. God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,
>
> 16. The Angel which redeemed me from all evil, bless the lads [two of them]; and let my name [his name was Israel at this time] be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.
>
> 17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.
>
> 18. And Joseph said unto his father, Not so, my father: for this is the first born; put thy right hand upon his head.
>
> 19. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.
>
> 20. And he blessed them that day, saying, In thee shall Israel bless.

Now when Joseph called these boys out in front of him to receive this birthright bles-

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sing, he thought that Jacob would just reach his hand out, put his *right* hand out. The statement has been made that he was dying and blind, yet when he undertook to give the blessing he "strengthened himself and sat up" and intuitively reaching out, he *"wittingly", knowingly* crossed his hands and put, as Joseph thought, his right hand on the head of the wrong boy, and Joseph said: You have made a mistake. But his father said, "I know it, my son, I know it." How did he know? Now the facts are that he guided his hand *wittingly* and in crossing them he blessed them with the sign that floats in every Union Jack!

Now here is the point that connects itself with the subject: When he was putting this blessing on the lads he said, "Let them grow into a multitude." They were to keep together until they became a multitude in the midst of the earth and then the subject turns. It doesn't say so here, but there is a separation. This doesn't deal with the separation but before he gets through he states that one of them is to become a great nation and the other a company of nations. In order to have one a great nation and the other a company of nations there must have been a separation after they had become a multitude. This does not deal with the separation but Isaiah does.

The United States of America is a great nation and was so recognized by the King of Italy in speaking to President Wilson who has recently returned. The King of Italy said, "You are the representative of a *great* people." Wilson said in reply, "I know that the reason for my reception is not because of any personal worth of my own but because I come as a representative of a *great nation."* Both of them uttered the exact words of prophecy but while it is true that the United States is a great nation Great Britain is a company of nations. The separation came after they grew to be a multitude. As we have said Isaiah deals with the separation but in order to get at this you must bear with me if I go into a subject that may seem to be a bit dry—but you will get over that.

We will begin with the first chapter of Hosea: "The beginning of the word of the LORD by Hosea." This was in the days of Hezekiah, king of Judah and Jereboam, king of Israel—Hezekiah of *Judah* and Jereboam of *Israel.* In the day of these kings "The LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land committed great whoredom, departing from the LORD."

Remember that Hosea was a citizen of Judah and was being sent by God to Jereboam. He was to go to that spiritually adulterous people, Israel, to take a wife. So he went and took Gomer, the daughter of Diblaim. Each child as it was born was named by the Lord and in naming each one He uttered a prophecy concerning the country—the land that had departed from Him.

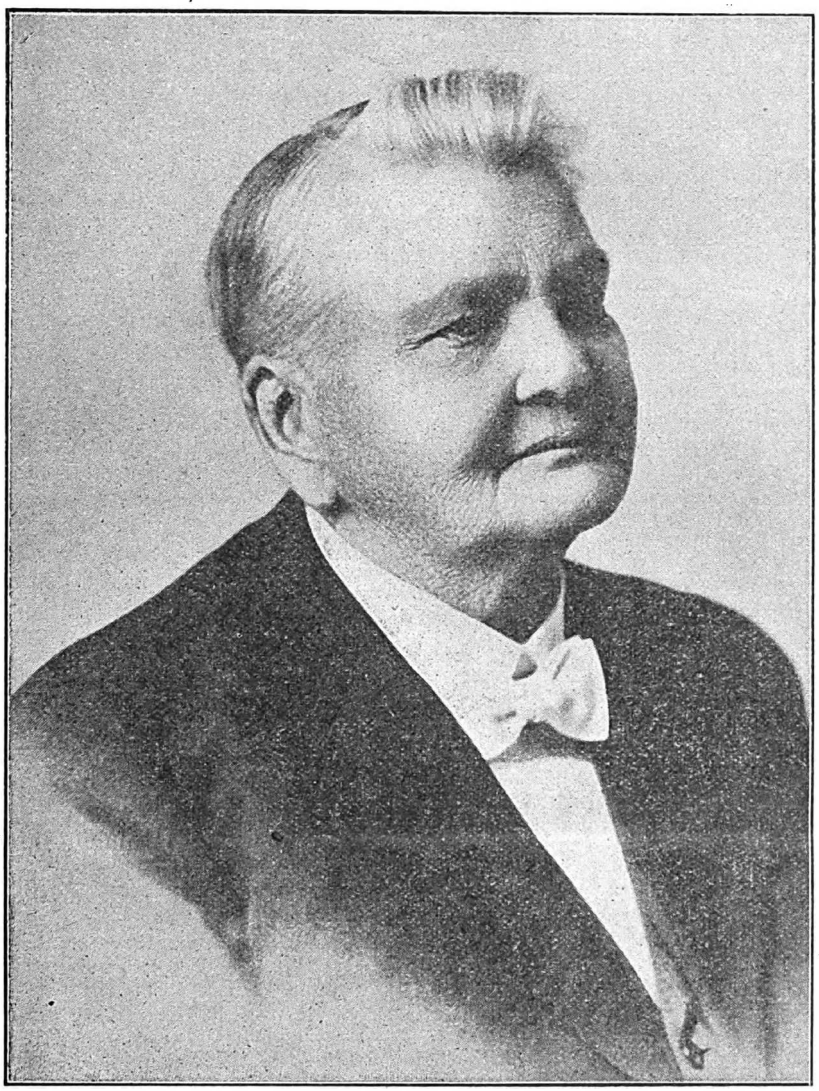
I am only going to deal with two of these children although concerning another much could be said. "And she conceived again and bare a daughter." And it is related, "God said unto him, Call her name Lo-ruhamah." Now Lo-ruhamah is a Hebrew word. It is transferred bodily into the English text because it is a proper name. The meaning given of Lo-ruhamah is "not having obtained mercy" and Ruhamah "having obtained mercy." "Lo" is the negative in Hebrew. "And God said I will no longer have mercy upon the house of Israel." But you will see that is temporary as we will show you. Notice what comes next. "Now when she had weaned Lo-ruhamah, she conceived, and bare a son." God again named the child. "Then said God, Call his name Lo-ammi." Ammi means my people and Lo-ammi, not my people. Hence twice these children have been named *lo, "not* having obtained mercy" and *"not* my people." These names are prophetic of God's treatment of the people. Not my people, *not my people* —you see?

Now I am turning to the New Testament, to Romans 10th chapter. If there is any part of the Bible that has bewildered and befuddled Bible students it is chapters 9, 10, 11 of Romans. I know some writers that take them bodily and draw a fence around them and say that these three are all Jewish and pertain to the Jews only. Now we will see about this. In this eleventh chapter Paul says:

> **1. Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.**
>
> **2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,**
>
> **3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.**
>
> **4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.**
>
> **5. Even so then at this present time also there is a remnant according to the election of grace.**

Away in the days gone by there were 7000 that had not bowed the knee to Baal. Even so then at the present time also there is a remnant according to the election of grace.

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REV. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright", "National Number and Heraldry of the United States of America", etc.

Here there is an election of grace argued for Israel.

"As he saith also in Osee, I will call them my people" (Rom. 9:25), or in other words, they are Ammi which were not my people, Lo-ammi,—*Israel,* not the *Jews.* I will prove this to you. In Hosea, if you turn back, you will find in the first chapter after saying, "Call her name Lo-ruhamah," "I will no more have mercy upon the house of Israel....But I will have mercy upon the house of Judah." And I want to say here that the word Jew is a corruption of the word Judah. The words Jude, Juda, Judea, Judas are all derivative from Judah. Jew is not a derivative but a corruption of Judah. Paul says quoting Hosea: "I will call them my people which were not my people," or if Paul had been writing in Hebrew instead of Greek he might have said: I will call them Ammi which were Lo-ammi. Lo-ammi was Israel, the ten-tribed kingdom in the days of Jereboam King of Israel when Hezekiah was king of Judah.

Now to prove further, in the second chapter of Hosea here comes the command to the house of Judah to the Jews and Jewesses, the sons and daughters: "Say ye unto your brethren Ammi and to your sisters Ruhamah [those I will have mercy upon]. Plead with your mother [Israel], plead: for she is not my

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wife, neither am I her husband" therefore He would put her away for her abominations out of His sight. "Plead with your mother." Yet in spite of this He said (Hosea 1:10): "The number of the children of Israel shall be as the sand of the sea;" because the covenant made with Abraham was unconditional: "I will make thy seed as the dust of the earth" (Gen. 13:16) and "I will multiply thy seed ....as the sand which is upon the sea shore" (Gen. 22:17). No matter if Israel was divorced, cast away; "Yet" says Hosea, "the number of the children of Israel shall be as the sand of the sea." There has never been a time when you couldn't number every Jew on the face of the earth. "It shall come to pass, that in the place where it was said unto them, Ye are not my people, [Lo-ammi] there it shall be said unto them Ye are the sons of the living God." (Hosea 1:10)

Again further, after telling Israel that she shall be divided and lost among the nations of the earth and that the Lord would speak comfortably: "It shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth." (Hosea 2:16, 17) Therefore he says (verses 19, 20, 23) "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness and thou shalt know the LORD....And I will have mercy upon her that had not obtained mercy [or, she shall be Ruhamah that was Lo-ruhamah]; and I will say to them which are not my people, Thou art my people; and they shall say, Thou art my God." All this is in Hosea. Paul quotes Hosea saying, "I will call them my people [Ammi], which were not my people [Lo-ammi]." (Rom. 9:25). "And it shall come to pass that in the place where it was said unto them, Ye are not my people [Lo-ammi]; there shall they be called the children of the living God."

Now what does this same apostle say concerning the Jews? He says: "They are enemies for your sakes but as touching the election they are beloved for the fathers' sakes"—meaning election of race. If some of our Calvinistic brethren could see that there are two elections! When it comes to the election of grace "Whosoever *will*", Choose ye this day;" but when it is race, "My people *shall*," "This people have I chosen." *The Twentieth Century New Testament* uses the word *Jews* in referring to the election by race; that is, it uses the antecedent *Jew* instead of the pronoun *they* in the King James version of Romans 11:28, "As touching the election they [the Jews] are beloved for the fathers' sakes."

Israel was dispersed 720 B. C. Jesus said (Matt. 15:24): "I am not sent but to the lost sheep of Israel,"—*the Jews* were at *home*. Jesus said, "I am not sent but to the *lost* sheep." They were not lost. Now James writes "to the twelve tribes that are scattered abroad" [marg. ref.—"in the dispersion"]. Jesus said (John 7:34): "Where I am, thither ye cannot come." "Then said the Jews among themselves....will he go unto the dispersed?" (verse 35) Again in I Peter was the same word used, according to *The Twentieth Century New Testament* which reads: "To the People of God who are living abroad, dispersed." Peter writing to these "dispersed" among other things said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." In Exodus 19:5, 6, are the words "The Lord says ye [to the covenant people] shall be a peculiar treasure....and ye shall be unto me a kingdom of priests and an holy nation." Peter writing to the dispersed says "you which in time past were not a people but are now the people of God: which had not obtained mercy, but now have obtained mercy." He like Paul if he had been quoting Hebrew would have said: Which in time past were Lo-ammi but now Ammi, which were Lo-ruhamah but now have obtained mercy, are now Ruhamah—the divorced which though in time past were not my people, are now the people of God which have obtained mercy. "For," writes Peter, "ye were as sheep going astray but are now returned." But you can't say "returned" unless they have been away. There are a thousand things I would like to say but I haven't time.

I once said to a company of ministers that there was not a single promise to the Gentiles and they looked at me in perfect astonishment. There is not a promise in the Word of God to the Gentiles. I was on this subject of Abraham and his seed and the promises. "There is no promise made to the Gentiles," I said. One man after a little hesitation said: "Brother Allen, don't you think that while there is no direct promise there is an indirect?" I said, "Well, where is it?" "Why," he replied, "Paul said I will call them my people which were not my people." Don't misunderstand me. While there are no *promises* to the Gentiles there is *provision* made for them, but as sure as you live the promises are all to Abraham's seed. However this is just incidental—no more of the dispersion! I would be glad if I had time to

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deal with it faithfully on all sides but I will have to do the best I can under the circumstances.

I told you that Isaiah located Israel in the isles of the sea and I did not prove it, but I will prove it if it is necessary, if you question it. The islands of the sea were northwest of Palestine. In this book *Judah's Sceptre and Joseph's Birthright,* here is a map which shows a line drawn exactly northwest to the isles of the sea. Now in speaking of this Israel in the northwest, Ezekiel and Jeremiah locate them in the isles of the sea as well as Isaiah who alone locates them seventeen times.

I am going to tell you about the separation that takes place after Israel has developed into a multitude. In the 66th chapter of Isaiah we find the following: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child," And that man child was Uncle Sam. "Before she travailed"—before the mother country travailed—"she brought forth; before her pain came she was delivered." "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" Yes. I know a nation that was born in a day—not a nation of people but a nation born in one day. Now I know a nation that was born in one day and the mother country did not know the child was born until she was notified of it and her pain came afterward. Israel in the isles northwest is found with the gospel of the grace of the son of God (and that counts wholly in the argument.) You are all familiar with the story of the Pilgrims. I saw the other day for the first time in my life Plymouth Rock. What found the Pilgrims there? Freedom to worship God. Our forefathers came from the civilized, Christian nation whose location was in the isles of the sea, northwest of Palestine. Christopher Columbus was the discoverer of America. Do you know what his name means? Christbearer. Now watch. Here is the unnatural part. Before her pain came she was delivered of a man child—and the nation to which this refers celebrates the 4th day of July as their natal day, because that was their birthday. They were born as a nation on the 4th day of July, 1776 and we celebrate that day. We were born that day and, as I said, the mother's pain came afterward in the form of the Revolutionary War.

After this man child was born, the same mother country, which lived in the isles of the sea, had other children, but they were born naturally, for as soon as she travailed she brought forth her children. Note children —plural. Then the Lord said: "Shall I bring to the birth and not cause to bring forth?" The children are born, but listen; the mother country must have children born to her after the man child. Now note what happens in the 49th chapter of Isaiah. I must read it again: "Listen, O isles unto me; and hearken, ye people, from far; The LORD hath called me from the womb....in the shadow of his hand hath he hid me; And said unto me, Thou art my servant, O Israel." Referring to that Israel in the isles, note the 20th verse, "The children which thou shalt have, after thou hast lost the other [She loses the man child] shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." That little mother country has been too "strait" too small, too narrow, too cramped again and again and thus the mother country has become a company of nations. In an editorial in our town paper some one said about the League of Nations that England was already a League of Nations.

Now for the alliance between these two countries once separated but to come together again. Let us have the text. "The Lord GOD which gathereth the outcasts of Israel saith (Isa. 56:8), Yet will I gather others to him, beside those that are gathered unto him." Isaac Leeser translates this passage "Yet will I gather others to Israel besides his own that are gathered to him." One more statement there is still in this 49th chapter to which I wish to call your attention: "Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes around about, and behold: all these gather themselves together, and come to thee." Did not all the children of Great Britain go? What did Canada do? What did Australia do? What did South Africa do? Prince Edward Island?—all the rest of them even Mahommedan India? God put it in his book 3500 years before it took place.

This brings also to a fine climatic thought what I do want you to get and I would like to stamp it in. In Deuteronomy, in speaking of the blessings upon Israel in the last days we read "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." "Push together the people of the earth," Totten thought meant the Anglo-Saxon habit of taking uninhabited lands and pushing the aborigines to the ends of the earth the way we did with poor Lo. But we see this in it: Ephraim and Manasseh together united, allied, shall push the inhabi-

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tants to the ends of the earth. What does push mean? I Kings 22:10, 11 explains it "And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria [there were no thrones in an empty place]; and all the prophets prophesied before them. And Zedekiah....made him horns of iron: and he said, "Thus saith the LORD, With these shalt thou push." Let me tell you that the British-American Alliance in which Great Britain and America are allied and in which others have gathered is going to "push the people" and woe to that nation that gets in the way. "Keep silence before me, O islands ....Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing....Fear not ....I will help thee saith the LORD." (Isa. 41: 1, 10-14) "No weapon that is formed against thee shall prosper." (Isa. 54:17) And in 123 wars England has lost only *one*.

When they lost that one the most conspicuous emblem that we put on our heraldry was *E Pluribus Unum* that is "one out of many." God said to Abraham, "Thou shalt be a father of many nations;" "A nation and a company of nations shall be of thee." Before Great Britain was a company of nations they lost the first born, Manasseh, and Manasseh put up: "we are one out of many" and Manasseh has become so since. I tell you God made our father do some things. There is so much I would like to tell—but there is this one thing more. Israel should be called by another name. God said another name—and we are called Saxons. In *Judah's Sceptre and Joseph's Birthright,* page 295 is the following:

> **"Ptolemy finds the Saxons in a race of Sythians, called Sakai, who came from Media.**
>
> **"Pliny says: 'The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Sacae-Sani."**
>
> **Albinus says: 'The Saxons were descended from the ancient Sacae of Asia.'**
>
> **"Prideaux finds that the Cimbrians came from between the Black and Euxine (Caspian seas,) and that with them came the Angli.**
>
> **"Sharon Turner, the great Saxon historian, says: 'The Saxons were a Scythian nation, and were called Saca, Sachi, Sacki, Sach-sen.'**
>
> **"Gawler, in "Our Scythian Ancestors' (Page 6), says: 'The word 'Sacae,' is fairly and without straining or imagination, translatable as Isaacites."**

It is a Hebraism that when a verb or proper name is put in the possessive and a prefix or suffix added the first letter is dropped, and the first letter is dropped under certain conditions; for instance, Horeb, Oreb; Hosea, Osea; Hagar, Agar. Now drop the first letter of Isaac, add son and what do you have? Saxon. "The Lord GOD shall....call his servants by another name"—"In Isaac shall thy seed be called"—and we are the ANGLO-SAXONS.

