VOLUME 2 November NUMBER 1

BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

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 emphasize the importance of the union of the Anglo-Saxon race and will endeavor to do its part in establishing the truth in regard to the real Scriptural identity of the English speaking peoples. Suitable original matter from students of "Anglo-Israel" will be welcomed in the columns of this new periodical. It is expected that important contributions on this subject which have appeared in the past will 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 the 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 II | Boston, Mass., November, 1919 | Number 1

Manasseh, the Double-Portion Inheritor.

The Dawning Fact.

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright," "National Number and Heraldry of the United States of America," etc.

The sub-title of our former paper on this interesting but hitherto unmentioned and undeveloped subject is *The Case Stated.* The closing thought of which is that Manasseh, the United States of America, is beginning to come into this special family or tribal birthright inheritance, which as a dawning fact is the theme of this present writing.

The beginning of this phase of the subject lies back in the forty-ninth chapter of Genesis when Jacob called his sons together, and told them what should befall them in the "last days," meaning in the end or evening of time, the fullness of the required season, the future age, the last age, the end age, etc. From these words one would not expect the fulfillment of the things foretold by Jacob during the life-time of these sons. They all died during that patriarchal age in which Joseph himself died fifty-four years later at the age of one hundred and ten. Of these and other patriarchs, it is written (Heb. 11:13): "These all died in faith, not having received the promises." According to Paul, it would have been impossible for these promises to have been fulfilled until after the beginning of the Christian era, because the New Testament declares "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made to the fathers" (Rom. 15:8). He ratified, confirmed, and established the covenant made with Abraham four hundred and thirty years before.

Of these prophecies given to the sons of Jacob we are at this time, dealing only with the prophecy given to Joseph, which was to be, and is being, fulfilled during this present age. The dying patriarch, among other things, said: "The blessings of thy father have prevailed above the blessings of my progenitors unto the bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49:26).

This prophecy concerning the house of Joseph in its entirety has ever been a fruitful field in which all writers on Anglo-British-Israel truth have delighted to roam, because it has been, and still is being, most marvelously fulfilled in the English-speaking race.

When Jacob was blessing his sons, notice that he said that the highest blessings, those which prevailed "above the blessings" of his progenitors should be "on the head of Joseph, and on the crown of the head of him that was separate from his brethren." And by the head of Joseph he unquestionably meant his two representative birthright sons, to whom had been given so recently the national and racial birthright inheritance of Abraham, Isaac, and Jacob.

We have already taken up the double inheritance which fell upon Manasseh his first-born son, the heir of the family birthright as well as joint-heir with his brother Ephraim in the national birthright. We have also called attention to the law of reversal showing how Manasseh as the last is now coming into his inheritance as the first. Manasseh, like Joseph, was separated from his brethren and, like his father, has had the privilege of helping his brethren, as Joseph did, coming to their relief with gold and provision in a time of great and sore need, that too, as we believe, with the same spirit displayed by our father Joseph when he said to his reconciled brethren: "Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not, I will nourish you and your little ones. And he comforted them, and spake kindly [Marg. ref., "to their hearts"] unto them. (Gen. 50:19, 20). Surely history repeats itself!

It is also recorded of Israel: "The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations and thou shalt not borrow." (Deut. 28:12). And again we read in the 15th chapter of Deuteronomy, "For the LORD thy God blesseth thee, as he

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THE GREAT SEAL OF THE UNITED STATES

promised thee: and thou shalt lend unto many nations, but thou shalt not borrow."

The fact that all along down the ages rich Jews have been money lenders, and have loaned to individuals of all or any nationality, has been cited by Biblical students of a narrowed vision, as a fulfillment of the above prophecy concerning Israel. Some with a still wider vision, who see the difference between Israel and Judah, have applied the fulfillment of this prophecy of great national prosperity to Great Britain, because she has been able to help out her own colonies and negotiate loans for former allies. But a more complete fulfillment of this prophecy would demand that the nation, not individuals of the nation, but the nation, *as a nation,* should lend to other nations,—to many nations, *and not borrow.*

On February 1st, 1918, there was published in the daily papers all over the land, the following: "Washington, January 31—The treasury department to-day turned over to the British Government $65,000,000 under a new credit system for February. This brings the total to Great Britain for the month up to $250,000,000. For the month of February a new credit will be made available to Great Britain by the treasury of $210,000,000. Up to date, the United States has loaned to the entente $4,525,900,000.

Before the close of the war the amount loaned by this nation to her great world war allies had reached $10,000,000,000. Treasury's report Washington, D. C., March 9, 1919, says, "Eleven allies now are debtors of the United States . . . . Great Britain borrowed nearly as much as all others combined. . . . Future credits to allies are now limited to $1,158,000,000." On New Year's day, 1919, in a Washington daily, was an article by Arthur Brisbane entitled "To-day," which declared the United States to be "Powerful and one of the two great powers of the world, the other being the British Empire." He then speaks of our piled up debt of thirty-three billion spent in a few months and declares that we have plenty to pay, if judiciously managed, because our national income is more than fifty billions a year. The article closes with the following: "There is more wealth, mineral and agricultural, in the United States than in the whole of Europe. The United States will start the new year more prosperously, with infinitely greater possibilities, than any other nation on the globe."

Also, in line with this, comes the following: "Washington, July 4,—Already possessed of the greatest single stock of gold in history, the United States could lay claim to-day to most of the remaining free gold of the world in payment of its favorable merchandise balance. The balance approximated $9,000,000,000 in the last three years, and bids fair to continue at the same rate this year. . . . Under the gold embargo, which recently was lifted, making the United States practically the only free gold market in the world, the federal reserve board issued 1,142 licenses for the export of $152,326,976 of gold and 1,500 licenses for the shipment of $502,756,003 in silver. About 765 applications of all classes were declined."

Again, on another line altogether different from the above, is a clipping from the *New York Herald* (recently called to our attention) from which we quote the following: "Nobody could attend one of those intense conferences (in Paris) of the American newspaper men without a new pride in the profession and in the American spirit. Instead of yielding to the ban imposed by European traditions of the old order, the correspondents fearlessly and efficiently went into battle against ancient diplomatic traditions. . . . They carried their contention right up to responsible quarters. . . . Always they were dignified, and they proceeded in orderly fashion, but they were aware that they were charged with the sacred trust of representing the eyes and the ears of the world. So they held the highest officials to strict accountability . . . they won. This historic struggle was a spectacular vindication of American leadership and conviction.

"The British journalists marched straight along,

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one step behind the Americans . . . British newspaper men are not accustomed to such forthright and strenuous dealing with governments."

Just here it is pertinent to quote Isaiah, "Ho [marg. ref.] to the land shadowing with wings, which is beyond the rivers of Ethiopia [the ancient name of the continent of Africa]: That sendeth ambassadors by the sea [the Atlantic Ocean] even in vessels. . . . All ye inhabitants of the world [at some international gathering], . . . when he bloweth a trumpet, hear ye."

This same *New York Herald* clipping further says concerning the newspaper men, "They practiced the Wilsonian preachments." Also: "Now when a Britisher says to an American 'See, you are the people who will have to handle this mess at Constantinople and in Syria and in the Balkans; you have the men, the means, the conviction and the efficiency, and it is a white man's job that you cannot escape,' the American is obliged to give a reluctant consent . . . Great Britain has been converted from her own old, imperialistic ways. She frankly, and rather plaintively, asks to be relieved of the obligations of the sacred treaties made before America entered the war. She does not want any more colonies and territory. . . . In fact Great Britain's commitment to the Wilson ideals is complete."

Again we are reminded of what Isaiah says of the land beyond the continent of Africa from which ambassadors are sent in vessels across the Atlantic. Referring to the land with shadowing wings, Isaiah says when it speaks all the inhabitants of the world are exhorted to hear, and that land is surely coming into its divinely promised own.

We have still another clipping before us dated February 10, 1919, in which we find the following information from an Atlantic cable, exclusive dispatch: "Vienna, Feb. 5 (via Paris, Feb. 8).—Field Marshal Von Holtzendorf, regarded by the Austrians as one of the greatest strategists and military leaders that the dual monarchy ever produced, in the first interview granted to an American newspaper correspondent since the United States entered the war, declared it his conviction that if America hadn't stepped in when she did the Entente Powers would have been beaten by the end of 1917." This Austrian Field Marshall is quoted as having said, among other things, "It was at a moment when the armies of the Central Powers had Serbia and Roumania just where we wanted them. We stood far in the interior of Italy. We held Belgium in our grasp, while in Northern France our position in proportion as France's fighting power dwindled from day to day. We had just dealt a knock-out blow to Russia which lay at our feet helpless, and we were on the point of turning our concentrated strength against England.

"It was at a moment like this that America flung herself into the conflict. . . . In a word, American money, food and material, and above all her enormous possibilities as a source of man-power, enabled our enemies to grow stronger at a moment when our human material resources began to decline, both in quantity and quality. . . .

"The Central Powers were not defeated by the force of arms. They were forced to give way partly owing to the spread of Bolshevist ideas in their armies, but chiefly owing to the overwhelming superiority of the Entente in man power, food and material. America's entry in the war made this preponderance possible."



PRESIDENTS FLAG.

Notice these words, "enormous possibilities," "overwhelming superiority," and "preponderance," piled up to the credit of America,—testimony from the enemy, i. e., alien testimony. This is supplemented by the following from Lord Sydanham, British expert on military science: "The war may be, and has been claimed as a victory for democracy since the Central Powers, representing autocracy were at length beaten to their knees. It was fought, according to Mr. Wilson, to make this world safe for democracy, and there can be no doubt that democratic ideals were the inspiring cause which held the Allies together and made them willing to endure unparalled sacrifices to attain their common objects. . . .

"The doom of the Central Powers and of their satellites was sealed when the immense weight of the great democracy of the West was thrown into the scale."

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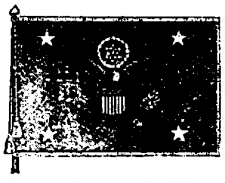
These are facts, marvelous facts, none of which can be charged to American boast or self-conceit, and all of which not only show that the United States is one of the two great nations of the world, one of the birthright sons of Joseph who were, in the last days, to become the distinctive representatives of the house of Israel, but shows also that Manasseh, the first-born of Joseph (he who was to be separated nationally from his brethren), is beginning to come into his national own as the holder of the family birthright.

But there are still further evidences of this dawning fact. The United States is experiencing, enjoying, and rejoicing in a great spiritual uplift because of national prohibition. As the result of this she is now a nation of over a hundred millions without the degrading influence of a public drinking saloon of



UNITED STATES CUSTOMS FLAG.





SECRETARY OF WAR COLORS.

intoxicating liquors, while of our brother nation—our mother country—it can still be said "Ho to the drunkards of Ephraim. . . . The crown of pride, the drunkards of Ephraim, shall be trodden under feet. . . . In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people," i.e., unto Israel. (Isa. 28: 1, 3, 5.)

There is also another distinctive feature of paramount and significant importance in the record of Manasseh that is not found in the record of any other Israelitish tribe: "And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; because the daughters of Manasseh had an inheritance among his sons" (Josh. 17: 5, 6).

Thus we find Manasseh first then as now in recognizing the rights of women, the precedent of reckoning the rights of the daughters of the house, of the tribe, being established by Manasseh the individual birthright son of Joseph. When Moses two centuries later reiterated and enlarged the prophecy given by Jacob he said: "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren" (Deut. 33: 16). May there not be in the "crown" and "top of the head" a reference to Manasseh as distinct from Ephraim? The national, political, and social reforms in which in some respects the United States seems to lead may be taken as an evidence that the divine law of reversal is in progress, and the first-born of Joseph is coming into that moral and spiritual leadership, which was prefigured by the exaltation of Joseph in Egypt where he was *first* a slave and last a ruler, i.e., the last the slave, made first—the ruler.

It is worthy of note that the flag of the President of that country which must send ambassadors by the sea and of the secretary of war as well as the flags of the customs and mail service all bear that self-same national ensign of the prophetic shadowing wings. And it is this nation which all the inhabitants of the world are exhorted to hear, when he bloweth a trumpet and lifteth up an ensign.

Why? Because he is "the crown of the head of him that was separate from his brethren," and whom the Lord of Hosts has promised to prosper in all that he doeth and it is he who has upon his seal, the Great Seal of the United States, the motto *Annuit Coeptis*, "He prospers our undertakings."

"Hail to the land of whirring wings (or overshadowed with wings—i.e. the Eagle's land) that lieth beyond the rivers of Ethiopia."



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Thanksgiving Proclamation.

The season of the year has again arrived when the people of the United States are accustomed to unite in giving thanks to Almighty God for the blessings which He has conferred upon our country during the twelve months that have passed. A year ago our people poured out their hearts in praise and thanksgiving that through the divine aid the right was victorious and peace had come to the nations which had so courageously struggled in defense of human liberty and justice. Now that the stern task is ended and the fruit of achievement is ours we look forward with confidence to the dawn of an era where the sacrifices of the nations will find recompense in a world at peace.

But to attain the consummation of the great work to which the American people devoted their manhood and the vast resources of their country, they should, as they give thanks to God, reconsecrate themselves to those principles of right which triumphed through His merciful goodness. Our gratitude can find no more perfect expression than to bulwark with loyalty and patriotism those principles for which the free peoples of the earth fought and died.

During the past year we have had much to make us grateful. In spite of the confusion in our economic life resulting from the war, we have prospered. Our harvests have been plentiful and of our abundance we have been able to render succor to less favored nations. Our democracy remains unshaken in a world torn with political and social unrest. Our traditional ideals are still our guides in the path of progress and civilization.

These great blessings, vouchsafed to us, for which we devoutly give thanks, should arouse us to a fuller sense of our duty to ourselves and to mankind to see to it that nothing we may do shall mar the completeness of the victory which we helped to win. No selfish purpose animated us in becoming participants in the world war, and with a like spirit of unselfishness we should strive to aid by our example and by our cooperation in realizing the enduring welfare of all peoples and in bringing into being a world ruled by friendship and good will.

Wherefore, I, Woodrow Wilson, President of the United States of America, hereby designate Thursday, the twenty-seventh day of November next, for observance as a day of thanksgiving and prayer by my fellow countrymen, inviting them to cease on that day from their ordinary tasks and to unite in their homes and in their several places of worship in ascribing praise and thanksgiving to God, the author of all blessings and the Master of our destinies.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia, this fifth day of November, in the year of Our Lord one thousand nine hundred and nineteen, and of the independence of the United States the one hundred and forty-fourth.

(Seal) WOODROW WILSON.

By the President:

Robert Lansing, Secretary of State.

The Bible is the word of life. I beg that you will read it and find this out yourselves—read, not little snatches here and there, but long passanges that will really be the road to the heart of it. You will find it not only full of real men and women, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy,—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them;—and the things that are guaranteed to make men unhappy,—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

—Woodrow Wilson.

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Palestine and the Jews.

From a Sermon Delivered in Toronto, February 19, 1882.
By Rev. JOSEPH WILD, D. D.
Author of "The Lost Ten Tribes."

"For the Lord GOD of hosts shall make a consumption even determined, in the midst of all the land."—Isaiah 10:23.

By the phrase "in the midst of all the land," we understand all the world in general. At the appointed time, which will be, I presume, in a few years, a fine fever with respect to the return of certain people to Palestine will possess all men; a fever that will spread itself out in all parts of the world.

The exertions of the Church, the forces of the nations, are hastening on the preparatory conditions of this great consumption. Very soon Jerusalem will become pre-eminent. Salem will stand once more, lifting her head from the dust, and standing with majesty among the nations of the earth, she will again be the glory of all lands. Many of you are ready to ask how this consumption will be brought about; and because you are not now interested in any great degree you rather doubt the matter. Neither your doubts, nor anything, any difficulties that you can see in your mind this night, will stand in the way of Him who reigns in the heavens, who will in His own good time bring His own purposes to pass. What is the result God is going to bring about? It is often very difficult beforehand to say by what means or measures God is going to produce certain things, what means He will adopt to bring about certain events. The great point for you and I to settle is, is this thing to take place? The signs of the times seem, I think, in some degree to forecast this great event, just as last Sunday evening I pointed out to you that beautiful imagery of the Saviour, "Ye see the fig-tree putting forth its leaves, and ye know that Summer is nigh." So also, when certain things are fulfilled, do we know that other things must come to pass. The signs of the times indicate very clearly that the period of this consumption is not very far distant. The method and enthusiasm attending upon such a work we may form an idea of by looking in our own times, and in times past, at similar movements. Twenty years ago no man could have predicted the enthusiasm that rages through this province touching Manitoba. There was not a man who had prescience enough to see that that part of the Dominion would take possession of homes, of hearts, of minds, of interest, from one end of the Dominion to the other, and we are only in the midst of it yet. The land was thought to be barren, the climate uncongenial, and no one would suppose that you could leave the fair fields and lakes of the province of Ontario, and go to that far-off land. But you see how soon a rage is created, how soon a consumption can be started. Now this is an evidence of what can be done if you can only get-up an excitement or fever upon any point. You crowd out reason, and men become subject to the law of impulse, and follow out the line of that interest. Another example we may take from the famous crusades. No one living in the tenth century could have forecast the terrible enthusiasm that prevailed among the people and nations of the earth in the eleventh, twelfth, and part of the thirteenth century. You would not suppose it possible to get up a fever among people that would cover two hundred and fifty years. Yet there was a fever got up among the nations, a tide of enthusiasm which levelled the distinctions between king and subject, prince and beggar, rich and poor, old and young, learned and ignorant, good and bad. Of every nation and race men came, generation after generation, to fight the Mussulman, reclaim Palestine, and restore Jerusalem. A fever covering two hundred and fifty years. Eight times was this crusade force kindled, and kindled successfully. Nor was there a man of any station or calling but yielded to the passing impulse, and gave his hand and countenance to the effort. Now, when you think of all that, it is easy to conceive how another spirit, or of taking Palestine for another purpose, might easily come into force. And who, indeed, started these great crusades? Peter the Hermit, a man who had retired from the world, a man who had little concern with its temporal or commercial interests. But he went in his rags, and, leaning upon his crutch, crying through the cities, "Jerusalem must be redeemed!" setting fire to the people, until it took hold of the very boys and girls in the streets. And an army of boys from ten to fifteen years old, numbering not less than thirty thousand, was formed, to perish by the way. And every highway was strewn with the dead bodies of these enthusiasts. Now this has taken place in this world, and, as I have said, it covered a space of two hundred and fifty years, and took hold of all the nations of that time. Louis IX., aided by Edward I., worked hard in these crusades. Nations and races joined together in one tremendous mass, and the records of their sacrifices, marches, battles, and sufferings, seem to us beyond credence. Now, remembering that these are historical facts, can we not easily take in the great consumption, determined upon in the midst of all the lands, at which our brethren, the Jews, will return to their native land? At least we can see how inspiring a subject Palestine is, and what enthusiasm it can raise. There is no part of the earth that Russia, France, Germany, Italy, Spain, or England would give more to possess than Palestine.

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It is the objective point of all aggrandisement. It is the effort of Russia to reach Palestine. She may go round about as she chooses, but her design, her aim, is Jerusalem. England's manoeuvring, England's strategy at every other part of the Empire is to surround Palestine. Germany is looking to Palestine; France is exceedingly jealous of Palestine; and Bonaparte's prediction will be true, as he said, "Whoever can take Jerusalem, and keep it, will finally rule the the world." And there is no doubt in my mind but that it is the key. As it is the key to the centre of the earth, so it will be the key to universal conquest.

Between the crusades and the coming consumption there is, however, I think, one remarkable difference. The crusade, of course, was an enthusiasm that was started and maintained by war. The coming consumption, however strange it may appear, is to be void of war. It is to be a consumption of God's appointment. The other was begun by man, and carried on by man. This consumption will be without war, without strife, and it will be chiefly taken up by the English nation.

You see the Saxons are beginning to be the protectors of the Jews. Sympathy is rising like a tide in the Saxon heart. In England and in the United States meetings are being called, and you will see that the British Ministry will be hoisted from its place of power, unless they take hold with a stronger hand against Russia.

You may ask, Do the Jews take any knowledge of this? The Jews throughout the world are getting keenly alive to this question; their papers are now discussing it, and a great change is taking place in the Jewish mind on these points. The London *Evening Standard,* of July 12, remarks, "It is interesting to notice the way in which the Jews, scattered throughout the world, are beginning to turn their eyes toward their own land."

Some time ago the *Hebrew Observer* had an article: "Is there no other destiny for Palestine but to remain a desert? Syria will soon be the *entrepot* between the East and the West, and the old trade will revive. Old cities will revive, and new ones will be built; the old time will come back, and the steam-car will run in the track of the caravan. Syria will be a place of trade; but the people who are pre-eminently the traders of the world, will they be there when the coming change takes place? The country wants capital and population. The Jew can give it both. Has not England a special interest in permitting their restoration? It would be a blow to England if either of her great rivals got hold of Syria. Her mighty Empire, which reaches from Canada, in the West, to Calcutta and Australia, in the Southeast, would be cut in two. England does not want any new territories, but she must see that they do not get into the hands of rival Powers. She must preserve Syria to the Syrians. Do not the dictates of policy exhort her to this course? The Jews exist, the spirit is there, but the external form, the crowning bond of union is still wanting. A nation must have a country; the old land and the old people! We see strange things nowadays. May not this be one of the notable sights and resurrections of the present day?" We can all see how necessary it is that the Jew should be willing to return, and that we should be willing to let them go. We should learn a lesson from God's providence of old in the land of Egypt, when even those Egyptians who were unwilling to let His people go took off their rings, and stripped off their ear-rings and jewelry, and brought their money out from their hiding-places, and gave to them, and said, "Begone!" and actually did all they could to help them on their way. And the time will come when, laying our hand on the Jew leaving Toronto, we shall say, "God bless you, my friend, I am glad you are going to Palestine." That is what the Egyptians said. They were glad they were going to found a separate nation themselves. When you think that we are in the nineteenth century, one could hardly imagine that Russia would be permitted to act like it has, and alienate herself from the rest of the earth; and yet in past time we did the same by this people, and we shall have to pay to get them back in their land. We have murdered them and robbed them. Why, even some of the jewels that our Queen wears in her crown were stolen from these Jews, and never a cent paid for them. There is not a nation to-day that is not revelling in such wealth and ungodly gain, except the United States. Of course, ourselves being part of England, we must take part of the blame.

When Christianity became the dominant power in Rome, then the Jew began to suffer; and from that moment to this, in the presence of that Gospel which speaks peace and goodwill to men, he has been nothing but a butt and a reproach, an object of reviling, and subject of persecution. God forgive the Christianity of the past! In olden times Jews were put to death if they by any means, even by accident, endangered the life of a Christian. If a Jew was passing along a street, and a Christian should happen to stumble and hurt himself, the Jew was burnt, because the Christian stumbled. The Jews were forbidden, by a council of four hundred and fifty bishops, to pray for a good harvest, for it was held that if the Jew prayed for a good harvest there would be sure to be a bad one. God bless those bishops who had no more sense than that! Four hundred and fifty bishops met in council! This kind of thing makes me think very little of bishops' councils. I would as soon take twenty good honest men from a factory, and set them to work to advise what was best for the interest of the Church, as I would any number of bishops. The silliest things that have been done, the most terrible, the most outrageous that you want in the realm of Christian history, you will get in these councils—councils of bishops! Oh, that God would hasten the time when every man will be his own king and priest in that sense, and look unto the living God for guidance! Then again, if you take

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the saints, St. Ambrose, for instance; he sends forth the cry, "Burn the Jews! burn the Jews!" Then St. Augustine, whom we follow so kindly, he says that the Jews should not be received into society, or recognized upon the streets. The Bishop of Alexandria persecuted them to the death. The Emperor Justinian, in the sixth century, in his wonderful code of laws, which are the basis of our laws, actually deprived the Jews of citizenship and personal rights. Rome, when it gained its power, was not more tolerant. Pope after Pope, Bishop after Bishop, launched their anathemas against the Jews. They were forbidden to receive even the necessaries of life. It was under penalty of the Inquisition that a Roman Catholic supplied bread to a Jew, even if dying of hunger. Then you come to our Henry III., who mortgaged the whole of the Jews, like a pack of sheep, to his brother, the Earl of Cornwall, to raise money, when he had expended his own in carousing, and was hard up—and he the head of a Church, too. He was a nice man to be head of a Church. Then his successor, Edward I., drove them all out of the country, and deprived the man who had bought them in mortgage of his property. He passed a law that all who should remain after All Saints day, in 1290, should be hung, if found in any part of the land. And so you can go on through all the nations, Germany, France—both guilty—and Spain, which is the most guilty of all the nations. Think of the 800,000 homeless Jews that were driven out, and no nation durst, at that time, open a door to receive them, and they perished miserably by the way. Think on, my friends. Is there to be no compensation for all this? Are our Jewish brethren to have no reward? Are they to be always outcasts, wandering over the earth? And yet all their sufferings may be traced to this—they prayed the prayer, *"His blood be upon us and upon our children."* Oh, that they had a clasp on their mouths when they asked that for their children! But it has been upon them, has not it? If you, free-thinker, if you, man that disbelieves the Bible, if you want a proof of an answered prayer, the bloody lines and tracks down the centuries tell you that one prayer, at least, in God's Word has been terribly answered. Has not it? And your fathers have helped to answer it.

There are two things that a man cannot put together. A man cannot believe in the existence of a Jew, and at the same time deny the existence of a Providence. I will test any man in Toronto on that. There is not a man—free-thinker, hard-thinker, close-thinker, good-thinker, or bad-thinker—but who, if he believes there is a Jew in existence, must also admit the existence of Providence. He must either do that, or reject the Jew in order to destroy Providence. The Jew is such an anomaly, such an exception. You cannot talk about a Jew as you would about a Frenchman, a Russian, German, Spaniard, or Saxon. Will you tell me why a people who were from six to nine million thirteen centuries ago, are just that number to-night? Will you demonstrate to me, by any common or ordinary method of reasoning, how a people could remain in *statuo quo* for 1,800 years? No other people ever did so. This people could walk upon their native earth, but could not purchase a foot of it. Now, you can give no reason for these things, except the one I have given. What is it God said? That they should be wanderers, without national life, without government or king, until He should return them to their own land. And this has been true for 1,800 years anyway. Has not it? Do you not see that what He has been telling you about them is true? And He says there is to be a great consumption in the land. That is true also. There is to be a great consumption, in the providence of God, and they are to be gathered together. They will be persecuted, until they say in their sorrow, "Let us go into our own land." We shall be glad to see them go, my brethren, to that land which is theirs of right. We may argue as we will, and get up meetings to discuss the question of Jewish persecution, but I am myself under the impression that the time is now near for the call to go forth, as the cry is said to have run like an electric shock through the French when Bonaparte gave out his first proclamation, "Frenchmen, come home!" And so God will cause those wandering ones to come home, and they will hear the call, and return in peace to their ancient land, as we all wish they soon may, for being brethren in Christ, we cannot with anyone, whether Jew or Gentile, aught but the Freedom that we enjoy ourselves, and a happy rest when life is done. God bless them and care for them. Amen.

Light is light, whoever holds the candlestick.
—Edward Everett Hale.

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History of the Rediscovery of Israel.

By A. B. GRIMALDI, M. A.

The history of the rediscovery of Israel in the Latter Days was, in the July issue of the WATCHMAN OF ISRAEL, brought down to the time of Finlayson, and Murphy in 1816. There have been many other witnesses beside those mentioned in our previous article.

Mr. Mackenzie says in the *Covenant People,* no. 232, p. 195, that in 1590, Counsellor Le Loyer, a French magistrate, issued a large volume entitled *The Lost Ten Tribes Found.* Le Loyer says that these lost ten tribes are the English people. This account appeared in *Le Petit Parisien* June 24, 1913, and in *The Truth,* Jerusalem, February 27, 1914.

John Bunyan, who was so great a student of Scripture, thought the English were descended from the Israelites, but his father disuaded him from the idea. (See *Grace Abounding* 1666, *British Israelite,* No. 54). In the "Life of John Bunyan, by himself," is the following interesting paragraph from the second chapter:

> "After I had been thus for some considerable time, another thought came into my mind, and that was whether we were of the Israelites or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race my soul must needs be happy. Now again I found within me a great longing to be resolved about this question, but could not tell how I should; at last I asked my father of it, who told me we were not. Wherefore then I fell in my spirit, as to the hopes of that, and so remained."

Mr. G. H. Morley says that before 1672, a pamphlet was published in Nether Dutch, about the English being lost Israel, and that it was reprinted in 1794. There is supposed to be in the British Museum a copy of *An Admonition to the People of all Countries, that our Saviour's Second Coming is at hand and the Establishment of His Kingdom upon Earth,* by John Finlayson, published in Edinburgh, 1797.

Among lesser witnesses may be mentioned Mr. Hamilton who wrote a treatise to prove that the Irish were Jews (for before Wilson, people called all Hebrews Jews—that is before 1807). Dr. Thomas Moore rejected this, but wrote a poem entitled *The Parallel,* containing these lines and texts:

> Yes, sad one of Sion—if closely resembling,
> Could make us thy children, our parent thou art.
> And while it is day yet, her sun has gone down. Jeremiah xv: 9.
> Ah! well may we call her like thee. "the Forsaken." Isaiah lxii: 4.
> When that cup, which for others the proud Golden City, Isaiah xiv: 4.
> And, a ruin, at last, for the earth worm to cover, Isaiah xiv: 11.
> The Lady of Kingdoms lay low in the dust. Isaiah xlvii: 5.