England, our Mother's Mother! Come, and see
A greater England here! O come, and be
At home with us, your children, for there runs
The same blood in our veins as in your sons;
The same deep-seated love of Liberty
Beats in our hearts. We speak the same good tongue:
Familiar with all songs your bards have sung.
—R. H. Stoddard.

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"By Their Fruits Ye Shall Know Them."

By JOHN MURRAY COWE.

The world is on its way from darkness to light. Slowly and surely the thorny and rocky road, the caverns of superstition and gloom are being left behind and the traveller of to-day on life's highway can look back on the pages of history, upon which the conceptions of men and the acts of nations are recorded, and verify this fact. The valley of the shadow of death has been passed and the morning cometh. The traveller of a thousand years ago walked on in darkness; the lamp of faith in a covenant keeping God burned faintly and was almost all the light he had. If he looked back darkness stared him in the face; the great beacon light in history to throw light and cheer on his pathway was the advent of Him who was the "Sun of righteousness," but that light was obscured. If he looked forward, the darkness was too great for his vision to penetrate, although some even then did see in the distance the "promised day of Israel." To-day all is changed. We stand on the top of Pisgah. Behind us lies the "great and terrible wilderness" (Deut. 1:19); before us the "land of promise." We can look back, and we can look forward because we stand on the mount. The bright rays of the rising Sun, sending its light through the clouds of trouble gives the light to them who have eyes to see. It is morning; the world is astir; the light is replacing the darkness and exposing the evils which grew and lived in its atmosphere. To the watcher who has kept his vigil through the weary years the daybreak seems long as he sings:

"Haste ye along ye ages of glory,
Haste the glad day when Christ appears,
O that I may be one found worthy
To reign with him a thousand years."

To the many who still sit in darkness the present day looks different. They have been nursed in the cradles of superstition and error and like the "drunkards of Ephraim" their vision is marred. The healing beams of the rising Sun alone can heal their bruise. "Is there no balm in Gilead; is there no physician there"? In the midst of all the confusion and noise resultant from the sounding of the seventh trumpet, it is the privilege of all the Sons of Israel to know more and more of the purposes of their fathers' God. They see that behind the numerous divisions of Protestantism, which have been the cause of mourning to many of God's people and a source of satisfaction to their enemies in the kingdom of the beast, has been a wise and gracious purpose. Like Israel in the desert where each division of the tribes was given charge over a certain part of the tabernacle, each body of professing people of God jealously guards the truth committed to their charge, at the same time watching that the other does not invade their God-given domain. Why criticise them? They are the servants of another. To the extent that they are faithful will they be rewarded. God has never given all the truth to any one man or body of men, but He has given it to every man according to his ability. So with the organizations of men; each is unknowingly fulfilling His purpose in the part allotted to them.

Men hitherto have looked on God in His relationship to the individual. They have read the Scriptures with the view in mind that they were written only for the individual. It has apparently not occurred to them that God is, or can be a God to nations as He is to individuals, nor has it occurred to them that the Bible reveals this very fact. They have read of the "God of Israel," but have paid little attention to the great truth that there is also an *"Israel* of God"—a nation which He particularly calls His own nation. (Ezek. 4: 22) Mayhap they have read that God had a nation called Israel but that He scattered them abroad because of their disobedience. But if they read the prophets carefully they would learn that "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jeremiah 31:10)

The call and choosing of the sons of Jacob to be a people unto the Lord, and their future dispersal among the nations because of their disobedience, and their second call to covenant relationship with Himself after they had learned the lessons this experience would give them, are all a part of Old Testament revelation. If the Bible is a book of the revelation of truth it is a revelation of truth in regard to the destinies of nations and the individual is mentioned as a part of the same.

Now if there is any nation or nations

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which can be called God's nation we can surely know them by the same standard that we can identify God's people as individuals. When a man is found who seeks to love his neighbour as himself, realizing that he lives not for himself alone, but that he is indeed "his brother's keeper," that man is readily recognized as a man of God.

If we look for characteristics in the nations of to-day which would enable us to identify them as being in a real sense God's nation, shall we not apply the same standard of judgment? The words which the Master spoke of individuals will hold good of nations: "By their fruits ye shall know them."

What nations to-day have sounded the doctrine we are "our brother nation's keeper"? Which of them has stood up in defense of the doctrine of "government by the consent of the governed"? Who among the nations seeks the radical revision of national diplomacy by advocating the hitherto unheard of doctrine of "open covenants openly arrived at"?—who since Nimrod founded the kingdom of Babel?

The pages of history reveal one continuous round of oppression and selfishness on the part of all nations; the "survival of the fittest" has been the law that governed their ascendency.

But the prophet Isaiah looking down the stream of time through the lens of prophecy, saw the time of which he says "nation shall not lift up sword against nation, neither shall they learn war any more" and he adds to this the significant words, "O house of Jacob, come ye, and let us walk in the light of the LORD." (Isa. 2:5) Now "the light of the Lord" is undoubtedly the principles laid down in Scripture for nations to go by, and the prophet is here inviting the house of Jacob to walk by those principles. What nation to-day seeks to adopt the principles of Scripture as their guide and rule of national life?

That the English speaking race whether found in Britain or America are the nations who seek to incorporate the principles of Scripture into their government no one will attempt to gainsay. The writer here does not attempt to say how far the Scandinavian nations as well as others of European origin may be related to God's ancient people. To him the doctrine of the Anglo-Saxon being of Israelitish origin is new. The evidences going to prove this fact are very old however, and he is well aware of the fact that we now live in a time of the world's history when that wonderful statement of Scripture will be fulfilled: "Ye shall....bring forth the old because of the new." Suffice it to say, we now live in a time when the Bible, hitherto a much misunderstood book is now being unfolded to men. Slowly, but surely, we are now being shown that the Bible is not a collection of Hebrew tradition handed down through the centuries, with little or no reason for its existence, no, for the Bible is now yielding up its treasures. The glorious plans and purposes of God as they relate to men and nations are found to have been written on its pages, written it is true, in language not understood hitherto. But the more this language is understood, the more it reveals a mind greater than human, with plans and purposes greater than the human mind could conceive or execute.

By pictures from natural life, by pictures of word and pen, the Most High has hidden the purposes of His love and grace to men inside of this wonderful book and "the half has never yet been told." One of the most precious of the truths of past years which have been revealed through its pages, is the long promised blessings to the world through the seed of Abraham. That this seed would become a multitude of people is too well known to those interested in the doctrine of Anglo-Israel to need mention. That the English speaking people are the house of Joseph is also well known. It is interesting to note in addition that the knowledge of these truths like all of God's truth is coming to this people at a time when it is rightly due and most needed.

This is a time when questions of national interest, national scope, and national need, are pressing themselves forward for solution as never before and the best of our statesmen are taxing themselves to the limit in order to solve them. If there is one thing more than another that will help toward a solution of our national affairs, it is a recognition by the people as a whole of the great truth of Scripture now revealed, that God, the God of Israel, is the same who has prospered our national undertakings hitherto, and is still waiting and ready to help and bless them, and this for the very good reason that we are His people the direct descendants of Abraham, His friend, to whom He promised, that He would make his seed "as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Let the Anglo-Saxon race awaken as a whole to this great truth, and every artery and joint of our national and social fabric will pulsate with new life, reform will follow reform with rapidity unequalled since the beginning of the renaissance. "O House of Jacob, come ye, and let us walk in the light of the LORD."

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The British.

By WM. J. WARRENER

Among the books and pamphlets published during the world war none perhaps created more stir than *My Mission to London 1912-1914* written by Prince Lichnowsky, the German Ambassador to Great Britain during those years.

The publication caused the most intense excitement in Germany and roused such bitter feeling there that he was denounced as a traitor and threatened with criminal proceedings. The work has been called, "Revelations of the last German Ambassador to England." In this connection only quotations from the last paragraphs of the book are here given. They are as follows:

"And what must we expect as the result of this war of nations? The United States of Africa will be British, like those of America, Australia and Oceania. And the Latin states of Europe, as I predicted years ago, will enter into the same relations with the United Kingdom that their Latin sisters in America maintain with the United States. The Anglo-Saxon will dominate them. France, exhausted by the war, will only attach herself still more closely to Great Britain. Nor will Spain continue to resist for long.

"And in Asia the Russians and the Japanese will spread and will carry their customs with their frontiers, and the South will remain to the British.

"The world will belong to the Anglo-Saxons, Russians, and Japanese, and the German will remain alone with Austria and Hungary. His rule will be that of thought and of commerce, not that of the bureaucrat and the soldier. He made his appearance too late, and his last chance of making good the past, that of founding a Colonial Empire, was annihilated by the world-war.

"For we shall not supplant the sons of Ichwe. Then will be realized the plan of the great Rhodes, who saw the salvation of humanity in the expansion of Britondom—in British Imperialism."

Linguists could not understand what Lichnoksky meant by "Ichwe." But it turns out that what he really wrote was Jahveh, or Jehovah, and the sentence should have been: "For we shall not supplant the Sons of God."

Now it so happens that the descendants of Abraham are, in the Bible, called the Sons of God, as their government is called the Kingdom of God, in its material sense.

The Bible was written by a race, of a race, and for a race. It is made up of the history of that race, of the laws of that race, the poetry of that race, and of the future of that race set forth in prophecy, and it refers to other races only as they came in contact with the chosen race.

The word British is formed from two Hebrew words. They are *Brith,* which means, a covenant and *Ish,* man. So that the word British means covenant-man or man with whom God has made a covenant. The first was Abram, afterwards Abraham, and in the book of Genesis the account of the promise or covenant is given. It is a promise of descendants in innumerable multitudes, compared to the stars of heaven and the sands upon the seashore; that he should be the father of many nations, that kings should come out of his loins, that in his seed all the nations of the earth should be blessed, and that they should occupy a vast extent of territory. The record of all this is found in the book of Genesis, as follows: (12:2, 7; 15:5; 17:4-6, 8, 16, 19; 18:18; 22:17, 18) "I will make of thee a great nation.....Unto thy seed will I give this land....Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be....As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.... And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God....And I will bless her [Sarai], and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her....Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant and with

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his seed after him....Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ....In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Thus Abraham became British.

The same thing happened to Isaac (see Genesis 26:2-5): "And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Thus Isaac became British.

The same thing happened to Jacob (See Genesis 28:13-15; 35: 10-12): "And, behold, the LORD stood above it, and said, I am the LORD, God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of....And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac to thee I will give it, and to thy seed after thee will I give the land." Thus Jacob became British.

The wide extent of land here promised is something which very few people realize. It is described in Genesis 15: 18-21: "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt [the Nile] unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perrizites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

In the light of the events of recent years this prediction is remarkable for the British are now in possession of all this vast territory in Africa and Asia represented by the Nile and the Euphrates and they have driven out the unspeakable Turk single handed, much of it, while doing the greater part (considering sea as well as land operations) against Germany who was undoubtedly aiming to "supplant the Sons of God." And to-day the British Empire is more extensive than ever before and its influence was never so great all over the world. Great Britain, the covenant nation has proven to be Jehovah's battle axe and in her all the nations of the earth are blessed both materially and spiritually.

Continuous possession of any of the territory promised to the descendants of Abraham was conditional. They must obey the laws given them by Jehovah. If they did not they were to be punished seven times. This matter is to be found in full in Leviticus 26. The verses referring to this punishment are 18, 23, 24, 27, 28, 33, 44, 45: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins....And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins....And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.....And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste....And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD."

"Times" here do not refer to acts of punishment but to length. A time is a year of days, each day being a year of three hundred and sixty days. Thus seven times is two thousand and five hundred and twenty years. The time of the punishment of Israel (the

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ten-tribed northern kingdom) is from its overthrow and that of Judah from the days of Zedekiah, its last king of the Davidic line. These times have expired or are near expiration. The British are in possession and the Jews will doubtless have an independent government in Palestine under the protection of their Israelitish brethren, the British.

One, who if not a Sinn Feiner, is a Sinn Fein sympathiser and Anglophobe recently wailed: "Britain has been the chief beneficiary of this war, and has not only, not released her own subject nations, but as a result of the war, has acquired new subject nations over which to exercise her dominion."

What is being called Americanism, Americanized and Americanization is simply what Prince Lichnowsky calls Anglo-Saxon domination, and Anglo-Saxon is but another name for the British race which is simply unconquerable.

Ancient writers speak of the Saaks, the Saaksunni, the Saaksons, the Saacsons and finally the Saxons and all are the sons of Isaac, Isaac's sons. The Angles were most probably descendants of the Englei or bull worshippers, a form of idolatry in which the Israelities indulged, and Israel was noted for its bullocks as the Bible shows and this may be the origin of John Bull as a cognomen.

As for the reason why the British Isles are so-called no one seems to know positively. The most ancient authors use the words Britain, Brittania and Briton but give no reasons why. Following the same line of reason adopted in this article it is covenanted land or isles spoken of in the Bible as the "isles of the sea" or "isles of the west" which were also promised to Abraham's seed. Ancient writers conjecture that those islands were settled by the Brithons and the Belgea, but here again is it the covenanted. The Bible also speaks of the lion of Judah and the unicorn of Israel and the British coat-of-arms is the lion and the unicorn.

Anglo-Saxon Amity

By REV. J. R. NEWELL

The days shall come when the Union Jack
And the Stars and Stripes shall be one
In a bond of peace for the world's release
From the sway of the sword and gun,
In the day that the chosen race shall rule,
As foretold by seers divine;
And the scattered flock of a kindred stock
In a league of peace shall join.

A fulness of nations shall one branch be,
The other a nation of might,
In the day when the Lord shall fulfil His word,
And the twain in a bond unite.
Then shall mankind fear no iron rod
In the dread of tyranny.

But the earth shall be filled with the knowledge of God,
As the waters cover the sea.
"'Tis a dream," say they, the blinded ones—
"A vision of Fantasy";
But God's own way in the latter days
Shall cause the blind to see;—
Till the earth itself shall awake in joy
For Israel's triumph won;
And the tribes of the earth shall publish forth
What Israel's God hath done.

—English Speaking World.

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The Relation of English to Hebrew Words.

A List of Hebrew Words with their English Equivalents.

By N. ALLEN STOCKTON

PART II

The German school of philology has assumed that there is little if any relation between the Aryan or Indo-Germanic languages, in which English is classed, and the Semitic ones to which Hebrew belongs. This opinion is based upon the apparent want of resemblance between the grammatical forms of the two families. But if one understands the etymological changes which have occurred it is very plain that their grammatical forms closely correspond. For instance the first person singular termination of the Hebrew perfect was *ti,* which by the exchange of n and t, was equivalent to the Hebrew personal pronoun *ani,* I, in which a was dropped or elided to form *ti.* The same exchange of n and t is seen in the Hebrew *nof,* elevation, height, which is the English top, and in other words. In Greek, classed as an Aryan language, the termination corresponding to this Hebrew *ti* was n, which is the Hebrew *ani,* with the vowels dropped. In the present tense in Greek this termination was *mi,* and in some Latin tenses it was *m. Mi* is *ani* with a dropped and n changed to m, just as the Hebrew *shana,* the year became *sama* in Sanskrit, and the Sanskrit *sam* was also written *san.* The fact is m, n, s and sometimes t, frequently interchanged in Hebrew, Greek, Latin, Sanskrit, etc., an example of which is the old Hebrew plural termination of nouns *im,* or *m,* sometimes also *n,* which became n in Greek and old English (as in oxen), and became s in Latin and English. The relation of Aryan and Semitic grammatical forms I have explained more fully in other writings.

The close resemblance of our alphabet to the Hebrew is another confirmation of the relatedness of Hebrew and English, and in the list of words given below will be found still further evidence of that relationship.

Yaga', earnings has had its initial changed to w to form the English wage.

Yad, the hand, assistance etc. in its second meaning seems to be our word aid.

Yada, to throw, to cast, corresponds to the French *jeter* to throw. From *yada* the English word vote originally came. The y was changed to v and the d to t. The word however probably came to us through the Latin, but the Latin came from the Hebrew. *Yada* also meant to confess and it is the root of our word witness.

Yada', to understand, to know, is the root of the English wit. Since it was used in the Hebrew in the Old English sense of to know a woman it is also most likely the word wed. The Sanskrit Veda has the meaning of knowledge or understanding and it comes from this root, I believe.

The Hebrew *Yahav,* to give has had its initial changed to g to form the English give.

It is very probable that the Hebrew *yom,* day, time etc., has had its initial y changed to t to form the English time, just as the Hebrew *yether,* a rope seems to be the English tether. *Yether* or *yother,* as an adverb, meant over and above, besides etc., and these words seem to correspond to our either and other; the change in meaning from the Hebrew to the English having come about because another is something besides something, and either presupposes two things or one and another.

Yachad, to be attached, united etc., and as a noun oneness, union etc. is *echad,* one, the first with y prefixed, and in English this initial y has also changed to t to form attached. The at of attached is the Latin *ad,* and the Hebrew *'ad,* to.

Yachal, to wait, to hope, to expect, to be patient, has had its initial changed to s and its ch changed to h to form the English auxiliary verb shall. I shall do something originally meant I expect to do it. In the second and third persons of the verb, shall has the meaning of to have to, or to be obliged to. This probably arose from its meaning of to be patient which implies necessity, but the present meaning of shall in the first person is nearly that of to expect.

Yatav, to be good, to be beautiful has the consonants of the English beauty reversed. I

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do not believe that this correspondence is only accidental for there are too many other cases where the English word is the reverse or a transposition of the Hebrew.

Yalad, to bring forth, to bear, to beget, is the English yield.

Yalal, to wail, to lament, to shout triumphantly, is the English verb to yell, and by the change of y to w it is also wail. *Yalal* is the root of the Hebrew Hallelujah or Alleluia, and it corresponds also to the Greek *'ololuzo,* to shout, to wail, and to the Latin ululare to yell etc. The Greek *'elelizo,* to raise the war cry, is another form of the same word and it corresponds to the Hebrew alleluia.

Ya'ad, to appoint, to give in marriage, has its initial changed to w to form our wed.

Ya'or or *ya'ar,* a forest, is the root of the English forest with the y changed to f. *Choresh* also meant forest. Ch has become f, and t is suffixed.

Ya'al, to help, to profit etc. is the English weal in which the w was originally y.

Ya'as, to advise, to counsel etc. has also had its initial changed to w to form the English wise and to v to form the root of advise.

Yasa, to go out, to be gone etc., has also changed its initial to w to form the English verb was, which implies to be gone. *Yasa* is the first part of yesterday which means the day which is gone. The Hebrew had a word *yashan* meaning last year which was a compound of *yasa* and *shana,* a year. *Yasa* also meant to be begotten or born and it corresponds therefore with our word issue. An adjective from this verb was *yasi,* born, descended.

Yasaq is evidently the root of our word ice since it meant to melt, to harden, which describes the two important properties of ice. The Dutch has *ijs* for ice which retains both of the Hebrew consonants but transposes them, changing q into j.

Yasad, to set on fire, to burn is the root of our word devastate. The initial y has changed to v and the d to t. In English waste the y has changed to w. We speak of an army laying waste the enemy's country, and in this sense to waste means to burn.

Yaqa', to remove oneself has had its initial y changed to v to produce our vacate, vacuum, etc.

Yare meant to fear; another form of the same word was *mora,* fear; in the latter the y of *yare* changes to m and in English the initial has become f. We also see the change of m in Hebrew to f in English in *maras,* to be forcible which is the English force.

Yarad, to go or come down, to descend, has had its initial changed to g in English to produce grade.

In *kaved,* to be heavy, weighty etc. and *kavar,* to make heavy etc. we see the same root as the English heavy and the dialectical form heft. In these words the k has become h. In weight the consonants of *kaved* are transposed; v has become w, k has changed to gh and d to t.

Keves and *kesev* was a young sheep or lamb; these are the same words with s and v transposed, and the English word sheep is also a transposition of this old Hebrew word in which the k has become h and the v has changed to p in English.

Kikkar, a circle, circuit etc., is the origin, I believe, of the Greek *kuklos,* a circle, and the English cycle. The r in *kikkar* has changed to l.

Kol, the whole has had its initial changed to wh to form the English equivalent whole. In Anglo-Saxon it was *hal.*

Kele, confinement, prison, is the English cell.

Kelev, a dog, I believe, is the source of our word whelp, a young dog. In old English it was written *hwelp.* The original k has changed to wh and the v has become p.

Kasa, to cover, to conceal seems to be the English case, which is defined as an outer protective covering.

In *kafal,* double, we find k changed to d and f to b in English. In the following seven words a guttural has also changed to d:

Chaval, to act perversely is related to devil (see also *tevel*).

Chochma, wisdom, knowledge etc. is our dogma.

Chalom, dream, has had ch changed to d, and l to r to become dream.

Chamas, to hurt etc. has become the English damage by the change of ch to d, and of s to g.

Charad, to be afraid, is both our afraid and dread.

Choshech or *choshki,* darkness, obscurity is our word dusk.

Qes, end, death has had q changed to d, and s to th as in *eres,* the earth, to form our word death.

Kafar, to cover, to forgive is plainly the English cover in which c replaces k and v takes the place of f.

Kaftor, capital of a column is our word capital. F has become p and r has become l.

Kara, to dig, to excavate, is the root of our word quarry.

Kerem, a garden, vineyard, plantation etc., is the equivalent of the English farm; here k has changed to f. *Sherema* meant also a plain or field, and *shedema* was a field, a vineyard. *Kerem, sherema,* and *shedema* are different forms of the same word.

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Karmil, carmine, has had its l changed to n in English.

In Hebrew, *karath berith* meant to make a covenant, and it is probable that the first of these words is the root of our word charter.

Karpas, cotton stuff, seems to correspond, or to be related to the English carpet.

Lo, not, no, has already been referred to as the equivalent of the English no.

La'at, to hide, to cover is the root seen in our word latent, and lid. Another form of the Hebrew verb was *lut.*

La'et, tarrying, slowness, is the English late.

Lev, the heart, is related to our word love.

Lahat, to burn, to set on fire, to kindle, is the English light in its sense of to light or kindle a fire. To burn also is the cause of light.

Lava, to cleave to, as our word cleave has the prefix c in English which is equivalent to the Hebrew prefix k. *Lava* is also related to the English word love.

Luz, an almond or nut tree, has had its initial changed to n, like the English no, and its z changed to t to make the word nut.

Livya, a wreath or garland is related, I think, to both leaf and ivy. The l in the Hebrew word was evidently a prefix.

In *lun* or *lin,* to pass the night, to lodge, I believe, we see the English inn which has lost the Hebrew prefix like our word ivy. I have already pointed out that the Hebrew *chana,* to dwell seems to be closely related also to our word inn.

Lach, moist, fresh etc. is probably related to the Anglo-Saxon *lagu,* water, and the English lake.

Lachach, to lick, to lick up to consume, in *Piel lichech,* corresponds to the English verb to lick.

Lachad, to catch, to take, to choose etc. is the root of our words collect, select, elect, etc. Collect means to take together; select and elect signify to choose.

La'ag, to laugh at, to mock etc., is evidently the English verb to laugh. *La'av* meant also to mock at, and in these two forms of the same word we see a labial replacing a guttural, which in turn changes to a sibilant in *lus* (perfect *las*), to mock, and in *lasas,* to mock.

Lappid, a torch, flame etc., is the same word as the Greek and Latin *lampas - adis,* from which our word lamp was derived.

Laqat, to pick up, to collect, to gather, is very nearly related to *lachad,* and it is the root of the English collect. The col of collect is a Latin preposition.

Lashad, juice, etc., I believe, is the English liquid, in which the q was originally sh.

Lashon, tongue, speech, language, may have been the origin of our word lesson. The Latin *lectio-onis* meant a picking up or gathering, thus corresponding to *laqat; lectio* also meant a reading, and it is supposed to be the origin of our word lesson; but the English word by dialectical regeneration has gone back to very nearly the Hebrew form.

Ma'en, unwilling, refusing is the English mean. *Mana'* meant to keep back, to withhold, to refuse. A mean person is one who withholds, and refuses to give or to allow.

Magar, to give up, to abandon is the English migrate which means to give up a place of abode. The Latin *migrare* is the same word.

Madad, infinitive *mod,* to stretch to measure, to mete out, is the English verb to mete, and *midda* extension, length is our mete a boundary.

Madon, dispute, quarrel, object of strife has the same root as our word mad, madness.

Madda', knowledge, thought, is the same as the Greek *medo,* to think of and as the root of meditate, meditation.

Mehera, haste, speed has the root of the English hurry. The *me* in *mehera* was a prefix.

Moda', acquaintance, friend is related to our mate.

Musada, a decree etc. is probably connected with the English auxiliary verb must. A decree indicates something that must be done.

Mora, fear, reverence, instruction, etc. is the root of our word moral and of the Latin *mores,* manners, customs, behavior, etc.

Morat, sharp, I believe, is closely related to the word sword, in which the initial of *morat* has changed to w and an s has been prefixed.

Mus, to touch or feel, is the root of music because music is produced by the touch of the cords of the harp or other instrument.

Miz'ar, little is the Greek *mikros,* little which we use in many compound words, as microscope etc.

Mizmor, a song, a psalm, seems to have had its initial changed to p, its r transposed and changed to l to produce the English psalm.

Macha, to wipe, has its initial changed to w, and ch has become p, to form wipe, but in our mop, which means the same as wipe, the initial is the same as the Hebrew.

Mechir, price, purchase, money, is related to our word merchant. The ch and r have been transposed. The Greek *chrama,* busi-

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ness, money, goods etc. is another transposition of *mechir*.

Machalaf, a knife corresponds to the French *canif*, a knife. The *ma* in the Hebrew word is a prefix, and the word to which it is prefixed is *kanaf*, an edge.

Machar, the future etc., has changed its m to f and its ch to t to form the Engliish future.

Mitta, a bed has changed the initial to b and the tt to d.

Matar, rain, by changing its initial to w has become water.

Male, to be full is the root of our fill and full. Like many other Hebrew words passing to English the m has become another labial.

In *mal'ach*, a messenger etc. is seen the same root as the English message. In some Hebrew words an l has changed to s in English, and in many Hebrew words which have s or ch it becomes l in English. So the l of *mal'ach* has become s, and the ch has changed to g. The n of messenger and passenger are casual and have been added to the root. The original form of messenger was messager.

Melacha, service, business, trade, work etc. is also related to our word merchant. The l of the Hebrew has changed to r in English. In our work the initial has become w and the l is r.

Malas, to be pleasant, has changed its m to p and formed the root of our word pleasant, pleasure etc. *Malas* is the Latin *mollis*, soft, pleasant etc.

Mana, part, portion, and *mone*, parts, times, are closely related to both month, and money. *Mane* was a Hebrew weight or money equal to 50 shekels. *Menath*, part, portion is very close in form to month which is a part of the year.

Mistar, hiding place, is related to mystery, for a mystery is something hidden.

Ma'on, a habitation, a dwelling, seems to be the root of our word mansion.

Ma'at, to be or become little is the source, I believe, of the English mite and mote.

Ma'al, infinitive *me'ol*, to cover to veil, has had its initial m changed to v, to form veil.

Ma'an, intention, purpose, is our mean in the sense of to intend. This is the Latin *mens*, the mind.

Ma'aracha, arrangement, array, army, setting forth etc. is related to our word march.

Ma'asc, the doing, work, production etc. has changed its s to k and formed make. In made s has become d.

Mar'e, the seeing, appearance, is the root of our word mirror.

Mara, to rebel, to resist, to quarrel etc. seems to be *gara* with a labial initial, and these words are the source of our word war.

Morra, bitterness, grief, sorrow, has also changed its m to w to form worry.

Mistar, dominion, command, is very closely related to our words master and mister, I believe.

Miste, drink, may be the origin of our words moist, and mist.

Na'am, to murmur, to utter etc. is the English verb to name, from which the noun name evidently came.

Na'aq, to cry etc. corresponds to our word neigh. Another form of this verb was *naha*, to wail, lament, also *nahaq*, to bray, to cry wildly.

Nagid, a noble one, a prince, a leader was the old form of the English knight.

Nagas, to press, to drive, is the root of our necessity, which is that which drives or compels. This verb was also written *nachas*.

Nagash, or nigash, to come near is probably the English nigh.

Nud, to move to and fro, to nod etc. is our word nod.

Numa, slumber, drowisness may be related to the English numb.

Nachash, a serpent is a transposition of snake. The Sanskrit equivalent was *naka*, a snake.

Nachath, rest, repose etc. is the English night, for night is the time of rest and repose.

Nachoch, right, righteous has changed its initial to r in English.

N also changes to r in the following:

Nachal, to deceive, which is, I think, the root of rascal.

Na'ar, to growl, to roar, the English roar.

Nasa, to raise.

Nacham, to have compassion, was also written *racham*, and this is a transposition of our word mercy.

Nataf is another form of transposition and change of consonants of *dalaf*, to drop. The n in *nataf* has changed to r, the t has become d, and the f is p. The first two consonants are transposed to form drop.

Nasa', to pull up, to tear out, is, I believe, the English verb to raze.

Nafach, to blow, to blow away, is the Latin *navigo*, which is our word navigate.

Nefesh, breath, life, a living being is the Latin *animus*. A transposition of *nefesh* was *neshama*, breath, a living being, and still another form was *nashaf*, to breathe, to blow. This word is a good illustration of the habits of the Hebrew language which has also caused transpositions in passing into English. In *nafach*, *nefesh* etc. the *na* or *ne* is a prefix, and the essential root is *puach*, to breathe or

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blow, which corresponded to the Greek *psucho,* to breathe or blow.

Sava, to drink, has changed v to p to become sip in English. *Sava* was closely related to *safa,* the lip, and in *safa,* the s has become l.

Saval, to bear, to carry, and *sevala,* hard labor, has had its initial changed to l, its v to b, and its l to r, to form the Latin and English labor.

Sechava, old, torn clothes is the English shabby.

Sachaf, to sweep away, has changed the ch to w and the f to p to become the English sweep.

Salaf, to pervert, to corrupt etc. is the reverse of the English word false.

Safa, to take off etc. has had s changed to l to become the English lop. *La'af,* to cut off boughs is another form of the same word.

Sefer, a writing, a book, had its s changed to l, and f to b to become the Latin *liber,* a book from which we derive library.

Sefar, a numbering is the English cipher.

Sarach, to extend, to spread out, and *shalach,* to stretch out, to extend, have had the initial changed to l to become the English large.

Sathar, to be hidden, not known, is the root of the English mystery. See *mistar* in which the *mi* is a prefix, as the my also is in the English word.

'avar, to pass over etc. is the English over.

'amith, society, fellowship is the English amity.

'anaq, to put around the neck etc. is our word hang. From this word, neck seems also to be derived.

'aqrav, a scorpion is the source of this English word. The rough breathing has become s, the q has become c and the v has changed to p.

'arav, a poplar or willow is the Latin *arbor,* a tree, and our arbour.

'aro'er, a tree, or shrub, has the v of *'arav* changed to the rough breathing and r is added as in Latin and English.

'arach, to set in order, to arrange, like most Hebrew words with the rough breathing has lost it. Ch has changed to g and n has been added to become arrange.

'ara, a cleared space, a meadow, is our word area.

'oref, the neck, is probably the word from which giraffe was derived.

Pag, an unripe fig seems to have changed p to f to become fig.

The English word pig appears to be related to the Hebrew *piggul,* filth, unclean etc.

Para, to bring forth, to bear fruit, has changed its initial to b and become the English bear.

Parad, to spread, to be parted, to be separated, besides being our word spread, in which s is prefixed, is also our verb to part, and separate is this word also with se prefixed.

Perez, a ruler, chief, leader etc. has taken on a casual n to become the word prince.

Perach, a sprout etc., has also added a casual n and formed the English branch, without the n, and with the originial initial it is our perch.

Para', to loosen, to dismiss, to absolve etc. is the original of our word free.

Parag, to break off, etc., is the English break. The Latin *frango* to break, was this Hebrew word with a casual n.

[To Be Continued]

> Words are things; and a small drop of ink,
> Falling like dew upon a thought, produces
> That which makes thousands, perhaps millions,
> think. —Byron.

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The Next Great War.

By CHARLES WESLEY EAKELEY
Author of "The Kingdom of God."

In 1915 the writer published an essay under the above title in connection with his *Prophecy and History*. He cannot recall that anyone believed his statements and reasons given, all saying, "This is certainly the last great war."

For a double decade prior to the recent awful conflict, noted writers and particularly the clergy, who ought to have known better, were preaching "peace," stating there could never be another war. While they were giving out their false prophecies and lulling their peoples to sleep, the black cloud suddenly arose and the storm broke, deluging the earth in blood. No wonder people were shocked and could not understand, for in all history, stained as it is with war and crime, nothing has equalled the record of the past five years.

Before the conflict was stayed by the Armistice, there was talk of "the next war" and plans were being laid for it. The worthy men of highest ambitions and purest motives who have met in conference to draw up the terms of peace and the League of Nations have done their utmost to safeguard future generations against recurrence of the evil of war. Despite their efforts there are already mutterings of hatred and revenge, and it is openly declared by the spokesmen of Germany that the day will come when they will return to the conflict; France and the allied nations are compelled to plan defensive measures; while other nations are arguing about future conditions, all of which portend war. Students of political problems do not hesitate to forewarn the nations to be prepared for another outbreak. We can believe them.