With this may be compared his *Song of Innisfail,* which may be found in *Irish Melodies,* 1854, pp. 97, 132, 157. Dr. Pinnock in his *Catechism of Irish History,* about 1825, maintains that some held the Hebrew origin of part of the Irish, and refers to Murphy's book, *Life from the Dead,* vol. iii, p. 22. In the *Jewish Quarterly Review* for July, 1903, an account is given of John Sadler, M. A., M. D., who strongly advocated our Israelitish origin in his scholarly work entitled: *Rights of the Kingdom, or Customs of our Kings and Parliaments* 1649.

Dr. Rugg in the *British-Israel Prophetic Messenger,* ii. 225, says that Mr. Berthon wrote a book about Richard Brothers, R. N., showing that he considered Israel to be in Britain. Brothers whom we mentioned in the first part of this history wrote a work in 1830, in which he says that the following passage from Isaiah refers to Britain (Isaiah 11: 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." He says also that the British flag is meant in the twelfth verse of the same chapter: "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." Again he says the 49th chapter of Isaiah refers to England and Ireland. Dr. Rugg says that Brothers wrote on Israel in 1792. (See the *British-Israelite,* No. 17, p. 210) and that he also wrote *A Revealed Knowledge of the Prophecies and Times,* 1793 and that a copy of it is in the British Museum. Another work by Richard Brothers, R. N., is *Correct Account of the Invasion of England by the Saxons* 1822. In this he says the English are descended from the Lost Ten Tribes (see the *Jewish Encyclopaedia,* 1901, vol. i, p. 600, *Glory Leader,* 1877, p. 291). In 1796 Nathaniel Brassey Halhed, Member of Parliament for Symington, brought Lieutenant Brothers' teaching before Parliament (*Banner of Israel,* vol. xxx. 10, no. 1549, for September 5, 1906, p. 375).

Dr. Rugg furthermore said that a work appeared in 1795, which gives the position of each tribe in Great Britain and he mentions that John Perrot wrote a pamphlet upon the British being Israel, in 1796

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(*British Israelite,* December, 1889).

According to the *Hebrew Christian Witness,* Rev. J. W. Brooks wrote an article signed "Abdiel," and published in the *Jewish Expositor,* 1828, to show that the Welsh were descended from the Israelites, and we are told that in 1827, the subject of our Israelitish origin was discussed at meetings attended by Canon Hoare, Dr. Marsh, Revs. Drummond, Goodheart, Macneil, Haldane, Stewart, and Cunningham.

This account brings our subject down to the era of the learned and devout Professor John Wilson, who by his deep Scriptural knowledge and extensive research placed the whole subject upon an immovable basis of Scripture and history, from which it has never been moved; thus becoming the one and only true father of the rediscovery of Israel.

At the time of his decease in 1870 beside two brief notices in Brighton papers, several short biographical sketches were published. One was by his daughter, Mrs. Melville of Llandaff, and was first published in the *Anglo-Israel Almanach,* 1891, afterward reprinted as a leaflet. She also gave a few biographic facts about him in her edition of *Our Israelitish Origin,* 1876. An article appeared in the *Phrenological Journal,* 1897, and in answer to a request a notice was sent Mr. Borlass of Hastings for his *Biographical Dictionary.* The fullest memoir of John Wilson that has yet been published is one which appeared in the *Glamorgan County Times,* no. 642, March 9, 1907, p. 7. In June of 1870 Mr. J. Hatton of Brighton, compiled *A Catalogue of the Library of the Late John Wilson* and this contained a memorial of Mr. Wilson.

John Wilson was born at Kilmarnock in Burns' County of Ayrshire 1799, the son of godly Presbyterian parents. After finishing his course at Glasgow University he spent some years in studying, preaching, lecturing and teaching and later took part in the Dublin City Mission in 1828.

When he was a youth, his mother pointed out the 49th chapter of Genesis, telling him to note the blessing bestowed upon Joseph, its extraordinary nature, and marvelous fulness, and she observed that the time must be drawing near for the fulfilment of these prophecies, and she especially charged him that he should keep his mind upon it.

Before leaving Ireland while doing some ministerial work in Cork, the 49th chapter of Genesis was once more brought to his attention. After one of the Sunday services, a lady asked him the meaning of the expression in Genesis 49:24, "His bow abode in strength." He gave some ordinary explanation as to Joseph's success, etc., but seeing her disappointment, he added "Let us both study the passage during the week, and compare notes next Sunday." During the week he kept the subject in his mind, reading all he could find about the bow. One day while he was visiting one of the congregation he saw children cutting up a number of the *Penny Magazine* and he caught sight of an article on England's use of the bow, and how a Lord Justice said that the might of this realm rested upon the bow. He was much struck with the information, and then the thought flashed into his mind, as he said, like a ray of light: can there be any connection between Joseph's bow and England's bow? Pursuing this suggestion he read extensively at the Library of Trinity College, Dublin, tracing the Anglo-Saxons back to Media. This research ended in his obtaining ample evidence that the tribe of Angles was the tribe of Ephraim.

From this small beginning sprang that monumental work *Our Israelitish Origin,* along with other important contributions to the literature on Anglo-Israel. In 1837 he gave his first lectures on Israel which excited great interest in Cork and Kilkenny as well as in other places. In 1840 after giving many public addresses in various localities his lectures on ancient Israel were printed. This was the first book that really cleared up the matter, and placed it upon a sound basis. "And he being dead yet speaketh," through his writings which are of inestimable value. So much was accomplished through his unceasing activity and devotion to the cause of Truth that he well deserves to be called the great pioneer of Anglo-Israel Identity.

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.

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ARIEL.

(A Lion of God.)

By N. ALLEN STOCKTON

Unto the people lost and strewn afar,
Who know not whence they came or who they are,
I dedicate this story told in rhyme.
E'er they had drifted down the stream of time,
E'er they were lost to history or fame,
I trace them to the source from whence they came.
Samaria once held a chosen race
To whose lost exiles you and I can trace
Our fathers over mountains that they crossed
Back to the very lands, where they were lost.
'Tis not to Judah that these words apply,
Theirs was a strange and sep'rate destiny,
But to those lost of Israel who spread
From east to west; it was God's hand that led
Them through the wilds of Europe till they found
New homes where untold blessings would abound.
God cast them off to reconcile mankind,
But in their reconciling we shall find,
As the apostle of the Gentiles said,
New life, like resurrection from the dead.

An exile stood before a wayside booth.
His wistful eyes had lost the fire of youth.
His face was sunburnt, and his hair unshorn;
His raiment threadbare and his sandals worn,
A lone wayfarer to the distant west
He sought a place to lay his head to rest.
No food or water had he found since noon.
The sun had set, the risen harvest moon
Shone on sad features furrowed deep with care,
And lifting up his eyes to heaven in prayer,
He tapped the booth door with a pleading knock.
The echo of the sound returned to mock
The cravings of a body and a mind
Which sought the help and comfort of his kind.
His knocks, his calling brought him no response.
He ceased to seek admission for the nonce,
Too loth to gain an entry under force,
Too weary to resume his westward course.
Within the booth no mortal seemed to dwell,
But by the roadside he discried a well,
And lifting up his eyes again to thank
His fathers' God he drew a draught and drank.
And so refreshed he rested on a stone,
And mused "I bear my punishment alone,
Yet not alone while thousands of my race
Now suffer at God's hand a just disgrace.
The warning words that many prophets spoke
That Israel would come beneath the yoke
Of Gentile nations now have been fulfilled,
And some of us are exiles, many killed,
And what are left, beneath Assyria's scorn,
Were better if they never had been born.
Would that we were as Judah who still serves
The Lord of Hosts whose covenant preserves
His people who attend to His command
And keeps them safely in their promised land."
His musings ceased beside the wayside well
As on his ear some distant murmurs fell,
Which growing more distinct he soon could hear
The voice of someone singing drawing near.
Then rising from his resting place, the stone,
For long an outcast wary had he grown,
He waited hidden in the unkempt grass
To see if they would stop to drink or pass.
For so the outcast of the world suppose
Like Ishmael that all men are their foes.
Then soon rejoiced as greatly as surprised
This scion of a race cast out, despised,
Could hear distinctly in his native tongue
A psalm which long ago he too had sung
And stranger still it was a woman's voice
That woke again his power to rejoice;
When joy seemed gone forever, lost in dread,
It was like an awakening from the dead.
The exile came out from his hiding place
And stood before the woman face to face.
Then taking up the Hebrew exile psalm
Resounding through the woods enwrapped in calm,
His voice awoke the echoes of the night.
The maid had stopped to listen and alight,
While two attendants, quick to do her word,
Stood at her bidding, and attentive heard
That holy psalm which many a heartache stills,
"I will lift up mine eyes unto the hills."
The tired camel lay in drowsy pose
As soft yet clear the exile's song arose,
And when the psalm was ended unafraid
He bowed in low obeisance to the maid.
"How hast thou come, and whither dost thou go?
What is thy name? Thy lineage I know.
Thy face, thy speech, betokeneth thy breed;
I know thou art of Israel indeed."
With deep emotion so the woman spoke.
The pilgrim's face and sorry plight awoke
A mem'ry of the past, for as a child
The sun of fair Samaria had smiled
Upon her father's house, the first of those
Who had been forced to exile by their foes.
The pilgrim answered "Long ago in vain

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I fought and lost on Esdraelon's plain.
I bear the wound prints of Assyria's steel
Upon my body. Time has failed to heal
The deeper deadlier thrust my soul has felt
From all the woes Assyria has dealt.
In the old days before my country fell
Men called me by the name of Ariel.
From Ephraim of Israel I came
I fought to save Samaria from shame.
They captured, bound me, bore me far away,
And long in prisons cold and dark I lay,
Until at last, for God had so ordained,
I broke my bonds, escaped, and thus I gained
My freedom, but my present woeful plight
Is hardly better than a dungeon's night.
So came I here, I go where God doth send,
Far in the west my pilgrimage will end."
So said the man, and down the woman's cheek
The tear drops fell until he ceased to speak.
And then a soothing silence fell awhile
Till through her tears he saw the maiden smile.
"Thy lot was hard, so in some wise was mine,
And now our fates and fortunes shall combine,
For thou must go with me, and thou shalt share
The bounty I enjoy and have to spare.
I know thy name, thy valor was the theme
Of friend and foe, our enemies did deem
Thy liberty so dangerous, they cast
And kept thee where their chains would hold thee fast.
We had no news of thee, we thought thee dead.
And for thee many tender tears were shed.
O Sir! I see that thou art worn and faint,
And so I waive all maidenly restraint;
In such a case 'tis womanly to swerve
From hiding what we feel in cold reserve.
Come we must go, where thou too shalt abide,
For rest awaits us on yon mountain side."
The exile bowed and kissed her garment's hem,
The slaves went on as she had bidden them,
And as they slowly went upon their way
There dawned on Ariel a better day.
Through tortuous paths no enemy might learn
Because of many a fork and devious turn
They walked together till at last they stood
In a broad fertile clearing in the wood
That clothed the fastness of the mountain side,
Whence fell a valley forming pastures wide.
There was a haven suited to afford
Its inmates shelter from the storm and sword.
Upon that threshold met two earnest men
Whom each had thought to never see again
The throbbings of their hearts ran strong and deep;
Their words were few for each had learned to keep
His counsel to himself, lest words would work
Betrayal to the ears of foes alurk.
But when secure within the bolted door
These old-time friends maintained reserve no more,
"Thy sister brought me here," the pilgrim said,
"Jehovah's blessing be upon her head,
And on thine own, and all our tribes who stray,
Whom God has kept in safety to this day."
His host replied in ringing tones of scorn
"And hast thou suffered all these years and borne
The worship of a God who could not save,
But sold us into exile or the grave?
Assyria's gods did better far for them;
They conquered while Jehovah could not stem
Our foes assisted by Assyria's Bel—
Where was the vaunted God of Israel?"
The maiden's mien betokened no accord,
She answered as they drew about the board,
"Hush brother hush thy railings, I beseech.
I tremble for such blasphemy of speech.
Hast thou forgotten Israel's grievous sins?
Dost thou not know 'tis righteousness that wins?
O learn the lesson taught by past distress—
Jehovah is the God of righteousness.
Hast thou forgotten what our seers foretold?
We first forsook our God, so we were sold
To foreign nations, sown in them like seed
Until we learn the lessons that we need."
The woman stood erect and dignified
In silence till the man rebuked replied,
"Where is the promise that they say descends
To Joseph's seed, to rule and reach the ends
Of all the earth? Who are God's chosen ones?
They surely are no longer Joseph's sons.
The power of the rams and bullock's horns
Is quenched as is the fire in the thorns.
For Ephraim, that doubly fruitful bough
Is broken and thrown down, and humbed now.
Manasseh's clan is scattered far and wide;
The fountain of those promises is dried;
And heathen tongues have put to scorn the name
Of him we thought the Rock from whence we came.
We trusted in that Rock for our defence,
But dire disaster was our recompense.
By sad experience I have been taught—
Jehovah's promises have come to naught."
Then Ariel replied "Why reason so?
My friend and brother surely thou dost know
Of many ways and many deeds wherein
Our tribes have erred. Now faintly I begin
To see the dawn of better days ahead.
With all that thy fair sister just hath said
I do agree. From what I can discern,
Withal I see how much I have to learn,
The plans of God are deep and far exceed
The bounds of any race or sect or creed.
The world is His and all that it contains;
And not a god in heaven or king who reigns
On earth but takes dominion from the One
Before whose glory Baal or the Sun
Is as the dewdrop to the ocean wave.
He has the power to desolate or save.
This is the lesson that is brought to me
By all the years of our adversity.
And still another lesson I have found.
I learned it in the cell where I was bound.

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There was a captive, not as young as I,
I was beside him and I saw him die.
Before the breath of life forsook his frame
He often spoke and called me by my name.
His words were strange and hard to understand.
He was a native of a foreign land.
He spoke a language that to me was new.
Of all his words I can recall but few.
The impress that these made on me was deep,
Of those strange words he wanted me to keep.
Long time I sought their meaning to expound,
And what I sought so long at last I found.
'Sarama's son let not thy courage fail.
The promises of Indra still avail.
Though thou must battle with the Roman Mars
Through hardships Jove will lead thee to the stars.'
This was the meaning of the words he said:
For I have traveled to far lands and read
The lore of Brahma, whose offsping I am,
For Brahma was our father Abraham.
And Abraham gazed on the starry sky
And heard the promise given from on high
'If thou canst count the stars thy eyes can see
So shall the number of thy offspring be.'
Sarama was the mother of our race
And in the name of Indra I can trace
The God we worship in another guise,
The strong creator as His name implies,
Who scatters and redeems us at His will
And gathers us to be His people still.
His arm of strength, His hand supports as now.
He hears our prayers and listens to our vow.
These are the meanings we can plainly read
In Indra's name, the God of Brahma's creed."
The maiden answered "Ariel is wise,
And God has given light unto his eyes,
I understand that Indra's name contains
Jehovah's attributes, and it explains
Much that was dark and misty to my mind,
And in the Roman Jove I think I find
Jehovah's name but in another tongue.
Our race is old while Rome is fresh and young,
And I believe the sturdy Roman stock
Comes from the ones who fled to Rimmon's Rock
Those ravening wolves of Benjamin's wild tribe,
Whose shameful deeds our chronicles describe,
Who stole the Shiloh maidens from their home
And went across the seas and founded Rome.
Our seers foretell strange things that shall befall.
Our race must drink the wormwood and the gall,
And share the sufferings of the Prince of Peace,
Whose reign will bring the time when wars shall cease.
The night is long before the day will bring
The final triumph of our Saviour King.
'Tis thus I read the words our prophets speak,
For in the darkness those who humbly seek
The light of truth, that light which God supplies,
Will see the Sun of Righteousness arise.
In every age the children of the light
Have seen the truth by faith, though not by sight.
For Israel again shall come a day
Of wondrous joy, so all the prophets say.
Across the snow-capped peaks of Caucassus
There lies a land of destiny for us,
And Israel shall gather and be blessed
In the far fertile valleys of the west."
Assyria crashed and crumbled to her fall.
Far from the conflict and the battle call
The exile rested many a joyful day
Beside the maid. At last he came to say
"I fain would live forever at thy side.
I long to ask thee to become my bride;
But I must go across great mountain chains,
Beyond the Caspian steppes and Euxine's plains,
To seek the islands in the western sea
Where Israel shall find his destiny."
The eager maid replied with cheeks aglow,
"I would not keep thee here, I bid thee go
Where God directs, as he once led thee here;
Thy friendship to my heart is very dear,
And so my duty and my choice shall be
To keep thy love that God has given me.
I leave my brother to his chosen life
And go with thee to be thy loving wife;
To share with thee thy riches or thy crust
And keep the truth committed to our trust.
Our union shall perpetuate our race
Which God will bring into a larger place,
For I believe the promise that His hand
Will lead us to a better promised land."

More things are wrought by prayer than this world dreams of.

—Tennyson.

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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 Day of the Lord.

Blind indeed must he be who sees not in human affair to-day, the high hand and the outstretched arm of the God of Israel. Creed and dogma closed the eyes of the Jews to the royal majesty of the man Jesus and to his spiritual teachings. Even so to-day, creed and dogma in the church blinds the eyes of the people to the incoming kingdom, but this blindness will not interfere with the accomplishment of the purpose of our God, nor with the regeneration of Israel and the ultimate subjugation of all things unto Christ, thus filling the whole earth with the glory of God. Isaiah says (Isa. 25:7): "And he [the Lord of hosts] will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." When this vail which still obscures the spiritual vision of Israel, God's people, shall be taken away as it will be in due time, how quickly it will still the tumult of human forebodings and of human strifes, bringing the quietness and the assurance which is to characterize the coming kingdom.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This prophecy was fulfilled when Jerusalem ceased to be "trodden down" and the unspeakable Turks fled in dismay before the conquering hosts of Israel returning to their homeland from which they are never to be displaced. For those soldiers of Ephraim under General Allenby represent none other than that ten-tribed kingdom which for all these long centuries has been dispersed among the nations. Although their identity has been lost even to themselves they have been watched over and guided by Him who neither slumbers nor sleeps and they have been leavening, absorbing and 'consuming' and finally dominating these nations and have become "as the stars of the heaven and as the sand which is upon the seashore" in multitude.

First of all we must recognize as having already dawned, the new day, "the day of the Lord" which was to come "as a thief in the night," and Armageddon is an incident not of the closing age, but of the incoming age. The ablest statesmen of the world are recognizing in the new conditions a new era, a new world, conditions foreseen and foretold in the Revelation of Jesus Christ. Immediately preceding the description of this great battle (Rev. 16:16) is noted the great event which ushers in the day of the Lord, which was to precede, and which has preceded Armageddon. In the passage, "Behold I come as a thief," be it noted that this word "come" is translated from the Greek verb (*erchomai*) which is used only in the present and imperfect tenses, and this is implied in the wars which follow, for we read: "And he [the thief] gathered them together into a place called in the Hebrew tongue, Armageddon." This was particularly foreshadowed by the incidents recorded in the fourth chapter of Judges and in the song of Deborah—Judges five.

"In the day of battle [Amageddon] . . . . their king shall go into captivity, he and his princes together, saith the Lord" (Amos 1:15). The first feature of this great battle touching militarism and imperialism is already passed. All these things are incidental to the battle of the great day of the Lord, and betoken the invisible presence of him who came as a thief.

The mighty angel of Revelation 10 is standing to-day with his right foot upon the sea—the people, his inheritance—and his left foot upon the earth (Rev. 10:2)—his possession, dominion. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession

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and thou shalt break them with a rod of iron, and dash them in pieces as a potter's vessel" [Armageddon]. But this is not the only phase of the battle. The phase having to do with economic, social and spiritual conditions is still in progress and will continue until the powers of darkness, which are still arrayed against the Prince of Peace shall be put to shame and confusion by the effulgent glory of His kingdom. Then Armageddon will be a thing of the past, the storm-tossed will be quiet, the "desire of all nations" a reality. (Haggai 2:7.)

Many prophecies seem to indicate a mitigation of the extremity of distress which would characterize the closing time of trouble. In referring to these times Jesus said: "Except those days should be shortened, no flesh should be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22). Who are the elect? "The Lord hath chosen Zion [Israel]. He hath desired it for his habitation." We believe that the Anglo-Saxons are the literal Israel of to-day. Some forty years ago Rev. Joseph Wild said that it was out of literal Israel that spiritual Israel was to come. How soon his prophetic words will be fulfilled depends upon how soon literal Israel wakes to the recogntion of that which alone will satisfy. Israel must be reconciled to her God. That reconciliation can come only through the understanding of His will. That understanding and the "will to do His will," will appease the hunger and quiet the universal unrest and bring about the true brotherhood, first of individuals then as a consequence of nations. We learn in the book of Jonah it was this reconciliation that saved Nineveh, and it is this alone that will shorten the time and save Israel.

May we not hope that in the closing scenes of the final conflict when human wisdom fails to point out clearly the way of escape, that the "arm of the Lord will be made bare in the eyes of all the nations, and all the ends of the earth may see the salvation of our God," thus ultimately evoking from every heart and every tongue the glad acclaim, "O LORD our Lord, how excellent is thy name in all the earth!"

Volume II.

With this first number of Volume II we are pleased to announce that the WATCHMAN has been slightly increased in size. We call special attention to this fact lest some of our readers notice only the twenty pages instead of twenty-four not observing that the columns have been widened one-half inch and the number of lines increased. The present arrangement for a larger edition is in the line of progress and is in keeping with the recommendations made for the conservation of paper of which there is at the present time a great shortage. Thus our readers will have more reading matter in twenty pages than they have been having in twenty-four.

Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

I have had the pleasure of receiving the WATCHMAN OF ISRAEL since the first isssue. While I am not an advocate of the "Anglo-Israel" doctrine—I have not given the matter as deep a consideration as it deserves—yet I am impressed with the subject, and intend to give it careful study.

I have one or two questions which I would like you to consider, and answer if you desire through your magazine.

In the WATCHMAN OF ISRAEL, Vol. 1, no. 2, p. 30, a quotation is given from Jeremiah 33: 14-25 in support of the thought that the "divine line of kings" has *not* vanished from the earth. "David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17). The 18th verse reads "Neither shall the priests, the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings and to do sacrifice continually." Now I ask why this verse was omitted especially as reference is again made to the same point in verse 21. I would like to know, if this verse applies *now* concerning the continuance of the kings, where the Levites are that should offer sacrifice continually.

It always has a tendency to discourage me in investigating any system of Bible interpretation to find a quotation given to support a theory and verses omitted with no explanation given *why* they are omitted, especially if such verses would confute their theory. I am aware of the fact that this verse concerning the Levites may not contradict this view concerning the kings, but I would like to have your thought on the matter.

There is another point not clear to my mind. It is this. Why should we think that the blessings enjoyed by the Anglo-Saxon race are a marked evidence of divine goodness simply because they are supposed to be Israel? Why do not the Jews enjoy this blessing as well? They were all guilty of the death of Jesus, and why should the Jews suffer and Israel escape? I know the claim is made that Israel was not in Pales-

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tine and, hence, were not guilty of Jesus' death, but Peter says, "Let all the house of Israel know assuredly, that God has made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2: 36) Note also verses 22 and 23: "Ye men of Israel, hear these words; Jesus of Nazareth. . . . ye have taken, and by wicked hands have crucified and slain."

Be assured I am interested in Israel—both houses, and am happy to be counted among those who keep not silence, and give Jehovah no rest, "till he establish, and till he make Jerusalem a praise in the earth." (Isa. 62: 6, 7.)

Yours very sincerely,
ELMER G. BERRY.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

With much pleasure I have received the WATCHMAN OF ISRAEL of September issue, and permit me to congratulate you most heartily upon the *looks* of the WATCHMAN; for, the world goes much on looks these days—but, I have found it's "reads" are very much in keeping with its *looks;* hence, from my point of view, you have the building of a much needed serial in the cause of Israel *lost,* and Israel *re-gathered.*

I am somewhat surprised, however, to know that Bishop J. H. Allen's lecture on Anglo-Israel, September 15, 1919, was the first of the kind ever delivered in Boston. Brother Allen by no means—to me—is a stranger in the field of Israel, and from the manner he handled his subject, as reported in your September issue—his audience could not help being spell-bound, and like half-fed children are now crying for "more," which will be both a duty and a pleasure for the WATCHMAN OF ISRAEL to supply in unmeasured quantity and quality. By all means induce the Bishop to come again.

"By their fruits ye shall know them" as applied by John Murray Cowe, under the theme of the nations, is most significant and practical in its application, and all the more so in this land of "Old Glory" where there is "A government of the people, for the people and by the people."

"The Bible was written by a race, of a race and for a race." If Brother William J. Warrener, under the caption "The British" had not penned another word, he would have crystalized the whole "story of man" in that single sentence; but, he has given the thinking world an eye-opener, as to who that race *was, is* and *ever will be.* What he says has to be read more than once.

If ever there was a living and breathing encyclopaedia, N. Allen Stockton is that kind of a book. Words have been very curtly defined to be: "Little vessels full freighted with thought, sailing on the Seas of Sound and Sense," and when Brother Stockton (*a la Gulliver*) captures a fleet of such little freighters, as the pages of the WATCHMAN show-up in the September issue, there is something done and doing within the field of language, unto the betterment thereof, for, it's a real pleasure to tackle the old guttural-classics after tackling Stockton's style of handling Hebrew, Sanscrit and other cranky word-hasheries. Stockton forever!

"Do the Scriptures give any light on modern history? Do they refer to present-day happenings?" Under the caption of "The Next Great War," Brother Charles Wesley Eakeley asks these most pertinent and penetrating queries, and answers them in a manner to satisfy any and all, but the hyper-critic, and in consequence he fails not to see that, if "the 14 points" of the League of Nations were multiplied into 48 star-points of peace, as the star-barred banner of the country now waves, it would not prevent that which has been decreed by the "God of Battles" from taking place, but, the same "God of Battles" permits man to try his *own* wisdom in the settlement of sin's outrages, and hereby learn a lesson of his utter weakness in attempting to do what God alone can do.

"Let Your Light Shine," as an editorial breathes the very essence of optimism into the faint-hearted, and vivifies the stumbling, along the highways of research, when the skeptic's grin and the scoffer's derisive laugh does much to overturn the well-fitting stones of fact, faith had so carefully placed on the ramparts of Israel-truth while H. Percy Blanchard in a most practical manner touches on a basic weakness in Israel-testimony, when he says:

"We have to-day a vast amount of literature on the subject, but we seem to lack basic evidence. . . . It seems to me that what we really need to-day is facts and authentic data in reference form." And he makes a strong appeal "for an encyclopedic kind of library, such as in Law our writers have of late been so successfully producing," and hopes that American and British brains will furnish the basic information.

Trusting I have not wasted precious time, nor wearied your patience beyond endurance, by thus viewing and re-viewing the eleventh issue of the WATCHMAN OF ISRAEL I again thank you for your kindness. . . .

I have passed many years on the tripod as editor, hence am fairly well posted on the trials and troubles befalling your position. Accordingly you have my most profound sympathy; for, the most thankless position I know of is that of an editor. . . .

With many apologies, I am
Yours in the Hope of Israel,
MENZIES CUMMING.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

There recently appeared in an editorial of one of our Boston papers the following sentence: "The curious thing is that the so-called statesmen to-day never seem to grasp the fact that the tide has been reached in the affairs of nations which must be taken at the flood and navigated to the advantage not of a nation but of nations, or else the flood will sweep

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civilization away as it was swept away before in the allegory of Noah." As I read this I was reminded of the fact that Jesus gave us Noah as the special sign for "the days of the coming of the Son of man." Now the distinctive thing about Noah's life and actions was his construction of the ark in response to spiritual guidance. This task according to Genesis 6:3 occupied 120 years. In trying to relate this fact as a type (1 Cor. 10:11) to this age we will at once be impressed by the significance of this current year, since 2520 years, or the "seven times" of Judah's punishment, covers the distance back to Nebuchadnezzar's sole headship of Babylon; while 2520 plus 120 covers the period from Israel's deportation to 1919, according to Totten's scale of time.

Thus the "Times of the Gentiles" as a corrective discipline to the Ten Tribes commenced 120 years previous to the "times" which held Judah in their grasp, and we begin to see Israel in 1799 emerging from the chaotic condition of carnal imaginings into an awakening constructiveness along every line of national expression. This temple which these Scythian wanderers, these An-ga-el-ish-men, Sons indeed of the living God, were erecting, called out the empire building faculties, laying the foundations broad and deep in every direction, but it was equally as persistently and patiently piercing the upper air with its spires of aspiration and inspiration, dissolving the mists of ages, loosening the thunderbolts of righteousness against intrenched wrong, and letting in the sunshine of God's smile upon the darkened places of earth's hopelessness. It was the answer to that picturesque passage of Hosea 6:2 in a matchless plea of mingled tenderness and rebuke calling on Israel to return to the knowldege of God and therein find the key to national life, "After two days will he revive us; in the third day he will raise us up and we shall live in his sight." Elsewhere (2 Peter 3:8; Ps. 90:4) the prophet's authority for naming a day a thousand years is revealed, and if we add 2000 years to that date of the removal of the ten-tribed kingdom we are brought to the hitherto unexplained period of quickening called the Crusades, and thence well into the third day we arrive at the upheaval of the Reformation with all the "raising up" which that included for our race, to whose renewed activities I have just been referring.

Since it is the spirit within, as Jesus said, that forms a man, it was inevitable that all these empire building activities should develop together with the constantly unfolding consciousness of spiritual things, each protest against the degradation and bondage of materialism being met with abuse and ridicule but eventually winning its way to the heart of that humanity which was able to perceive its own origin to have been in divine intelligence.