These evidences are sufficient, but is there any further light for students of the Bible? There is much light and those who understand what the God of Israel revealed to and for the benefit of Israel are not left to grope in the dark or to be made afraid. But unfortunately when one turns to holy writ for light on current events and confirmation of prophecy working out into history, he is discounted and his statements classed as vagaries. This is doubtless due to the many false prophecies and tenets held by those who predicate on a false basis of understanding and interpretation, and work out and weave in, "doctrinal" lines, none of which agrees with any other. If the Bible is a book which belongs to the world in general, dealing principally with moral philosophy, and a guide to heaven, then it would seem like a far-fetched proposition to hold that current events have any connection with Bible phraseology. But the Bible is not such a book. It is the property and literature of an ancient people who are still in existence and potent factors in current events. The Bible is the product of Israel. It deals with things concerning Israel, and Israel's destiny and place in the world are outlined in the book. Other nations must be considered and interpreted with reference to Israel and not independently of them. We must realize that when that which has been preserved as prophecy was written, the nations of Europe and the Americas were unknown and could not have had any intelligent place in the scheme of prophetic utterance. The "isles" were spoken of and certain local countries, as Persia, Egypt, Assyria, etc., but the world as we know it to-day was not then known. Let us keep this in mind when seeking light from the Scriptures on current events.

Do the Scriptures give any light on modern history? Do they refer to present day happenings? They who are familiar with Anglo-Israel Identity understand the book from a point of view differing somewhat from that of the ordinary Bible student. Prophets have foretold the time of "peace on earth, good will among men": when swords shall be beaten into ploughshares and spears into pruning hooks: when nation shall not rise against nation, neither shall they learn war anymore; when every man shall dwell under his own vine and fig tree, none daring to molest or make him afraid. But these same prophets also tell of "wars and rumors of wars": of Amageddon: of the "time of Jacob's trouble": of the time to come when there would be "distress of nations....men's hearts failing them for fear" of those things

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that are coming on the earth," the time when a strong central government—the restored kingdom of Israel—would be established and its king "rule the nations with a rod of iron" and that even then, under those conditions, there would be rebellion and punishment. These predictions when rightly adjusted to the theme of the continuous story of Israel and her destiny as a nation, and understood from that viewpoint, furnish evidences that the recent war is not the last of earth's destructive conflicts. The influences both without and within which impel men to destroy themselves and each other are still at work, and the world powers are already setting up the outposts for another great conflict, which will be worse in every respect than any which has preceded.

It is so easy to speculate and make mistakes in fixing dates and calculating the times in Scripture that the writer will not attempt that. However, according to the Hebrew prophets the great battle of Armageddon is to take place on the plains of Esdraelon against the holy people (Israel) after they have been re-established in their own land. It is against Israel this last terrible conflict is to be waged. In fact if we look down the pages of history, both ancient and modern, it is easily discernible that there has been and is a continuous effort to annihilate and exterminate Israel. This war was waged against England primarily, and ultimately carried against America. The persecution of Jews, the slaughter of Armenians are all a part of one design and plan. The writer believes that the propaganda to separate Japan from her cordial relations with America and precipitate war is a part of the same plan. The cry of the "yellow peril" is raised by those who are enemies of Israel.

Israel will be restored to "the land deeded to the fathers": a government there will be at first under the protectorate of England or the United States: prosperity and wealth will follow to the people of God. But the covetousness of other nations will lead them to make war against Israel. In *Prophecy and History* (1915) the writer stated that Russia and Germany would ultimately unite and Germany is now trying to find an outlet into Russia. No doubt she will succeed and get control. Then come Gog, Magog (Germany and Russia) and the "Prince of Rosh." Israel is to be re-established in Palestine and Russia and Germany will go up against them. Here is the outline, so that he who runs may read:

> **"Thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely ....To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations [scattered Israel] which have gotten cattle and goods, that dwell in the midst of the land....In that day when my people of Israel dwelleth safely.... thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days,....Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" [The whole of the thirty-eighth and thirty-ninth chapters of Ezekiel, also the thirteenth chapter of Zechariah should be read to understand the setting, but they are too lenghty to quote in full at this time.] "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. . . Thou [Gog] shalt come from thy place out of the north parts, thou and many people with thee all of them riding upon horses, a great company, and a mighty army.... For I will gather all nations against Jerusalem to battle." "I will seek to destroy all the nations that come against Jerusalem." (Ezek. 38 and Zech: 12 and 14.)**

The following shows the outcome, though the limitations of this essay prevent full quotations and comment:

> **"Thus saith the Lord GOD: Behold, I am against thee....my fury shall come up in my face....I will call for a sword against him....I will plead against him with pestilence and with blood; and I will rain upon him....an overflowing rain, and great hailstones, fire and brimstone." (Ezek. 38: 3, 18, 21, 22) "I will smite every horse with astonishment, and his rider with madness:....And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." (Zech. 12: 4,; 14: 12, 13)**

Here in the fourteenth chapter of Zechariah is shown the complete failure of this last effort against Israel and the enrichment of the latter.

> **"And the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance....and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."**

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The destruction in battle is referred to as follows:

> "They that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons....and they shall burn them with fire seven years [without necessity of cutting down trees for firewood]....and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel....and there shall they bury Gog and all his multitude....And seven months shall the house of Israel be burying of them." (Ezek. 39: 9-12)

Religion and philosophy have failed to bring about peace on earth and good will among mankind. Government is apparently destined to play the part of subduing the warlike and refractory and the law of the survival of the fittest would seem to apply as the outlines are given of the future. Government —the government of a just King will prevail. Justice to one's neighbor after all seems to be the ideal of the kingdom over which David's line reigns forever, for we read in Zechariah 8: 15-17:

> 15. "So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.
>
> 16. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:
>
> 17. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD."

When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white,
With streakings of the mornings light.

Flag of the free heart's hope and home!
By angel hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us?

—Joseph Rodman Drake.

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

Let Your Light Shine

The wisdom of this world, which is now as always "foolishness with God," has a standard of its own for classifying not only individuals, but nations as well. Babylon, Rome, and Berlin have been classified by this worldly wisdom according to a standard which seemed from the standpoint of physical and material greatness to express in their day the very essence of power and a glory of achievement which nothing could destroy. But little by little the disintegrating influences of human unrest expressed in all of the et cetera of unrestrained selfish ambition and its train of jealousies and fears, undermined their supposed power and greatness, and human history renewedly fulfilled its own law.

In the entire chain of the ages there is record of but one nation that ever succeeded in maintaining a majority of its people even for a comparatively brief time in practical operative submission to the law of God. But in this one instance was given an object lesson for the world and for all ages which at some time must be practically heeded and demonstrated. Unconquerable and supreme among the nations of the earth was ancient Israel so long as she held to the visions of her prophets and shunned the "strange gods" of her idolatrous neighbors. Her military success did not depend upon either the numerical strength or the equipment of her batallions, but upon the righteousness of her cause and the motive which prompted her action. Neither was there any fear of national bankruptcy, because she knew that her wealth was the direct result of her knowledge of and dependence upon God. The Israel of God shows forth the divine law which is ready to supply the "cruse of oil" nationally with the same ease as it can individually. The "ravens" of faith and experience are still waiting to feed the heirs of the spiritual visions of Elijah whenever they turn their faces toward the God of Abraham, Isaac and Jacob and with true recognition of The Way declare their readiness to walk therein.

God so loves the world that He will not permit it to rest upon a false basis. To-day the nations of the earth are struggling, each within its own borders, with problems which seem to be as vital and as far-reaching as any in which the world was involved in those days when the hills and valleys of France and the plains of Flanders were being consecrated by the blood of the flower of the world's young manhood. Capital and labor may each combine and recombine their mighty forces; commerce and industry in all of its branches may be paralyzed; and through physical force the maddest dreams of anarchy may become experienced facts. But sooner or later every "trust" founded upon human selfishness and self-interest must yield to the one Trust—trust in God—and not until then will the world find peace.

There is a "remnant" in the Israel of

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to-day who recognize their ancestry and who are ready to claim their inheritance. The "great nation" promised to the seed of Abraham and divinely confirmed by the seers and prophets who sought and found God sufficiently to understand His testimony, has not yet been brought to fulfillment. But it is to the glory of the small "remnant" of to-day that their vision of the deep things of God has vouchsafed unto them a recognition of those nations upon earth which fulfill the signs of the "chosen people" of prophetic destiny and which are again bringing forth an approximation of the divine requirements. The "strange gods" of the "other nations" are as much in evidence in the world to-day as they were when the sons of Jacob were striving to crystallize their national existence. When the English-speaking peoples are tempted to believe that their present greatness has come from their preeminence in finance, commerce, and manufacture or from their proven military supremacy, they are on a ground as dangerous as were ever their forbears in the days of Moses or the Kings of Israel. Their victories of peace and war have been vouchsafed unto them as "signs following" their approximation to a fulfillment of their part of the covenants of God. Their preeminence in the never-ending struggle for human freedom, a stepping-stone to "the glorious liberty of the children of God" (of Israel), has brought to them the great preeminence which they now enjoy and which is an effect, not the cause of their greatness.

Truly much is required from those to whom much has been given and from those to whom most has been given, most is required. Do those, therefore, of the "remnant" to whom the words of prophecy have become an open book stand ready to give all men a reason for the hope that is in them and thereby aid in preparing their own thought to receive a clearer unfoldment of the demands and commands of the God of Israel? Let not discouragement prevail even though one's individual effort disclose the fact that the majority of professed followers of the Christ are buried beneath the earthly load of their own selfish seeking after the things of the flesh. Through the Israel of to-day shall the light shine and though many as yet "hear not Moses and the prophets, neither will they be persuaded," let those who have heard and pondered hold fast to the great and irreversible fact that the Lord God of Israel has spoken and His promises shall never fail.

Boston's First Lecture on Anglo-Israel.

On Monday evening, September 15th, a Boston audience listened with profound interest to an address on Anglo-Israel delivered by Rev. J. H. Allen of California. This lecture was the outcome of an hour's talk by Rev. Allen on the preceding Sunday afternoon at a meeting of the American Patriotic Association. The interest which developed at this meeting was so great that arrangements for the lecture on the following evening were the spontaneous result. This was the first public presentation of the subject in Boston of which there is any record, but if the enthusiasm of the audience at the Swedish Temple is any indication, it will not be the last time that the Hub will hear this subject discussed.

Rev. Allen took as his subject, *The British-American Alliance in Prophecy*. He traced the thread of prophecy through the Scriptures with convincing force and unfolded to his hearers the incontrovertible fact that with the Anglo-Saxon race rests the destiny of the world and that this destiny was foreshadowed and foreseen by patriarchs and prophets whose utterances have but now been understood in their true significance. History and prophecy may seem to be set forth in a succession of events, but the panorama of human history is now seen in its eternal completeness with its golden thread of divine purpose radiant amidst the dross and unreality of human unrest and confusion.

No one could have heard Mr. Allen's convincing arguments without gaining a greater assurance that the world is perhaps unconsciously, but nevertheless truly being guided by God's hand.

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Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

It comes to me strongly that the truth as to our Israelitish origin is entering upon a new phase. Not so long ago for a man to confess himself an Anglo-Israelite was as if he acknowledged that he had some mental defect. He did it at peril of his intellectual integrity. But to-day people openly discuss the theory, and strangely enough, upon broaching the matter, often find that the ground already has been in part prepared.

We have to-day a vast amount of literature on the subject; but we seem to lack basic evidence. For instance, I can find a lot of books that tell in a general way of certain inscriptions of the Assyrian Kings as to the captivity of Israel or Simri; but it is hard to find the exact *text.*

Monumental Facts, by Marchant, is good, but his style is not attractive to the average reader. It seems to me that what we really need to-day is facts and authentic data in reference form. For instance, it is to the beginner possibly more interesting to read about Joseph of Arimathea, how he and his company went to Britain, as a nice story book. But what is needed would be a gathering and setting out in full, with data, book and page, and word for word recitation, of all the ancient references and authorities on which this tale is founded. Then, if a friend came into my library, I could not merely assert the theory, but take down the volume or part thereof carrying the facts, and prove my assertion. Or take the subject Ancient Hebrew in Britain. We do not need so much a long argument or story, as the actual quotations, and their origin.

The trouble so far is that each author seems to have aimed to produce a volume with a certain modicum of facts and history. Instead, we now need an encyclopedic kind of library such as in Law our writers have of late been so successfully producing. In this work all America and Britain might join, not so much in writing the final books, as in collecting basic information. For instance, a lot of it is in sight in old volumes of the *Banner* or *Covenant.* Totten and Marchant can supply a mint of it. Separately would come the prophecies, and these should be largely transferred into the text, and their fulfillment indicated. Separately also would come the time prophecies. It is much better in many cases just to give the bare figures and dates, and leave a lot of inference to the reader.

The work would need much revision and "caulking." For instance, the writer on Jacob's stone might want geological confirmation that this stone is kindred to the native stone of Bethel. The information is available but not to him. The final revision would supply this. Per contra, that no such stone was native to Ireland or Scotland, etc.

My intention first was to write an article on this line, but I concluded that the wisest way was to write to you direct. You can cogitate and either re-vamp this into an article, or act otherwise as you deem expedient. But, "the time is at hand."

Yours very sincerely,

H. PERCY BLANCHARD.

Our flag means more than any other flag; it means more than any other national emblem. It expresses the will of a free people, and proclaims that they are supreme and that they acknowledge no earthly sovereign other than themselves.

—McKinley.

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On Guard! America!

By VILDA SAUVAGE OWENS

"Rocking and reeling 'neath the blow that failed,
The world at last finds peace. Let us rejoice!
But not as men who deem their troubles past,
Their labors ended; let us rather face
With courage high and resolution firm
The tasks that lie ahead; nor waste our strength
In foolish quarrelings and vain disputes"—
Thus England's Premier to his countrymen.

Silent in this her hour of destiny,
The steadfast soul of England will commune
A while with that great army of her dead
That evermore must haunt the fields of France.
And as she breathes to them her sacred vow
To keep the faith, the peace for which they died,
Her hopeful eyes look forth across the sea,
Where comradeship awaits, and brotherhood.
America and Britain! Mighty league,
To guard the rights and honor of the world!

But, from the narrowed confines of her realm,
Another race looks forth across the sea,
With hostile, greedy eyes, indomitable,
Ready to note the rifts of rivalry,
The petty jealousies that threaten faith,
Ready to guide with cunning hand the wedge
That shall dissever love and amity.

On guard! America!
Peace has not changed the Prussian mind and heart!
Where discord dwells, where discontent abides,
There may be seen the footprints of the Hun.
Regard them not; nor lend encouragement
To aught that threatens our security.
England is our ally! Not ours it is
To guide her policies or shape her course.
She who controls beneath her gentle sway
The lives of countless grateful millions will
Mete justice also to her sister isle—
Banish forever ancient grievances,
Ghosts of the long dead past. Aye, let them rest.
But yesterday upon the battlefield
We found a comrade. Let us cling to him!
His ways are not our ways? It matters not.
He speaks our language with a drawl? What then?
"My brother and I may quarrel"—runs the tale—
"But it is he and I against the world!"

—*New York Times.*

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Wayside Hints.

One flag, one land, one heart, one hand,
One nation evermore!
—O. W. Holmes.

Our country is the world; our countrymen are all mankind.
—William Lloyd Garrison.

Socrates said he was not an Athenian or a Greek, but a citizen of the world.
—Plutarch.

The history of the world is the biography of great men. —Carlyle.

No man ever worked honestly without giving some help to his race.
—Ruskin.

Do we not all agree to call rapid thought and noble impulse by the name of inspiration? After our subtlest analysis of the mental process, we must still say that our highest thoughts and our best deeds are all given to us.
—George Eliot.

A thought is often original, though you have uttered it a hundred times.
—Holmes.

There lives more faith in honest doubt,
Believe me, than in half the creeds.
—Tennyson.

The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing.
—Whittier.

The child, through stumbling, learns to walk erect. Every fall is a fall upwards.
—Theodore Parker.

It is much easier to be critical than to be correct.
—Disraeli.

In books lies the soul of the whole past time. —Carlyle.

The silent stars are full of speech
For who hath ears to hear;
The winds are whispering each to each,
And stars their sacred lessons teach
Of faith, and hope, and cheer.
—Phillips Brooks.

At Learning's fountain it is sweet to drink
But 'tis a nobler privilege to think;
And oft, from books apart, the thirsting mind
May make the nectar which it cannot find.
—J. G. Saxe.

Vain, very vain, my weary search to find
That bliss which only centres in the mind.
—Goldsmith.

Most wondrous book! bright candle of the Lord!
Star of Eternity! The only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss Securely.
—Pollok.

There is one only good; namely, knowledge: and one only evil; namely, ignorance.
—Diogenes Laertius.

There lurks in the mind of man a longing for something beyond the present.
—Humboldt.

Too low they build, who build beneath the stars. —Young.