In this divine plan for redemption what room is there for that human scheme called a "League of Nations?" None. "Say ye not, A confederacy to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid" (Isa. 8:12). That "coming events cast their shadows before" and that evil knowing that its time is short, always tries to forestall God's plan by palming off on the world a counterfeit of the divine design, is a well known fact and clearly illustrated to-day in this artificially attempted union of conglomerate ideals, combining under much the same impulse as that indicated in the history of the tower of Babel: but the preparations for the true unity so pregnant with blessings for all are now nearly complete, and that unity will be invincible.

Sincerely yours,
G. M. B.

Dear Sir:

Apropos of William F. R. Whitcomb's letter in your October issue, p. 128, I wonder if he is familiar with the passage in Isaiah 19: 23-25, particularly the 24th and 25th verses, "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

In any of the Anglo-Israel reading I have done I do not recall ever having seen this aspect of the thing commented on or developed at all and it seems as though in competent hands a very interesting study might be made of it.

I do not know whether the ancient Assyrians or their true lineal descendants are to be identified with the Huns of to-day or not, but if they are finally to stand in on equal thirds with Egypt and above all with the chosen people Israel, it seems as if some of the popular estimates regarding them (in so far as there are any such estimates at all) might have to be considerably revised and modified. If ever the world has a chance to get the blood out of its eyes again I believe it may come to be seen that between the Prussians on the one hand and the church on the other Germany, as a whole, has been most horribly bedeviled since the days of Martin Luther, and I am by no means an apologist for them; but before the war broke out I used to have an idea, based on that old sense of a Lutheran Germany, that in the final world struggle against the powers of evil or whatever one may call it, Germany (that part of it at any rate) might be found on our side. Stranger things have happened than that it might be so even yet in the grand finale. On the face of it at any rate that passage of Isaiah's at least lends some colour to such a denouement.

Yours very truly,

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

I would congratulate you upon the publication of Rev. J. H. Allen's fine article, "Manasseh the Double-Portion Inheritor," in the October number of the WATCHMAN OF ISRAEL. My purpose in addressing you is not a review of Brother Allen's effort as it

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speaks for itself, but I rejoice that at last we are to have Manasseh (United States of America) declared to the world in his true position and light.

To declare the facts they at once become self-evident and reveal why the early history of our people was laid upon the wonderful foundation of the Pilgrim Fathers. The spirit of Manasseh's birthright from his father Joseph was his deep spiritual so-called "Puritan" conscience and love of God's truth and holy will of justice and righteousness. Manasseh was not a world colonizer like his brother Ephraim, but he was all for his home and wanted his family close around him, hence the federation of the United States. Manasseh was the same as his father Joseph—sympathetic and of great heart for suffering people. God gave Manasseh his half of the "racial" birthright with all that means of divine guidance and protection, the same as Ephraim, besides his ancestral birthright as Joseph's first-born, that is, his spiritual character. Each had his sphere and his great task and co-operation with the Almighty. We see it clearly to-day.

While the gentile nations may prophesy disaster and think evil for Israel—the chosen race—we have no fear of results, for God's eye is ever over us and Great Britain to consummate His glorious purpose. Our Senate has settled and proven the birthright of Manasseh (the United States) and that the United States must be reckoned with in any League of Nations.

Manasseh will do all he can for a suffering world, but he is not an Esau. He is deeply cognizant of his double-portioned birthright and will retain his rights and make his own choice of action, the same as his father Joseph.

Sincerely yours,

SANFORD T. BREWSTER.

An Appeal from Palestine.

The following appeal has been received from the Secretary of the Anglo-American Society, and it is hoped that there will be a prompt and generous response:

"Your attention is called to the great need of funds and clothing for the people of Palestine regardless of race or religion. The Turks and Germans carried away everything they could lay their hand upon. They carried most of the available wood, therefore wood is scarce and as there is no coal, the winter promises to be a hard one for rich and poor alike. There are 10,000 destitute people; many children are in a helpless condition. A Day Nursery is the only solution of the problem for the children of war widows. These will require a house and the necessary upkeep. Five thousand dollars per month is the established cost of the maintenance of the poor in Jerusalem exclusive of the orphanage.

"The Anglo-American Society Delegation, through whom this appeal comes, are members of the Joint Advisory Committee of relief in Jerusalem presided over by the mayor or military governor, and are assisting the British authorities with a propaganda of cleanliness and the supply to needs of the unfortunate people.

"Will you send your help to this Society in the form of shoes and all kinds of woolen and cotton clothing, old or new; also vegetable seeds. Money can be sent to the Anglo-American Society in drafts on Thomas Cook and Son, Jerusalem. Parcel post packages can be sent not weighing more than ten pounds. Great care is needed in the wrapping of packages securely, preferably in strong muslin cloth first and addressing both the inside as well as the outside of the wrapping. We trust there will be a generous response to the great needs of Palestine.

"Address your donations to

Anglo-American Society
Relief Goods in Transit
Care of American Consulate,
Jerusalem, Palestine."

Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream, not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom: not until beyond the meadow you have come to the unfathomable ocean and poured your treasures into its depths, not until then can you know what love is.

—Henry Ward Beecher.

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The Victor of Armagedon.

In the last book of the New Testament (American standard version) we read that the apocalyptic seer saw in his vision "spirits of demons * * * go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty * * * and they gathered them together into the place which is called in Hebrew Har-Magedon (or Ar-Magedon)." The name, spelt Armageddon in the seventeenth-century version, has come into common use as meaning the scene of the last great battle to be fought on the earth. But no place bears or has ever borne the name. It is considered probable that by Har-Magedon (if this is the correct reading) the writer meant the mountains or mountain district of Megiddo. The generally accepted view is that the site of the ancient Megiddo is identical with that of the modern Lejjun, a hill town commanding the southern entrance to the central plain of Palestine, variously mentioned as the valley of Megiddon and the plain of Jezreel or Esdraelon.

There a most decisive battle was fought in the recent conquest of Palestine from the Turks. On that field in far distant times Barak had won his famous victory and Josiah had received his mortal wound. It was a field of many old fights, and if all these were to be outdone by the battle seen in the apocalypse people might be excused if they spoke of Armagedon in connection with the victory of the allied army under Sir Edmund Allenby. But who would have expected Allenby himself to do anything to perpetuate the idea of that connection? It is the custom of successful British generals, when rewarded with a peerage, to put into the title the name of their principal victory. Thus there were Kitchener of Khartoum and Napier of Magdala, and now there are Byng of Vimy and Plumer of Messines. Most remarkable of all is Viscount Allenby of Megiddo. He lets Armagedon pass, and yet retains the idea by using the one real name that suggests its origin. In the actual battle which he thus commemorates the Turks were routed and their German commander-in-chief, Von Sanders, barely escaped capture as he fled precipitately from his camp. Palestine was won and the notable victory deserves a notable name. Megiddo is unforgettable.

(An editorial in the *Boston Herald,* Nov. 12, 1919.)

England.

Her seed is sown about the world. The seas
For her have path'd their waters. She is known
In swamps that steam about the burning zone,
And dreaded in the last white lands that freeze.
For her the glory that was Nineveh's
Is nought; the pomp of Tyre and Babylon
Nought; and for all the realms that Caesar won—
One tithe of hers were more than all of these.
And she is very small and very green,
And full of little lanes all dense with flowers
That wind along and lose themselves between
Mossed farms, and parks, and fields of quiet sheep.
And in her hamlets, where her stalwarts sleep,
Low bells chime out from old elm-hidden towers.

—Geoffrey Howard.

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Wayside Hints.

I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might grow faint
To muse upon eternity's constraint
Round our aspirant souls; but since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous Heart, be comforted
And, like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and though unshod
To meet the flints? At least it may be said,
"Because the way is *short,* I thank thee, God."

—Elizabeth Barrett Browning.

When men are rightly occupied their amusement grows out of their work as the color-petals out of a fruitful flower.

—John Ruskin.

There are nettles everywhere,
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud.

—Elizabeth Barrett Browning.

To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.

—Sir John Lubbock.

"Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher."

Life is too short to muse over misery. Hurry across the lowlands that you may spend more time on the mountains.

—Phillips Brooks.

It is not in heaven that we are to find God, but in God that we are to find heaven.

—F. Godet.

We live by faith, but faith is not the slave
Of text and legend.

—Whittier.

Two possessions we shall carry with us into the unseen; they are free of death and inalienable—one is character, the other is capacity.

—Dr. John Watson.

We often do more good by our sympathy than by our labors.

—Canon Farrar.

If you say, "I am hedged about, I can do nothing, and fain would help, but cannot," your very longing is help. It is never true that we are not helpers; where the fervent heart is, there is the servant of God, and unto him comes ever with the work, the reward.

—Rev. Robert Collyer.

Give what you have to some one it may be better than you dare to think.

—Longfellow.

No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

—Owen Meredith.

Straight from the Mighty Bow this truth is driven;
"They fail, and they alone, who, have not striven."

—Clarence Urmy.

No man ever became great or good except through many and great mistakes.

— W. E. Gladstone.

How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go, and then we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.

—George Macdonald.

The best is never in the past for any human soul that trusts in God.

—Dr. Adam.

Write on your daybook, on your ledger, on your money-safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting-desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a Christian soul. The good times, if we will but believe it, are now; the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. By-and-by the world and all that is therein shall pass away, but in the new heavens and the new earth righteousness, only righteousness, shall dwell; and cheerfulness and growth will ever mark the progress of the soul.

—Talmage.

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THE WATCHMAN OF ISRAEL

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

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America, the Heir of the Ages.

By R. H. SAWYER

The lamented President Garfield once said: "Relying upon the intelligent strength and responsibility of each citizen, and, most of all, upon the power of truth, we may hope that our republic will continue to live and hold its high place among the nations as the Heir of All The Ages in the foremost files of time."

As American citizens we are to-day enjoying blessings and privileges granted to no other people on earth, and we are charged with responsibilities such as God has never before entrusted to man.

Is this not due to the fact that America is the heir of the ages? May we not, by right of inheritance appropriate to our country and its strangely blessed people the language of the Psalmist: "Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance."

That America is the "blessed of Jehovah," the "heir of a divine estate," is a truth plainly indicated in the Scriptures—both the Old Testament and the New.

This startling thought, apparently new, and yet strangely familiar to many minds is being eagerly received by ever increasing multitudes who seek, and find, the thought of our heavenly heritage expressed in the writings of many of the outstanding authors of our chosen race.

Julia Caroline Dorr sings thus of our goodly heritage:

"Little store of wealth have I: not a rood of land I own,
Nor mansion fair and high, built of towers of fretted stone.
Stocks nor bonds nor title deeds, flocks nor herds have I to show;
When I ride no Arab steeds toss from me their manes of snow.
Yet to an immense estate am I heir by grace of God—
Riches grander than doth wait any earthly monarch's nod.
Heir of all the ages I, heir of all that they have wrought,
All their store of emprise high and their wealth of precious thought.
Aspirations pure and high—strength to dare and to endure—
Heir of all the ages I—Lo, I am no longer poor."

Doctor Josiah Strong, eminent Presbyterian scholar and author, said: "We are the chosen people. The signs of Divine decree point to this land of ours as the one which must lead in the final conflicts of Christianity for the possession of the world. Ours is the elect nation."

Ralph Waldo Emerson expressed the same startling thought concerning America's part in God's plan of the ages as he said: "Our whole history appears like a last effort of Divine Providence in behalf of the human race."

Therein may be found the key to an understanding of the Scriptures: the great connected story running throughout the Bible, from Genesis to Revelation—the story of Jehovah's last effort in behalf of the human family—a story that plainly indicates that this last effort would center in America and the great Anglo-Israel race.

From a poetic pen touched with the resplendent lightning of inspiration comes this acknowledgment of the hand of God in our country's history and destiny:

"Wider and wider yet
The gates of our nation swing;
Clearer and clearer still the wonderful prophecies ring
Go forth ye hosts of the living God
And conquer the earth for your King."

In the "last days" we are witnessing the destruction of thrones and kingdoms. Mighty empires have tottered and fallen and the nations of the world have been shorn of their heathen pomp and power, yet in the very midst of this swift destruction that has fallen upon all other nations America moves grandly forward increasing in influence, wealth and power until it stands forth as the recognized leader, adviser and helper of all nations.

It requires no stretch of the imagination for the discerning mind to see in this a fulfilment of the promise of Jehovah to His ancient people: "The LORD hath avouched thee this day to be his peculiar people.... and to make thee high above all nations."

This thought must have influenced the great Longfellow to write of America:

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"The nations not so blessed as thee
Shall in their turn to tyrant fall,
While thou shalt flourish great and free,
The dread and envy of them all."

Walt Whitman wrote of the American citizen as the heir of the ages as he said:

"Immense have been the preparations made for me;
Faithful and friendly the hands that have helped me.
Cycles ferried my cradle,—for room, to me
Stars kept aside in their own rings.
They sent influences to look after what was to hold me.
All forces have been steadily employed to complete and delight me."

A strange touch of inspired prophecy is seen in the writings of many of the master poets of our race. Difficult to explain is the remarkable word picture painted by Alfred Tennyson in 1842 in which he told of the wonderful aeroplane as it would be used in peace and war:

"For I dipt into the future far as human eye could see,
Saw the vision of the world and all the wonders that would be;
Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight dropping down with costly bales;
Heard the heavens filled with shouting, and there rained 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 people plunging through the thunder storm;
Till the war drum throbbed no longer, and the battle flags were furled
In the Parliament of Man, the Federation of the world."

Where did Tennyson get these strange thoughts? It is but a part of the inheritance of the ages, for these hopes, aspirations, longings, assurances have lived in the blood of *the people* through 3000 years of time: God himself promised that their standards should go "plunging through the thunder storm" of world-wide war in the "last days". Plainly do the prophets picture a *people* who should "Fly as a cloud"—whose great armies and millions of men and vast stores of gold and silver should be transported across the sea from the wilderness in which God had planted them—sending them in the ships of other nations at a time when "the isles should wait for them."

Men may attempt to ridicule this great truth, but the fact remains that in the great events of modern history may be seen the finger of God writing on the wall his purpose to overthrow the kingdoms of men and establish the final kingdom of Righteousness.

In his beautiful *Recessional* Kipling voices a warning and touches upon a truth that needs to be considered by the thoughtful Christian to-day:

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!

What did Kipling mean? Only what our great newspapers acknowledged—what the President and the Secretaries of the army and navy—what Pershing and his brave soldiers—what all the people of America said they believed—that Jehovah *was* the "Lord of our far flung battle line," and that in His strength we faced the brutal foe. We sing of and pray to the God of our fathers, pleading that His Kingdom may come, and yet when we ask "What do you mean?" men are strangely silent.

He *is* to-day what Paul and Peter and the others proclaimed Him, "The God of Israel" "The God of our fathers" and we are witnessing in these marvelous times the fulfilment of the promises made to Abraham, Isaac and Jacob that at the end of the time of Gentile misrule he would give to us the "dominion over palm and pine."

It was not a Gentile, but a descendant of the great Hebrew or Abrahamic race who wrote:

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 2700 years the image-worshipping Gentiles have been without the Law, yet boasting that their human religion was greater and more to be desired than the Law or Gospel. Through all these centuries the Gentile kingdoms Babylon, Persia, Grecia and Rome have held absolute dominion over the religious and political affairs of the world. God's Word tells of a time when Gentile domination shall cease, when the power of the dark skinned Latin, or Mediterranean race shall be broken and the dominion of the world shall be entrusted to a race whose law, language and religion shall be taken from the revealed Word of God.

A careful consideration of the language of Jesus will leave no room for doubt as to the identity of the Gentiles. We need to remember that the words Gentile, heathen and nations are used interchangeably throughout the Scriptures, and always indicate those nations separate and distinct from the chosen nation, Israel. At one period in history Babylon was the chief representative of the Gentiles; at a later period Persia represented the heathen, or Gentiles, so Grecia and Rome in their turn were the great world powers representing the Gentile race. At the crucifixion the Latins were the ruling peoples and it was to them that Jesus referred as he said: "The son of man shall be betrayed unto the chief priests and unto the scribes and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge and to crucify."

To understand who the Gentiles were in that day

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we need only to learn to whom Jesus was "delivered" by the chief priests. The inspired record says: "When they had bound him, they led him away, and delivered him to Pontius Pilate the governor."

The chief priests delivered him to the Latin, or Roman governor. The words of Jesus were literally fulfilled, for we read from this same record: "When Pilate saw that he could prevail nothing....when he had scourged Jesus and delivered him to be crucified. Then the soldiers of the governor took Jesus....and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head....and mocked him....And after they had mocked him, they....put his own raiment on him, and led him away to crucify him."

Jesus said that the Gentiles would scourge and mock and crucify him. Jesus was *scourged, mocked* and *crucified* by the *Latin* or *Roman* soldiers.

Further proof may be found in the record of the Apostle Peter's preaching to the Gentiles. It is made very plain that he is here opening the door to the Gentiles, and it is just as plainly taught that these Gentiles were of the Latin race. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band."

The inspired record teaches, in language plain and simple that the Italians, Romans, Latins were the Gentiles. If they *were* Gentiles then surely no man will deny that they are Gentiles now.

Jesus certainly referred to the world-wide dominion of races when he said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

At the time when this was spoken Jerusalem was dominated by the Gentiles, Romans, or Italians who were the chief representatives of the Latin race. From that day to this all that is represented by the sacred name Jerusalem, spiritual and material, has been trodden down by this Gentile power.

This people who have dominated the world in a political and religious sense for 2700 years have ever been antagonistic to the plan of God for the *distribution* of His Word throughout the earth, and for the elevation of the common people through the medium of the public schools, and other educational facilities.

This decline of the one race and exaltation of the other is taught throughout the Scriptures, but is made especially plain in the prophecy of Daniel.

He told of the rise and fall of the four great world-powers, Babylon, Persia, Grecia, Rome, all of which should be Gentile, image-worshipping kingdoms.

The kingdoms in their turn were to be destroyed, and when the last of them should come to an end there was to follow a fifth and final kingdom which was to be the Kingdom of God.

The four great Gentile kingdoms have, in their turn, swayed the world. The last remnants of these heathen powers are to-day in their death throes—shall we doubt the fulfillment of the latter part of Daniel's prophecy?

What are we to believe then concerning this strange, new people—a race whose every characteristic is distinct from that of the Gentiles—a people who within the past five hundred years have slowly wrested the political and religious influence from the hands of the Gentiles until they have become the ruling power of the world.

This people have ever been despised and condemned by the Gentile powers who have called them heretics and declared that they were cursed of God. It is a significant fact, however, that the Anglo-Saxon people have been, and are being blessed of the Lord beyond any other race of men, and that we are to-day feeding the nations whose curses have been hurled upon us for centuries.

Jesus taught his followers to pray, "Thy kingdom come. Thy will be done on earth," and that prayer will be answered. It is the hope, the longing, the civilizing idea that is being carried by the Anglo-Saxon to all the families of the earth. It is the dream of the ages—a dream destined to be realized.

Thomas Curtis Clark thus mingles the hope of our race with the promises of God in his beautiful word-picture:

"Tho every day now bear a stain, the pride and greed be regnant, still
The dream abides; the right shall reign; the good shall vanquish every ill.
The men of earth shall grieve for sin, and beauteous shall their vision be;
All souls shall trust the light within, in reverence and purity.
What though the years be long and dark, and men be found of little worth?
Still glows the living God-born spark in every God-made soul of earth.
A spark that through the distant years shall grow unto a ruling sun:
The kingdom day by day appears, the tasks of God are never done.
The Truth! the Truth! All else shall pass—the lust for gold, the pomp of kings,
The pride of power, which fade as grass the whole wide universe of things.
The Truth of God, that wondrous light which lit the prophets sacred page—
To-day is vanquishing the night, to bless the world from age to age."

This is the promise that God made to our fathers. This is the hope that led Abraham westward: the hope of Israel—their high ideal, the dream of the exaltation of righteousness that has ever led the descendants of Abraham steadily westward in their civilizing conquest of the world.

Less than a century and a half has passed since our American fathers met in solemn assembly, asking God to bless them as they pledged all that they had, and all that they were to the apparently impossible task of securing "to all men the right to life, liberty and the pursuit of happiness."

Through all these marvel-working years something we call the American spirit has swept westward from ocean to ocean, felling the forests, draining the deadly swamps, bringing the streams from the mountains, causing the deserts to spring into life.

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This something called the American spirit has leaped the billows of all oceans penetrating to the hearts and homes of the people of every land, exercising a mighty influence for good upon the nations of the earth.

What is this spirit? What lies behind the amazing progress of this land we love?

Let me give the answer in the language of Julian Hawthorne, the gifted author of Hawthorne's *History of the United States*:

"Some sort of recognition of the American Idea, and of the American destiny affords the only proper ground for American patriotism.—The American nation is the embodiment and vehicle of a Divine purpose to emancipate and enlighten the human race. We are to teach men in all parts of the world what freedom is, and thus institute other Americas in the very strongholds of oppression. The history of America does mean something: what is it? Are we a decadent fruit that is rotten before it is ripe, or are we the bud of the mightiest tree of time?"

There you are! We *are* the bud of the mightiest tree of time, the olive tree into which is grafted the wild branches, the means used of Jehovah to cause His light to shine for the emancipation and enlightenment of the nations of men. The American idea is the idea of God.

That America is of divine origin, and that her destiny is guided of God is a common truth believed and expressed by the outstanding characters in our nation's history from its beginning down to the present.

George Washington believed in divine guidance. History tells of a remarkable dream, or vision in which he saw the three great periods of distress through which America must pass.

In relating this vision Mr. Washington said: "I arose with the firm conviction that the birth, progress and fate of the Republic had been revealed to me."

In the dark days of the revolution Benjamin Franklin delivered a great speech before Congress on the subject of prayer. He said: "All of us who were engaged in the struggle must have observed frequent instances of a Superintending Providence in our favor. I have lived a long time, sir, and the longer I live the more convincing proofs I see of the truth that God governs in the affairs of men." Abraham Lincoln was a man of destiny, believing that He who gave America to the world would guide its destiny aright.

The great American said: "The purposes of the Almighty are perfect and must prevail. We hoped for a happy termination of this terrible war long before this, but God knows best, and has ruled otherwise. Surely He intended some good to follow this mighty convulsion, which no mortal could make, and no mortal could stay."

General Grant left this undying message to the American people: "Hold fast to the Bible as the sheet anchor to your liberties. Write its precepts in your hearts and practice them in your daily life. To the influence of this Book we are indebted for all the progress made in true civilization."

At a great public meeting, at the beginning of the Spanish-American war, President McKinley prayed thus: "May a kind Providence who has never forsaken His chosen people, guide us in these perilous times in the pathway of right, and duty, and honor."

Admiral Schley, the grim hero of Santiago Bay, in a speech at Pueblo, Colo., said: "Each time that I have returned from a cruise I have felt more and more convinced that the American people were the greatest people on earth; that they were worth fighting for, and that they were God's chosen people."

On the body of a young soldier of our chosen race who died on the fields of France was found these beautiful lines, a sweet, sad reminder of the hope of Israel:

"Ye who have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life.
Rejoice, whatever anguish rend your heart
That God has given you this priceless dower,
To live in these great times and have a part
In freedom's crowning hour.
That you may tell your sons who see the light
High in the heavens—their heritage to take—
I saw the powers of darkness put to flight,
I saw the morning break."

Such is the glorious vision which every American should strive to see. Such is the wondrous heritage which all "the sons of God" should gladly take at the hands of their Heavenly Father.

The heritage of America places upon our shoulders a world-wide responsibility, a God-given task which will be completed only when every wrong is righted, when the light of divine Love shall shine in every human habitation—when peace and prosperity on earth, and eternal salvation in heaven has been made possible to the poorest and humblest of every nation, when all "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

I would remind you of America's task in these perilous times, when the end of the times of the Gentiles are at hand, as I recall the eloquent words of an American Senator uttered in the halls of our national Congress: "God has made us the master organizers of the world to establish order where chaos reigns. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth. Of all our race he has marked the American people as His chosen nation to finally lead in the regeneration of the world. We are trustees of the world's progress, guardians of its righteous peace."

But, some one may say, "what of the League of Nations?" Let the words of the immortal Lincoln calm every anxious mind: "The purposes of the Almighty are perfect and MUST prevail."

IF the League of Nations is a part of the plan of Almighty God, we will have a League of Nations. And if it is not a part of that divine plan of the ages

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in which America has been given an outstanding part, all the combined powers of earth and hell will not suffice to drag America into it.

Our task has been given, and, come what may, the hearts of loyal Americans will re-echo the words of the eloquent Senator:

"We will not renounce our part in the mission of our race, trustee, under God, of the civilization of the world. We will move forward to our work, not howling our regrets like slaves whipped to their burdens, but with gratitude for a task worthy of our strength, and with thanksgiving to Almighty God that He has marked us as His chosen people henceforth to lead in the regeneration of the world."

God's Glory Revealed in Israel.

By JOHN MURRAY COWE

As the Psalmist sat in meditative contemplation of the majesty and power of Jehovah, he realised something of his own utter nothingness as he looked out with his limited vision into the boundless realms of space, and with the available language at his command he seeks to record his appreciation of God's greatness and power in the words of the 147th Psalm, 5th verse, "Great is our Lord, and of great power: his understanding is infinite."

The magnitude of God's works produced a condition of reverence in the mind of the sweet singer of Israel, a reverence which all the children of men do well to emulate, and it became the joy of his life and the motive power of his being to seek and know more and more of the greatness and glory of God, the God of Israel. This he forcefully expresses in the well known words of the 27th Psalm, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple."

The contemplation of the glory of God will ultimately become the joy of all His creatures, and whether we look into the starry heavens which are now continuing to unfold fresh treasures of the glory and greatness of our God, or on the face of the planet in which it is our lot to be cast, we can see in all His works, visible evidences of His wisdom and intelligence, while in the Holy Scriptures, His inspired Word, it is we may see His grace toward the sons of men revealed.

The glory of God seems to shine forth more forcibly in one place than in another. "Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?" is the question put to Job as he was learning the lesson of his life. Evidently these prominent heavenly luminaries could attract the attention of Job when other heavenly regions would fail to be noticed. On the face of our planet some places are rich in natural beauty, the tall cedar, the green foliage, the mountains and rivers, all lend their aid to adorn the landscape, while all speak of the presence of our intelligent Creator.

"Angels holy high and lowly
Sing the praises of the Lord
Earth and sky all living nature
Man the stamp of thy Creator
Praise ye, Praise ye, God the Lord."

Again in other places we have the vast trackless desert and the wide and dreary ocean, where no variation of scenery relieves the monotony to the traveller's eye, causing him to call to mind the words of the Psalmist, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Ps. 77: 19). Even among the sons of men this rigid contrast exists. Some men are found whose sole delight is to learn and know of God, and so to conduct their life as to glorify Him. They are the minority. Sad as it may seem, the majority are more occupied with the material from whence they came and the sentence pronounced on the father of our race, "dust thou art, and unto dust shalt thou return" seems to be automatically working itself out in their everyday lives. Their lives are barren, the light of truth seems to find no place in their minds.

Now just as the glory of the Most High is shown forth in certain places and in certain men, so we find also that a certain nation shows forth His glory among all the nations. The prophet Isaiah alluding to this says, "I will place salvation in Zion for Israel my glory" (Isa. 46: 13). To begin to quote the whole testimony of the prophets in their allusions to this fact would mean to rewrite the books of the prophets over again. The glory of God revealed in and through Israel is the predominating feature of their testimony.

The glory of God, His power and might, His wisdom and justice, have been and continue to be manifested through this the ancient people of His choice. Their whole history stands forth as a patent proof of this statement. If they went out to battle the very stars in their courses fought against their enemies. In their journey from Egypt to Canaan their food was from heaven. They went hundreds of miles through the desert and obtained their water from the "flinty rock," that went with them. They journeyed not on their own initiative; the pillar of cloud led them by day, the pillar of fire by night; at the commandment of the Lord they journeyed and at the commandment of the Lord they pitched their tents. As the inspired record has it, "And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark went forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD unto the many thousands of Israel" (Num. 10: 34-36).

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Never in the history of nations has there arisen a people with such a unique experience as this people. To those who know something of the identity of our Anglo-Saxon race with Israel a review of their history is needless to prove this. The facts are well known. However, as time goes on with the increasing light of *the new day*, when Jehovah will again be seen as the Saviour of Israel, we may expect much additional proof of this, and we shall find, in the fact that the lost Israel has been found again, that the inspired records of the Old Testament in their many symbols and allegories contain proof that this very thing would come to pass. Meantime we are privileged to look on the pages of history, and see that many of the experiences of ancient Israel have been duplicated in the Anglo-Saxon races.

When the venerable leader of Israel had finished his life work, before he went to the top of Pisgah to die, he assembled all Israel on the plains of Moab by Jordan, and he rehearsed before them their experience in Egypt and how God had delivered them by signs and wonders and by his outstretched arm, and how he had led them through the wilderness. He also instructed them as to their future course. He held out no hope that God would enable them to possess the land of their fathers without a battle; they must equip themselves for war; they must go forth armed with the sword. God had given them the land by promise, and should they honor Him with their faith in that promise, the land should be theirs. The hosts of Israel must go forth to war, but the confidence of Israel must be placed not in their hosts, but in the "Lord of Hosts." Inspired history has recorded for us what a mingled experience was theirs, sometimes victorious both in faith and in battle and oft times defeated in both, their national progress toward their God-given national goal as "head" and not "tail" among the nations of the earth was erratic and slow.