Naught but God
Can satisfy the soul.
—Bailey.

Only the Beautiful is real!
All things of which our life is full,
All mysteries that life inwreathe.
Birth, life, and death,
All that we dread or darkly feel,—
All are but shadows, and the Beautiful
Alone is real.
—W. T. Linton.

Calm soul of all things, make it mine
To feel amid the city's jar,
That there abides a peace of Thine
Man did not make and cannot mar.
—Matthew Arnold.

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THE WATCHMAN OF ISRAEL

"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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Manasseh, the Double-Portion Inheritor.

The Case Stated.

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright,"
"National Number and Heraldy of the United States of America," etc.

In our former works we have shown that as descendants of Joseph, son of Jacob, the people of these United States of America have for a portion of their inheritance a part in the oath-bound covenant made by Jehovah with Abraham. The lawful heir to the covenant promises and blessings which belonged distinctively to the inheritor of the family birthright must necessarily be a first-born. Joseph fulfilled this condition since he was the first-born son of Jacob and Rachel and because of the delinquency of Reuben (the first-born of Jacob and Leah) inherited the family birthright. Just here it is important to state that the words first-born, birthright, first fruits, and firstling are translated from the same original Hebrew word and the firstling of the herd or flock (that which openeth the matrix among cattle, sheep, horses, etc.) belonged to the Lord as well as the first fruits of the harvest, of vineyard, and field.

By the law of primogeniture the first-born son was the lawful inheritor of certain properties, blessings, and indisputable rights, of which he could not be deprived except by sale, by the commission of crime, or by death. Esau sold his birthright; that is, he sold that which was his by right of birth as the first-born or birthright son of Isaac and Rebeccah; Reuben the first-born of Jacob and Leah forfeited his birthright by the commission of crime; but Joseph the first-born of Jacob and Rachel neither sold nor forfeited his birthright. Consequently it is written "But the birthright *was* Joseph's."

In the King James version (I Chron. 5:2) the word *was* is in italics which shows it is interpolated by the translators for the omitted verb, but from the context, the historic facts, and also the prophecies concerning the birthright, we know that the interpolated word should be in the present tense and not in the past, as used in the authorized version. Substituting then *is* for *was* and *comes* for the interpolated word *came* we have the following: "He [Reuben] was the first-born of Israel; but, forasmuch as he defiled his father's bed [See Gen. 35:22], his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy [of Reuben] is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him *comes* the chief ruler [Margin, "or prince"]; but the birthright *is* Joseph's." Because Judah is the progenitor of the royal line, he must also be the racial father of the Messiah. It is therefore recorded in the New Testament: "Our Lord sprang out of Juda."

As we are now dealing especially with the birthright, we must call attention to the fact that we have both the statement that the birthright of Reuben was given to the sons of Joseph, and that the birthright is Joseph's. While this fact is never again restated in these same words, the Scriptures, both in history and in the prophecies, when referring to the national and racial birthright facts pertaining to Israel, use either the name of Joseph alone, or the name of one or both of his two sons, Ephraim and Manasseh. For example, we find in Gen. 48:20 the following: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh," and again in Deut. 33:16, 17: "Let the blessing come upon

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the head of Joseph . . . . His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push and hey are the ten thousands of Ephraim and they are the thousands of Manasseh."

Reference is again made to Ephraim and Manasseh seven hundred and twenty-five years after this last quoted prophecy was written, more than two hundred years after the division of the seed of Jacob-Israel into two kingdoms, and five years before the ten tribes were carried out of their land—Samaria—by Shalmaneser the King of Assyria into the head waters of the Euphrates. At this time, during the first year of the reign of Hezekiah, after he had destroyed the altars of idolatry in Judea, it is written that Hezekiah sent letters to Judah, "and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem [the capital of Judah] to keep the passover unto the LORD God of Israel." (II Chron. 30: 1) Judah here stands, as it ever does, as the representative name of the Jews, while the names of Ephraim and Manasseh, the joint holders of the national birthright of the Abrahamic race, stand for the ten tribes—the kingdom of Israel.

Concerning these two birthright sons, it is further written (Joshua 17: 14, 17): "And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto? And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou are a great people, and hast great power: thou shalt not have one lot only."

It is remarkable that the word "great" as herein used in relation to the two tribes of the birthright house, is never used in holy writ concerning any of the other tribes of Israel; that Ephraim is universally denominated "Great Britain," and that to-day Manasseh, the United States of America is *now* spoken of among the nations of the world as "A great people," and "A great nation."

The names Ephraim and Manasseh are used interchangeably with the name Israel, all Israel, the kingdom of Israel, etc., because they as the birthright holders are to develop into the multiplicity of seed which was promised to Abraham in the oath-bound covenant and when the division into two kingdoms took place the birthright house was one of these kingdoms and the royal line of Judah the other. Thus, the two houses are dealt with separately in the history and prophecies of the Old Testament Scriptures. So much for the use of the *two* names of the birthright sons of Joseph as the representatives of the ten tribes or the birthright nation.

The following passage illustrates the use of the name of *one* of the birthright sons of Joseph: "I am a father to Israel, and Ephraim is my first-born [birthright]. Hear the word of the LORD, O ye nations [the nations of Israel], and declare it in the isles afar off [where the birthright house of Israel are] and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob." (Jer. 3: 9-11) Notice in this quotation that the names Israel, Ephraim, and Jacob are used as a synonym of the kingdom or house of Israel (of which Judah is in no sense a part). But the same writer in the same chapter continues: "I have surely heard Ephraim bemoaning himself, thus: Thou [God] hast chastised me, and I was chastised, as a bullock [insignia of the house of Joseph-Israel] unaccustomed to the yoke: turn thou me, and I shall be turned [back to God]; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh [like Jacob—and as with him this was the symbol of human submission to the divine.]."

In some cases the name Joseph represents the ten tribes in contradistinction to Judah: for example, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them. . . . And they of Ephraim shall be like a mighty man." (Zech. 10: 6, 7) Here we find that these names of the birthright family are used as representative names of the Israel of history and prophecy. It is the failure of Biblical teachers and students to note this fact which has caused both the Christian and the secular world to connect the name Israel exclusively with the Jews and to consider only the Jews as the Israel of history and prophecy, and to ignore Joseph, Ephraim, and Manasseh as having a separate and distinctive national and racial importance independent of the Jews—of Jewish Israel.

Elsewhere we have dealt more exhaustively with these two separate and separated peoples. Now it is our purpose to deal with Manasseh, not only joint heir in the national birthright with his brother, but also sole heir to the birthright which came to him as Joseph's first-born. As such he has inherited rights, blessings and promises, which in no sense is shared by his brother, Ephraim, who has been placed before him only in their joint inheritance of the national birthright of the Abrahamic covenant.

For the benefit of those who are not

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familiar with our other writings in which we have explained, although briefly, that Manasseh has a double inheritance, we will herein give Biblical proofs that as the first-born he holds the birthright to those blessings, promises, and heritages which belonged to his father, Joseph. Before dying Jacob, the then indisputable holder of the national birthright transferred the Abrahamic racial birthright to the family of Joseph through his two sons, as recorded in Gen. 48: 15-18: "And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him [Margin: "was evil in his eyes"]: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. And Joseph said unto his father, "Not so my father; for *this is the firstborn.*"

We have previously dealt so fully with the national birthright, which was given to these two "lads" that we have used here only as much of the Scripture as was necessary to bring out the fact that Manasseh is not only a joint inheritor of the Abrahamic birthright but that he is also Joseph's first-born, inheritor of the family birthright, and, like his father, he has a double-portion. One portion of this he inherited as his father's first-born and the other was divinely bestowed. His double-portion came to him as to his father, i.e., one part by the natural law of primogeniture and one part from the God of his fathers, the God of Israel. Both portions so far as Manasseh is concerned are indicated in the above quotation, first when he is made joint heir in the racial birthright with his brother Ephraim and secondly when he is spoken of as the first-born of Joseph.

Both the double-portion of Joseph and that of Manasseh seem to have a double significance, an earthly and a heavenly or a carnal and a spiritual. For there are some things in the life of Joseph which were typical of those of our Lord. Joseph was the second first-born in the house of his father. Christ Jesus the second Adam is the "first born among many brethren" (Rom. 8: 29), but both he and Joseph were the first-born of their mother. Christ is the "firstborn of every creature" (Col. 1:15), Joseph is the first-born, the birthright holder of God's chosen race. Joseph was persecuted by his envious brethren, so was our Lord. Joseph was persecuted by his brethren, so was the Lord Jesus. Joseph was sold by his brethren, so was our Lord. Joseph's brethren were brought into deep sorrow because of their treatment of him, the brethren of Jesus must yet mourn in great bitterness for him whom they pierced. Joseph saved his people from famine,—from physical death. Our Lord's name was called Jesus "for he shall save *his people* from their sins" (Matt. 1:21)—from death. Joseph gave his brethren gifts of corn and provision and gold. Jesus gives his brethren the bread of life and gold tried in the fire. Finally there came a time when the brethren of Joseph were terrified at the revelation of himself to them, but it ended in peace and joy, and there will come a time when the Redeemer of Judah will be revealed to them, and they too will be terrified, but all will end with peace and joy.

Again, Joseph ascended to the rulership of Egypt at the time when he was the greatest man in all Egypt except the king on his throne. At this time he was ruler over all his brethren—his nation. This rulership, we read, was previously foretold in his God-given, stellar dream, in which typically, his father, mother and brethren were made to bow down to him. Christ also the rejected shall yet rule over the world, of which Egypt was a type. At this time the individual house of Joseph shall be as its progenitor was, next to the throne, with the one on the throne alone superior in authority to that of the exalted house of Joseph.

Furthermore, while so far as the national birthright of Israel is concerned, Ephraim was set before Manasseh; that is, at the transfer of the national birthright the first was made last and the last was made first, yet when it was declared that the seed of Ephraim should be greater than the seed of Manasseh, there is not the slightest hint that the greatness thereof should be along any other line or in any other possible sense, than in the one thing involved, i.e., greater in number—in multiplicity—the ten thousands of Ephraim being compared with the thousands of Manasseh. Although Manasseh was an equal heir with Ephraim in the national birthright there is not the slightest intimation that that in any sense lessened or invalidated the glory, exaltation or blessedness of the individual birthright held by Manasseh as his father's inheritor, nor that that honor should in any sense be shared by his brother Ephraim. Ephraim's honors were purely national, those of Manasseh were both national and ancestral. Ephraim's portion was single, Manasseh's double, one by inheritance and the

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other divinely bestowed.

There is in the divine economy a law of reversal in which the first became last and the last first. Ishmael was Abraham's first son, Isaac was his last, but by this law of reversal Ishmael the first became last and Isaac the last became first. Esau the *first*-born of twins sold his birthright and became the *last*, while Jacob the *last*-born of these first-borns became the *first*. Reuben also was the first-born of Jacob and Leah, of whom Jacob said, "Thou art my might, the beginning of my strength, the excellency of my dignity and power." But Reuben the *first* first-born went down and Joseph the *last* first-born of Jacob (but the first-born of his *first* love), was placed *first* and made the inheritor of the national and racial birthright. Also in Joseph's case there is a double reversal, for his mother Rachel was the *first* love of Jacob, but as a wife came *last*, and for whom he served the *first* seven years, but whom he did not get until he had served another seven years. This double reversal may be the foundation or basic law for Joseph's double-portion.

There is also a parallel or witnessing truth to this first becoming last and its consequent law of of reversal, in the statement: "First that which is natural and afterward that which is spiritual." Ishmael was wholly natural,—of the flesh only—and was the result of an attempt in the flesh on the part of Sarah and Abraham to bring about that which God had promised to accomplish supernaturally, but Isaac was the child of promise—the spiritual. Esau was wholly natural, earthly, carnal, but Jacob, who at first was also all that Esau was, became Israel, i.e., the one who as a prince had prevailed with God—the spiritual. Reuben, also, corrupted himself, dishonored his father's bed, and lost the opportunity to reach his possible best. Joseph the reverse of all this, resisted all temptation to be corrupted, loved and forgave his enemies and persecutors, was faithful even in prison, and said to his repenting brethren "Ye thought evil against me; bit God meant it unto good." Reuben the first was natural, Joseph who afterward succeeded him was spiritural.

All of these were but the foreshadowings of the two, double-portions of the house of Joseph. The first double-portion was the giving of the national and racial birthright to "the two sons of Joseph" instead of to but one. The second double-portion was the inheritance of both the national and family birthrights by the first-born of the family of Joseph-Manasseh.

Now, the very fact that Manasseh was the first-born of Joseph was made last in the national birthright is a prophecy that in the full fruition of his family birthright he shall yet be placed in his rightful place as *first*—not first in regard to the greatest number of posterity, of the multiplicity of seed, or of becoming the company of nations—no, that is forever settled upon Ephraim. According to the last census Great Britain had over four hundred million subjects in her company of nations, while the population of the United States of America had only one hundred and five million. In regard to number it must ever be the ten thousands of Ephraim and the thousands of Manasseh. But that in which Manasseh is due to become first is in the one thing which made his father first—his spirituality. Because of that he was first in power, influence, ideals, and God-blessedness in the land of Egypt, and for that reason it is written: "And the LORD prospered everything that Joseph did."

Manasseh is now coming into his own as the rightful first-born of his family as the one exalted, righteous, representative nation of his godly father who in the national birthright was made *last* that, according to the law of divine reversal, he might be made first. Hence the descendants of Joseph, through his first-born son, who inherited the birthright shall be recognized ethically as leading the world, before whom his national brethren shall bow down, as their progenitors did before his father when he sat on the throne of Egypt.

Again, Manasseh was placed last in his tribal relations to the race that by the very law of reversal he might eventually be recognized as the one, single, individual first-born tribe; and, as such, take his place as first in moral influence and power among his brother nations. Hence the thirteenth tribe as the *last* becomes the *first*, as a world-wide power in the propagation of lofty ideals, of questions of right and wrong, of justice and righteousness, as the spokesman for God, to whom the world gives heed, as also it did to Joseph in Egypt.

"But," questions one, "how is it that Manasseh having been made the last can now rise to the first place, since it is true that neither Ishmael, Esau, nor Reuben did or could rise again to the first after having once been made last?" Our reply to this query is, that in each of these cases there was only one portion—only one birthright, while in the case of Manasseh there was the double-portion—the double birthright, and since his birthright was unforfeited and unsold he was

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the unimpeachable heir of his father's house, and though he was placed last in the national birthright, it is his due, his inalienable right; now to rise to the fulness of the birthright which is his as his father's first-born, which cannot be affected by the interest in the national birthright shared by his younger brother. Thus there is a reversal to the first order in the case of Manasseh which was not possible in the previous cases. Here is where the double-portion counts, the first not only becoming last but that same last becomes first. And since the inheritance which came first to this double birthright holder was purely natural, we may expect him in the fulness of the later inheritance to find in connection with those natural things, by that other law of reversal, the better things, the greater things, the things that are purely spiritual.

[To be continued]

The Coming of the King.

Britons and French with hearts and hands!
Knit ye the league of the neighbor lands!
Doubts and fears to the winds be hurled!
Freedom and friendship win the world!
We have conquered each other enough to prove
That that which must conquer at last is Love;
For a loveless man is a lifeless clod,
And the spirit of Love is a spark from God:
O Love-star, rise in the night, we pray,
And lead, lead on to diviner day.

The nations have heard, they have heard a call,
The voice was the voice of the Lord of all;
His mold is ready, his furnace hot,
He hath men's hearts in the smelting-pot!
For a time is coming—ah, let it come!
When the tiger in man shall be quelled and dumb;
When the shuttle of death shall ply no more
'Twixt the hands of the weaver whose warp is war,
And envy and hate no more have sway,
For the former things shall have passed away.
But what of the word our ears once heard
That or ever the ages cease,
King Arthur himself should homage pay
To a mightier one of wider sway
Whom North, South, East, and West obey,
Lover and Lord of Peace?
O winds be whist! O waters dumb!
The King is coming! The King is come!

—Louis N. Parker.

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The Secret of the Lord.

By EDWIN BUNDY

Is the secret of the Lord too deep for the spiritual mind to fathom? Most surely not. Pull away the debris of human tradition, uncover this precious treasure, light the candle and search the house diligently and the search will not be in vain. (Proverbs 2:1-5)

> **1. My son, if thou wilt receive my words, and hide my commandments with thee;**
>
> **2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding;**
>
> **3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding;**
>
> **4. If thou seekest her as silver, and searchest for her as for hid treasures;**
>
> **5. Then shalt thou understand the fear of the LORD, and find the knowledge of God.**

But where shall we search for this secret. In Psalms 25: 14 David says: "The secret of the LORD is with them that fear him; and he will show them his covenant." Then this secret will be found in the covenant which God made with the fathers of Israel, and concerning that covenant we read (Gal. 3:8): "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

To fully comprehend this promise, is to know the "secret of the Lord" which is now freely given to those who "hunger and thirst" for it. The time has come for every true spiritually-minded Israelite to lay aside the traditions of men which "have made the commandment of God of none effect" (Matt. 15:6) and "reason" out to a logical conclusion these spiritual problems, not with men, but with the God of Israel, as he has invited us to do. (Isa. 1:18) "Come now and let us reason together, saith the Lord." Who is it that the Lord of Hosts thus honors by inviting to 'come" and to "reason" with Him, and what is the problem which is thus to be solved? It is the "secret of the Lord," the most wonderful of all oracles, which have been committed to the Sons of Israel, thus distinguishing them from all other people. (Rom. 3:1; Ps. 147:20) Then let us listen, my brothers, to the oracle which the Lord has thus placed at our command, listen to the introduction of the great Messianic prophecy in the first chapter of Isaiah. Here the Lord is holding Israel up as a "spectacle to men and to angels," to use the words of St. Paul, and if the audience fail to comprehend the spectacle, it is because the audience is asleep, "dead in trespasses and sins" (Eph. 2:1) but when all the "blind eyes are opened," when all know the Lord "from the least to the greatest," when "the righteous shine forth as the sun in the kingdom of their Father," then the whole audience will comprehend the vision. (Isa. 1:2-4) "Hear, O heavens, and give ear, O earth: for the LORD hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity," etc. Then what shall we do? "Wash you, make you clean," (verse 16) and (verse 18) "Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool. As we proceed in our "reasoning" we call to mind the words of the apostle who said that our old man was crucified with Christ. Who was the "old man" who was thus "crucified?" Was it not the carnal mind, in other words it was "the sin of the world," which was taken away by the "Lamb of God." Our Lord said, "I, if I be lifted up will draw all men unto me," and Paul in speaking further concerning this "secret of the Lord" said (Rom. 5:18) "Therefore as by the offense of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." This conclusion of our reasoning, brings to us a thrill of the divine impulse, which Paul calls the earnest of our inheritance. This is the hope of Israel. This is the hope of the world, this is the secret of the Lord—a secret which "the angels desire to look into"—a secret which Paul calls "the mystery of the gospel," or in other words "the ministry of reconciliation,—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto

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them." (2 Cor. 5: 18, 19) O the vastness of the import of these blessed words! The apostle must have known this secret, and therefore he said "the wages of sin is death." Then as the antithesis of this he says "but the gift of God is eternal life through Jesus Christ our Lord." Must the world pay for the thing which is not imputed (charged) to them? Surely not. May I remind you of the words of the great prophet who baptized Jesus! "Behold the Lamb of God, which taketh away the sin of the world"—not the sinner as many suppose but the sin of the world. Then if he abolished the "sin" did he abolish the wages which was death? Paul's understanding of this "secret" qualified him to answer, and he did answer, when he said: (2 Tim. 1:9-10) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpise and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath *abolished death and* hath brought life and immortality to light through the gospel. Then if our Saviour Jesus Christ abolished death, how many are still dead? None. When our Lord came to the room where the little daughter of Jairus was laid, what did he say? "The damsel is not dead, but sleepeth." If we are not able to comprehend how profound this sleep may be or how long it may continue, will we dispute our Lord by saying that they are dead? Why should we?

What means the present awakening in Israel? Does it not mean that the children of Israel are realizing their responsibility as His witnesses and that the time has come for their testimony to be given? But they, like Jonah, have been recreant to their trust. God gave Jonah a message to deliver to Ninevah, and the salvation of that great city from dire calamity depended upon receiving and heeding that message. But Jonah found a ship going to Tarshish. So he paid the fare "to go . . . from the presence of the LORD. But the LORD sent out a great wind into the sea, and there was a mighty tempest . . . Then the mariners were afraid. . . . But Jonah . . . was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. . . . Then said they unto him . . . of what people art thou? And he said unto them, *I am an Hebrew.*" (Jonah 1: 2-9) The Hebrew, Israel, has been entrusted exclusively with the message of the everlasting gospel to a world dead in trespasses and sins, and their salvation depends secondarily, upon the faithfulness of Israel in the deliverance of the message, but the "Hebrew" has shipped for Tarshish, and fled from the presence of the Lord, and to-day he is counting the cost of the "fare" and he is staggered at the enormity of the price; a great storm is upon the "sea" (people); the mariners (statesmen) are afraid, and the call of the "shipmaster" is ringing in the ears of awakening Israel: "Awake, awake; put on thy strength, O Zion"; (Isa. 52: 1) "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." (Isa. 60: 1) "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5: 14) The sons of Israel, Anglo-Saxons, are being aroused by the call, and they are sending forth a message, like that of the heavenly host on the night when Jesus was born—a message of "on earth peace, good will toward men." As ever the enemies of peace and truth and righteousness with the spirit of those who have always contended against the "Prince of Peace," are putting up strenuous protest and strange as it may appear the most bitter opponents are found in the "camp" of Israel. But their protest and the tumult of the people against the great shipmaster, the Pilot of Gallilee, who is directing human affairs will be entirely futile for it is he "which stilleth the noise of the seas, the noise of their waves, and the tumult of the people." (Ps. 65: 7) As these sons of Israel are becoming more thoroughly aroused to consciousness their spiritual faculties are quickened by the divine spirit, and are becoming more acute. They discern in the message of the everlasting gospel which is committed to them "The secret of the LORD."

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.
—Samuel Longfellow.

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The Cross in the Sky.

"And then shall appear the sign of the Son of Man in heaven."
—Matt. xxiv. 30.

We stand as once upon the Horeb height
Of yore one stood, and through the mist of years
Looked on the clouds beneath the dawning light
Toward the Land of Israel's hopes and fears,
And saw perchance the Calvary of our tears,
The shadow of the cross. Here in the sky,
Sign of the Son of Man, the cross appears
As of The Crucified; it hangs on high
Among the clouds of heaven, far as the eagles fly.

There in the Empyræan is the sign,
The signal star to our war-wearied eyes;
We claim the cloudland of our right divine
And mark it with the meed of sacrifice,
The Cross of Calvary; this should suffice
To soothe the tortured sense of hapless days
Of Armageddon, and the Watchman cries
"Lo, the prevision of the prophets' lays
Is proved;" and men perceive in wonder and amaze.

What is the lesson and the teaching taught?
We look aloft, away from wordly things;
The sacrifice of self, whose sign is wrought
Upon high heaven, with sound of mighty wings,
Tells of a rising from the tomb, and brings
The memory "I, if I be lifted up,
Will draw all men to me;" my torn heart-strings
That mourn for Armageddon fain would hope
That he who runs may read this heavenly horoscope.

*From a collection of poems, entitled *A New Life,* by Ben Haworth-Booth.

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The Relation of English to Hebrew Words.

A List of Hebrew Words with their English Equivalents.

By N. ALLEN STOCKTON

PART III

Many English words have come to us from Hebrew through Greek or Latin but there are many more which were derived from Hebrew through the Gaelic, Saxon, Gothic, etc.

Vav, the sixth letter of the Hebrew alphabet, which had the place of f in the English alphabet, is v, u, or o, according to the dot or vowel pointing which accompanies it. In the Biblical name Javan (Gen. 10:2), which is the root Ion of Ionia, the v of Javan became o in Ionia, and the a, before and after the v, which did not exist in the original Hebrew, do not appear in Ionia. This v, u or o became any other labial, and also y or i in Hebrew and other languages, and *vice versa,* any labial becomes v, u or o. Thus the Hebrew *nefesh,* mind, was *noos* in Greek and *animus* in Latin; the Hebrew f having become Greek oo, and Latin m. Then, as Aryan etymologists must admit, a labial becomes a guttural, or a guttural changes to a labial. The latter is what Curtius called "labialissmus." Again both labials and gutturals sometimes become sibilants or t, so that the range of consonantal change is large.

In words which have come from Hebrew to English one of the most common changes is that of a Hebrew s, sh and sometimes t to an English l. The exchange of s and h is also common, and consequently h sometimes becomes l, as the Hebrew *ahev,* or *chov,* to love, to covet etc. is the English love. A noun formed from *ahev* was *hovva,* passion *etc.,* in which the initial vowel was dropped. The English verb to live is also most probably the Hebrew *haya* or *chaya,* to live, to exist, etc., in which h or ch has changed to l, and y has become v, as is seen in the Hebrew *yeled* and *veled,* a child.

Often the same Hebrew word was the origin of two or more English ones of quite different forms; thus from *hovva,* passion, comes our word love; while from *hovvath,* the construct form of *hovva,* our word covet has been derived, the h of *hovva* having changed in this case to c. From *chaya* which meant to enjoy life, as well as to live, the English word joy seems to have come by the change of the initial of *chaya* to j, and by changing that initial to g the English word gay, I believe was formed.

In the following list of Hebrew words with their English forms many instances of the interchange of a sibilant and an l will be seen, and some such changes will be noticed in the preceding list.

Paga', to push against, to strike, etc. is probably the English poke and pick. *Paga'* also meant to entreat; with this meaning its initial has changed to b, to become our word beg.

Pada, to redeem, to ransom etc. may be the English paid. It may also be the root of pity.

Pun, to become weak, helpless, is probably the root of our word puny.

Puq, to let go out, to send forth, to carry out etc. corresponds to the English puke, and to the Latin fungor, to get rid of, to do, to perform. The n in *fungor* is casual.

Palach, to cleave, to plough, to furrow, is the original of the English word plough.

Pelada, iron, steel, especially applied to the scythes of war chariots, has changed p to b to become the English blade.

Pala, to be singled out, preferred, to select, favor etc. is the equivalent of the Greek *philo,* love, which we find a part of many English words.

Palat, to escape, to bring into safety etc. is the English pilot.

Palit, a fugitive, was from this verb, and it was probably our word flight, the gh being casual.

Palas, to make level, to weigh, is our plane, and balance, the n in the latter English word being casual.

Pan, to turn, to remove, to drive away is, I believe, the root of our word banish, and also probably of vanish.

Panc, face, appearance, surface, is prob-

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ably our word pane (of glass).

Pinna, a pinnacle is this English word's root, and its construct form *pinath* is perhaps our point.

Pasag and *pasach,* to pass through etc., is the root of our word passage.

Pasas, to cease, to disappear, is the English pass in its sense of to come to an end.

Paqad, to visit, to inspect etc., is the root of inspect. The in of this word is a prefixed preposition, and the s is casual, as it is in the English spread, which is the Hebrew *parad,* to spread out.

Paqid, an officer is the English word officer in which o has been prefixed.

Paraq, broth, soup, is our porridge, in which the d is casual.

Pereq, a fork etc. is the English fork.

Parash, a horse may have changed its initial to h to become our horse.

Parasha, a distinct declaration is, I believe, the English phrase, which is also the Greek *phrazo,* to declare, to make clear.

Porath, a fruit tree, seems to be the English fruit.

Pashat, to put off, to lay aside, is probably our word past, just as was, from *yasa,* meant originally to be gone.

Patha, to be open etc. is the same word as the Latin *pateo,* to be open. Our word path probably comes from this because a path is an opening for the feet. Another meaning of this verb was to make wide, and our word wide may also be from this source.

Sav, a covered wagon agrees with the English cab.

Sava, to do military service, to levy for military service seems to have changed its s to l, as so many other words have, and become the English levy.

Sibbur, a heap, is perhaps the root of our word liberal. Here again s has changed to l.

Sedeq, justice, by the same change of s to l agrees with the Latin *litigo,* to go to law from which comes our litigate.

Sav, statute, law etc. has changed s to l to become the English law.

Sach, dazzling white, and *sachach,* to shine, to be dazzling white, changed s to l to form the Latin *lux-lucis,* light, and the English light is related to this Hebrew word.

Sachaq, to laugh, was probably another form of *la'ag,* to laugh at, and these words were the old forms of our verb to laugh.

In *sa'a,* to lie down etc., the s has become l to form our lie, and lay.

In *safa,* to look, s has become l, and f has become k.

Sud, to hunt, etc., has changed s to h and has added a casual n to form hunt.

Sanach, to descend, to sink, is the English sink.

Sa'ira, youngness, age of youth, is probably the original of the English heir.

Sa'ir, hairy, and *se'ar,* hair, have also changed s to h to form the equivalent English word.

Safir, a he-goat, is the Latin *caper,* a goat, and *safar,* to turn oneself etc. is the root of our capricious.

Sefeth, capital of a column is the Latin *caput,* a head.

Sarach, to cry, to shriek, is the English shriek.

Qava', to withhold etc. corresponds to our verb to keep.

Qever, a grave, a sepulchre, is a transposition of grave, in which g has replaced q.

Qadosh, holy, the holy one etc., I believe is the origin of the name Holy Ghost. Ghost is a transposition of *qadosh.*

Qadar, dark, gloomy etc. is a transposition of dark in which k has replaced q.

Qava', to hope etc. has changed its initial q to h, and its v to p to become the English hope.

Qol, the voice, cry, call etc. is our word call and *qara,* to cry, to call is the English cry.

Qum, to rise up, etc. Webster believed to be the original of the English verb to come. The expression "come let us go," is equivalent to "arise let us go."

Qaton, small, young is, I believe, the word from which kitten was derived.

Qatar, to kindle etc. has added a casual n, before the t which has changed to d, and r has become l, to form the equivalent English word.

Qin, to mourn, to wail, appears to have been our word whine.

Qayin, edge, lance, spear etc. was perhaps the English keen.

Qim, uprising, was probably the old form of our word comb (of a cock.)

Qis, to stir, to be active, seems to be the English quick.

Qana, to acquire, to gain etc., was the original of gain, and again.

Qane, a reed or cane, is the same almost as the English.

Qasam, to divide, is equivalent to chasm.

Qes or *qasa,* the end, corresponds to our word cease.

Qara, to happen, to occur, is the root of occur.

In *qore,* a partridge, so named from its cry or call, r has changed to l in quail.

Qeren, a horn, a corner etc. is the original of both these English words, as well as of the Latin *cornu.*

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Qereth, a city or town appears to be the termination grad in the names of Slavic cities.

Qosht, faithfulness, justness etc. has had its initial changed to j to become the English just.

Ra'a, to see, to understand, to learn etc. is closely related to the English word ray (of light). *Reoth,* the infinitive of this verb is probably the source of our word read; for reading is a means of learning.

Re'em, a wild animal, antelope, and the word translated unicorn in the Bible, is probably our word ram.

Raga', to cause to tremble, to terrify etc. is the English rage.

Rava, to overflow, to water etc., is the root of river. *Ri* also meant watering.

Rus, corresponds to our rush, for its meaning in Hebrew was to run, to rush etc.

Rutafash, to become fresh or green again, I think is the source of our word rutabaga. The f has changed to b and the sh to g.

Ruach, to scent, smell, is our reek.

Rechesh, a swift horse, is a transposition of horse.

Ra'ev, hungry, famished is the root of ravenous.

Ra'ad, to tremble, to shove, is the root of our cradle. C is a prefix.

Ra'al, reeling (from intoxication) is the English reel.

Ra'an, to become green, is the root of our word green, which has g prefixed. This verb is also, I believe, our word rain, because rain is the cause of grass becoming green.

Rifuth, a healing seems to be the English remedy. The f has become m and the th has changed to d. This word had also the transposed form *terufa.*

Rafaq, to lean oneself, to rest upon, corresponds to refuge.

Rasa, to be kind, gracious etc. has g prefixed in English, for it is our word grace. The Greek *charis* was the same word and had ch prefixed to this root.

Reshef, a spark, flash etc., is a transposition of flash. The r has changed to l.

Sava', to be full, to have abundantly, etc. has changed its s to h and become our verb to have. Another form of this was *shefa',* abundance which is the root of copious.

Savar, to hope etc. is the Latin *spero.*

Saggi, high, etc. has changed its initial s to h to become our word high.

Siach, to meditate, to speak, to sing, to complain etc., has taken on a casual p to become speak; it has added a casual n to form sing, and it is also our word sigh which is to complain. I believe it is also the English think in which the s of the Hebrew has become th and a casual n has been added. The noun thought shows that the n of think is casual. Another form of *siach* was *suach,* and *seach* meant thought. *Siach* was thought, speech, complaint etc.

Sachal, to have insight, to act prudently, to have success, to teach etc. seems to have been the origin of our word skill, and school.

Safa, the lip, mouth etc. has changed its initial to l to become our word lip. This is also the English sip.

Safaq, to suffice is plainly the same English word.

Saq, coarse stuff, sackcloth, etc. is our word sack.

Sarat, to cut, in the passive to be hurt, has changed s to h and become hurt.

Saraf, a serpent is the root of our word serpent.

Sha'a, to behold, is the English verb to see. This had also the form *Sha'a,* with the rough breathing, which meant to look at, and to look away from. The latter is the English shy.

Sha'on, noise, etc. seems to be our word sound which has added a d as a termination. The Latin *sonare,* to sound, agrees with this.

She'at, contempt, is probably the English hate.

Shava', to lead away, to hold captive etc. is the Latin *capio,* I take, which is the root of our word capture, captive etc.

Shevet, a stick, staff, sceptre etc, is the source of each of these three words. Stick and staff are transposition of *shevet.*

Shavar, to break in pieces, to shiver etc. is plainly our word shiver.

Shavath, to cease, to rest etc. of course we know is the origin of the name Sabbath, and this word is also related to *shavua',* seven days.