They proved as their leader had foretold them, that they were of the same lump as all other nations of Adamic stock and that what was true of the sample was necessarily true of the whole, and were we to believe some of our Protestant friends both the sample and the whole lump must be a failure; God must have judged Israel and found them useless as a people for Himself, fit only for destruction and so also with the whole lump of mankind, the sample being a failure, what further need for trying the whole lump.

But is this assumption correct? Is the plan and purpose of our God, whose "understanding is infinite" and whose ways are as much above our ways as "the heavens are above the earth", are His ways and thoughts to stop where our feeble conception has hitherto assured they would stop? Nay, verily, as the apostle assures us, "God hath not cast away his people which he foreknew" (Rom. 11: 2). His covenant with Israel cannot be broken, as long as the sun gives his light by day and the moon by night, so long will His word of promise to Israel hold good, for "Thus saith the LORD, 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" (Jer. 33: 20, 21).

The prophet Jeremiah was given a vision of Israel's destiny. He went down to the potter's house and the potter worked on the wheel, "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Then the word of the Lord came to him saying, "O house of Israel, cannot I do with you as this potter?" (Jer. 18: 6).

Right here do we find the proper application as well as the correct interpretation to those much misunderstood words of the apostle Paul in Romans 9: 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another to dishonor?" Let anyone take up the context and he will see that the apostle here is talking of a nation, not an individual, and that nation is Israel. In three chapters of his letter to the Romans the apostle has digressed from the special subject of his letter and takes up the subject of Israel's relationship to God. Has God cast them off? The apostle had ofttimes read the prophecy of Jeremiah in reference to the potter and the clay. To him it had one meaning and that meaning was clear. The great lump of clay was the Adamic race, the vessel was that part of the lump known as Israel, that vessel was marred but did the potter cast it away? No indeed, the marred vessel was not laid aside. The nation of Israel was cast among the nations of the earth as into a fiery furnace, they were dispersed among the peoples as among many waters, but they were not cast away to be lost and forgotten. The promise of Israel's God went with them, "O Israel, Fear not....when thou passest through the waters, I will be with thee, ...when thou walkest through the fire thou shalt not be burned" (Isa. 43: 1, 2). The lost Israel is found again but as she reappears among the nations of the earth it is no more as a vessel of marred clay, but as a stone kingdom, washed in the waters and purified in the fire she becomes a kingdom so great as to fill the whole earth. Faintly but surely we begin to see something of the import of prophetic testimony concerning this people, as the prophet has it recorded, "This people have I formed for myself; they shall show forth my praise" (Isa. 43: 21). "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27: 6).

The promise made to Jacob as lineal head of the house of Israel was, "a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. 35: 11). Before our eyes that prophetic forecast is now having its fulfilment. Like Job of old we have been prone to lament, "We are but of yesterday, and know nothing, because our days upon earth are a shadow." But God has blessings in store for the faithful in Israel, the invitation of our king as he stands at the door is "Rise up, my love, my fair one,

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and come away. For, lo, the winter is past, The rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Song of Solomon). Already we can take up the words of dishonest Balaam and say "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 10).

As we view the marvellous dealings of our God with the people of his choice, chastening them betimes with the rod, and caring for them as a shepherd doth his flock, ever caring for their highest good and in His wisdom leading them as a nation through paths that human flesh would ordinarily shrink from, through the furnace, till at last they are planted as an eternal monument of His wisdom and love, shall we not be encouraged to believe that what the potter can do with the marred vessels, he may also be pleased to accomplish with the whole lump, and shall we not also say with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Manasseh's Place in the Divine Plan.

By ANNIE KEELER, M. D.

Manasseh, as is well known, was the eldest son of Joseph, and Ephraim the younger. In the patriarchal blessing Jacob transferred the birthright from the elder to the younger, Ephraim to become a multitude of nations, and Manasseh to become a great people, at the same time constituting Manasseh a 13th tribe. That number became his tribal number and the unquestionable evidence of his identity, as is so strikingly manifested in his national history; for instance, the 13 original colonies in the United States; the 13 stars and stripes on their national standard, and is conspicuous on their twenty-five and fifty-cent coins for 1893, the 13 leaves on the olive branch, the 13 stars at the top, the 13 letters in the national motto, *e pluribus unum*, the 13 feathers in the eagle's tail, the 13 parallel lines on the shield, the 13 horizontal stripes, etc.

In Deuteronomy 4: 19, it is written of the sun, and the moon, and the stars that the Lord God divided them unto all nations under the whole heaven. It was John Adams who saw the fitness of the 13 starred Lyra as the accepted national constellation to represent the new republic (Totten), while Aquarius, so called from its abundant rains, and whose symbol is the letter m, is regarded by some, as Manasseh's sign upon the Zodiac.

The letter m is the 13th letter in the alphabet. It is the number of leadership. Manasseh is the name and number for a new beginning. The numerical value of Manasseh in Hebrew is 395, the sum 17, the number of Jesus and the resurrection.

Jesus was the 13th among his disciples, 13 being the number of atonement, salvation, progress, perfection, perpetuity.

The numerical value of the Hebrew *El*, meaning God, is 13, and in the priceless *Syriac New Testament*, Manasseh's most precious God-given treasure (the alien Greek flatly contradicting the Hebrew in every vital point) we read, Matthew 1: 23, "OUR God with us."

Twenty-six is the most sacred number. It is the number of Jehovah, two 13's—Father and Son. Thirteen was the fundamental number in the beginning when God created, and again in the new spiritual beginning of the Son in regeneration, or being born anew (*Syriac New Testament*).

Manasseh was the 13th king of Judah, his name being taken from the house of Israel, and appears nowhere else in the history of the kingdom of Judah. The choice of name was given by his father because the name embodied what had been for years the cherished object of King Hezekiah's policy and hope, viz., to take advantage of the overthrow by the Assyrian King Shalmaneser, and the anarchy in which the Provinces had been left, to gather round him the remnant of the population to bring them back to the worship and faith of the only living and true God. Manasseh's accession was the signal for an entire change in the religious administration of the kingdom, but alas!

Rights of the First-born Transferable.

The first-born was eligible to the throne, kingdom or rulership, but this right was transferable according to the will of the king rather than by descent to the eldest. Reuben was the first-born in point of time, but his birthright, because of his grievous sin, was transferred to Joseph through his two children because of the extraordinary virtue of Joseph. Of these, Manasseh was the first-born in point of time, but Ephraim was set before him, as the first-born in point of dignity as occupying, with Judah, the throne of David in Israel (Jer. 33: 17). "Thus saith the LORD, Israel is my son, even my first-born"—among the nations (Ex. 4: 22). All the first-born among the children of Israel were to be sanctified unto the Lord as eligible to the priesthood, or the service of ministry in holy things (see Ex. 19: 5, 6), but failing to meet the requirements of Numbers 3:12, the honor is transferred from all the children of Israel to the Levites as

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the first-born in the ministry of holy things, and later the priesthood was transferred to our Lord of the tribe of Judah. Why? "And they as priests were numerous, because they were mortal, and were not permitted to continue: For a priest like to him, was also suitable for us; one pure, and without evil and without heaven (Heb. 7: 23, 26—*Syriac New Testament*).

Thus we see it may be the first-born in point of time; or the first-born in point of dignity;—the kingdom or the first-born in point of national position; or the first-born in the ministry of holy things; or the enrollment in the church of the first-born in heaven (Heb. 12: 23—*Syriac New Testament*), and Jesus the first-born of the dead (Rev. 1: 5). While Manasseh's name means forgetfulness of all the toils of his attainments (see Genesis 41: 51), his number is the number of a new beginning, and "his Seal, in particular, is a type of millenial things" (Totten).

The Constellation Aquila, the Eagle, is distinctly Manasseh's. Dan was a pioneer, His standard, as shown by the Danite hieroglyphic at Tara, Ireland, was an eagle, of which Manasseh's eagle on his silver coin, is a close counterpart. One writer expresses it, "So Manasseh ran over the wall with Dan's eagle in his hands." Passing forward to the Revelation, the book of finals, observe Manasseh's position in the sealing of the tribes for a new beginning (Rev. 7: 6). Also observe what tribe is omitted. Why? because it is written his sin or iniquity is bound up for judgment.

Jacob transferred the birthright of Manasseh to Ephraim, but in the Revelation, in the impending future, the God of justice has re-transferred it back to Manasseh, the truly elder, and extraordinary as it appears, Ephraim is not mentioned by name, making Manasseh's place in the divine plan indisputable. Even the number of the stars bespeak Manasseh in Joseph's dream (Gen. 37: 9): "Behold, the sun and the moon and the eleven stars made obeisance to me."

Concerning the branch of Joseph that ran over the wall, it is written: "But his bow abode in strength, and the arms of his hands were made strong from the hands of the mighty God of Jacob: from there thou becamest the Shepherd, the Stone of Israel" (Gen. 49: 24—Hebrew).

Between Two Worlds.

By N. ALLEN STOCKTON

"Wandering between two worlds, one dead
the other powerless to be born."
—Matthew Arnold.

We stand between two worlds, and one is dead.
The wreckage where it perished lies behind.
The other is the living one ahead.
We can not see the way; our eyes are blind.
And like a newborn infant must our sight
Become accustomed to a brighter light.

Our ears are sluggish too, and as we hear
The dying echoes of the past that ring,
Still to our minds one thing alone is clear—
The death of that old world has lost its sting.
Standing between two worlds at break of morn,
The night is dead the morning is newborn.

Standing between two worlds, and in us are
The germs of heaven, where like a glowing gem
Is visable one single guiding star;
It is the star that stood o'er Bethlehem.
Standing between this world and that above,
It leads the way to God and life and love.

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Joshua Ben Joseph.

By L. F, STRAUSS.

Sabbath morning.

The congregation is assembled in the synagogue at Nazareth. The law, the books of Moses are laid on the altar. The adult members of the congregation are called up by their names to assist according to custom in the reading of the law. Now the name of Joshua Ben Joseph resounds clear and distinct, and there steps forward a figure in human form, clad in the garments of the men of his time.

What did he look like? What was the outward appearance of that figure which came forward at the call of Joshua Ben Joseph? Thousands of artists have exercised their imagination trying to conjure up a figure, a face that would correspond to the conception in the minds of millions of the being which has become their guide, their model, their hope and refuge and which when on earth answered to the call of Joshua Ben Joseph.

His parents were pious Jewish people. Mary his mother, presented herself at the Temple in Jerusalem for purification according to the prescribed ceremonies after the birth of a son; she presented her son for redemption within the prescribed period. At the time of his *"barmizfa"*—a ceremony scrupulously observed by orthodox Jews in our own day, the boy is brought to the Temple in Jerusalem. After this ceremony which is a way corresponds to the Christian practice of confirmation, a boy is recognized as a member of the congregation; he has a vote, a voice in the assembly; from now on he is responsible for his own actions. This fact readily explains the silence of the Gospels in regard to the parents of Jesus when relating the subsequent career of Joshua Ben Joseph, the Messiah, or Jesus, the Christ.

Where were spent the years between his twelfth year, the time of his *"barmizfa"* and his thirtieth year which marked the beginning of his career as teacher, as guide of the human race and the Light of the World? Traditional Jewish lore makes him join the Order of the Essenes.

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If the knowledge of the whereabouts of Jesus between his twelfth and thirtieth year were necessary to the sons of men, it would have been given.

The annals relating the life of Jesus deal mainly with his acts that took place between his thirtieth and thirty-third year. In these annals we are presented with a most graphic account of the sayings and doings of a most extraordinary being who was walking up and down the hills and valleys of Judea, "doing good," healing the sick, exhorting to righteousness and proclaiming the glad tidings that the Kingdom of God is at hand, that it has come.

In answer to the question, "Art thou he that should come, or do we look for another?" he points to the fulfilment of the signs that were to mark his coming. In answer to the definite question, "Art thou the Messiah?" the answer is, "I am."

The annals given to the world of the life of Joshua Ben Joseph, known the world over as the Lord Jesus, or Jesus of Nazareth, give us a very brief account of his career. While we have four separate records, these present in but a slightly differentiated form, a few details in the life of the most wonderful being that ever visited our earth in human form. There are some things in connection with these records that will strike a thinking man as strange, very strange even when considered from the human standpoint.

The nature of man is selfish; our own personality projects itself often unconsciously, sometimes even against our will, into our thoughts and works. The writer of a book wants first of all to impress his personality upon the minds of others. Now, the very opposite attitude do we find in the writer or writers of the Gospels, the biographies of Jesus. In place of self-glorification we find self-depreciation and a self-effacement that has no analogy in human history. It matters not whether the Gospels are the work of his immediate disciples, or the work of their followers. Disciples or followers sink completely into the background before a great luminous figure that has stood, and stands to-day, as the Light of the World.

How high Joshua Ben Joseph must have towered above his contemporaries can be seen in the self-related actions of his chosen disciples. How little they could understand. How crude, how small, was their mental, moral and spiritual capacity when placed by themselves alongside their Master! The much praised Peter—what a braggart! The sons of Zebedee thinking most of all of their own place in the coming Kingdom!

There is no reason to suppose that this self-depreciation was intended, or that the writer was conscious of any self-depreciation. One aim can be distinctly recognized, and that is, to present the Master in as truthful a light, in as graphic a manner as possible.

This self-depreciation is not natural, is not human, and, must be looked upon, when considered from a human standpoint, as a factor in a super-human, that is a divine guidance in the giving of the narratives which we call to-day the Gospels.

In connection with this, I wish to emphasize the fact that "the things of the Spirit" are "spiritually discerned." The natural man receiveth them not, is utterly incapable, unfitted, to grasp the inner meaning of life, the essence of religion, the relation of man to his God. From this it follows that in order to derive any benefit from, or to have an insight into the message revealed in the Gospel, spiritual discernment is an absolute prerequisite.

Rabbi A. Levi, once said before the Congregation Keneseth Israel: "About 1897 years ago (it is not known at what part of the year), there was born in Nazareth, to humble Jewish parents, one Joshua Ben Joseph, or Latinized, Jesus. At the age of twelve he appeared in Jerusalem and saw enough to leave an indelible impression on his mind. Nothing is later heard of him till the age of about thirty. He then appears in the role of a reformer opposed to the formalism of the Pharisees and the materialism of the Sadducees. He traveled around after the manner of teachers in Israel, preaching his belief in Moses and the prophets and his conviction that heaven and earth might pass away but no jot or tittle of the Law would. He appeared to have been a believer in the mission of Israel to be a blessing to humanity."

Human intellect sees in Joshua Ben Joseph an ideal man. We use once more the words of Rabbi Levi, who, after referring to the execution of Joshua, or Jesus, for which he blames the Roman governor, declares: "Thus thro' the hatred of the Roman governor there was condemned to an ignominious death, one of the noblest teachers in Israel, one of the brilliant glories of the Jewish people; but he was a man, an ideal man, he was not God, he was godly. He was not the Son of God, but the son of God as all men are.... Do we reject him? Never as a pious reformer, as a conforming Jew, as a brother worthy of profound esteem, respect and love. Do we then accept him? Never as a God, the Son of God, or the Messiah."

Rabbi Levi here states the position of millions of Jews. It is the position based on human reason, the conclusion formed by human intellect unaided by the spiritual eye. Yet even human intellect can see, or can be made to see and in fact has seen something more.

Let us look with the mental eye at the successive visible scenes following the execution of Joshua Ben Joseph.

"Smite the shepherd, and the sheep shall be scattered." How well do these words of Zechariah describe the situation. The Rabbi has suffered a most ignominious death. No miraculous interference had prevented the execution of the Great Teacher as some of his disciples had confidently expected. Their cause was irretrievably lost. The man in whom they had so much confidence was defeated.

Hope, the last human anchor, was gone. Despair, black despair, filled their hearts. We read, "The disciples fled," eager to seek a place in which to hide their shame and confusion.

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And then there took place a miracle, the only undisputed miracle in all annals of human history, indisputable, on account of its visible effects in our own day. A coward is changed into a hero, a small band of trembling fugitives into a troop of heroes, who went fearlessly to the four corners of the earth and conquered a hostile world. What power had wrought this miracle? Let us give the explanation and conclusion formed by Jewish intellect: "That the movement did not end with the crucifixion, but gave birth to that belief in the risen Christ which brought the scattered adherents together and founded Christianity, is due to two psychic forces that never before had come so thoroughly into play. First: the great personality of Jesus which had so impressed itself on the people of Galilee as to become a living power even after his death. Second: the transcendentalism or other-worldliness in which these penance-doing saintly men and women, of the common classes in their longing for godliness, lived. In entranced visions they beheld their crucified Messiah expounding the Scriptures for them, and breaking the bread for them at their feasts, or even assisting them when they were out on the lake fishing, etc." *Jewish Encyclopedia*. Vol. 3. p. 51.

"It was not the living but the departed Jesus that founded the Church, etc." *Jewish Encyclopedia,* Vol. 3, p. 169.

The question now arises, what produced these "psychic forces that never before [or ever afterward] had come so thoroughly into play." Could these "psychic forces" which revolutionized the world, and overcame the Roman Empire, have been generated through hallucination?

Human mind, the unspiritualized intellect, cannot help but recognise a force which "never before had come so throroughly into play." What generated this force? What answer has the rationalist to this question? The effect of hallucination? But not even a Hindu yogi tries to satisfy his hunger through conjuring up a picture of food.

Again: "It was not the living but the departed Jesus that created the Church." The "departed" Jesus! How could the "departed" Jesus have done this when "dead," if he had been a man, a dead man? Will some rationalist answer this question?

At another place in the *Jewish Encyclopedia* we read: "There are utterances of striking originality and wondrous power, which denote great genius. He certainly had a message to bring to the forlorn,.. to the lost sheep of the house of Israel (Matt. 10: 6), to the outcast, to the lower classes, to the '*Amharez,*' to the sinner, to the publican; and whether the whole life is in reality a poetic imagination, in him the Essenic ideal reached its culmination."

We might agree with the writer in the Jewish *Encyclopedia* when he says: "To explain the mental and moral greatness of Jesus, his wonderful career, the logical thinker need not recur to the hidden ways of mysticism; a careful study of his historical environment will readily account for that extraordinary phenomenon." We must not forget that he was the child of an extraordinary people, a people that had been set aside thousands of years before for a great specific purpose; a people at whose start its legislator held up the ideal: "Ye shall be unto me a kingdom of priests and an holy nation." Ye shall be holy: for I the LORD your God am holy."

As already stated, up to the time of his execution, there is nothing in the life or career of Joshua Ben Joseph that human reason cannot explain, or explain away.

The pivotal point, the *crux* of the question comes when the unprejudiced and sincere mind considers the situation that took place after his execution. These scenes cannot be explained away from the rationalist's standpoint because their effects are clearly visible, not only in the nineteen hundred years which have passed and gone, but they are seen and felt all around us, they are manifest in the hundreds of millions of human beings to whom no name is dearer and sweeter than the holy name of the Lord Jesus, whose profane pronunciation they call blasphemy.

As I am writing these lines I wonder what it was that caused the writer in the *Jewish Encyclopedia* to say, "It was not the living but the departed Jesus who created the Church." Now if such were the case could there be any other explanation than that he had triumphed over death and was at the seat of power. Must not then his mision have been from God? Must he not have been the Messenger promised to our ancestors thousands of years ago; must he not have been the Messiah who was to become the Light of the World?

The broad-minded see the truth in different religions, the narrow-minded see only the differences.
—Chinese Proverb.

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THE WATCHMAN OF ISRAEL

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

Editorials

Old Britain, Young America.

As the hosts of Anglo-Israel expand into a larger fulfilment of Jacob's prophecy that the literal and spiritual descendants of Joseph should "grow into a multitude in the midst of the earth," we should ponder the means and methods by which the two great branches of the Covenant people are fulfilling their divinely appointed mission.

The intent and purpose of all religious endeavor throughout the ages has been to purify human character and make it subject to the government of divine law. To the extent that this end has been accomplished either individually or nationally, there has always been demonstrated a dominion over the elements of limitation, reaction, and lawlessness which has been interpreted as miraculous, although reason should have long since convinced the world that the invariable uniformity of the phenomena stamps it as divinely natural instead of marvelous or in contravention of law.

When therefore the triumphant re-named Jacob conferred his new spirit-crowned appellation upon Ephraim and Manasseh the offspring of Joseph, the heir of his highest spiritual vision, he really set these lads and their descendants apart for the holy work of showing forth the character of God. This is the inevitable duty and necessity of every man when in his consciousness Jacob is transformed into Israel. The words in which the re-named patriarch conferred his blessing are most inspiring:

> "The Angel which redeemed me from all evil, bless the lads; and let my name 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."
>
> —Genesis 48: 16.

Thus we see that this Prince of God declared the same blessing of holy inspiration for these heirs of his God-given vision that he had received. He confirmed as their inheritance what amounted to a realization that their human footsteps Godward should and must include the unquestioning faith and loyalty to their great responsibilities that had characterized Abraham, Isaac, and himself. The only difference was to be in the methods by which the descendants of the two sons were to fufill their ultimate destiny. Out of one was to come the long foreseen result as through a titanic melting pot—the sons of Manasseh transformed into one great people,—*"e pluribus unum."* Out of the other was to come a company or federation of nations—an empire of dominions and federations, —the amalgamation of the larger units, but nevertheless the solution of the same problem of the transformation of flesh and blood into such an expression of wisdom, power, and justice as should image forth the divine character.

The unrest of the world throughout human history has expressed itself in an untiring up-reaching to find stability, to find that which can be depended upon to sustain and protect. In fact, the story of this search constitutes the history of the human race. What Jacob discovered through his mortal wrestlings was simply that stability is not in material things, but in the realm of spiritual understanding alone. This vision came to him with such overwhelming force that it completely changed his outlook upon existence. The character which his name Jacob described was dissolved in a great flood of light which revealed his divine individuality as Son of God, that is, Prince of the King of Kings, in other words, *ISRAEL.*

As this momentous vision grew in his consciousness, Jacob saw that the whole process of subduing the unrest of the human heart and gaining satisfaction is based upon transferring the affections from earthly to spiritual things. He also saw that his twelve sons, the

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offspring and fruit of his powerful human experience, expresed in the sum of their mental qualities, good, bad, and indifferent, a vignette of the universal qualities of all humanity. He saw that it was not through the offspring of sensuality and despotism as had been expressed through his sons by the bond women to whom he had been united through the flesh that should come the world's deliverance, but that it should be through those higher qualities of purity and freedom most clearly expressed by Joseph (i.e., increaser), the type of truth, the clearest expression of divine justice in that age, through what it should ultimately come. Therefore he blessed all of his sons and his two grandsons, Ephraim and Manasseh, that is, he told them how he foresaw that the offspring of their loins (literal descent) and of their characters (spiritual inheritance) should influence the world.

True liberty must be born of purity of thought and motive and the enlightened understanding of that which is true. In practical wordly affairs, that ideal-ism which is based upon these two demands expresses itself among races and nations as an uplifted standard of righteousness toward which turn the feeble footsteps of all unsatisfied human yearnings. Fifty centuries are bridged for us when Ephraim and Manasseh, in the mass now seen as the English-speaking world, are recognized as approaching the consummation of their divine destiny. To-day, to those with eyes that see, both the American "melting pot" of individual amalgamation and the British crucible of national unification are seen to be each fulfilling the divine purpose or reason for their being and thereby confirming the words of the grand old Patriarch who but yesterday declared the promise which *to-day* shall be fulfilled: "God shall be with you, and bring you again unto the land (into the true spiritual vision) of your fathers" (Genesis, 48: 21). This "land" now spreading before us, is the recognition of what constitutes *SPIRITUAL ISRAEL.*

Letter of Mr. C. A. L. Totten.

In 1897 Professor Totten was invited to contribute an article for a magazine called the *Tribes.* His characteristic letter in reply contains much that is most pertinent, and equally true to-day. The letter published in the *Tribes* is as follows:

New Haven, Conn., U. S. A.
December 7th, 1897.

My dear Fellow Tribes-men:

Your Editor is after me to write an "article" for the January number of the *Tribes.* That were out of the question, as I have not yet written my own modest little monthly News-Leaflet, and I presume you know that "charity begins at home." But it ends abroad! so out I go; yet merely for a brief familiar epistolary-sort of a word or two—perhaps of caution —as to things in general, *and some things in particular.* We are nearing events, that is I have grounds for so thinking, they might not satisfy others; chronology is *focussing!* There is no doubt—that is I have none—*as to* THAT! But there IS doubt as to the *upon*-WHAT-it is concentrating! Therefore, I will stop work, at this centre, for a moment, and try to brace you up—and myself also!—lest we get side tracked.

Caution I. You will know a great deal more, a year from now, than you have any conception of at present; meantime keep your own counsel! Keep "at work", of course; read what is set before you, just as if it WAS *meat,* asking no questions; but should any one tell you "This is sacrifice to an idol," "This is the opinion," only, of the "famous Professor Dimbleby" —or "Totten," or of "Evangelist Moody," or "the Pope," or even of "Bob Ingersoll," "Bishop Whipple," or what not, hesitate not to compass it in so far as in you lies,—(no one can be safe either *pro* or *con* a matter unless he understands it)—but "dont" accept it merely because President Eliot of Harvard say so!

The point is this: There is a science, a scientific *method,* to all authentic lines of knowledge. Science comes from the Latin word *scire*—"to know." Now he who knows ought to be able to "prove." I got to believe, at West Point, that one who understands can explain and make clear some how even to a private soldier! Lots of privates know more than their officers—common sense is a big item!—not made! but *born* of God! Proof requires FACTS: facts that you recognize or can verify, or that he who advances them can demonstrate. Do not accept as a demonstration anything that has the faintest aroma of assumption connected to it—or the least symptom of dogmatic lack of desire to explain, make clear, and enable you yourselves to verify its reckonings. It is safe to say that most men are sailing on what sailors call *"dead-reckonings"*—that means they are "going it *blind*!" For one. I prefer to face a storm, and fight it "head-on," rather than simoon with it straight to Africa!

The *gist,* then, of this caution no. I, is: to get as much out of what the wind—thou *dost not know* whence it comes—blows your way, as you can *digest!* and let "the field" take the rest; i.e. not to swallow merely for the matter of gulping, and by no means to "run with your mouth wide open"—breathe through your NOSE! (N. B. You cannot even *taste* unless you are "smelling" at the same time, and it takes two witnesses to "count," yourself and the-other-fellow! "A word to the wise is sufficient.")

Caution II. The air is full of Tumult—too much "interpretation" based upon *mistranslations!* "First

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get your rabbit" said Charles Lamb as to a rabbit stew. That is a safe receipt all round. The common herd of protestants understand the word "baptize" to mean "sprinkle," or "mark with a cross," and do not even "know" that it is an *untranslated* Greek word (meaning "immerse") and left in the text (Authorized, or Revised, it matters not,) *because of a controversy!* Yet another group of them dislike the translated word "elder" and prefer the Greek original "presbyterian." It is thus, and thus only, that controversy is begotten and *be-gone* into error upon errors multiplied. Therefore get a "DIAGLOTT"—and do a little private personal *brain-work* for yourselves: you will never get into the Kingdom on the unverified brain work of your neighbor—*his* cerebral "make up" may not be like *yours* at all!—common sense is a grade higher than "horse sense" and the latter than NONSENSE....

Caution IV. Finally: "Prove all things" (but only) "*hold fast* to that which is good." But how are you to "know" in these premises? Manifestly by "sweat" only; by the expenditure of "midnight" *oil.* This you *must* "buy" of those who "sell"—there are various "proofs," i.e. *degrees,* wherewithal "oil" is "proved," and *approved!* Get—that is *use*—only oil that is *approved;* and as you are the responsible, or final, *approver,* work as if you were freezing your own way to "Klondike." You cannot get there in another man's, your *rival's* "sleeping bag!" "Don't" say you know if you merely *think,* "don't" think you know if another merely *says* "so and so," "don't" *say* "this or that" if you yourselves merely *think* you know! In knowledge, "fit" to *last* for eternity, get all you can at first hand—I had rather have *heard* the Sermon on the Mount, and been "won over" to its object, than have written Saint Paul's Epistles, the *Our Race Series,* or been editor of the *Tribes!*

May God bless you all, and make 1898 a year of Knowledge that "breaks the record"—yet does not close it!

C. A. L. TOTTEN.

The self-determination of people must mean the God-determination. The French Revolution, terrible as it was, started the freedom of France and brought the freedom of the Jews. The Italian Revolution brought Italy's freedom. Our Revolutionary War brought, not only our freedom and the *United* States, but also the freedom of Great Britain, and it was followed by the *United* Kingdom. The Civil War of the Rebellion freed the South as a whole, even more than it freed the colored race, and to-day this war has wiped out the last taint of separation between the North and South, and we have stood united, fighting for our flag and our union,—no North, no South, but one people, and this war in the end will mean the freeing of the German people from their false view of national freedom. She will come where her national peace will not mean war, where she will not colonize simply to strike at her neighbor and where her diplomacy will not mean undermining other nations. Armenia will be free and Russia through great tribulation, will come to her own. To-day, oh the wonder of it, when we are Bible students, Jerusalem is out from under Mohammedanism. The Jews can be free in Jerusalem and the city of David and Jesus is under the British flag. The British armies walked into Jerusalem last December with bowed heads and arms sheathed; not a gun was fired, and they were welcomed. It did not *happen* that to the Mohammedan, General Allenby meant *Allah-Bey* (God ruler) and so they opened the gates.

There is no limit to the power of right, and all times are in God's hands.

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.

—G. Macdonald.

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Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

Concerning Mr. Elmer G. Berry's communication in the November WATCHMAN, the 18th verse of Jeremiah, 33d chapter, I think might quite as correctly, indeed I believe more correctly, be translated: "And for the priests [or ministers] the Levites, a man shall not be cut off before me to cause to ascend the lifting up of the mind, and incense of tribute [the word I have rendered tribute meaning a bloodless sacrifice], and to make sacrifice all times." The word translated "burnt offerings" in the Authorized Version primarily meant that which ascends. The 7th verse of this chapter should also read "A man shall not be cut off for David to sit upon the throne of the house of Israel." Now the Christian priests or ministers continually offer up the incense of prayer, and in the Roman Church actual burnt incense is used, and the priests do it for the Levites. In the communion service of one Episcopal Church the minister asks God "to accept this our sacrifice of praise and thanksgiving."

In Acts 2: 36, which reads, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," the "ye" does not refer to the whole house of Israel but to those Jews to whom the apostle's discourse was addressed. In verses 22 and 23, the expression is "Ye men of Israel," not *ye whole house of Israel,* and therefore the apostle could correctly speak to his audience of Jesus as of him "whom ye have taken, and by wicked hands have crucified and slain."

Very truly yours,

N. ALLEN STOCKTON.

To the Editor of the WATCHMAN OF ISRAEL:

The question raised in the November issue of the WATCHMAN over the signature of Elmer G. Berry concerning the perpetuity of David's throne as being contingent in anyway upon the continuation of the Levitical priesthood, seems to indicate a failure to perceive the *typical* character of that priesthood, and to fully comprehend the fact that it was perpetuated in antitype. In the two verses quoted from Jeremiah we see that the perpetuity of the priesthood was as strongly emphasized as was that of the throne of David, and if one proposition falls, they fall together. It is assumed that both propositions were contingent upon the faithfulness of the house of Israel.

It is also assumed, that as the priesthood was typical, all the sacrifices which they offered being typical pointed to and ended in the sacrifice "the Lamb of God who taketh away the sin of the world." This is only true of the blood sacrifices which were distinguished from all others by the blood. But there were many other offerings made which did not point exclusively to the cross, but they pointed to the subsequent offerings of a new spiritual priesthood, under the new covenant with Christ as its head. The typical priesthood was confined by the Mosiac law to the tribe of Levi, but this new spiritual priesthood originated with Christ Jesus of a tribe of which Moses made no mention concerning priesthood (Heb. 7: 14). The apostle who made this statement also declares this to be a perpetual priesthood (Heb. 24), which will continue to offer sacrifices, "spiritual sacrifices" —"the fruit of their lips," as long as there is a God in heaven to worship and adore. When the offering of blood ceased, the priesthood was not ended, but it was changed. "For the priesthood being changed there is made of necessity a change also of the law" (Heb. 7: 12). This change of the law was from a law of bondage (Gal. 4: 24), to a law of liberty (James 1: 25; 2: 12). The change of the priesthood was from the offerings of blood, to the offerings of eternal praise and thanksgiving to Him who caused to cease the offerings of blood.

Thus we are assured of the perpetuity of the spiritual priesthood, which is coordinate with the perpetual throne of David.

Yours very sincerely,

EDWIN BUNDY.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

I notice in your November number Mr. Berry asks a pointed question, quoting Jeremiah 33: 17, 18, and he also thinks Israel was guilty of the death of Jesus.

Now Professor C. A. L. Totten cleared up all such questions, but I think you should have a column in which to answer questions from truth seekers, like Mr. Berry, for as he well points out, all prophecy by the great prophets must be taken into consideration.

Professor Totten shows there are two phases to the Advent, the first and second. In the first Advent, after an avocation of 62 literal weeks, Jesus himself became the sacrifice (Hebrews 9: 10-14). Burnt offerings were no longer necessary. Jeremiah's statement in verse 17 is based on Genesis 49: 10 "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come."

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At the time of the first Advent, Israel, as a kingdom had long been destroyed, and the house of Israel deported and scattered, and during the reign of Zedekiah, the royal house of Judah had been destroyed to all appearances in the destruction of his sons.

Israel therefore had nothing to do with the crucifixion of Jesus, but on the contrary, Jesus had specially ordained that his apostles preach his gospel to the lost sheep of the house of Israel. He also said that he was not sent but unto the lost sheep of the house of Israel.

The coming "with power and glory" was reserved for the second Advent "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13: 26).

Professor Totten in his *Romance of History*, shows that through the daughters of Zedekiah, especially the princess Tea Tephi, the royal line of Judah was continued down to this day, so that in truth, the sceptre has not departed from Judah, and the present King of England can trace his ancestory back to this daughter of Zedekiah, brought by Jeremiah to Ireland, in the fufillment of his commission to build and to plant.

Yours truly,

FRANK R. WHITCOMB.

To the Editor of the WATCHMAN OF ISRAEL.

Elmer G. Berry has a query on page 15 on the Levites. This has been doubly fulfilled. First, the Levites literally have survived (with Judah, the Jews) and are to-day priests. Second, Isaiah 66: 21 says, "And I will also take of them for priests and for Levites, saith the LORD." Isaiah has been telling of Israel of the future wars, and how God will send such as escape of them unto the nations, to Tarshish, etc., and then adds the above quoted verse. Now Israel after Jereboam never had an authorized literal Levite service. But the promise here is that Israel (by the time Judah went under in 70 A. D.) would turn to God and of them, Israel, he would find faithful ministers and clergy to conduct His worship. As a fact the worship of the true God went with Jeremiah to Ireland, and from his school of the prophets have continuously gone forth in each generation men of God as spiritual leaders of Israel.

It is just possible that Jesus was also descended from Levi. His mother and Elizabeth were cousins. The latter was married to a Levite Zechariah. Their great uncle, Joseph of Arimathaea, a brother of the Virgin's *mother*, may have been partly Levite, one reason why his relationship to Jesus was never suspected till he revealed it to Pilate to get the body. Just as the Tudor kings can trace back to Joseph of Arimathaea, so the church of Britain, the Church of England can trace to this first Bishop of Glastonbury. This gives us an actual Levite strain in the Tudors the head of the Church; and canonically in the Episcopal succession from Joseph. And yet me—a Presbyterian!

Do you remember some dozen years ago of a stray dream or prophecy by Tolstoi, a couple of years or less before his death? It went the rounds of the press, but seems to have been forgotten. It told exactly the present state of Russia in the hands of "base fellows." It also was said that the Czar was so impressed by this prophecy that he showed it to the Kaiser. Could you find and publish this?

Sincerely yours,

H. PERCY BLANCHARD.

Dear Sir:

In the book *Robert Falconer*, by Macdonald occurs what seems pertinent to the *status quo* of to-day; "Save in the secret place of the Most High and in the heart that is hid with the Son of Man in the bosom of the Father, there is trouble—a sacred unrest—everywhere, the moaning of a tide setting homewards even towards the bosom of that Father." That which "drew from out the boundless deep" is surely turning again home, but too often to the accompaniment of the dirge which a glimpse of the light for these last days transforms into the Vivace of Joy.

Light has a threefold action, it throws back its rays on the steps already trod, it illumes the present, and it points unerringly ahead; thus expressed as History, or as the abiding fellowship of Him who said, "Lo, I am with you always," or as Prophecy, which is, and which was and which is to come, the Almighty."

No strand of this threefold cord can safely be divorced from the other two. Among the lightbearers, those hearkening to the directions "among whom ye shine as lights in the world" are confronted by the seemingly paradoxical call to separation from the world, which when wrongly applied in the past has wrought so much confusion. Many a consecrated worker of to-day longs to embody the reconciliation of these seeming opposites. The key to every problem is found in God's revealed Word, and when we let that talk to us, perplexities vanish. Jesus, the human manifestation of that Word, makes very plain the secret of harmony in his constant recognition of the one and only Actor working through him, and this is re-affirmed in Hebrew 5: 7 where it says (Greek) that "he was heard for the taking of refuge." We, too, by following this perfect pattern, arrive not at a cross, but a crown, not death but life, since to him alone belongs the individual task of "through death, destroying him that had the power of death." So to God's listening ones to-day the call is ringing tenderly but oh! so insistently, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26: 20), and Love is saying, "You who are troubled, let go with us at the uncovering of the Lord Jesus with the angels of his power" (2 Thess. 1: 7).

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The everpresent Christ pleads with the nations, "Ye pilgrims of the night let your progress hitherto, show you my deliverance; ye shall not need to fight in this battle, set yourselves, stand ye still and see the salvation of Jehovah with you" (2 Chron. 20: 17), and "be not faithless but believing," and then prophecy takes up the strain and points the enlightening finger at Noah and Lot with the words, "So shall it be in the days of the uncovering of the Son of Man," while with triumphant confidence in the obedience of those who understand she exclaims, "The bright ones shall withdraw themselves" (Zech. 14: 6 R. V.).

This action of withdrawal was the stand divine Love had to take when in revealing to His wandering children through the prophet Hosea, the oneness of Love and justice, the ultimatum was "I will go and return to my place till they acknowledge their offence and seek my face; in their affliction they shall seek me earnestly" (Hos. 5: 15); and Jesus, the exponent of Love, reflects this same wooing relinquishment of the true Leader, in that yearning lament of the heart before whose unselfish vision the long weary stretch of a corrective pilgrimage was unrolled, as he cried, "O Jerusalem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23: 37). How grateful we are, both for his sake who, like the elder brother that he is, was willing to see it clear through to the end (Heb. 10: 13), and for the sake of those toilers up "earth's altar-stairs," that this closing year of Gentile dominion sees, we trust, the end of the journey.

Unlike all other crusades of the past, this forward movement of to-day is not that of any individual cause, or any single nation's aspirations, or even of a single period; it is the upheaval of the ideals of all generations even to the union of what poor, blind humanity has called "this world and that other world" from whence we once might have been tempted to think "no traveller e'er returns." It is the swarming of the hive toward that new order, named by the far vision of ancient days "the Golden Age."

In such an exhilarating and wholly inspiring awakening, the forward surge of this vast host whom no man can number, would necessarily operate in detachments whose progress might be relatively unequal. We see it exemplified in the many vital causes advocated so eagerly by their supporters, in the multitudinous claims overwhelming the Peace Conference of Paris, and in the sum total of perplexing questions all rushing to be settled at once.

When the Israelites entered the Promised Land, the entire host crossed the Jordan together, together they took Jericho, and in their leaders were all together imposed upon by the deception of that false league with Gibeon; but in this modern anabasis may it not be that while some are crossing the Jordan, others are taking Jericho, and some are even now uncovering and rebuking the intrigue behind the making of treaties for protection against spectres? And may it not be that the solution whereby each one of us is enabled to discern and take his rightful place in this restoration was discovered by that other Macdonald, the blind singer who prays:

> "O Light that followest all my way, I yield my flickering torch to Thee
> That in Thy sunshine's glow its day may brighter, fairer be."

Sincerely yours,

G. M. B.

To the Editor of the WATCHMAN OF ISRAEL.

My dear Sir:

I was especially interested in the communication signed G. M. B. in the November WATCHMAN. It called to my mind the words in Deuteronomy 33: 17, concerning the "ten thousands of Ephraim, and the thousands of Manasseh," possibly suggesting that the ultimate "League" of Allied Powers, may be confined to the two *"horns"* of Joseph, and exercised through Ephraim and Manasseh.

Sincerely yours,

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

October 6 we had the pleasure of listening to Mr. Rosenthal, who, with Mr. Brandeis, Associate Justice of the United States Supreme Court, recently returned from Palestine, having made a thorough investigation, with a view of creating a Jewish commonwealth.

They also spent some time in Paris and London, with the notables who are formulating the Peace Treaty. As no Treaty has yet been signed with Turkey, nothing can be done in a stabilized manner at this time. Great Britain will act as trustee for Palestine. It is befitting that Ephraim should assist Judah in this wonderful reconstruction, in harmony with Hebrew prophecy. In the meantime the Zionist organization will undertake the colonization of the land. This organization now has $1,500,000 and will need next year $5,000,000 for sanitation, road construction and schools. The first thing asked by this organization, of Great Britain, was the assurance of the Mosaical Sabbath, and this was guaranteed them by Mr. Balfour of England.

During the war 3,500 young Jews, natives of the United States, volunteered for service in Palestine and served under Gen. Allenby, with the assurance that they were to have land in Palestine at the conclusion of the war. No treaty having yet been signed, this agreement cannot be carried out. But the Zionists purchased 2,000 acres of land, and by a Board of Selection chose one hundred young Jews, to be placed on the land. The plan is so arranged that there can be neither oppression or strikes. It is remarkable that the Jews were the first to settle this vexed problem.

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The land is yet owned, one-fifth by the Sultan of Turkey, one-fifth by Mohammedans and three-fifths by the Shepherd Barons of Arabia. These latter are the big bosses of the country. . This land question, no doubt, will be settled in the treaty with Turkey.

The geology of the country indicates that a good supply of oil can be obtained, with some copper and asphalt. No other minerals have thus far been located. Extensive irrigation projects will be developed. The 20,000 square miles in Palestine will sustain 12,000,000 people. There are now in the land about 90,000 Jews. 100,000 Christains and 500,000 Mohammedans.

The plan of government under Great Britain, while not interfering with the rights of Christians and Mohammedans in religion and citizenship, will embrace such features as will be strictly Jewish or Israelitish. The prophecies demand this.

The land is protected from exploitation by any man or class of men by the issuing of land certificates, which are limited, so that no large body of land can pass into the hands of any corporation for exploitation.

"The first colony of 100, out of 3,500 is named Balfourean, in honor of Mr. Balfour, of England, who has charge of the treaty stipulations. This name was chosen by the colonists after securing the consent of Mr. Balfour.

Already leading Jews are considering with Great Britain the annexation of Mesopotamia to Palestine. This must and will come, for God said to Abraham in Genesis 15: 18: "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." As this has never yet been accomplished by and for the promised seed of Abraham (the twelve tribes of Israel according to Ezekiel 48) the beginning is in view. The land has been almost dormant, except for pasturage, for centuries, and now is exceedingly fertile. Nothing can stop its onward, wonderful development, for God is the leading Partner of Israel. Great Britain and the United States are deeply involved in this prophetic infillment and fulfillment. Mr. Rosenthal will become a citizen of Palestine and a leader in the reconstruction."

Yours very sincerely,

M. M. ESHELMAN.

A clear, definite, and stable idea of the meaning in the history of human progress of such vast groups of events as the Reformation or the Revolution, is indispensable for anyone to whom history is a serious study of society. It is just as important, however, not to forget that they were really groups of events, and not in either case a single uniform movement. The World-Epos is after all only a file of the morning paper in a state of glorification. A sensible man learns, in everyday life, to abstain from praising and blaming character by wholesale; he becomes content to say of this trait that it is good, and of that act that it was bad. So in history, we become unwilling to join or to admire those who insist upon transferring their sentiment upon the whole to their judgment upon each part. We seek to be allowed to retain a decided opinion as to the final value to mankind of a long series of transactions, and yet not to commit ourselves to set the same estimate on each transaction in particular, still less on each person associated with it. Why shall we not prize the general results of the Reformation, without being obliged to defend John of Leyden and the Munster Anabaptists?

—From *Essay on Robespierre* by John Morley.

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England and America in 1782

By ALFRED TENNYSON

O thou, that sendest out the man
To rule by land and sea,
Strong mother of a Lion line,
Be proud of those strong sons of thine
Who wrenched their rights from thee!

What wonder if in noble heat
Those men thine arms withstood,
Retaught the lesson thou hadst taught,
And in thy spirit with thee fought—
Who sprang from English blood?

But thou rejoice with liberal joy,
Lift up thy rocky face,
And shatter, when the storms are black,
In many a streaming torrent back,
The seas that shock thy base.

Whatever harmonies of law
The growing world assume,
Thy work is thine—the single note
From that deep chord which Hampden smote
Will vibrate to the doom.

In 1887 the *New York World* published the following sentiments of Gen. Lord Wolseley:—"I feel sure that a vast and appalling war is a certainty in the near future. But this, indeed, everybody may be said to know. The rapidly-increasing armaments, the huge burdens which several of the Powers are laying upon themselves, and the directions in which the armaments are being developed and massed, make war inevitable. But whether it will be this summer or next there is only one man in Europe who knows—that is Bismarck. I see, with the greatest satisfaction and gratitude, the beginning in English life of something like a national Party, in which Liberal, Conservative, and Radical will drop their differences on the questions of Empire, Pax Britannica, and, indeed, an ultimate federation of all English-speaking peoples. When every man who speaks English is in the same empire of federation, an international millennium will be reached, for we should then be able to impose peace and freedom upon all the world. I am a great admirer of America and American people. I witnessed at Washington the final review of the armies of the Republic at the close of the war. The spectacle of that immense force melting away among the people, and being almost immediately absorbed, was the most colossal I have ever seen, and left upon me an ineffaceable impression. I never lose an opportunity of assuring people in England that the education of a public man is not complete until he has been in America and stayed there at least six months. Every step which brings England and America nearer together seems to me a step nearer the realization of the ideal civilization of the future. I am, therefore, always delighted when I hear of an Englishman marrying an American woman, or *vice versa*."

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Wayside Hints.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-light gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing."

"The coarsest reed that trembles in the marsh,
If heaven select it for its instrument,
Will discourse celestial music on the breeze
As clearly as the pipe whose virgin gold
Befits the lips of Phoebus."

Be patient with every one, but above all with yourself. I mean, don't be disturbed because of your imperfections, and always rise up bravely from a fall.

Francis de Sales.

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.

—Abraham Lincoln.

Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us, and we see it no more, and hear only its note of thanks.

—Edward B. Pusey.

If you fear, cast all your care on God; that anchor holds.

—Alfred Tennyson.

What to thee is shadow, to Him is day,
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth.

—John G. Whittier.

Either there is a God supremely good, One whom His children may love and trust to the very uttermost point without the slightest fear of the reality falling short of the heart's desire, or else there is no God, no love, no forgiveness, no redress. God is wholly good, if good at all, and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.

—William R. Huntington.

"Love of country is born of a knowledge of its institutions, its traditions and history wherein are revealed the lives of its people and their heroic achievements."

To conquer with arms is to make only a temporary conquest; to conquer the world by earning its esteem is a permanent conquest.

—Woodrow Wilson.

When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence.

—Emerson.

New occasions make new duties:
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of Truth.

—J. R. Lowell.

What you were, others may answer for;—what you tried to be, you must answer for yourself. Was the heart pure and true—tell us that?

—Ruskin.

Many men owe the grandeur of their lives to their tremendous difficulties.

—Spurgeon.

The reason of suffering is ignorance. Teach the people the truth, and they shall be free.

—Buddha.

The vision of God is indeed the transfiguration of the world.

—Brooke Foss Westcott.

The soul, in its highest sense, is a vast capacity for God.

—Henry Drummond.

If man realizes clearly and consciously that his spiritual self is the offspring of God, its being in and of God alone, its primeval oneness with God and the unbroken continuity of his eternal union with God,—if man once realizes this eternally established reality of his selfhood in God, and lives in the light of this realization, constant and active in demonstrating it, putting his life into full harmony with this thought,—then he will find health, peace and joy,—the real interest and purpose of his being,—the pure perennial life, which is the foundation of all being.

—Froebel.

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THE WATCHMAN OF ISRAEL

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

Volume II | Boston, Mass., January, 1920 | Number 3

Time of Christian Unity.

A Sermon Delivered in 1879.

By Rev. JOSEPH WILD, D. D.
Pastor of the Union Congregational Church, Brooklyn, N. Y.
Author of The "Lost Ten Tribes."

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."
—Zephaniah 111. 9.

It surely will be a blessed day when the numerous and various creeds of Christendom and the world shall become one, and that *one* pure and free from error, and when all Christians shall work shoulder to shoulder. The word *language* in the text means a pure confession, or, as it is in Hebrew, clean lips. The word *consent* means united action, and in Hebrew it is shoulder. The idea of united action is very nicely conveyed by the word shoulder. This pureness of creed and concert of effort are to characterise the whole Church of God at a given time, as expressed in the phrase: *"For then I will turn to the people."* God promises to bestow this gift of union on the Church. For such a period every Christian can sincerely pray and labour to hasten it on. It is a fallacy entertained by many who suppose they cannot do aught to aid Providence. They forget that God works by means, and so far as man is concerned, these means can in a measure be aided or retarded as they pass through the sphere of man's freedom. This idea Peter accepts and expresses when he exhorts us to look for this millennial day and hasten its coming. The millennium is an individual fact ere it can be collective and universal. The milennium in a man is when he is sanctified wholly, body, soul, and spirit, in a Christian sense. The millennium in the world, in its highest type, is when all men are sanctified. It is not an event that will be forced upon us; neither is it an event that is disconnected from, or independent of, man's freedom. It will be a natural sequence coming into existence reasonably and gradually. It will be the completion, reward, success, and crown of the multiplied agencies and means that have gone before. It will dawn on the world as naturally as the quiet and serenity of a summer's morn after the thundering, darkness, and rain of the night past. The error of the Millennialists has been, and still is—they have looked upon this great fact as an effect, without cause, a result independent of means and not at all conditional on human freedom. As a *gift* they have believed that God could consistently bestow it upon the world at any time, either past or present, say for eighteen hundred years. And as a state they have believed that the good Lord could have produced it at any moment, quite irrespective of means, the state of the world or human freedom. It is with them an event entirely independent of worldly conditions, an event which God could precipitate upon the earth at any time. Hence, with these views, they have been in a waiting and expecting attitude for eighteen hundred years. And millions of them have died disappointed, as millions more will, for the simple reason they have had to die and go to Christ instead of His coming to them and for them.

On this matter of the millennium, it does seem to me that the Scriptures teach plainly. Does not common sense teach us that the millennium, is both a gift and a result—a result on man's part and gift on God's part? As a result it is preceded by certain other results and conditions, of which are the appearance of anti-Christ, the two witnesses, the finding of the Lost Ten Tribes and they along with the Jews restored to Palestine, and the great and terrible battle of Armageddon, and unusual and unexampled commotions in nature of earthquakes, storms, floods, crime, pestilence, famine, and death. Of course, some are ready to argue that many of these facts have transpired; for instance, they say anti-Christ has appeared, and so also have the two witnesses, there have been famines, wars, crime, pestilence, and earthquake. Now, suppose we grant all this, yet it is plain that some of these facts are not yet fulfilled. Most certainly no one will argue that the battle of Armageddon has taken place, if they

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should, yet surely they will admit that the Ten Lost Tribes are not found, and if this is not true, no one can say the Jews have been restored to Palestine. Last Thursday, September 18, 1879, was the first day of the year of the world 5640, according to the calculation of our brethren the Jews. On that morning they began to keep the festival of Rosh Hashana. To the nine million Jews scattered over all the face of the earth it was a welcome and sacred day. It reminded them of the giving of the law on Mount Sinai some three thousand three hundred and one years ago. In the various synagogues the ram's horn was blown, calling these scattered children to worship. In like manner it has been blown 3,301 times; it has yet to be blown fifty-six times more; then shall Judaism cease in Judah as it did in Israel 1879 years since. Till then the world shall have two Sabbaths and two modes of time counting; then the year of the world shall change into the year of our Lord, and the last day of the week shall become the first with our brethren of Judah. Could any one pass these people in their holiday attire in our street last Thursday and not feel and see the presence of God in history? I think not. In Egypt God has a witness that stands in majestic grandeur and solemn silence, a very marvel in construction, form, and age; I mean the Great Pyramid of Gizeh. But sublime as this witness is, the black-haired, dark-eyed, Hebrew-tongued, and million-headed Jew is still more so. Oh, what a monumental fact these wandering, homeless, nationless, and government less people are! That they are indeed the children of Abraham and the followers of Moses none can deny. One might as well talk of a starless sky, a day without sun, or a tideless ocean, as talk of Christ's coming or the millennium day while Palestine lies desolate, Israel unfound, and the Jew ungathered.

Why should any man of sane mind, professing to have an acquaintance with the teaching of the Bible tell us that Armageddon is past? Because it is plainly taught by the prophets and the New Testament authors that it is to be the last great battle, and that it takes place in Palestine at a time when Israel is found and acknowledged, the Jews settled, and the very face of the country is to be geographically changed by the earthquake attending the same. Let me say again that the work assigned to this generation and the fact opposite 1879 is the finding and acknowledging of Israel. All the other great facts are in abeyance, waiting for the fulfilment of this. This is the Red Sea before us. There is no retreat or escape. Forward is the command, and duty's way is through this sea. There is no union promised to the Church except the other side of these waters. We are to see eye to eye, but not till God shall bring again Zion. Why do men pray and labour for a union that is not now in order? Why should we strive to forestall Providence and change the order of providential precedence? As we cannot have the desired clearness of sight, the union of denominations, the merging of all creeds into one, the shoulder to shoulder effort, the time of no sorrow, of universal peace and safety, of plenty and good-will to all, until Israel is found and acknowledged, why not at once labour to find and make known this people whom God said He had formed for Himself to show forth His praise? Is it not strange that Christians don't want to be Israel? They forget that to Israel all the great promises and blessings of the patriarchs pertain. They prefer to remain Gentiles. Perhaps they are loath to being called Israel because they know that a responsibility equal to the promises would rest upon them. Let me speak to you, Saxons and Christians: "Hear ye this, O house of Jacob, which are called by the name of Israel," as Isaiah says (xlviii. 1). But what shall we hear? you ask. I answer, Hear the Word of God, when He says of Israel through Jeremiah (xxxii. 37): "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people and I will be their God; *and I will give them one heart and one way,* that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I *will plant them in this land assuredly with my whole heart and with my whole soul.* For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Could language be more emphatic, clear, and assuring? I trow not. I care not who takes up this subject, they will find themselves embarrassed by the number and richness of Bible passages confirming the same—passages that are simple, plain and open, which none can well misunderstand, for their meaning lies on the face of them. To comprehend the Word on this subject, one needs no theological acumen, no equivocating, no humming and hacking no falling back on supposed mistranslations, and no random spiritualising. I have no hesitation in saying that there are laymen in this Church who would confound in Scriptural argument any Doctor of Divinity in this city. The thing has already been done several times.

Let any person, for instance, take the passage just quoted. God speaks of Israel and Judah in that chapter. He speaks of them as scatered into all countries, driven forth from their own land by the fury and anger of God. Then this same God says He will gather them and put them in their own land, and cause them to dwell safely, and that Judah and Israel then should be of one heart and of one way, and should be a blessing for them and their children after them. Then He says He will make an *everlasting covenant* with them, the consequence of which is to be they will never more depart from God, and God will rejoice over them, to do them good, for He will plant them in their own land, as He says, assuredly with His whole

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heart and whole soul. And just as certainly as He had visited them with the evils He promised, so as certainly will He bring upon them all the good He had promised them. I ask, in the name of common sense, Could language be more emphatic and plain? We are to see eye to eye when God brings them to Zion; and more, we are to have a pure language and a oneness of consent in calling upon God; and yet more, we are to be of one heart and one way. With Israel lost, and Judah scattered, both away from *their own land,* ministers and laymen are praying for, and labouring for, and waiting for, an eye to eye condition, for a shoulder to shoulder effort, for a pure language and union of confession, and for a oneness of heart and way. Could you well suppose anything more contradictory? They whine about and scout at the idea of their being Israel. They would much rather be Jews, spiritually, handsomely handing over the material promises of punishment to the poor Jew, and stealing, by a process of spiritualisation, his promised blessings. They won't be Jews, materially, but as there are some fine promised blessings in the future falling to the lot of Judah, they have no objection to being considered Jews, spiritually. Noble minded heroes! magnanimous brethren.. But it is a pity, my dear brethren, that even those great spiritual blessings which you so much desire, and so commonly appropriate to yourselves by being spiritualised Jews, cannot be obtained till Israel is found, acknowledged, and representatively planted in the land of Palestine. So, even your theory binds you to labour with me and others to find these Lost Tribes, for everywhere the Bible teaches that Judah and Israel return together, and that the grandest blessings ever to fall upon the Church and the world are held in abeyance till then.

Cui bono—what profit is this theory? Much every way, as you see; for the blessings in reserve are those the Church aims at, that Providence is preparing the world to receive—to receive, however, in His own appointed way. And surely it is profitable to harmonise with the Divine, as much so in the spiritual as the material realm. That farmer is wise who works to harmonise with God in nature. So spiritually they are the wisest who harmonize with God in providence. The practical bearing of this subject is manifold; it is full of wealth and comfort, of strength and security. People do blindly and ignorantly very often that which could have been done clearly and knowingly much better some other way. The way we freed the slaves of this country is not the only way they could have been freed; nor are we obliged to believe it was the best way. I grant it was the best way under the circumstances; the circumstances, however, were not the best. Now, had we known the mind of God, we would have seen a more excellent way, as revealed in this very subject. For instance, had the English known that they were Israel, or the Ten Lost Tribes, then they would easily have seen that the Tribe of Manasseh had to have a distinct identity and nationality, that they were in the latter days to be a separate people—a great people. If so seeing, then they would not have gone to war with the American colonists, for they would have seen the mind of Providence in the matter, and hence would not have arrayed themselves against God and their brethren of Manasseh. In this day both Englishmen and Americans see and confess the error and blunder of that war. The lives lost, treasure spent, and hate engendered—all might have been spared had they known that they were Israel, and that the time appointed of God was at hand for Manasseh to go forth. Ignorance here was costly. Will you yet say, *Cui bono*—what good is this theory? How the mysteries of that day are revealed! England then had conquered several colonies, and many more since. She has only, however, lost one, and that is this country. Then, as now, she could bid defiance to the world, sweep the seas, intimidate Europe, overawe the heathen nations, indeed, dictate to the whole world; but when she sought to fight against Providence, her navy and veteran regiments were of no avail. Long ago the destiny and results had been foretold. Jacob had said that Joseph should run over the wall, and that Ephraim should be "a nation and a company of nations," and that Manasseh should be "a people and a great people." So England failed, and the patriarch's words became true.