Shaga, to err, etc. seems to have had its initial changed to l to become the Anglo-Saxon *lyge,* to lie.

Shava, to be like, even, level, has changed sh to l and is the root of our level. From this root came *shafel,* to be low, and *shefela,* a low land or plain. *Shafel* also meant to make low, to humble. To make low is to level. In *shafel* sh has changed to h, and f has become mb in our word humble. Hovel is also from this source, I believe.

Shuq, to cause to overflow, to give abundance is probably the English soak.

Shoq, the leg, the lower part of the leg, has changed sh to l to become leg. Sock is also from this root.

Shachat, to kill, to slaughter, etc. has changed sh to s and added l and a termination to become slaughter.

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Shachath, to be wicked etc. has changed sh to w, th to d etc. to become our word wicked.

Sataf, to pour out abundantly etc. is probably the root of satisfy.

Shatar, to write, has changed sh to l to become letter.

Shir or *shur,* to sing, seems to be both lyre and choir.

Shith or *shuth* (perfect *shath*), to set, to place, is our set, sit and sat, and the root of situate etc.

Shith, a dress or garment is the English suit. It also had the form *suth.*

Shiqqor, drunk, intoxicated, has changed sh to l to become our word liquor.

Shalva, security, rest etc. and *shalom,* peace, welfare, salvation etc, are very nearly the same word, and these are the root of our salvation. *Shalom* is our word calm.

Shalag, to snow, has changed l to n and g to w. It is equivalent to the Aryan root *Snig,* snow.

Shalat, to rule, to have dominion over, has changed sh to l, l has become r and t has changed to d to form our word lord.

Shelet, a shield has changed its final t to *d.* It is possible the word soldier comes from this.

Shamat, to throw, to cast, to fling etc. corresponds to the sense of smite, and smith, in such words as blacksmith etc.

Sha'an, to lean or support oneself etc. has changed its initial to l to become our verb to lean.

Sha'arur, horrible, had had sh replaced by h to form horror.

Sha'asua', enjoyment, pleasure has changed sh to l and is the root of our leisure; pleasure is formed from leisure by prefixing p, which may have originally been m as in *malas,* to be pleasant.

Shafa, to be bald, bare is, I believe, the English shave.

Shafach, to pour out, to be lavished, has changed sh to l and become our verb to lavish.

Sheqet, rest, quiet has the same root as our word quiet, the sh is a prefix.

Shaqal, to weigh etc. is the English word scale.

Shaqaf, to look out, to be visible etc. is equivalent to the termination scope in telescope etc. and probably to the scape in landscape.

Shoresh, root, basis, origin etc. is evidently our word source.

Sharath, to serve etc. has had its final th changed to v.

Ta'a, to measure out, to determine may be related to the English verb to do, but I believe the Hebrew word from which do was derived was *zu'a,* to move oneself. *Zu'a* corresponded to the Greek *zao,* to be strong.

Ta'am, a pair or couple has changed its m to w to become the English two. *Tomim* meant twin. The first m of this word has changed to w and the second m has become n.

Ta'ar, to go round, to compass, is the English tour, and *to'ar* the outline, form, figure, is the root of contour, the con of which is a prefixed preposition.

Tevel, pollution, profanation, is probably the word from which devil was derived.

Tabnith, a pattern etc. has had its b replaced by mp, its n by l, and th by t to become our word template.

Tehom, the deep, the ocean etc. seems to be related to fathom in which the f is a prefix.

Tav, a sign etc. is the root of tavern, because of the sign displayed.

To'afoth, height, point, peak etc. has changed its initial to l to become loft and lofty.

Tosa'a, an outlet, escape etc. has also changed t to l to form lose.

Tachath, under, beneath, down etc. is a transposition of our word ditch in which the initial has changed from t to d.

Timara, a column, pillar, is the English timber.

Tukki, a peacock, has probably taken on a casual r to become turkey.

Tochen, a task, a day's work has the same root as task, and the German *tag,* day.

Tochnith, arrangement, plan etc. is the root of technical etc. and the Greek *techna,* art.

Tela'a, hardship, weariness is related to our word toil.

Tal'uva, drought is this English word in which the initial has become d, the l has changed to r and the v to gh and t has been suffixed.

Talal, to heighten is our word tall. Another form of this was *salal,* to heap up etc.

Tom, whole, perfect, mild etc. is probably tame.

Tamah, to be terrified etc. corresponds to the Latin *timeo,* which is the root of our timorous.

Temutha, a dying, death, is the English demise.

Tana, to sing, is our tone ,and tune.

Tanuch, point, tip of the ear, is the origin of tongue.

Tenufa, movement, excitement etc. corresponds to the Gréek *dunamos* and the English dynamic.

Te'uda, law, custom etc. has prefixed s and become study. It is also the termination -tude, found in many English words.

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Tufin, something baked or cooked is the English muffin, in which m replaces t. We find this change in Hebrew in the words *toledeth* and *moledeth* both meaning origin, descent lineage.

Tefilla, prayer, supplication etc. has changed its initial to s, and is the root of our supplicate.

Tafas, to seize, to capture etc. is a transposition of the root. of capture, captive etc. It is also a transposition of stop. We say "stop thief," which means to seize or capture him.

Teruma, a gift, tribute etc. seems to be the root of tribute.

Terua', a loud sound etc. is probably the root of drum, trumpet etc.

Tesuqa, desire, is this English word in which t has become d and the q has changed to r which was a guttural in Hebrew.

Tesura, a gift, a present, is the Greek *thesauros* and the English treasure.

An illustration of the Hebrew habit of transposing the consonants of a word is seen in *Semel* and *Selem* both meaning, an image, a likeness. We find also *mashal,* to be similar etc. *Semel* is the Latin *similis* and the English similar.

Salma and *Simla* both meant a garment, and the root of this English word is probably *Salma* with s changed to g and l to r. Many other such transpositions are to found in Hebrew, and since this was so common in that language it is more than probable that the same process of word formation took place in words passing from Hebrew to English and other languages.

Gadal, to become great, seems to be our word great.

A fuller investigation of the subject will probably show that there are many more correspondences between Hebrew and English than those contained in the above list, as for instance the Hebrew *'eduth,* testimony, prescription, precept, law, is probably the root of our word education, the th of *'eduth* having changed to c in English. Sh, s, c, t and th readily replaced each other in Hebrew, and they naturally would do the same in words passing from Hebrew to other languages.

Finally it may be said that the root of etymology, the subject we have been considering in this study, is probably the Hebrew *ethmol, ithmol or ethmul,* meaning formerly, of old, and ethmology is the comparison of words with their former forms, or the tracing them back to times of old, and the termination—logy, which corresponds to the Greek *logos,* is evidently also the Hebrew *leqach,* learning, instruction, doctrine, knowledge. *Leqach* is also plainly the root of our word lexicon.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the ramp of ease, and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the good only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.

J. Marineau.

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Extracts From a Letter To a Friend.

By JAMES K. BOWEN

Do you know that you may be an Israelite, a son of Jacob and yet not a Jew? Jews are the sons of Judah, but the ten tribes of the house of Israel were also of Abraham's stock, yet they drifted away from the land of their adoption and became scattered among the heathen after being first carried into captivity by the Assyrians.

In the British Empire there are thousands of Bible students who conscientiously believe that the English are descended from the sons of Israel and are to-day the lost ten tribes of Israel. The books of prophecy in the Bible contain an abundance of references that fit their claims.

That this subject has claimed the attention of other than Bible students may be seen by this quotation from the *London Tid Bits*:

"It is pointed out that a clear distinction must be made between the House of Judah and the House of Israel. After the death of Solomon the twelve tribes were divided into two kingdoms and from that day to this they have never been re-united as one nation. The Israelties are not Jews. The Jew has a well defined history down to the present day, but the history of the Israelites is not so clear, and that is why they have been called the Lost Ten Tribes. They have wandered over the world, and according to the Anglo-Israelites, moved across Europe until, under the name of Goths and Saxons, etc., they ultimately settled in the British Isles. It is pointed out that British language, coinage, weights and measures and racial characteristics can be traced to the Israelites. The English language bears a very remarkable resemblance to the Hebrew. Again, the Israelites were hardy, virile traders and navigators, while the Book of Common Prayer is framed almost entirely upon Israelitish principles."

The first people with an historic record on the British Isles were the Cambrians, of whom M. Augustin Thierry in his Norman Conquest, Vol. I, page 2, says "They came from the Eastern Extremity of Europe. Those landing on the west of the channel became known as the Kymry, ultimately called Cambrians; some settling towards the Clyde are recorded as the Gaels or Galls (more correcty Gadhels.)"

Who were these Kimmerians? We find their name recorded on the Assyrian monuments, when the Assyrian recorded the captivity of the kingdom of Samaria. They wrote it as the Khumri. Escaping from bondage, many of them settled in the Crimean Peninsular, naming that place after themselves. Local monuments confirmed this. These people then migrated through Europe to the isles "afar off in the midst of the sea" under the names of Kimerian, Gadelian, Danes, Jutes, Goths, Saxons, Normans, etc. The Israelitish origin of all these people are claimed. Referring to the Saxons, the purest of them are found in Kent, having come from lower Germany many years ago. Sharon Turner, in his history of the Anglo-Saxons, said that when they migrated to Kent they did not leave any of their race behind; therefore the Saxons of lower Germany to-day were of a different race and no cousins of the British. Saxons were first reported by the Babylonians under the name of Saci on the tablets, meaning men of Isaac, which was a fulfilment of God's promise to Abram that "in Isaac shall thy seed be called." So they followed up this people named after Isaac to Saci; later on Grecianized to Saccaseni. and ultimately to Saxon, which means "Isaac's sons." But what of the Jews? The Jews were of the kingdom of Judah. They obtained the name *Jew* during their seventy years' captivity; they were men of Judah. Judaea was their country; Jerusalem was their capital, and their oppressors and captors dubbed them *Jew* a nickname which has clung to them ever since, and was never applied to the men of the ten-tribed kingdom.

The last piece of history that the Bible contains regarding Israel is an account of the deportation from Palestine to Assyria in the year 721 B. C. after which they become lost to history. But prophecy immediately takes the matter up, and other things that are yet to become history. It is all in the Bible. . . .

There are some startling fulfilments of prophecy taking place to-day that students of Anglo-Israel history have written in the years preceding the present war . . . and earlier writings no doubt exist other than those I happened to find. . . .

It may be asked: if the English are Israel

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then why do they not speak the Hebrew langauge? Isaiah says (Isa. 28: 11): "With stammering lips and another tongue will he speak to this people." It is, therefore, not a surprise if on the one hand, the English are declared to be the descendants of Israel, and on the other hand, are found speaking quite "another tongue." Had they continued to speak Hebrew they would never have been lost among the nations, and the probability is too, that they would have been classified as Jews, though their multitudinousness and other characteristics would have belied that. As a matter of fact, our English language is full of Hebrew roots. Tyndale in the preface to his translation of the Bible says: "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin." The word *Britain* is derived from two Hebrew words that mean "covenant people." The word *Saxon* means Isaac's son. The Saxons are therefore sons of Isaac.

The Recessional.

God of our fathers, known of old,
  Lord of our far-flung battle-line,
Beneath whose awful hand we hold
  Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
  The captains and the kings depart:
Still stands thine ancient sacrifice,
  An humble and a contrite heart.
Lord of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
  On dune and headland sinks the fire;
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
  Wild tongues that have not thee in awe,
Such boastings as the Gentiles use,
  Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
  In reeking tube and iron shard,
All valiant dust that builds on dust,
  And guarding, calls not thee to guard,
For frantic boast and foolish word—
Thy mercy on thy people, Lord!

— Rudyard Kipling, 1897.

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THE WATCHMAN OF ISRAEL

Issued monthly in the interest of Anglo-Saxon unity and identity with Israel preliminary to the restoration of Israel and the return of Judah to Zion.

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"Where there is no vision, the people perish"
Proverbs of Solomon

Editorials

The Rebirth of Israel.

Never before in the history of the modern world have so many persons become detached from the limitations and traditions of speculative theories and of superstitious beliefs as at the present hour. The very unrest of the world constitutes a prophecy of the sure solution of its problems. Out of the titanic struggle between the forces of darkness and reaction on the one hand and of Principle and progress on the other there must and can come but one result—the recognition of Israel—"Prince of God"—Son of the King of Kings.

The sentinels on the watchtowers of Zion echo with upturned faces the earnest prayer of their progenitor, David the Beloved, when he sang, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119: 18) And what is this law toward which tired humanity now turns, even though the mass is as yet unconscious of its turning? James declared that with the "Father of lights"—that all-sustaining Principle of being—there could be "no variableness, neither shadow of turning." This "Father of lights" is not only the origin, source, and cause of law, but He *is* Law. Only upon that with which there is "no variableness" can the stability of the universe rest. The world has largely confined its religious experience to profession and lip service. The spirit of Scriptural exploration has largely departed from the world and the deep things of God have been entrusted to those who have prejudged the issues by looking at them through the diminishing lens of the so-called higher criticisms and other spirit-sapping devices of a world gone mad in greed and materialism.

The patriarch Jacob only attained his new name of Israel—"Son of God"—when he wrestled and prevailed. His awakened thought would not permit him to rest with the problem of his being left unsolved. This was an evidence of God's unvarying love. From the "Father of lights" comes "the true Light, which lighteth every man that cometh into the world"—the capacity to apprehend spiritual things,—the capacity (emptiness) which yearns to receive that which elevates the individual above the plane of the animal into the recognition of his inheritance as "Israel"—Son of God.

Since God is the creator of His universe, and since man is His image and likeness, the consciousness of this "image and likeness" constitutes the divine inheritance which Jacob's victorious conflict attained. As type and symbol of the divine plan of salvation for the individual, the chosen nations, and finally the mass, this inheritance—"Israel"—has had its name named upon the awakened thought of all ages. The emphatic purpose of the Scriptures is to reveal Israel, Son of God, and to forth tell how, why, and *when* the "times of the Gentiles" would be fulfilled and the "time of the end" of Jacob's trouble be superseded by "the promised day of Israel."

May not the "two witnesses" be the literal and spiritual, that is, the historical and inspirational evidence of Israel, the divine purpose of reason and revelation? Have the

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thousand two hundred and threescore days (1260 years) brought forth the hour of the birth—the bringing into view—of that which constitutes Israel, Son of God? Is not this world which is so ignorant of God, ready through the chastening of strife and conflict, to turn its eyes and its footsteps toward the Father's house the conscious recognition of the inheritance awaiting those who attain the 'new name" both individually and nationally. Israel has come to the birth and is pained to be delivered!

No human power can longer stay the bringing into view of that which history and prophecy has so long revealed to those with eyes to see.

The thunder of Sinai, the quaking earth of Golgotha, and the blood-stained plains of Flanders now give forth in unison a cry of final victory which echoes down the corridors of time and thrills the hearts of those prepared to hear. And to the awakened memory of the Israel of the flesh as she beholds anew the majesty of her divine destiny comes with power renewed those words of centuries past, "Thus saith the Lord," "Shall I bring to the birth, and not cause to bring forth?" . . . . "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . . As one whom his mother comforteth, so will I comfort you."

Announcement

Volume 1 of the WATCHMAN is now being bound and will be ready for delivery about November 15th. Price $2.50.

Communications.

To the Editor of the WATCHMAN OF ISRAEL:
Dear Sir:

I noticed in your September number an article on "The Next Great War." Now I have been quite a student of Professor Totten's works, and I remember in one of his writings on Anglo-Israel, in answer to the question *"Cui bono,"* he stated that the whole study pointed to the Second Advent of Jesus Christ, and this was the sole reason of his studies. All of his studies in his system of chronology were on this great theme. Christ at his Second Advent returns, not in a human body, but with power to restore righteousness on earth, and *regenerated* Israel and Judah, are to assist in the restoration of righteousness, and the modern Assyrians, regenerated, are also to be instruments for the restoration of righteousness.

Professor Totten believed the modern Germans, *not the Prussian Huns,* to be Assyrians, and so do I. France is one of the feet of the great image, and Spain the other. For the present our feelings are all wrought up against Germany, owing to the hypnotic rule of the Prussian dynasty over Germany, and the attempt to dominate the world, but the purposes of God are known only to Him.

Our present President has brushed aside many precedents laid down by our Manasseh rulers, and finally broke a great precedent and went to Europe "to match his wits," with the worldly diplomats of the old world, for while Ephraim is greater than Manasseh in number of nations Manasseh is now being recognized as greatest among the nations. The President did, however, consent to an armistice based on his fourteen points instead of calling for unconditional surrender of Germany.

Unfortunately our President used a cheap phrase, when he said the war was to make the world *safe* for democracy, instead of saying it was to advance the cause of the brotherhood of man. *Safe* involves the idea of fear, which is not of God and is mortal error. When Mr. Wilson met the resistances of Versailles, by which Manasseh was placed in a false position he should have recognized the time for a league had not yet arrived owing to the bitter passions of man aroused by the war, for no league can long endure unless based on amity and brotherhood with all the great nations in it. We must remember our citizens come from all over the world, and our German citizens and their sons who fought against Germany in the great crusade against the Imperial German Government are Americans, and outside of the immigrants from Great Britain, they are emphatically our best citizens. Manasseh, in its Declaration of Independence, announced that all mankind *is created equal,* and therefore everyone on the

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planet is a son or daughter of God, and we have made this counry an asylum for the oppressed of all nations. Our ideals are the brotherhood of man and the Fatherhood of God,—so far as yet we have seen the light, and we entered into this last war, in the spirit of crusaders.