Our late civil war could not have occurred had this theory been known and accepted. All would have seen that it was impossible to make two nations out of Manasseh. We must not persuade ourselves that these things had to be, but simply they have been. Many do not believe that one needs to do evil in order to know what evil is. For myself, I had rather know the joys of temperance by living a life of temperance, than to find it out by intemperate experience. Thus it were not needful for this country to go to war to know the mind of God. True, by means of the war the finger of God was made very manifest. Have you ever thought that the *two special things sought* was a division of the country and the maintenance of slavery? In both the war was a failure. From prophecy two things are clear: first, that Manasseh was to be only one nation; and second, that one of Israel's as well as Manasseh's special duties was to liberate the slave, not only in his own borders, but in all the world. This, of course, they have very nearly accomplished, but it is as interesting as curious to see how Providence forced the issues, and what chief agents He selected for the work. Take, for instance, the honoured Abraham Lincoln. When he was elected President, he was a thorough believer in the right of rebellion, and a pro-slavery man South of Mason's and Dixon's line—that is, he believed in the rights of the Southerners and slavery at it was, but not in its extension. These were his ideas even after the war had begun. He commanded both Generals Fremont and Hunter to restore to their owners certain coloured "contrabands" whom they had freed in the South-west. Lincoln's one aim at the beginning of the war was to preserve the Union. That he believed in rebellion let me prove from two of his speeches. In the first session of the Thirteenth Congress, during the Mexican war, he said: "Any people anywhere, being

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inclined and having the power, have the right to rise up and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right—a right which we hope and believe is to liberate the world. Now is this right confined to sole cases in which the whole people of an existing government may choose to exercise it. Any portion of such people that can, may revolutionise and make their own of so much of the territory as they inhabit. More than this, a majority of any portion of such people may revolutionise, putting down a minority, intermingled with, or near about them, who oppose this movement." The last clause, you see, favoured United States interference in the Mexican strife. That you may see that Mr. Lincoln had not changed his mind on the right of rebellion, I will quote an extract from his inaugural address of March 4th, 1861: "Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical question as to terms of intercourse are again upon you. This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending, or their revolutionary right to dismember or overthrow it." How marvellous the ways of Providence! The very man who believed in the right of rebellion is made to crush out one, and he who would not allow half-a-dozen contrabands to be made free by Generals is to-day held in grateful remembrance, if for one thing more than another, that he issued a proclamation freeing 4,000,000 slaves.

The lesson these events and examples teach is valuable. They should convince us that, whether we as individuals let or will, the counsels of Heaven stand secure. We may surely learn how valuable this theory of Israel's Identification is, especially to us. If we fail to recognise it, we will have again to pay dearly for our ignorance. God's purpose will be fulfilled though we may be ignorant or wise, for or against. But to be wise is far better than being ignorant, and to do the will of God in His own way is better than that He should bring to pass His purpose against our wills. Let us all say, "Thy will be done on earth as it is done in heaven."

President Wilson's Jackson Day Letter.

My Dear Mr. Chairman:—

It is with keenest regret I find I am to be deprived of the pleasure and privilege of joining you and the other loyal Democrats who are to assemble tonight to celebrate Jackson Day and renew their vows of fidelity to the great principles of our party, the principles which must now fulfill the hopes not only of our people, but of the world.

The United States enjoyed the spiritual leadership of the world until the Senate of the United States failed to ratify the Treaty by which the belligerents sought to effect the settlements for which they had fought throughout the war. It is inconceivable that at this supreme crisis and final turning point in the international relations of the whole world, when the results of the great war are by no means determined and are still questionable and dependent upon events which no man can foresee or count upon, the United States should withdraw from the concert of progressive and enlightened nations by which Germany was defeated, and all similar governments (if the world be so unhappy as to contain) were warned of the certain consequences of any attempt of a like iniquity, and yet that is the effect of the course the Senate the United States has taken with regard to the Treaty of Versailles.

Germany is beaten, but we are still at war with her, and the old stage is reset for a repetition of the old plot. It is now ready for the resumption of the old offensive and defensive alliances which made settled peace impossible. It is now open again to every sort of intrigue. The old spies are free to resume their former abominable activities. They are again at liberty to make it impossible for governments to be sure what mischief is being worked among their own people; what internal disorders are being fomented. Without the covenant of the League of Nations, there may be as many secret treaties as ever to destroy the confidence of governments in each other, and their validity cannot be questioned. None of the objects we professed to be fighting for has been secured or will be without this nation's ratification of the Peace Treaty and its entry into the covenant.

This nation entered the great war to vindicate its own right and to protect and preserve free government. It went into the war to see it through to the end and the end has not yet come. It went into the war to make an end of militarism, to furnish guarantees to weak nations and to make a just and lasting peace. It entered it with noble enthusiasms.

Five of the leading belligerents have accepted the Treaty, and formal ratifications will soon be exchanged. The question is, whether this country will enter and enter wholeheartedly. If it does not do so, the United States and Germany will play a lone hand in the world. The maintenance of the peace of the world and the

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effective execution of the Treaty depend upon the wholehearted participation of the United States. I am not stating it as a matter of power. The point is that the United States is the only Nation which has sufficient moral force with the rest of the world to guarantee the substitution of discussion for war.

If we keep out of this agreement, if we do not give our guarantees, then another attempt will be made to crush the new nations of Europe. I do not believe this is what the people of this country wish or would be satisfied with. Personally I do not accept the action of the Senate of the United States as the decision of the nation. I have asserted from the first that the overwhelming majority of the people of this country desire the ratification of the Treaty, and my impression to that effect has recently been confirmed by the unmistakable evidences of public opinion given during my visit to 17 of the states.

I have endeavored to make it plain that if the Senate wishes to say what the undoubted meaning of the League is, I shall have no objection. There can be no reasonable objection to interpretations accompanying the act of ratification itself. But when the Treaty is acted upon I must know whether it means we have ratified or rejected it. We cannot rewrite this Treaty. We must take it without changes which alter its meaning, or leave it, and then, after the rest of the world has signed it, we must face the unthinkable task of making another and separate kind of treaty with Germany.

But no mere assertions with regard to the wish and opinion of the country are credited. If there is any doubt as to what the people of the country think on this vital question, the clear and single way out is to submit it for determination at the next election to the voters of the Nation, to give the next election the form of a great and solemn referendum, a referendum as to the part the United States is to play to complete the settlements of the war and in the prevention in the future of such outrages as Germany attempted to perpetrate. We have no more moral right to refuse to take part in the execution and administration of these settlements than we had to refuse to take part in the fighting of the last few weeks of the war which brought victory and made it possible to dictate to Germany what the settlement should be. Our fidelity to our associates in the war is in question and the whole future of mankind. It will be heartening to the whole world to know the attitude and purpose of the people of the United States.

I spoke just now of the spiritual leadership of the United States, thinking of international affairs. But there is another spiritual leadership which is open to us and which we can assume. The world has been made safe for democracy, but democracy has not been finally vindicated. All sorts of crimes are being committed in its name, all sorts of preposterous perversions of its doctrines and practices are being attempted. This, in my judgment, is to be the great privilege of the great democracy of the United States to show that it can lead the way in the solution of the great social and industrial problems of our time and lead the way to a highly settled order of life as well as to political liberty. The program for this achievement we must attempt to formulate, and in carrying it out we shall do more than can be done in any other way to sweep out of existence the tyrannous and arbitrary forms of power which are now masquerading under the name of popular government.

Whenever we look back to Andrew Jackson, we should draw fresh inspiration from his character and example. His mind grasped with such a splendid definiteness and firmness the principle of national authority and national action. He was so indomitable in his purpose to give reality to the principles of the government that this is a very fortunate time to recall his career and renew our vows of faithfulness to the principles and pure practices of democracy. I rejoice to join you in this renewal of faith and purpose. I hope that the whole evening may be of happiest results as regards the fortunes of our party and the Nation.

With cordial regard, sincerely yours,

WOODROW WILSON

The Hon. Homer S. Cummings,
Chairman Democratic National Committee, Washington, District of Columbia.

When the schemes and all the systems, kingdoms and republics fall,
Something kindlier, higher, holier—all for each and each for all?

All the full-brain, half-brain races, led by Justice, Love, and Truth;
All the millions one at length with all the visions of my youth?

All diseases quench'd by Science, no man halt, or deaf, or blind;
Stronger ever born of weaker, lustier body, larger mind?

Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth as yet so young?—

Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd.

Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless isles.

—Tennyson

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The Essenes.

By L. F. STRAUSS.

Who were the Essenes? *The Encyclopedia Brittannica* gives us quite a learned disquistion on the subject. We find here stated that the Essenes were a monastic order among the Jews prior to Christianity, that the first reference to them in history is in the time of Jonathan the Maccabee, that how much older they were we have no means of knowing and that authorities agree in assigning to them a dateless antiquity.

It is very surprising that the Essenes, whose exemplary virtues elicited the admiration of even the Greeks and Romans and whose doctrines contributed so materially to the spirit of Christianity, should be so little known to intelligent Christians and still less to modern Jews, although in more respects than one the Essenic community constituted the choicest fruit grown on the pre-Christian tree of Judaism.

The current information upon this remarkable sect, or order of Judaism, is derived from the short notices of Philo, Josephus, Pliny, Solinus, Porphiry, Eusebius, Epiphanius. But the combined testimony of these seven witnesses is utterly inadaquate, confusing and misleading. Their testimonies are too much tainted with the predelictions of the respective witnesses to correspond to reality. Even the testimonies of Philo and Josephus upon whose testimonies those of the others are based, are misleading to those who fail to recognize the peculiar position in which these two witnesses were placed.

Josephus wanted to please Roman ears, Philo the Greek mind. The account of the Essenes given by Philo supplemented by his work *De Vita Contemplativa* was used by some church historians to claim Philo as a Christian, while some Jewish historians throw out the book as spurious, as a Christian interpolation to make Philo appear as one of them.

The descriptions, dissertations and conclusions found in church histories and encyclopedias are confusing indeed. The writers are either afraid of, or specially pleased with the marked resemblance between Christians and Essenic doctrines and practices.

The rationalists' tendency is to magnify the resemblance in order to make Christianity an offshoot of Essenism. The Christian writers afraid of this very thing are anxious to make the resemblance appear as insignificant as possible.

There even lived a very learned Englishman named De Quincey who wrote a very learned treatise on this subject and maintained with logic unsurpassed that the Essenes were never anything else but Christian missionaries.

The *Encyclopedia Britannica* arrives at this conclusion: "Christianity was to some extent a popularization of Essenism, but there is little reason for believing that Jesus Himself was an Essene."

The final conclusion found in the *Catholic Encyclopedia* is that our present knowledge of the Essenes is slight and not all of it is trustworthy as its sources are scanty, colored and unreliable.

On the other hand, as might be expected, Freemasonry has shown a predeliction for Essenic forms and culture and if the archives of the beginning of Freemasonry could be searched, some highly interesting things would come to view.

The *Jewish Encyclopedia* gives us glimpses of the inside, intelligible and valuable to him who has some previous knowledge of this inside and concludes thus: "The similarity in many respects between Christianity and Essenism is striking. There were the same communions (Acts 60: 34, 35), the same belief in baptism or bathing and in the power of prophecy, the same aversion to marriage enhanced by firmer belief in the Messianic advent, the same system of organization and the same rules for the travelling brethren delegated to charity work and above all the same love feasts or brotherly meals; also between the ethical and apocalyptical teachings of the Essenes of the time as given in Philo, in Hypolytus and in the Ethiopic and Slavonic *Book of Enoch* as well as in the rabbinical literature, the resemblance is such that the influence of the latter upon the former cannot be denied. Nevertheless the attitude of Jesus and his disciples is altogether anti-Essene, a denunciation and disavowal of Essene rigor and asceticism: but singularly enough while the Roman war appealed to men of action such as the Zealots, men of a more peaceful and visionary nature who had previously become Essenes were more and more attracted by Christianity and thereby gave the church its other-worldly character, while Judaism took a more practical and worldly view of things and allowed Essenes to live only in tradition and secret lore."

The history of the Essenes should be of deep interest to every thoughtful Christian, for it gives him a glimpse of the forces operating before and during the so-called Apostolic period, and as this order of Essenes represents that section of Judaism from which were drawn a large number of propagandists of the New-Jewish or Christian faith, it furnished thousands of heroes who gave their lives in spreading the message of the Messiah. It is to be hoped that the memory of their glorious deeds may help to kindle a new fire in the hearts of the Jews of to-day and bring a realization of the fact that in accepting Joshua Ben Joseph as their Messiah they follow no strange gods, that they adopt no alien religion. Our intention here

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is to give an impartial account and show something of the inner life of the most marvelous organizations that ever existed upon this our planet.

In outward appearance the Essenic community closely resembled a Christian monastic order. An applicant for membership had to pass through a novitiate of three years. He had to put his belongings into a common stock (he received his belongings back, if either he or those in charge considered his enrolment as a member inexpedient). He then was given a book in which were the rules and regulations of the community. Before becoming a full fledged member, he had to bind himself by an oath or rather solemn pledge to three things, love of God and man, charity and humility. The community was divided into three sections and each of these three sections was again subdivided into four distinct orders. There also was an inner or spiritual division of eight degrees or stages of spiritual unfoldment.

First stage:—Baptism—outward purity.

Second stage:—Practice of celibacy.

Third stage:—Spiritual purity, freedom from carnal desires.

Fourth stage:—Humility.

Fifth stage:—Communion with the Shekinah, or the Holy Spirit.

Sixth stage:—The gift of prophecy.

Seventh stage:—Healing the sick, performing miracles, raising the dead.

Eighth stage:—Eliahship, which meant to become the forerunner of the Messiah.

This constituted the final and highest aspiration of every member of the Essenic Order. This hope of becoming the forerunner of the Messiah was the magnet which had drawn the novice to the entrance gate and remained ever after his star of hope. What a luminous ray is here shed on some seemingly so mysterious statements in the New Testament. Now we understand why Jesus speaks of John the Baptist as Elias or an Elias. We are here given to understand that the highest expectations of the Essenic Order had been realized, that one of its members had reached the eighth stage of spirituality and holiness and had been found worthy to become the forerunner of the promised Messiah, of introducing him to a waiting world. The traditional law of the *Chasidim*—rabbinical or Jewish name for the Essenic Order—had the figure of Elias as a symbol connected with its Messianic expectations and from there it became popularized in the Jewish mind. It may be of interest here to Christian readers and to the "modern" American Jew that on the first and second night of the Passover a special invitation is given to the prophet Elias, that according to custom the door is opened for his entrance and that a glass of wine is set aside and left standing over night for the delection of "Elia Nabi."

There is another very important point of deep significance in connection with the Essenic Order. Most Christians are under the impression that all the Jews expected the coming Messiah to be a great king who was to free them from the dominion of Rome and establish the political and religious supremacy of the Jewish nation. A large majority of the Jews undoubtedly held this view. It is so natural to identify the hope and aspirations of our own nationality with the good of humanity and even with the honor and glory of God. The recent war is a vivid illustration of this fact.

Here as in many things the *Chasidim* or Essenes were an exception. They expected a suffering Messiah. Whence came that knowledge?

From the same source or power which had revealed to them the heliocentric theory. The utter defeat, the ignominious death, the cross, such a stumbling block to the great majority of the Jewish people, was a luminous magnet to those initiated into the Essenic mysteries.

It is amusing indeed to read some of the "learned" controversies of the "higher critics" on the subject of the Essenes. Most of these erudite linguists, philosophers and theologians expend so much of their energies over the etymology of the name Essene that they seem to have exhausted their mental acumen when they arrive at the work and mission of the Essenic Brotherhood. Some Christian writers, seemingly in fear of a something which they themselves could not explain, exhibit a good deal of ingenuity in their efforts to prove the Essenes were in reality nothing but Christians, and that the Therapeutae (next to the highest and best known section of the Essenic Order) were nothing else than a Christian community. Some Jewish writers on the other hand, wishing to free the Essenes from blame and to rescue them from any responsibility for Christian doctrines and ideals, deny all connections between Essenism and Christianity. There was especially a historian by the name of Lightfoot, a recognized authority whose mental acumen is marvelous indeed, but he reminds us of a man in a dense wood looking for a forest. Listen to his words: "In the history of the infant church for the first quarter of a century Essenism is as though it was not, but the time came when this was all changed. Even a early as the year fifty-eight, when St. Paul wrote to the Romans, we detect practices in the Christian community of the metropolis which *may possibly* have been due to Essenic influence. Four or six years later, the heretical teachings which threatened the integrity of the Gospel at Collossa shows that this type of Judaism was already strong enough within the church to exert a dangerous influence on its doctrinal purity." Lightfoot was indeed a great scholar and theologian. He was good in deciphering and describing the outside, but the spiritual aspect of life was to him a *terra incognita*.

The oldest document of the Christian church is the Epistle of James, brother of Jesus—a remarkable document and from a psychological and historical standpoint, the most instructive. Some very strange controversies have arisen in connection with this epistle. It may be of interest to Christian readers that this Epistle of James is claimed by high Jewish authorities as a Jewish document, as a letter written by a Jew to fellow Jews, as an admonition of an Es-

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senic abbot or superintendent to Essenic associations and that references in this epistle to Jesus or Christ are a Christian interpolation. Writes the *Jewish Encyclopedia* Vol. 7, Page 68: "The writer is supposed to be James the brother of Jesus, on which account the epistle was accorded the first place among the general epistles of the New Testament. As a matter of fact, aside from the reference to Jesus Christ as quoted above and in II-I where the word Jesus Christ are obviously an interpolation, the Epistle contains nothing to indicate a Christian origin. It comprises loosely joined together, a number of moral sayings which have their parallels in contemporary Jewish writings and there is no reason for holding that the brethren addressed may not have been Jews of a particular frame of mind, pious and humble as were the Essenes who formed a strong Brotherhood in Diaspora." The writer then takes great pains to show parallel points in Jewish rabbinical or rather Essenic literature. The most significant feature in this epistle from the historcal and psychological standpoint is the use of the word *sunagego* in place of the later *ekklesia* and the figures of Job and Elias quoted as patterns. These figures are the main two models of the Essenic Brotherhood. Another point is here of interest: the word *sunagego* quite often met with in the Acts is always translated synagogue, which term is supposed to mean a Jewish "Meetinghouse." In this epistle the "Meetinghouse" of the brethren is called *sunagego* but most translators reject the usual rendering and use the term assembly. This holds good in all the German and French Bibles I could find. What is the objection in the mind of the translator to the word synagogue? The significant feature here is this, that at the time when the Epistle of James was written, the term for a Jewish and Christian meeting-house was still the same.

The writer of the *Jewish Encyclopedia* is correct in pointing out the distinctly Jewish-Essenic character of the Epistle of James, but has absolutely no foundation and he gives no reason for making the references to Jesus or Christ a Christian interpolation. What could have been the purpose, the end sought by such a forgery? Again, why so much erudition and keen analysis in proving that the Epistle of James, the brother of Jesus shows Jewish characteristics? No one ever denied that James the brother of Jesus was a Jew. The writer, however in the *Jewish Encyclopedia* shows this, that there was no irreconcilable difference in the first century of the Christian era between the aspirations of a pious Jew and those of a Christian teacher. He shows furthermore that a Jew could then and can now accept Joshua Ben Joseph as the Messiah and preserve the Jewish imprint of his personality. The *Jewish Encyclopedia* is also correct when it points out the Essenic strain in this epistle. But does this indicate anything else than that the Essenic order which according to the *Jewish Encyclopedia* represented the highest type of Judaism had become a vehicle, an agency for New-Jewish, that is Christian propaganda (Christians of the first century were called New Jews by Greek and Roman writers).

The second oldest Christian document is a book called *Didache*. This book is extensively quoted by the patristic writers or church fathers. From it the so-called apostolic constitution the Didascalia, the entire so-called Clementine literature was constructed. This book, the *Didache*, has been lost and was rediscovered in Constantinople in 1873. The re-discovery created quite a sensation among Christian theologians and made busy the pens of the "higher critics." Professor Harnack the great German theologian in the year 1883 wrote a very learned dissertation, employed a wonderful logical acumen—"and still the wonder grew that one small head could contain all he knew"—and proved conclusively that the *Didache* had a Christian origin. In the year 1895, he wrote again; he gave to the world another dissertation, a most wonderful erudite analysis of the composition and the psychological aspects involved in the new discovery He showed again with logic unsurpassed that the *Didache* had a Jewish origin. The great Harnack, without knowing it, was correct in both cases. He was right when he said the *Didache* had a Christian origin. He was right again when he said it had a Jewish origin.

The writers of the *Didache* were Essenes, Jews, who had accepted Joshua Ben Joseph as their Messiah.

The *Jewish Encyclopedia* on the other hand sees one side only. Here we find, speaking of the *Didache* "A manual of instruction for proselites adopted from the synagogue by early Christianity and transformed by alterations into a church manual." The writer lays great emphasis on the admission by Harnack, Charles Taylor and other theological lights of the "higher critics" fraternity that this *Didache*, the oldest and most important Christian document had a distinctly Jewish origin, was later converted into a Christian manual and ascribed to Jesus and the Apostles.

The characteristic feature of this manual is as a matter of course Essenic. One fact stands out clear and distinct that when and wherever Jewish influence makes itself felt in the establishment of Christianity in the foundations of its doctrines, we see the hands and the minds of the brethren of the Order of Essenes,—an order, the highest aim of whose members from its beginning was to reach the stage of Eliaship, that is, to become the forerunner of the Messiah.

It is praiseworthy even to attempt a great action.
—La Rochefoucauld

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Facts Manassites Should Know.

By ANNIE KEELER, M. D.

That God said to Abraham (Gen. 21: 12), "In Isaac shall thy seed be called." The word Saxon comes from the Hebrew *'saac,* and is directly derived from *sakai-sunnia* or *'saac-sunna,* meaning Isaac's sons, or Saxons.

That Queen Victoria was descended from a line of Yarish, Celtic kings that retained their tribal organization down to the first century.

That 136 Yarish kings reigned in Ireland before the prophet Jeremiah's arrival with King Zedekiah's daughters, Tea Tephi—"the loveliest that traversed the plain," of the line of Pharez, son of Judah (Gen. 38: 29, 30), becoming the wife of the then reigning Heremon of the royal line of Zarah, twin son of Judah, and the first in David's line. Thus the two branches of Judah's house were reunited.

That the word Irish is a characteristic perversion, or usurpation of the word Yarish.

That Hibernia, or Hibernian, the island called Ireland, means Heber's Land, or Land of the Hebrews.

That the word Celt, the language of Ireland, Celtic, means the hiding of a tribe.

That *Innis Fail* means the Island of Destiny from which Ireland was named.

That *Lia Fail* means the Stone of Destiny, the Coronation Stone upon which, for the past 2300 years every king and queen of Ireland, Scotland and England, *in David's line,* have been crowned, and upon which Queen Victoria sat at her Jubilee Ceremonies.

That Erin is the perversion of Eron meaning ark, symbolical of the presence of the Lord, and the glory of Israel.

That Tara, the capital city of Ireland, is a Hebrew word meaning "the law of the two tables," and the seat of a whole system of things purely Hebrew.

That the old and famous capital city of Tara was destroyed in 565 A. D. upon the first entrance of Israel's perpetual enemy from the days of Joshua. Thomas Moore has recorded its ruin in the following poem:

"The Harp That Once Through Tara's Halls."

The Harp that once thro' Tara's halls,
The soul of music shed,
Now hangs as mute on Tara's walls,
As if that soul were fled.
So sleeps the pride of former days
So glory's thrill is o'er;
And hearts that once beat high for praise,
Now feel that praise no more.

No more to Chiefs and ladies bright
The harp of Tara swells,
The chord, alone that breaks at night,
Its tale of ruin tells,
Thus Freedom now so seldom wakes,
The only Throb she gives
Is when some heart indignant, breaks,
To show that still she lives.

That the Druids were successors of the Danite priests of Baal.

That a recent picture of General Hughes, Canadian Minister of Militia and Defense, shows him attending the famous national Welsh *Eisted fodd,* a survival of the ancient Druidical ritual, at Bangor, North Wales.

That the shamrock is the national emblem of Ireland. Tradition says when the prophet Jeremiah first preached the true faith in Ireland before a chief and his people, while speaking of God and the Trinity, the chief asked how one could be in three? Instead of giving a theological definition, he stooped to the earth, plucked from the green sod a shamrock, and holding it up before them bid them behold one in three. "But the Ancient Shamrock leaf soon found the Sacred Site too narrow, and its shadow spread abroad upon every land, and north, south, east and west, it is under the shadow of Saxon things that men have hope."—Totten.

That Christopher Columbus was the son of a converted Jew and Jewess, in the line of Levi, and the great-grandson of a learned patrician named Solomon Levi de Burgas.

That the means for Columbus' successful expedition was furnished by a Jew—Louis de Santagel, and not the alleged pawn of jewels.

That the chart and compass were given by a Jew—Judah Cresques.

That the ship's physician was a Jew named Bernal.

That the ship's surgeon was a Jew named Marco.

That the superintendent of the entire expedition who sailed with Columbus was a Jew named Sanchez.

That the first man to sight land was a Jew named Triana, and the first white man to land was a Jew—Louis de Tarres.

That it was "not jewels but *Jews*" that were the great factor in the discovery of misnamed America.

That the people of Manasseh are greatly indebted for the above facts from *Jewish Annals.*

Verily, it is written: "In the latter days ye shall consider it perfectly" (Jer. 23: 20).

Thinking begets thinking.

—Charles Dickens

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The Great City Was Divided Into Three Parts.

By N. ALLEN STOCKTON

Most educated people are familiar with at least the beginning of Caesar's Commentaries, *"Gallia est omnis divisa in partes tres."* All Gaul is divided into three parts. Caesar then continues: one of which the Belgae inhabit, another the Aquitani, the third (are they) who in their own language are called Celtae, in ours Galli. This was Julius Caesar's general description of Gallia or Gaul which is now called France.

The names Celtae or Galli were first applied to these people by the Greeks and afterwards adopted by the Romans. The Galli or Gauls spoke the pure Celtic language; the Belgians used a dialect of Celtic, probably mixed with German; the Aquitanians spoke Basque, and the Aquitanians are classed also as Iberians.

In northeastern Spain there was, in early times, the river Iberus which took its name from the Iberians. Ireland, in the first centuries of the Christian era was called Ivernia. It is even now sometimes called Hibernia. Ivernia was also the land of the Iberians. It is very evident that this name was the old Hebrew *'ivri* meaning Hebrew, which meant those who pass over or go beyond, and which is best translated into English as emigrants.

Concerning the Aquitanians, Noah Webster, in his original Dictionary remarks—"Aquitania is the country of the Aqui; from the name of the people with *tan* a Celtic word signifying region or country. The Romans, either from their general usage, or from not understanding the Celtic *tan,* annexed another termination signifying country *ia,* the Irish or Gaelic *di,* or *aoi,* Hebrew *ai* a settlement or habitation, Greek *aia* land, country, Hindu *eya* the same." The Celtic *tan* is evidently the Hebrew *tanna,* a dwelling or habitation. Gaelic, we should understand is the name of the language of the Galli, Gauls or Gaels.

Webster says further regarding Aquitania, "In modern days Aquitania has been called Gascony. The dialect spoken in Aquitania or Gascony bore an affinity to the Basque in Biscay to which they were contiguous."

Basque or Biscay is the same word and Gascony has the same root with G prefixed to it instead of B as Biscay has. The root of Biscay is *Isca* which is the same name as Ica, the ancient name of Exeter in England. Ancient Hebrew was noted for its use of prefixes. The most common of these were *Be* and *Ke*. In Saxon the *Ke* prefix became *Ge*, in Gothic it was *Ga.* In Saxon the prefix *Ge* was added to a large portion of the verbs in the language without altering their meanings, but English has lost this Saxon and Gothic prefix. *Be* was a prefix used in both Saxon and Gothic; we see it in the English word beset. It had generally the sense of the English by.

The root *Isca* is probably the old Hebrew name Isaac.

Although I know of no positive proof of it, it is very probable that the name Aqui is the Hebrew Jacob in which the initial was lost, the c changed to q as in Biscay and Basque, and the b of Jacob becoming the u of Aqui. In the Sanskrit *acva,* a horse, *c* becomes *q* and *v* becomes *u* in changing to the Latin *equ-us,* a horse, and the Hebrew letter *Beth* (B) was used for both *b* and *v.* Moreover the loss of an initial was as common in Greek as the use of prefixes was in Hebrew, and Webster tells us that what one language will not explain another often will and Caesar says the Gauls used the Greek alphabet which they probably adopted from the Greek colony at Massila.

The dropping of the initial of a name, I believe, is also seen in the River Rhone in France, the old name of which was the Rhodanus. The ancient name of the river Po in northern Italy was the Eridanus. In the names of these two rivers the *us* is a Latin termination and the root of each is *Rdn,* but this root has lost an initial *Y* or *J,* for both of these streams were probably named after the Hebrew *Yarden* which we write Jordan. The Garonne river of France seems to have this name also with the initial changed to G, and d replaced by an n. The name Rhine, which was *Rhenus* in Latin, may also be from the same source.