Jesus told his disciples to preach his doctrine to the lost sheep of the house of Israel. For what purpose? To regenerate them. For 2000 years we did not understand his doctrine, but in these latter days in Ephraim and Manasseh, we now know he was the expounder of spiritual law. Tolstoi has said our Christian religion will be obviously true by 1950, and so it will be that Israel and Judah will be regenerated, and also Assyria. The Gospel Age according to Professor Totten closed about 1899.

When Israel is regenerated with Judah, the law will issue from Jerusalem, not with a rod of iron, but with the magnet of love for man. To believe Israel is to rule the world with a rod of iron, is a present day unregenerate human idea, and is not of God nor in keeping with the teachings of Jesus Christ

Yours truly,

F. R. WHITCOMB.

From Toronto

Mr. C. L. Bedson, Secretary of the Toronto Branch of the British-Israel World Federation, writes as follows: "Professor Odlum of Vancouver, British Columbia, has been here and given us nine splendid lectures to increasing audiences. He also preached three times, twice in the Reformed Episcopal Church and once in Cooke's Presbyterian Church.

"I could not possibly give you a synopsis of his lectures, they covered so much ground. He certainly is a pleasing and interesting speaker, and brings out his points very clearly. He is not by any means a dogmatic speaker, but what he says gives the audience the impression that he has absolute knowledge back of his assertions. Professor Odlum is a graduate of Victoria University (as is his distinguished son, General Victor Odlum, V. C.) and for four years was professor of science in the University of Tokio, Japan.

"As Professor Odlum is going to the Old Country and from there to Palestine, in the near future, our association appointed him as our representative to the British-Israel World Conference to be held in London, in July, 1920. He left here on Thursday, October 16th, for Colborne, Montreal and Eastern States."

Accompanying Mr. Bedson's letter was the program of the Toronto Society for the season. It is such a promising one that we feel that some of our readers may be glad to see it reproduced in full. We trust that many will note it and plan their visits to Toronto accordingly.

1919	*Subject*	*Speaker*
Oct. 16	*The Root and the Fruit	Mr. Wm. Reeve
" 23	Israel's Blindness	Mr. Wm. Jackson
" 30	Israel: Yesterday, To-day and Forever	Mr. S. L. Gorbell
Nov. 6	The Hebrew Prophets	Mr. R. W. MacDonnell
" 13	Where Was Our Father Adam's Skull Buried?	Mr. J. Hart
" 20	Mohammedanism	Rev. H. A. Meek
" 27	Why?	Mr. F. B. Rawes
Dec. 4	*The Evolution of John Bull	Mr. Wm. Reeve
" 11	The League and the Company of Nations	Mr. C. W. Francis
" 18	"1688"	Mr. Robert Elder
1920		
Jan. 8	Prayer and Praise Service	
" 15	Divine Providence in the Book of Esther	Rev. A. M. Hubly, B. A.
" 22	Some Historical Evidence	Mr. W. R. Rutherford, M. A.
" 29	*Ephraim as the Prodigal Son	Mr. Wm. Reeve
Feb. 5	Jerusalem, Past, Present and Future	Rev. W. Leslie Armitage, M. A.
" 12	Britain's Imperial Destiny	Mr. Geo. Miller
" 19	"The Times of the Gentiles"	Rev. H. A. Meek

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1920	*Subject*	*Speaker*
Feb. 26	*The Bible in Stone	Mr. Wm. Reeve
Mar. 4	Judah and Israel, Separate and United	Rev. W. Amos
" 11	*Sailors: Past and Present	Mr. S. L. Gorbell
" 18	Were There Two St. Patricks?	Mr. James Hart
" 25	The Future of Britain	Mr. Geo. Garrett
April 1	The Scorner's Chair	Mr. R. W. MacDonnell
" 8	*God in British History	Mr. Wm. Reeve
" 15	I Corinthians 11-26	Mr. Robert Elder
" 22	Recent Additions to the Empire	Mr. C. W. Francis
" 29	The Land and the People of Promise	Rev. W. Amos
May 6	Prophecy and Current Events	Mr. F. B. Rawes
" 13	"The Kingdom of Heaven"	Rev. A. M. Hubly, B. A.
" 20	The Great Pyramid	Rev. H. A. Meek
" 27	The Commonwealth of Israel	Rev. Wm. Patterson, D. D.
June 3	Illustrated Talk	Mr. Wm. Jackson
" 10	*Story of Benjamin, the Binder	Mr. Wm. Reeve

*These will be illustrated by *Lantern Slides.*

Faith.

Cling to Faith beyond the forms of Faith;
She reels not in the storm of warring words,
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed, "Mirage!"
And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if thou
Look higher, then—perchance—thou mayest—beyond
A hundred ever rising mountain lines,
And past the range of Night and Shadows see
The high heaven dawn of more than mortal day
Strike on the Mount of Vision!

—Alfred Tennyson.

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Notes on Palestine.

Mr. Louis Robison, Assistant Treasurer of the Zionist Organization of America, on his return from a trip to Palestine speaks enthusiastically of the future of the land.

"A great future awaits us there, but we must have patience," says Mr. Robison. "We are a people of the East. We think quickly and we like to act quickly. Palestine is not yet ready to take in a large immigration. Our preparatory work must be carried on with intelligence and practical knowledge and skill. We must gird ourselves with patience. Palestine has a great future. It is one of the beneficent miracles of our history that have brought us into contact with Great Britain. We can learn from the English how to be patient. If you have ever had an argument with an Englishman you have noticed that he always brings up a specific fact. He thinks slowly, but once he has determined upon a thing he carries it through.

A Jewish Palestine.

The Zionist movement dates from A. D. 70, the year of the destruction of the Temple and the Jewish State. The Zionist Organization dates from 1897, the year of the first Zionist Congress. The Zionist movement is a longing and a striving to restore to the Jewish people a normal national life. The Zionist Organization is a particular instrumentality for achieving that end. The Zionist movement will continue until the Jewish people are once more living a normal national life, when it will be transformed into the active expression of that normal national life. The Zionist Organization, when the particular phase of Jewish national life which called into being this special instrumentality has passed, will merge into some other instrumentality.

The Zionist Organization reintroduced the political element into the creation of a Jewish Palestine. It was not concerned with parties or factions inside the various countries; but its aim was to give the Jewish people in Palestine a secure home under the guaranty of the Great Powers. It is possible that Dr. Herzl, the father of the Zionist Organization, was too optimistic in his expectations that either Turkey or the Powers would recognize the value to themselves and to the world of a Jewish Palestine. Nevertheless, his efforts were not wholly sterile. He fixed the identity of the Jews and of Palestine in the political vision of modern statesmen, and he secured from Great Britain two offers which were the first recognition in modern times, by any government, that the Jews constituted a nation, and that they had a right to remake a Jewish national home. These offers were of an autonomous Jewish settlement in East Africa, and of a Jewish settlement in the Sinai Peninsula. For a variety of reasons they came to nothing, but they sustained British interest in the Jewish national restoration, and they were a milestone on that road which was to lead to a Jewish Palestine under a British trusteeship.

On November 2, 1917, on the eve of the capture of Gaza and Beersheba, Mr. Balfour issued the memorable pronouncement: "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

The declaration of the British Government was speedily adopted by the French and Italian governments, and it nas since been approved in terms or in substance by all the powers associated in the war against Germany.

It is not invidious to inquire what were the motives which brought the British Government to this momentous decision. As has been pointed out, it was in line with a long British tradition of interest, religious and political, in the Jewish restoration to Palestine, and it met with unanimous approval among the British people. The idealistic motive weighed heavily with British statesmen, as those Jews who came in contact with them during the war can testify. The British Gov-

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vernment has accepted the Zionist idea of a British mandate under the League of Nations for a Jewish Palestine.

What do the Jews want in Palestine? what do they hope? what do they intend? In the proposals laid before the Peace Conference by the Zionist Organization, the following demands are submitted: (1) For the recognition of the historic title of the Jewish people to Palestine, and the right of the Jews to reconstitute Palestine as their national home. (2) That the boundaries of Palestine shall extend on the west to the Mediterranean, on the north to the Lebanon, on the east to the Hedjaz railway and the Gulf of Akabah. (3) That the sovereign title to Palestine shall be vested in the League of Nations, and the government be intrusted to Great Britain as mandatory of the League. (4) That Palestine shall be placed under such political administrative and economic conditions as will secure the establishment there of the Jewish national home, and ultimately render possible the creation of an autonomous commonwealth, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. (5) For those purposes the mandatory power is to promote Jewish immigration and close settlement on the land; to accept the cooperation of a Council representing the Jews of Palestine and the world, and to give this Council (which is to be precluded from making a private profit) priority in any concession for public works or the development of the natural resources of Palestine. (6) Hebrew shall be one of the official languages of Palestine, and the Jewish Sabbath and Holy Days shall be recognized as legal days of rest.

Such in brief outline are the proposals which the Zionist leaders are making to the Peace Conference, and which have already commended themselves to most of the peace delegations by their moderation and good sense. The Jews are not asking that they shall govern Palestine. They constitute at present, numerically, but a small minority in the country, although qualitatively that minority is the most important element, and represents the fourteen millions of the Jewish people. What Jews are asking for is the right to make Palestine a Jewish country once again—Jewish in the sense that the majority of the people shall be Jews; Jewish in the sense that the predominant culture shall be Hebrew culture. For this purpose a mere bare permission to emigrate into the country will not suffice. He who wills the end must also will the means. The land must be made accessible to the Jews. At present, from sixty to eighty per cent of the soil of Palestine is held in great estates, by absentee landowners, who rack-rent a miserable peasantry. The Jewish people had no intention of allowing their passion for the country, their enterprise, and their genius to be converted into unearned increment for the benefit of these absentee landlords. They are, however, anxious that the rights of the cultivating fellaheen shall be conserved, and there is plenty of room for the fellaheen and for the Jewish immigrants. Palestine to-day has not one-tenth of the population it once had. The Jewish people again demand that the development of the natural resources of the country shall not pass to alien capitalists, but shall be entrusted to the Jewish Council, representing and working on behalf of the Jewish people. These economic instrumentalities are indispensable if the Peace Conference is to make real its design of calling into being a Jewish Palestine.

—H. Sacher in *The Atlantic Monthly.*

In addressing the 22nd annual convention of the Zionist Organization of America the President, Judge Julian W. Mack, said:

"The year started most auspiciously. It is just a year ago when that leader, not merely of this country, but of all humanity, Woodrow Wilson, in his New Year's letter to Dr. Wise gave his public adhesion to and approval of the Balfour Declaration and the Zionist work and aims.

"As you know, the treaty with Turkey has not yet been made. A League of Nations has not yet been established. No mandate therefore could be given. But with the pledged word of Great Britain endorsed by France, endorsed by President Wilson, endorsed by all the other allied nations and with the expressed personal assurance of all of the leading and allied statesmen of the world, I say we look forward with absolute confidence that in due course, the mandate, as requested by our representatives last Feb-

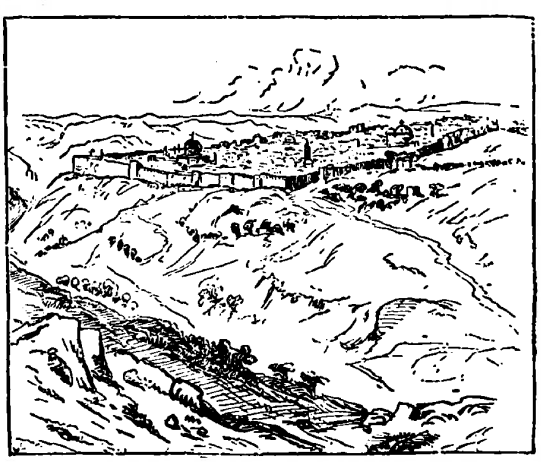
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ruary in the hearing granted to them by the Commission of the Conference will issue.

"What is it that we asked for? What is it that we are assured the mandate will be? That the Palestine separated from Turkey, be put under the mandatory protection of that noble country, Great Britain, and that the guiding fundamental purpose of the mandate will be declared to be the establishment of Palestine as the national homeland of the Jewish people.

"What is it that we mean by this? You delegates, you who fought and dreamed and worked and prayed for this for so many years, you know full well. But there are some who perhaps do not fully understand what it is that we are asking for, what it is that we are confident is going to be granted. I said that the Balfour Declaration was an opportunity; that the mandate is going to be an opportunity. It is going to be up to the Jewish people of the world to take advantage of that opportunity. And what is that opportunity? The opportunity for the Jews, opportunity for those who want to go, to go to Palestine to rebuild the land, to re-create a Jewish civilization, a Jewish civilization in the fullest sense of the word. Building on our historic past, supplemented by all the traditions and all the civilizations, down to the present, founded on the principles of our prophets, of the social legislation of our prophets, to build up that country, denying no person his rights, treating all alike, but creating a Jewish civilization that shall govern there, that shall be developed there, that shall be expanded there, not only for the benefit of the Jews of that land, not only for the benefit of all the peoples of that land, but for the benefit of mankind.

"What about the Jews in the other lands when that day comes? What about this dual nationality that so many people seem to be afraid of? Those Jews who remain in the land of their birth and their adoption, of course are citizens of that land and that land alone. No man can owe political allegiance to two lands, to two countries. That can be to one land only. The Jew in England, in America, anywhere, is and will be now and forever a true and loyal citizen of his land, owing and granting to it full and complete political allegiance."



JERUSALEM AS SEEN FROM MOUNT SCOPUS ON THE NORTH-EAST

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Nine.

The number hath, even in arithmetic, something peculiar, which no other number, at least in the Arabic system of numeration can boast. It is the most perfect and the highest of the single numbers, for if we wish to count higher we must employ mixed numbers. But it has still a peculiar property, viz: we may multiply it with whatever number we will, the product will always be such a number that its parts being added together will produce 9. A few examples will explain this:— 2 multiplied by 9 is 18, and 1 added to 8 is 9, &c., through the whole examples.

2x9=18 and 1+8=9
3x9=27 and 2+7=9
4x9=36 and 3+6=9
5x9=45 and 4+5=9
6x9=54 and 5+4=9
7x9=63 and 6+3=9
8x9=72 and 7+2=9
9x9=81 and 8+1=9
57x9=513 and 5+1+3=9
248x9=2232 and 2+2+3+2=9
56914x9=512226 and 5+1+2+2+2+6=18 and 1+8=9

A person may take any number he chooses, and the product will always be 9. Another property of the number 9 is as follows, viz: take any number you choose, as—

865374254
Invert their order and subtract them 452473568

4+1+2+9+6+8+6=36 3+6=9 412900686

The remainder, when divided by 9, will always run out without a remainder. If the number in the top line is so small that the bottom line cannot be subtracted from it, then take the top line from the bottom, and you will have the same result. For example—

1759
9571 cannot be subtracted, but take the top line

7812

from the bottom and you have the same result.

—*The Freemasons' Monthly Magazine.*

> We must not let go manifest truths because we cannot answer all questions about them.
>
> —Jeremy Collier.

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Wayside Hints.

Before we can have any progress, we must have faith in the possibility of progress. We must believe in the capacity and destiny of man.

—James Freeman Clarke.

They never fail who die
In a great cause: the block may soak their gore,
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;—
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom.

—Byron.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

—Bailey.

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.

—Shakespeare.

Weep not that the world changes—did it keep
A stable, changeless state, 't were cause indeed to weep.

—William Cullen Bryant.

Be sure that God
Ne'er dooms to waste the strength he deigns impart.

—Robert Browning.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

For the noblest man that lives there still remains a conflict.

—James A. Garfield.

We are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present, and fearing nothing, because He is in our future as much as He is in our past, as much as, and far more than, we can feel Him to be in our present. Partakers thus of the divine nature, resting in that perfect All-in-all in whom our nature is eternal too, we walk without fear, full of hope and courage and strength to do His will, waiting for the endless good which He is always giving as fast as He can get us able to take it in.

—MacDonald.

No star is ever lost we once have seen,
We always may be what we might have been,
Since Good, though only thought, has life and breath,
God's life—can always be redeemed from death;
And evil, in its nature, is decay,
And any hour can blot it all away;
The hopes that lost in some far distance seem,
May be the truer life, and this the dream.

—A. A. Procter.

I have no sympathy with those who are always bewailing "the good old times." My dear sir, the good *new* times, thank God, are a great deal better; and they are gong to be a great deal better still.

—Mark Guy Pearse.

I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

—Whittier.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past become as if they were garments of God, thrown off in purple and gold along the sky.

—Henry Ward Beecher.

The only man who never makes a mistake is the man who never does anything.

—Theodore Roosevelt.

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