The Cevennes mountains, in southern France, were originally called Gebenna which is certainly the Hebrew *gavnon,* meaning peaked mountains.

The name Galli, we have every reason to believe, was derived from the Hebrew *gala,* to emigrate, to go into exile. *Galuth,* in Hebrew, meant captives, or exiles, and this, I believe, was the original form of the name Celtae or Celts, the initial having changed from G to C, as it did in the name of the Cevennes mountains. Historians tell us that the Galatians of Asia Minor were Celts, and Galatia has nearly the old Hebrew form *galuth.* Caesar's *Gallia* was therefore Exileland.

The territory which the Galli occupied in Caesar's time was, a century and more later, called Lugdunensis. This region was named from the town of Lugdunum, the site of the modern city of Lyons. The *um* of this name was a Latin termination. Dun corresponds to our word town and to the don, of London and the dun of Verdun, and it was evidently derived from the Hebrew *dun* or *din* to rule, to judge, for the town was and is the seat of rule and judgment for its

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surrounding territory. The main root of Lugdunum was *lug* which was a Celtic word meaning a lion. In the British Museum there is a coin, coined at Lugdunum, having the figure of a lion and beneath it the word *Lug*. This Celtic word corresponds to the Hebrew *lvy*, a lion, the *v* of the Hebrew having become *u*, and the *y* changing to *g*, which is the same replacement we see in the English day and German *tag*.

As many Gallic tribes migrated from Gaul to Britain it is not at all unlikely that London, the ancient name of which was Londunum or Londinium, was the Latinized form of Lugdunum, the Latin root of lion, *leon*, taking the place of the Celtic *Lug*, and *leon* being contracted to *lon*. London would therefore have meant the Lion's place of rule or judgment. Since the lion is the main heraldic emblem of Great Britain this name is particularly appropriate.

About the first century of the Christian era the city of Reims was called Duro-Cortorum which meant the dwelling place of the Cortori. Chalons in France was likewise called Duro-Catalannum or the dwelling of the Catalanni. About the same time Canterbury in England was named Duro-Vernum. Duro, the prefix to these names, was evidently derived from the Hebrew *dur*, to dwell. In Palestine there was a city named Dur, and in Assyria there was a city called Dur-Sargon or the dwelling of Sargon. On the Euphrates, where the exiles from Samaria were placed by Sargon, there was a town named Dura, another name of which was Europus. Dover in England may be this old Hebrew and Assyrian Dur.

The Cortori, I believe, are the representatives of the Kartalian tribes of the Caucassus, which the *Encyclopedia Britannica* (9th Edition) informs us are "in all probability the descendants of the people called by the Greek writers Iberians who were in possession of the Caucassus at the earliest period of which we have any historical account." These Iberians and those of Spain and Ireland are evidently the same race. *Karath*, to be cut off or exiled is the root of Cortori and Kartalian. The root of the name Catalanni seems to be the Hebrew *gadal*, to be great, which corresponds also to the name Goidil, Gaeidil or Gaedhil, other names of the Gaels or Galli or Celts. The Greek form of Celtae was *Keltai*, this and the other forms Galli and Galatai, as the *Encyclopedia Britannica* (9th Edition) says, "represent what the original nation called themselves," and this meant exiles.

Rhagae in Media, where the captives from Samaria were also placed, bore also the name Europus (Strabo 514, 524. Ptolemy 605, 4). It is possible that the name of Europe was derived from this, and the other Europus on the Euphrates, both, at one time, the dwelling places of the Israelitish exiles.

Paris, which was once called Lutetia, derived its name from the Parasii, a Gallic tribe which crossed over into Britain, and inhabited the east coast of that island north of Eburacum or York. Lutetia the old name of Paris seems, in Hebrew, to have meant a place of hiding or concealment. Parasii may be derived from the Hebrew *perazi* meaning people living in the open country, to whom we give the name of peasants. This name may also have been associated with that of Persia in which region the exiled Israelites lived before they migrated westward. It is probable that the Israelites intermarried to a considerable extent with the Medes and Persians, just as the mother of Ephraim and Manasseh, the sons of Joseph, was an Egyptian, and yet they were regarded as Israelites.

The Druids were the priests of the Celts or Gaels of Gaul and the British Isles. O'Brien, in his *Irish-English Dictionary*, under *Ma'gh-Adhair* (The field of Adoration or worship) remarks:

"The Druidish temples were built in the same manner with that which was built by Moses, as it is decribed in Exodus 24: 4, consisting of twelve stone pillars and an altar."

Thomas Moore, in his *History of Ireland* says, using a quotation from Blanford's Druidism: "It is remarkable that all the ancient altars found in Ireland and now distinguished by the name of Crombachs or sloping stones, were originally called Bethal, or the House of God, and they seem to be of the same species as those mentioned in the Book of Genesis called by the Hebrews Bethel which has the same signification as the Irish Bothel."

Moore also tells us: "According to the learned but fanciful Lazius, the Irish language abounds in Hebrew words." And the same author says that a French writer named Marcel who was *Directeur de l' Imprimerie Imperiale* under Napoleon remarks on the grammatical construction of the Irish language: "It approaches the simplicity of the ancient and oriental languages. It comes close to them besides by the servile and auxiliary letters, which it employs like the Hebrew language."

The Gallic tongue of Ireland, Wales and Scotland retained much longer its original form than the Gaelic of France because the latter came much more under the influence of the Latin during the earlier centuries of the Christian era.

The Gaels of Ireland and Wales had a writing called Ogam which was probably their native one before the Gauls of the continent adopted the Greek letters. In early times, however, their laws, history tales etc. were usually transmitted orally. The name Ogam seems to have been derived from the Hebrew *gome*, the papyrus reed or from *agam* a reed, used on the making of writing material. Our word paper comes from the Greek *papuros*, papyrus, the papyrus reed.

Thomas Moore also writes: "The mixed nature of the creeds of the ancient Irish seem to be imitated in their mode of designating their own priesthood, to whom they applied as well the Persian as the Celtic denomination; calling them indifferently either Magi or Druids."

The Persian ancestry of the people of Ireland, the Celtae or Galli, is shown in the very name of Ireland or Erin, which is the same name as Iran, or as it was formerly written Eran, the name of Persia. Iran or Eran is another form of Aryan, and the root of this is, I believe, the Hebrew *ari* a lion.

Max Muller in Vol. II page 242 of his *Science of*

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Language writes: "In the language of Armenia *ari* is used in the widest sense for Aryan or Iranian; It means also brave and is applied more especially to the Medians." Again Max Muller says, "On the cuneiform inscriptions of Darius he calls himself *Ariya* and *Ariya-chitra*, an Aryan and of Aryan descent."

The Hebrews had a name Ariel meaning literally a lion of God. It was used to denote "a mighty hero." The corresponding Arabic word, Gesenius says, is "an epithet of brave men." The Greek Ares, their god of war, is from the same root. The same meaning as Ariel could have been expressed in Hebrew by *Ariyah* or *Ariya*, for the termination *yah*, *jah* or *iah*, the *ah* of which was pronounced *a*, is used in many names in the Old Testament in place of the earlier form *el*, both meaning, in combination or the construct state, of God. In Greek the termination *yah* or *iah* is as written *ias*. *Ariya* is the exact name applied by Darius to himself. The word *chitra* used by Darius is, I think, the Hebrew *choter* a shoot and in *Ariya-chitra* Darius calls himself an off-shoot or off-spring of a lion of God.

Some prominent Persians were evidently of Israelitish descent. Gobryas who was chiefly instrumental in putting Darius on the throne of Persia, has a Hebrew name meaning a warrior of God. This was evidently the same Gabryos, the Governor of Guta, who led the people of that country with the army of Cyrus when Babylon was taken (see The *Origin of the English* by Weldon p. 65).

The name *Guta* seems to be a contraction of *Gozan* one of the localities where the exiled Israelites were placed by Sargon King of Assyria about 722 B. C. (II Kings 17: 6) The root of the name was *gala*, participle *gola*, to go into exile. The *l* of *gala* became *z* in *Gozan* just as the *l* in *Chaldeans* became *s* in its Hebrew form *Kasdini*. The interchangeabilty of s or z with l is very common in words passing from Hebrew to other languages especially into English. There was a town in Manasseh's territory named Golan which is *Gozan* with its original l. *Golan* is the root of our word colony. The people of Guta who took part in the capture of Babylon in 538 B. C. seem therefore to have been descendants of the exiles from Samaria. Others of the captive Israelites, as we are informed in II Kings 17: 6, were placed about 722 B. C. "in the cities of the Medes." A few years after this occurred Media gained her independence from Assyria. Evidence points strongly to the fact that by the middle of the 7th century B. C. (about 650 B. C.) the Assyrian Empire had fallen very low. Cyaxares, one of the Median kings, marched against Nineveh, the capital of Assyria, in 607 B. C. and destroyed it.

While these events were happening in the original land of their captivity the Celtae or Galli were pushing westward. C. M. Lowe Ph. D., in his *Caesar's Gallic Wars* writes: "In this vast region (Gallia or Gaul) set apart by natural barriers to be the home of a single race, the van of the great Celtic host halted about 609 B. C. Other divisions seem to have pressed on into the Spanish peninsular and later still into the valley of the Po (in northern Italy) which they conquered about 587 B. C. Their long and bloody struggle with the Romans culminated in the capture and destruction of the city of Rome in 390 B. C. From that day of disaster, the Romans regarded the Gauls of the Po as their most inveterate and formidable foes."

609 B. C. was 113 years after the fall of Samaria.

Ezra (the Greeks wrote his name Esdras) furnishes us good evidence that the Israelitish captives by the river Habor or Chaboras in Gozan, as II Kings 17: 6 should be translated, soon started on an extensive migration, for in Esdras 13: 40-45 he wrote the following concerning them:

"They took this counsel among themselves that they should leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely of a year and a half. And the same region is called Arsareth. Then dwelt they there until the later time."

This probably means that the tribes of Israel who were settled in Gozan followed the bed of the Euphrates, during a dry season, to its source in Armenia.

The *Anglo-Saxon Chronicle* informs us that the first inhabitants of Britain were the Britons who came from Armenia. An attempt has been made to explain this away by saying that the name Armenia was intended for Armorica, the earlier name of Brittany in France, but it is evident that Armenia as it stands was intended and not Armorica, although it is probable also that some Britains crossed over to Britain from Armorica, as at a latter day some Britons returned to Brittany to escape the conquests of the Saxons.

The name *Arsoreth*, which Ezra gives as the name of the country into which the exiles escaped, is found also in the forms *Arzarev*, *Arzareth*, *Arzar* and *Ararath*, the last being equivalent to Ararat, another name of Armenia, which was probably the beginning to them of that extensive region through which it required a year and a half to pass. According to Josephus (Antiq. XI: 52) "There are but two tribes (of Israel) in Europe and Asia subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude and not to be estimated by numbers."

When Josephus, who wrote his *Antiquities of the Jews* towards the end of the first century A. D., states that the ten tribes were beyond Euphrates, he refers to their having "passed over" that river. Their subsequent migrations were unknown to him, and their language had changed so much, as all unwritten languages do, in the 800 years since they left Samaria, that in his time it was unrecognizable as the Hebrew tongue.

We have evidence that the exiles went both east and west, and also north, as far as, and perhaps beyond, the district of Samara in Russia. Divisions of this people seem also to have gone as far east as Baetria and India, and there were extensive settlements of

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them, it seems, in the region of the Oxus river.

The statements of Ezra and Josephus are direct refutations of the arguments commonly advanced by modern Biblical students, among whom are many theologians, that because Sargon has left the record of having taken away only 27,290 of the most influential people of Samaria, this comparatively small number must have been absorbed by the people among whom they were placed, and that Israel therefore was literally lost. But those taken to Gozan and the cities of the Medes were the most progressive people of the land, and they were therefore a selection of the best or most enterprising of the seed (Jer. 31: 27-28) of Israel. Moreover the Israelites were a prolific race. This was especially true of the house of Joseph who is described in Gen. 49: 22, as "a fruitful bough" and who would be blessed with "blessings of the breasts, and of the womb." (Gen. 49: 25).

"All the souls of the house of Jacob which came into Egypt were threescore and ten" (Gen. 46: 27). But when Moses and Aaron numbered them about 215 years later, all the men of Israel, from twenty years old and upward, that were able to go to war, were six hundred and fifty-three thousand and fifty (Num.1: 45-46. Ex. 38: 26). At this rate of increase, or anything approaching it the 27,290 exiles from Samaria, at the end of the 7th century B. C., the date when the van of their host halted in Gallia, must have had many descendants. St. James addressed his epistles "to the twelve tribes which are scattered abroad."

Hosea's last instructions to the people of Samaria, about to be taken into exile, were. "Take with you words, and turn to the Lord" etc. (Hosea 14: 2) and (Jeremiah 31: 21) speaking to Ephraim says, "Set thee up waymarks, make thee high heaps....turn again O, virgin of Israel, turn again to these thy cities." So they gave the name of their old chief city, Samaria, to many localities in the new lands into which they migrated. They, the Celtae or Galli, likewise made high heaps consisting of cairns, cromleachs, and dolmans. One of the most noted of their dolmans is near Samur on western France, and some of the mounds on which the dolmans are found are very high. The one at Silbury Hill, Wiltshire England has an elevation of 170 feet. Samur was probably named for Samaria, and the name occurs in other parts of France. The Somme river was originally the Samara river, and Amiens was once called Samarabriya, or the crossing of the Samara. Cambri was once Camarcum, the *cum* being a Latin termination and the S of Samaria having become C. Chambery in Savoy is another form of Samaria as is Cambria or Cumbria in England. The Cimbri who threatened Rome in 113 B. C. had this name. On the inscriptions Samaria is written Kumri or *Beth Omri* the House of Omri, (I Kings 16: 16) and this name seems to have a relation to the Hebrew word *Omri* which meant to say, to promise, and the promise was that this house or race would become a multitude of nations (Gen. 48: 19).

About the first century A. D., there was a Belgic tribe in Britain and France called the Atrebates. The town of Arras, and the department of Arlois in France in which this town is situated, we are told, derived their names from this tribe (see *Century Dictionary* and *Encyclopedia Britannica*). The French are noted for contracting names and words. The name *Atrebate* is evidently derived from *Atropatia* or *Atropatene* in ancient Media which corresponds to the modern province of Azerbaijan in Persia. The *p* in *Atropatene* has became *b* in *Azerbaijan* as it has also in *Atrebates.* Anthons in his *Classical Dictionary,* says that Atropatene was the residence of many of the captive Israelites. We know also the land of Ephraim or Samaria adjoining the territory of Benjamin was once called Acrabattene or Abattis (see Bouillet's Atlas plate 5). We read of Acrabattene in history as the locality in Samaria where the Idumeans or Edomites were defeated by the Jews under Judas Maccabaeus in 164 B. C. (*Josephus Antiq.* bk. 12, ch. 8). *Atropatene* is the same name as *Acrobatene* with *c* and *b* of the latter replacing *t* and *p* in the former, so by their names we can trace these people of Gaul and Britain back to Samaria, just as anyone would know that the people of New York and New England were originally English.

The name Belgium may be the old name Benjamin in which the original n has become l as it has in so many other words. On the east side of the river Jordan, just across from the territory of Benjamin and the southern part of Ephraim was a district called Belka and in the western part of Gozan, or as the Greeks called it Gauzanitis, was a river called the Balikh, Billicha or Bilik. Later it was called the Belias. This name seems also to be connected with the Belgae and probably also with the Balkans.

In the country which was once Media, on the western shore of the Caspian Sea, there was a people called by the Greeks Cadusians. According to Larned "The native name of this people was Gaels," and this is the exact name by which the Galli were also known. The name Cadusi seems to be derived from the Hebrew *chadash,* to renew, to restore, as well as from *Chazuth,* a covenant, indicating that these were the covenant people, or *qadash,* the holy people, who were renewing their strength in the Isles of the Gentiles, as the region between the Euphrates river and the Caspian and Euxine Seas was called by the old Hebrews. For Isaiah speaking to this people says.

"Keep silence before me O, islands and let the people renew their strength." (Isaiah 41: 1) These Gaels, Galli or exiles have been and are a very important people. The greatest of all wars was fought to subjugate or destroy their descendants, but by God's plan, by the aid of other great nations of the same race, many of whose ancestors passed over their land in their westward migration, they have been preserved; and it may be that the exile of Patmos had the words of Caesar in his mind when he wrote, "And the great city was divided into three parts." (Rev. 16: 19).

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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

What All the World Is Seeking.

Satisfaction is the goal toward which the whole creation moves in its unyielding search for that which will sustain and deliver the human race. The history of ancient and modern research in the realms of material science, art and philosophy is the history of the search for that which will bring to the world a greater stability and a surer dependence. It is the search to find foundation stones which reach down to bed-rock and upon which a time-worn world may rest in the midst of the shifting sands of theory, speculation and superstition. The ancients studied the heavens and sought to discover or develop a system that would enable them to be forewarned of impending evil and thus limit or nullify its effects. The moderns study the phenomena of physical life and material structure also searching for the fundamental law of cause and effect by which the more relentless terrors of to-day may be held in check. And so the unending search and strife goes ever on.

A little joy, a little grief,
A gleam of hope, a cloud of fear,
The world seems bright, then deep despair,
The light is gone. Unnumbered times
As sea-side sands, this play is cast
But Faith lives on.

Material possessions, personal power and prestige, social preeminence, intellectual attainments all of these turn to ashes in the hours of great crises in human life. They lack that stability which alone can satisfy;—that stability which the Psalmist recognized as alone able to still the strife and unrest of the human heart and which comes only through the awakening to what constitutes the likeness of reality. "I shall be satisfied when I awake with thy likeness" (Psalms).

Jacob whose name was changed to characterize his changed outlook upon existence was the heir of the faith which was accounted to his grandfather Abraham "as righteousness." Thus even the weak up-reachings of humanity toward the Great Unseen if undiluted by a greater faith in fear at once attain the fruits of patient toil and with them wisdom for their use and care. When Abram was renamed he thus became not only "father of a multitude" as yet unborn, but master, guard and guide to those who of the household of his faith received the vision of a higher realm of thought than that in which his nation lived.

Abraham's great material possessions were "added unto him" because he sought and attained a truer and more practical recognition of God than any other one of his day. His faith and vision expanded so that the accumulating light which came through his son and grandson caused the prophets of Israel to characterize their highest concept of Divinity as the "God of Abraham, Isaac and Jacob." Thus the knowledge of this God became the highest standard of human attainment in that day. It was the term descriptive of stability, the synonym of that which approximated satisfaction. The Bible was written to tell of the fruits of obedience to this God and of the rewards from disobedience to the Standard which Jacob's wrestling had revealed.

The world is awhirl mentally as well as physically. Its unrest cannot cease until its foundations of thought are relaid in the cement of that pure monotheism which was the essence of the divine concept of Abraham, Isaac and Jacob. The vision of Peniel is to-day being translated from an historical incident into a vital and practical example of the awakening of the individual to his spiritual responsibilities whereby the children of earth are consciously transformed into the children of His true "image and likeness." As this transformation is accomplished and only as it is accomplished, shall the world find rest,—that rest which comes with that which alone satisfies—the awakening in His likeness.

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What Is To Become of the Protestant Church.

A Letter by EDWARD H. COTTON.

At two recent Methodist conferences of the Central West, as reported by Dr. Goodell of New York, there were reports of more money raised, but of a startling falling off in the number of members secured, Sunday schools enlarged, and candidates for the ministry enlisted. He reported also a list of churches of disquieting length, the doors of which had been permanently closed.

The stories told by the delegates to those Methodist conferences are duplicated by the available figures of every Protestant denomination in the country. In brief, Protestant denominations, large and small, are facing a crisis, the gravity of which is self evident. The churches can no longer evade the issue. They have a glorious record of high moral and spiritual effort which those who run may read. It is a record which has carried them far, and may carry them for some years to come. But when all the evidence is in is their program, as it is at present outlined, equal to the great task of giving this exacting generation a religion adequate to its needs?

Martin Luther, with his protests, was the man of the hour in 1517. His work was timely and thorough, and it was fearlessly performed. How much we require an immediate application of that dauntless spirit! If Luther's interpretation of Christianity as individual service actuated by the Christ Ideal is to endure, then Luther's methods must be put into courageous operation.

Three decisive steps must be taken.

Denominational distinctions must cease; distinctions which years ago ceased to have much of any meaning for the community.

The emphasis must be placed on service to man as well as worship of God.

Of these the third is probably the most important. We have expended much time and effort since Luther in endeavoring to define the Being of God. At a recent commemoration exercise the ceremonies were introduced by a prayer. The prayer was offered by a clergyman of local note, and was earnest and eloquent. In the course of the petition a wondering child asked, "Mama, who is he talking to?" Words of wisdom. Who indeed? The time is at hand for us to undertake a study of humanity as well as divinity. We will still worship God with reverent voice but we will try and understand our fellowmen, too.

In method and practice the barriers between the church and the community must be cleared away. The community does not exist for the church, the church exists for the community. It cannot justify its presence there, otherwise. It can never become the community center it may become until it steps down and persuades men with the human appeal.

Sectarian rivalry as an issue is dead; as dead as the slaverey issue on the 16 to one issue. Those who think otherwise are as those living under the rule of the dead hand. The contentions on which the denominations were founded, well taken at the time, have ceased almost entirely to operate.

As soon as the church surrenders its time-honored but meaningless distinctions and federates in a human serviceable organization it will regain its lost influence. Until it takes some such action, denominational propoganda, endowment funds and missionary venture will be remembered as was the stand of Napoleon's old guard, a heroic but unavailing measure adopted as a last desperate means of reversing the fortunes of battle.

Is it not true that we are comrades first, we Americans? Not sectarians, not Protestants or Cotholics or Jews. And in these days when not only the structure of Protestantism but the structure of every one of the great world religions is tottering, it might be well for us to prepare for a religion of comradeship which shall extend the world around.

"But in such an effort we should lose ourselves," exclaim the churches. They would, but they would find that for which they themselves with their high ideals have been searching for many years: the real way to interpret the ways of God to man.

—*Boston Herald*

I hope it may be the happiest year of your life, as I think each succeeding year of everybody's life should be, if only everybody were wise enough to see things as they are; for it is certain that there really exists, laid up and ready to hand, for those who will just lay hands upon it, enough for every one and enough forever. I am quite sure that the central mistake of all lives that *are* mistaken is the not taking this simple unchangeable fact for granted, not seeing that it is so, and cannot but be so, and will remain so "though we believe not." I think I can trace every scrap of sorrow in my own life to this simple unbelief. How could I be anything but quite happy if I believed always that all the past is forgiven, and all the present furnished with power, and all the future bright with hope, because of the same abiding facts, which don't change with my mood, do not crumble, because I totter and stagger at the promise through unbelief, but stand firm and clear with their peaks of pearl cleaving the air of Eternity, and the bases of their hills rooted unfathomably in the Rock of God?

—James Smetham

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Communications.

To the Editor of the WATCHMAN OF ISRAEL:

Your correspondent, Mr. Berry, in the November WATCHMAN has presented some very interesting subjects for consideration. First may I suggest that one reason for not noticing the 17th verse in considering the 33rd chapter of Jeremiah is that when the perpetuity of the royal house, throne and kingdom is discussed one is dealing with that which is supposed to have collapsed while it is understood that the perpetuity of the Levites is not often questioned.

The Levites together with the rest of Jewish Israel are still in existence and dispersed among all the nations of the earth as prophetically forecast but there is a point in connection with the Levites which should be known by all who are interested. We referred to this in our article which appeared in the maiden issue of this magazine when we were showing the reason why the one time Emperor of Germany conceived the idea that he was destined to be the ruler of the world. He was descended from King David through his grandmother, Queen Victoria, who also through the Tudor Kings brought in the Hebrew priestly-royal line onto the throne of England. I then quoted from *"The Royal House of Great Britain An Enduring Dynasty"* by W. M. H. Milner M. A., F. R. G. S., A. V. I., "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—link the two together, identifying the Matthan of St. Matthew with the Matthat of St. Luke. This Matthan or Matthat, the grandfather of the virgin, was the son of Eleazar and of Levi, one by 'law' and the other 'by nature.' Anderson's table LXVI shows an intermarriage between the priestly and royal lines, tracing back the Aaronic genealogy of Heli (and Joseph) to Josedech the father of the Joshuah, who was High Priest after the Captivity. Table LXVII takes us back from Josedech to Aaron." 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 both descended from King David the Psalmist and also from Aaron the High Priest.

Mr. Milner also says: "The immediate consequence of the discovery narrated in the foregoing section is to establish the fact, astonishing as it may seem, that our King [of England] is the Lord's annointed both *as Priest and King in each case by right of succession,* and in fulfillment of a like promise (Jer. XXXIII: 17-22) of perpetual ministry to the lines of David and Aaron....King George V is the hundred and fourth in descent from Aaron." Thus we find that the promises concerning the perpetuity of the ministry of the Levites which is interwoven with those of the kings in Jer. 33: 17-22 has a double fulfillment. The Levites still minister at the services and altars of *Jewish* Israel, and according to Milner the Royal Genealogies place Church and state under one head descended both from the royal Judo-Davidic line, and from the priestly line of Levi through Aaron, Eleazar, Josedech, etc.

Another matter which Mr. Berry brings up for discussion is the question whether all Israel rejected the Messiah. While it is true that the two kingdoms or houses are spoken of as Israiel and Judah still Isaiah says "both houses of Israel" (Isa. 8: 14). So anyone might have addressed a Jewish audience as Peter did when he said, "Ye men of Israel."

When Jesus was talking to the official leaders of the Jews, to the chief priests and Pharisees, about the stone which the builders repected it is recorded in the gospel of Matthew, "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." It was Judas the Jew who betrayed the Master for thirty pieces of silver, it was the scribes and chief priests and council who condemned him and said, "He is guilty of death" and it was the rabble who cried out, "Crucify him!"

Moreover, after the crucifixion, and after the resurrection the chief priests not only denied the resurrection but gave "large money" to the Roman soldiers to spread a false report concerning it.

This was all in accord with what had been prophesised, for it had been foretold that the Jews would reject the Messiah. It is written in the book of Zechariah (Chap. 11: 3-6):

> **3. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions the lions of the royal tribe of Judah; for the pride of Jordan [their sacred streams] is spoiled.**
>
> **4. Thus saith the LORD my God; Feed the flock of the slaughter;**
>
> **5. Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the LORD for I am rich, and their own shepherds pity them not.**
>
> **6. For I will no more pity the inhabitants of the land, saith the LORD, but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king [the Roman king]: and they shall smite the land, and out of their hand I will not deliver them.**

Why "not deliver them?" Because they said "Let his blood be upon us and upon our children."

This fear and the guilty dread of its fulfillment was the real cause of that post-Pentecostal council, of which we have the following account (Acts 5: 27, 28):

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27. And when they had brought them, they set them before the council; and the high priest asked them,

28. Saying, Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Jesus said to the Jews, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The first part of this prophecy was fufilled at the time of the Roman siege under Titus, a fearful description of which is given by Josephus in *Antiquities of the Jews*. The last part of the above prophecy is of course to be fulfilled at the second coming of Christ.

In seven chapters of Isaiah the house of Israel are spoken of eighteen times as "Israel, my servant" and contrasted with those "that forsake the Lord" of whom it is said (Isaiah 65: 11-15):

11. But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15. And ye shall leave your name for a curse unto my choosen: for the Lord GOD shall slay thee, and call his servants by another name:

The fact that Israel was to become Christianized is why the prophet says to them "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but [in order to dispel that gross darkness] the LORD shall arise upon thee,....And the Gentiles shall come to thy light, and kings to the brightness of thy rising" thus giving a reason for the much misunderstood reply of Paul and Barnabas at Athens when they said to the contradicting and blaspheming Jews: "It was necessary that the word of God should first have been spoken to you." "Beginning at Jerualem," said Jesus, and Jerusalem was the capital city of Judah. "But" continues the apostle, "seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"—meaning the nations of Israel, the many nations promised to Abraham and Sarah, to Jacob and Rachael, and to Joseph the Abrahamic birthright holder. Thiis is proven by the fact that the apostle quotes a prophecy given by Isaiah to Israel as follows: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." This prophecy we find in Isa. 49: 6 in connecion with Israel in the following context: 'Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb....And said unto me, Thou art my servant, O Israel, in whom I will be glorified ....Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength." Then come the words given above. "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." All of which was said to Israel and of Israel, to whom he also says, "O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains,....for the LORD hath redeemed Jacob, and glorified himself in Israel."

J. H. ALLEN

To the Editor of the WATCHMAN OF ISRAEL:

Lately I have been reading an old pamphlet entitled "Coming Wars and Great Events," by Rev. Mr. Baxter. The first edition was published in 1860 and revised and enlarged in 1876. It is, as every such work necessarily must be, full of forecasts with dates, which the unfolding of time has left unfulfilled. But, while the date of the late great war is placed by him too soon, the Rev. Mr. Baxter has most wonderfully foretold the war itself. In the next place, the war just concluded is not considered by Mr. Baxter as the "Great War" of Ezekiel, but merely a prelude, as it were, to prepare for the great and final conflict. Possibly some thoughts that have come to me from reading this pamphlet may help answer the communication as to Assyria on page 17 of the December WATCHMAN. This prophetic writer away back in 1860 foresaw Germany as a world power, and yet apparently not one of the contestants in the final battle. In consequence, he postulates a preliminary war; first, to eliminate Germany; and second, to reduce certain other powers to their proper dimensions. For this reason he arranges the opposing contestants, anticipating defeat for Germany and her allies. So, Austria would be confederate with Germany, as Austria needs to be reduced in power. That "the Euphrates may be dried up," Turkey is added to Germany's forces. Opposing are France and the other Latin nations in an alliance with Russia and Britain. But the writer adds, "Whatever may be the grouping of the powers, France will succeed in triumphing over Germany."

As a result, however, of this victory, there will remain a dread of revenge. In consequence, the next step will be the formation of a Latin or Roman Confederacy to embrace and revive the old Roman Empire. This is not the place to discuss just what is

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included and I think Mr. Baxter is somewhat in error here, but it is very interesting to read his reasons for grouping the contestants; and it is wonderful how in the late war his conclusions were correct.

The French are now looking about them for some other support; and it is easy to see how, in view of the altered situation, not merely a defensive alliance but a confederation of the whole of Europe south of the Rhine might develop. Fear of the Hun could now easily cause the individual nations to sink their petty jealousies, and unite for mutual safety. Thus each single nation would become a state in the Union; and the Roman Empire may come to life again.

With Britain just now in Constantinople on the seat of the Sultan, Suzerain over Jerusalem, and practically over Mecca; it would not take long for the nationalists in Egypt and India to stir up the Mohammedans agaist Britain.

Germany consists of a number of states; and it is well known that German West and East are as jealous of each other as sixty years ago were the American "North" and "South." Prusia naturally will turn to the east, and throw in her lot with, and endeavor to dominate Russia. Western Germany is Teuton; while eastern Germany or Prussia is Turanian, or Tartar. The Teuton was the Assyrian Teutoni, who travelled from Medea with the Cymbri or Israel. These are some of the brands for the great conflagration. Now from a statesman's viewpoint, it is easy to see how the new Roman Empire, Babylon the "Great," could look with jealousy upon Britain as overlord or guardian of the Jewish Republic in Palestine thinking it should be Rome once more in control of the Holy Land; as in the days before the Moslem came.

But that seems exactly what Scripture foretells. Ezekiel shows us the contestants to a certain extent in this "great and terrible day." Isaiah 19: 23-25 shows us the place of Assyria, the Teutoni, Protestant West Germany, regenerated by the late war, "the work of my hands," and the place of Egypt.

If the combination of the beast, the dragon and the false prophet of Revelation seem a mighty and overwhelming host against Judah, Israel and her colonies, the old and young lions, with Assyria and Egypt and India; let us thank God that the Book tells us of one more ally, Michael and his host of angels; and the result is not left in doubt as we enter the King's Chamber, with victory won.

Yours very sincerely,
H. PERCY BLANCHARD

To the Editor of the WATCHMAN OF ISRAEL:

The remarkable analysis which the second part of Bunyan's *Pilgrim's Progress* makes of the footsteps of the Truth seekers during the last fifty years has impressed itself upon me for some time. As every one knows the first pilgrimage was that of the masculine the second was the feminine and it is quite apparent that we are now in the last stage before the "land of Beulah" is reached, that of the Enchanted Ground. A comparison of the related steps of these two pilgrimages taken in the light of a prophecy as they undoubtedly are, when adjusted to the development of Christianity since the first appearing of Jesus, will throw a flood of light on present day conditions.

When this proposed League of Nations first began to be suggested I discerned that it had its origin in the same mental and moral conditions as the Tower of Babel, namely fear. A careful study of the teachings of that narrative in the 11th chapter of Genesis reveal that the word "so" in verse 8 inevitably follows the word "lest" in verse 4. A little farther examination shows the root of their mistake with all its direful consequences lay in the meaning of the name of the plain where the Tower was built, i. e. Shinar which means according to Crudens "the watching of him that sleeps." Now a negative watch always indicates a carnal, rebellious heart demanding its own safety and ease regardless of the expense to others. In that day of unrestrained yielding to the primitive impulses of carnal desires, the motives underlying the action can be easily traced, but to-day when the false-prophet has appeared on the scene to reinforce the beast with specious argument, the fleece so nearly covers the wolf's fangs and the ignis fatuus over the swamp glows so much brighter than ordinary both because of the darkness and also becaue of the quantity of matter from which it reflects that it would deceive even the very elect were they not fully illuminated by the light within, which fortunately is available to every trusting humble pilgrim. While meditating on these things with the earnest longing for a clear vision my attention was directed to some passages which I would like to quote from this second pilgrimage of Bunyan.

"By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy; and that place was all grown over with briers and thorns, excepting here and there, where was an enchanted arbor, upon which if a man sits, or in which if a man sleeps, 'tis a question say some, whether ever he shall rise or wake again in this world. ... They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place..

"Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, see the other. Wherefore they were forced for some time, to feel for one another by words, for they walked not by sight....

"I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the Celestial city; wherefore he struck a light (for he never goes also without his tinder-box) and takes a view of his book or map, which bids him be careful iin that place to turn to the right-hand. And had he not here been careful to look in his map, they had in all probability been

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smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in....

"They went on, then, in this Enchanted Ground till they came to where there was another arbor, and it was built by the highway side. And in that arbor there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or to step to them and try to awake them. So they concluded to go to them, and awake them—that is, if they could; but with this caution, namely, to take heed that themselves did not sit down, nor embrace the offered benefit of that arbor.

"So they went in and spake to the men, and called each by his name, (for the guide, it seems, did know them) but there was no voice, nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, 'I will pay you when I take my money.' At which the guide shook his head. 'I will fight so long as I can hold my sword in my hand,' said the other....

"Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep.... You know when men talk in their sleep, they say anything, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before, betwixt their going on pilgrimage and their sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges thaat the enemy to pilgrims has; wherefore it is as you see, placed almost at the end of the way.... Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that as you see, are fallen asleep, and none can awake them.

"Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that, through the rest of this way, though to darkness was very great. 2 Peter 1: 19.

"But the children began to be sorely weary; and they cried out unto Him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose, that drove away the fog; so the air became more clear."

May I suggest what some of the symbolism in this little parable means to me? The reference to "briers and thorns" reminds me of a line from a dear hymn

"By the thorn road, and none other,
Is the mount of vision won;
Tread it without shrinking, brother!
Jesus trod it,—press thou on!"

The sword is the Word of God. The mist is the mental, moral and physical upheaval of the human sense responding in Armageddon to the vigorus wielding of that Sword. "Feeling for one another by words" might mean the silent intercessory prayer for all saints. The Map of course is the Bible while the light to illuminate it would be the clear inspirations of spiritual sense. The "cleanest way" surely is this *seemingly* altruistic scheme of betterment for a world still owning allegiance to false gods by uniting a decadent civilization to a people seeking to progress, but behind it is a far more malevolent design than that, for it is the ancient hand lifted up against the throne of God against which age-lasting war is sworn (Ex 17: 16).

The Gentile Image of Empire tottered to its dissolution this year and no fixed up scheme of fair seeming pretense can either hinder or prepare the way for the rightful heirs to the Stone Kingdom. Only those already in the mud will be mired in the end of this way.

Some one has said, "Until we have found and obeyed God's will in reference to any subject, as it is revealed in the Bible, we cannot expect a separate, direct revelation. A great many fatal mistakes are made in this matter of guidance, but the overlooking of this simple rule. Where our Father has written out plain directions about everything, He will not, of course, make an especial revelation to us concerning it. No man, for instance, needs or could expect any direct revelation to tell him not to steal, because God has already in the Scriptures plainly declared His will about it. The Scriptures are far more explicit even about details than most people think." Contentment with being in the right way and in possession of the map and the tinder-box was not enough: the way must be steadily followed in the rays of that light already furnished for these footsteps, and so with hearts uplifted by the Comforter and path illumined by His prevision (in the carefully detailed account of Israel's restoration) they find each other in sweet fellowship and successfully reach their goal. What this goal shall be can only be determined by the pathway leading thereto but surely the most desirable political object to be attained to-day is an effective cooperation of America and Great Britain in intelligent response to the prophetic description of humanity's deliverance and transfiguration. Once let our statesmen awake to the fact that the fulfillments of prophecy are reaching out their hands for our acceptance in the role which God has mapped out for Manasseh and Ephraim, fear as to consequences will dissolve, the deadlock of Congress will vanish, this chimerical League of a "mixed multitude" will disappear as a dream, and

"Man in the sunshine of the world's new spring
Shall walk transparent like some holy thing."

Sincerely yours,

G. M. B.

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Wayside Hints.

If you are not a thinking man, to what purpose are you a man at all?

—Coleridge

He that never thinks never can be wise.

—Johnson

Learning, undigested by thought, is labor lost.

—Confucius

But after all, let this be a fixed point with us, that our own reflection and judgment alone must determine how far we should receive that of which books and men inform us, and how far they are worthy of our assent and credit.

—Isaac Watts

Religious bigotry is eternally odious to enlightened reason. —Dr. John Lord

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Better to know less than to know too much that ain't so. —Abraham Lincoln

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Remember that it is not he who gives abuse or blows who affronts, but the view we take of these things as insulting. When, therefore, any one provokes you, be assured that it is your own opinion which provokes you.

—Epictetus

No man ever stated his griefs as lightly as he might. For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.

—Emerson

Abundance consists not alone in material possession, but in an uncovetous spirit. —Selden

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"One ship sails east and the other sails west
With the self-same winds that blow,
'Tis the set of the sails and not the gales
That tells us the way to go."

"Along with the figure-head of Hope," said the Captain, "there's a anchor; but what's the use of my having a anchor, if I can't find no bottom to let it go in."

—Charles Dickens

The Bible contains more sublimity, purer morality and finer eloquence than all other books.

—Sir Wm. Jones.

Let me truly feel that in myself I am nothing; and at once through every inlet of my soul, God comes in, and is everything to me. And as soon as I feel this, the Almightiness of God pours through my spirit like a stream, and I can do all things through Him that strengthenth me. —Mountford

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"My work," I say. But if I can know that it is not my work, but God's should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?

—Phillips Brooks

Thine was the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision weak and dim,
The harvest-time is hid with Him.

Yet, unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert cast,
Shall rise with bloom and fruit at last.

—J. G. Whittier

Failure after long perseverance is much grander than never to have a striving good enough to be called a failure. —George Eliot

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The eternal stars shine out as soon as it is dark enough.

—Carlyle

I would rather be beaten in the right than succeed in the wrong. —Garfield

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A perfect faith would lift us absolutely above fear. —George MacDonald

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It is not the weariness of mortality, but the strength of divinity, which we have to recognize in all mighty things. —Ruskin

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Count me o'er earth's chosen heroes,—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

—J. R. Lowell

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THE WATCHMAN OF ISRAEL

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

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The Jews of Jerusalem

By WILLIAM D. McCRACKAN, M. A.

Author of "The Rise of the Swiss Republic", "Romance and Teutonic Switzerland", Etc.

On the last day of the Feast of Tabernacles a group of Americans were standing near the Tower of David watching the strange mixture of humanity which pours by that point minute by minute throughout the day. It was their purpose to maintain the mental attitude of those who come to help all men, irrespective of race or religion. They were about to turn away towards the Jaffa Gate, when the notes of distant music and of rude antiphonal singing caused them to pause and wait. Was it a wedding or a funeral approaching? To the occidental the two occasions seem to call forth about the same type of music in the Orient. There was the sound of violins added to that of human voices. Presently the procession moved in sight, as incomprehensible a group as could well be imagined.

The most noticeable feature was a canopy of purple velvet, richly embroidered, carried on poles by four men,—but what was this under the canopy? A bystander said it was the scroll of the law, containing the books of Moses, called the Torah. Having been read each Sabbath throughout the year, this scroll had now been finished and the ceremony which was being witnessed was a demonstration of praise, called the "Feast of the Law"; it was the taking of the scroll back to the synagogue where it would be rerolled amid special ritual.

Two fiddlers led the procession. From time to time they turned around and faced the followers. A grey bearded man carrying a scarf danced to the tune of the fiddle, he kept turning round and round and holding up the scarf in both hands like a trick dancer. The crowd closed quickly around the canopy with its scroll, men, women and children in serried ranks. In front some men kept revolving and shouting, to which the crowd replied in loud repetitions. But here was the difficulty, the men mostly wore the fez or tarboosh,—were they Moslems?

The bystander again explained that these were Jews of the kind known as Sephardims, mostly of Spanish and Portuguese descent, who had been so long under the Moslem that they wore his head gear and commonly spoke Arabic, though they tenaciously maintained their religion through good and evil report. The Jews who have emigrated from Germany, Poland and Russia are called the Ashkenazin. With some last strident notes of the violins and some last shouts from the crowd, the procession entered the narrow part of David Street, where this dips down to the old city and so was lost to view.

Here then were some of the Jews of Jerusalem,—how shall we appraise them? The question bristles with difficulties. The Jews of Jerusalem are in the minority, being outnumbered both by the Moslems and the Christians. They are a mixed multitude, brought together from a world wide dispersion. Since Nebuchadnezzar drove the Jews from Jerusalem, they have been returning and then receding again, going out into an inhospitable world, wave upon wave, and ever trying to return. Under Solomon's son, Rehoboam, the Ten Tribes had separated from the House of David and formed the Kingdom of Israel. This kingdom had a precarious existence for 240 years. In 721 B. C., Sargon, King of Assyria, led the Ten Tribes away captive and they never returned. What became of them? The kingdom of Judah lasted 345 years, and was extinguished by Nebuchadnezzar in 586 B. C. The remnant of this Judah Kingdom are the modern Jews, to whom Mr. Balfour, speaking in behalf of the British Government, has promised a national home in Palestine. But where are the Ten Tribes, to complete the Twelve? A restoration of two tribes only would not be a complete restoration. There is evidently something in this modern problem which does not at once meet the eye. Mr. Balfour may understand it; Bible students searching the prophecies may be able to explain it, but there is little evidence that the diplomats who are apportioning the fruits of the world war to the different powers, have yet found the Ten Tribes who await restoration along with the two.

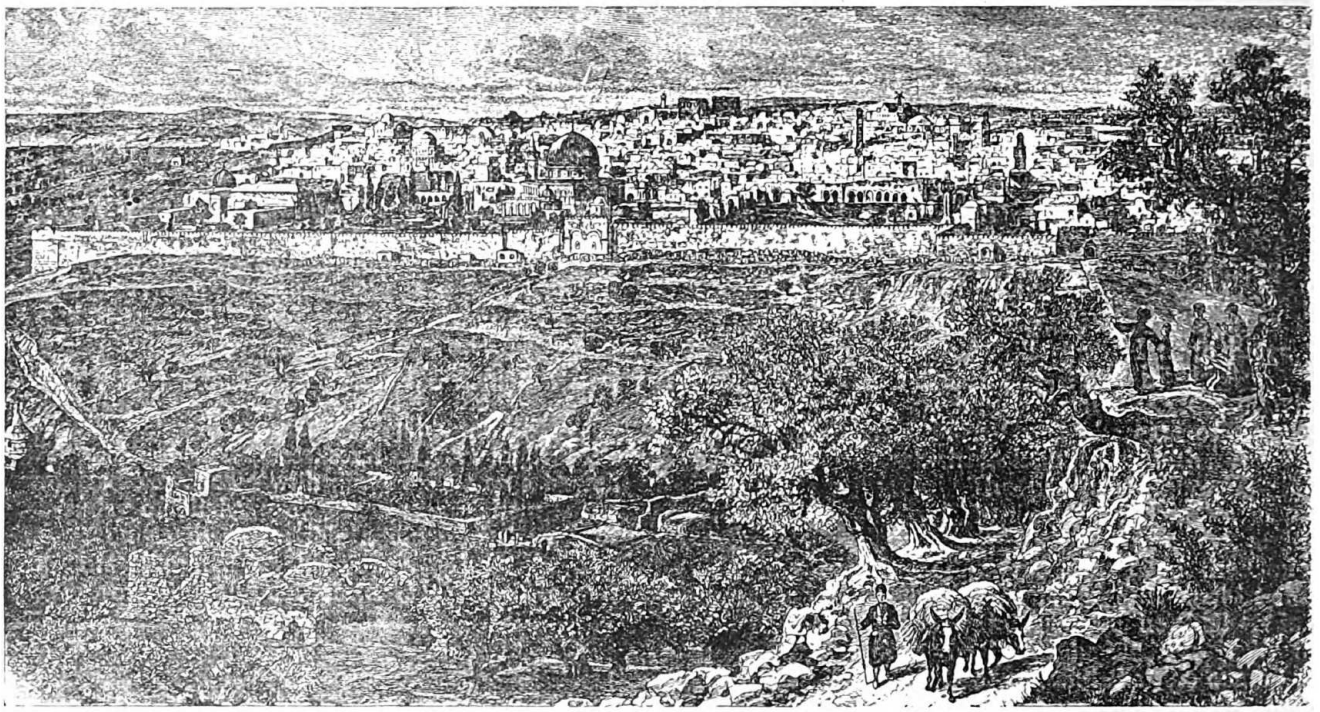
For the present it suffices to examine the Jews of Jerusalem as we find them today in all their picturesqueness of costume and tradition.

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On Saturday they come out in their native finery, especially the men. The distinctive male costume consists of a long velvet cloak over a silken vest, the whole held in by a belt. The head gear is a wide fur lined cap. Sometimes the cloak is of a rich orange color, often deep blue and again simply black. The rounds. "I have been here sixty years," he claims with a quaver.

Here is a modern Jew who might have stepped out of Hester Street, New York, with a felt hat, collar and tie and white duck coat reading from the book of the Law. From time to time he beats upon his breast



JERUSALEM FROM THE MOUNT OF OLIVES

little boys are particularly amusing with wide felt hats, like Anglican clergymen, and with their inevitable side curls.

I went into the store of two Jews who kept stationery. Their stock was practically all German, they had travelled Germany over as peddlers and all their business success had been through German firms. They spoke Yiddish but very little English. These Jews must begin life all over again on an Anglo-Saxon basis. Of course, they can do it, but it will take a long time. They are not as grateful to the British as they might be, because the British conquest of Palestine broke off all their business connections. There are also quite a number of British Jews,—many of them in uniform and then there are the Zionists, but that opens up another story, an interesting one full of delicate situations and startling possibilities. Therefore let us stop here with the Jews of Jerusalem as they are and not as they are to be.

On another occasion the same group of Americans reinforced by one of the best instructed of the guides of Jerusalem visited the Wailing Walls of the Jews. The approach is through a line of beggars squatting against the wall with hands extended for alms. "A gift," they cry "for the restoration." A tottering old man with a rattling money box makes the in an access of misery at the long waiting for the restoration. Close beside him a woman sobs hysterically with sudden outbreaks of heartrending wailings. Two other women go to her and lead her gently away, —she can barely control herself. A Jew who looks like an Arab in Turban and long cloak kisses the stones.

But here is another note,—a Moslem woman hurries by holding a cat tight in her arms. What is all the wailings and droning to her? She lives in one of the dark cellars nearby which pass for homes in this part of Jerusalem. Two old crones at the wall now interrupt their wailing long enough to take snuff together in a sociable way, exchanging snuff boxes as a sign of cordiality, and then down the path comes a group of three generations, grandmother, daughter and little girl. The grandmother is a fine old Rebecca, the daughter is in the latest Parisian style and the prettily dressed little girl looks on all these shoddy people with surprise. The Parisian mother does not kiss the stones outright, but merely touches them with her hands. She has evidently heard something about germs and will take no chances. There is water in a certain crevice in the rock. Many wailers go to this, dip their hands in it and wet their foreheads. At the entrance also there is a sort of a caretaker of the

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place who keeps the wicks which the wailers buy and for which they bargain in order to feel entirely at home.

Suddenly from the far corner comes the passionate weeping of a woman who presses a letter against the stone, praying and calling for an answer. I retrace my steps and glance over her shoulder,—the letter is addressed to someone in New York. Oh, America!—how the needy cry out to you and your bounty! I survey once more the whole scene in its astounding significance.

The great wall towers into the Palestinian sky, all that is certainly left of Solomon's temple. Leaning against the enormous stones of its foundation are the wailing Jews, men and women, and children, a pathetic remnant, nobly faithful to race and religion. A low murmer runs through the host. Those nearest to the wall put their fingers into the crevices, bowing and swaying as they chant. Women with shawls drawn over their heads weep pitifully for the departed glory of the temple. Little boys marked as Jews by the curls beside their ears, recite from the psalter.

Suddenly a great crescendo rises from the crowd. It is an outburst of fervor. A reader chants the line. The people make answer.

Because of our kings who have condemned God—
People. We sit alone and weep.
Reader. We beseech Thee, have mercy on Zion!
People. And gather together the children of Jerusalem.
Reader. Make speed, make speed, O Deliverer of Zion.
People. Speak after the heart of Jerusalem.
Reader. Let Zion be girded with beauty and with majesty.
People. Show favor unto Jerusalem.
Reader. Let Zion find her Kings.
People. Comfort those who mourn over Jerusalem.
Reader. Let peace and joy return to Jerusalem.
People. Let the branch of Jerusalem put forth and bud.

I am told that some of these Jews are hired to wail by their co-religionists in other countries; that others receive money in wills to do this wailing, and it may be that some actually bump their heads against the wall in order to make themselves cry; but the wailing is not a show arranged for sightseers and real tears are shed by the women in their emotional swaying.

The harsh murmurs and outcries, uttered antiphonally, die down by degrees as the Jews bow and throw their weight from one foot to another. This age-long desire must find its mark. Other peoples may



THE WAILING WALL.

Reader. "Because of the Palace which is deserted—
People. We sit alone and weep.
Reader. Because of the Temple which is destroyed,
Because of the walls which are broken down,
Because of our greatness which is departed,
Because of the precious stones of the Temple ground to powder,
Because of our priests who have erred and gone astray.

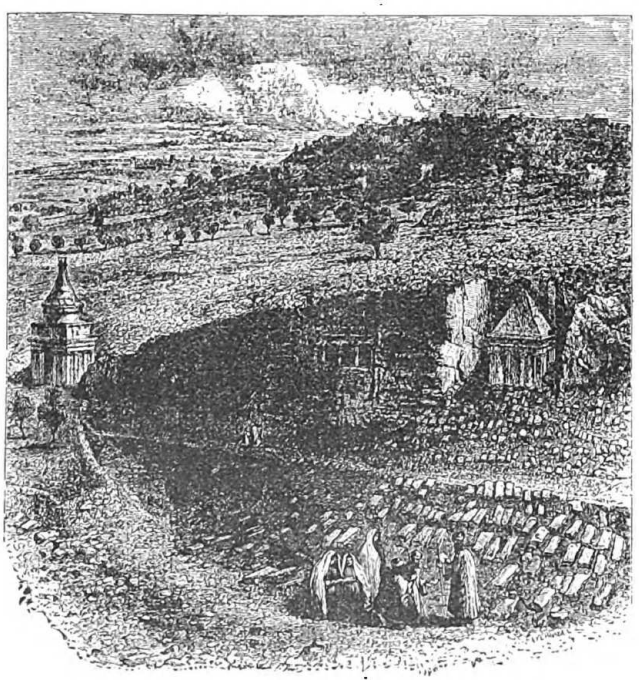
count their fidelities by the hundreds of years, the Jews have lamented the destruction of their temple for more than two thousand years. They lean their foreheads against the huge blocks (laid in five or six courses and some of them fifteen feet long, by three and four feet high) and hope that this massive foundation will serve for a future temple of great beauty where the Moslem Mosque now stands, usurping the site chosen by Solomon. They have been wailing here ever since Nebuchadnezzar destroyed the temple. They have

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mourned under the Persians, under the Macedonians, left here as rulers by Alexander, the Great, under the Romans, during the Crusades and under the Turks. The present British administration, protecting all religions, will safeguard whatever rights prophecy has in store for them.

The glory of ancient Jerusalem can only be guessed from the few fragments which remain among its mounds of rubbish. Not far from the Wailing Place, partly buried in the refuse heaps of modern Jerusalem, is the superb fragment of past greatness known to archeologists as Robinson's Arch, so named after an enterprising American scholar who labored here as early as 1838 to elucidate the topography of the Holy City. Here is the massive spring of an arch which once spanned the valley between Mounts Moriah and Zion, between the temple and the city of David. What grandeur must have marked Jerusalem in those days! The enormous stones upon which the arch rested speak of a noble structure, powerful and doubtless elegant, supported upon one or more piers. Again a few steps and we find ourselves upon the wall of Jerusalem looking down into the Valley of Jehoshaphat, into the gruesome depths.

A picture of ghastliness, such as Dore might have drawn, lies below, sown with grave stones on a barren soil, a valley of blight, grey and decay. There is not anywhere on earth so terrible a dip into the pit of death, as is presented by this valley. There they lie, row upon row, dun and desperate. Here the Moslem,



TOMBS IN THE VALLEY OF JEHOSHAPHAT.

there the Jew, facing each other in an arid, acrid mood, generations of the dead claiming the valley for themselves, typifying the "dust to dust" of the Scriptures. Fortunately a Greek church community has pierced the gloom of the western slope with a wedge of cultivation in which olive trees on terraces have been trained to grow. But all the rest is a desert waste. The heart cries out in protest against the valuable space given to the dead when the living must scrape the rocky soil for a scanty foothold. Tradition has done this. The Jews wish to be buried there in order to await the coming of the Messiah. The Moslems believe that Mohammed will sit upon the wall of Jerusalem to judge the world and that a horsehair will be stretched across to the Mount of Olives, and that on this horsehair all who hope to reach Paradise must cross.

The prophecy in regard to the Valley of Jehoshaphat bears out the Jewish tradition, for we read in Joel (3: 2, 12) "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scatered among the nations, and parted my land.

Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about."

Again, to the north of our point of view, piercing the wall, lies the Golden Gate, "the gate of the outward sanctuary which looketh toward the east" as Ezekiel describes it. The prophecy concerning the Golden Gate reads, "Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

"It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." (44. 2, 3.)

Tradition has it that Jesus used this gate on the occasion of his triumphal entry into Jerusalem and the expectation of many is that he will come the second time by this same gate. The Golden Gate has been walled up for many centuries. The structure itself is obviously Roman, a fine massive portal such as the masters of the then known world delighted to erect.

When will this dead soil of the Valley of Jehoshaphat bear a living harvest? It forms the sad side of Jerusalem, for on its borders lies the Garden of Gethsemane and Mount Olivet towers above it. The worst must some day be made the best, this is the reversal which good operates. When this black spot is cleaned, New Jerusalem will arise from the ashes of its old self.

Issuing from the Gate of St. Stephen, since the Golden Gate will let no one pass as yet, the visitor can skirt the Garden of Gethsemane and follow a footpath down the Valley of Jehoshaphat along the dry bed of the Brook Kidron. This walk is between the bleak and forbidden slopes of Mount Moriah and Zion on the west and the southern spur of the Mount of Olives on the east.

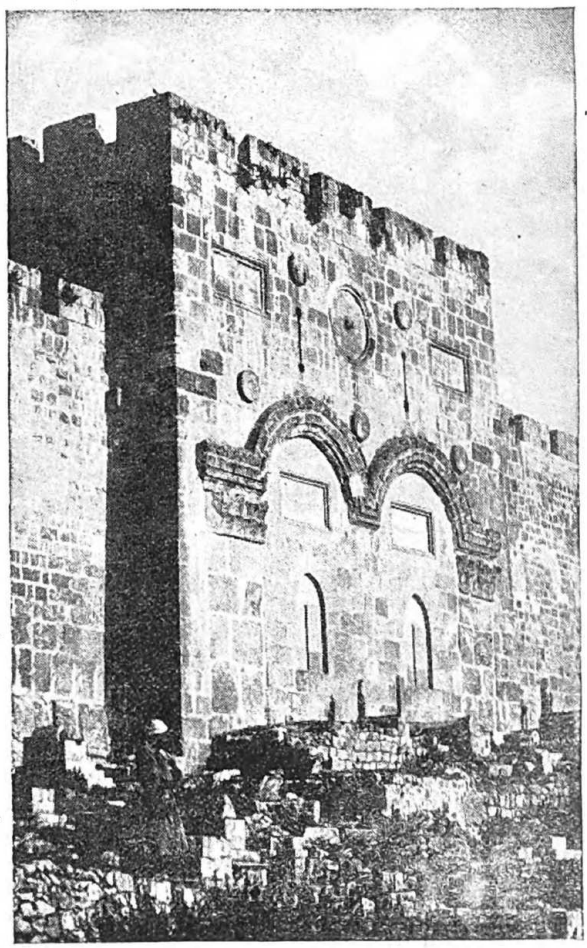
I remember once being caught there at nightfall, on this lugubrious seamy side of Jerusalem, with which so much of history is associated and hastening

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to get out into the more open country beyond before complete darkness overtake me.

Close to the Garden of Gethsemane are the so-called rock tombs of Zechariah, St. James and Absalom. Archeologists are not agreed as to the exact periods from which these structures date, or as to whether they are tombs at all. The so-called tomb of Zechariah is an interesting looking square block with decorative corners; on the other hand the so-called tomb of St. James looks like an Italian loggia cut out of the solid rock with two columns in Doric style. Absalom's tomb is the most pretentious of these monuments, but for a long time has been a mark for the contempt of the Jews who have alway resented Absalom's unfilial conduct toward his father David. They have expressed this contempt by throwing stones into the interior of the structure which is now blocked. Above and beyond these elaborate tombs (if tombs they be) lies the Jews' cemetery which is so conspicuous from the wall of Jerusalem. From the bed of the Brook Kidron well up toward the top of the Mount of Olives these ugly stones lie in rows, not too well kept or too orderly. In Jerusalem they will tell you that large sums are paid by the Jews for graves on this slope facing the Golden Gate.

Down the Valley of the Kidron we go, past the



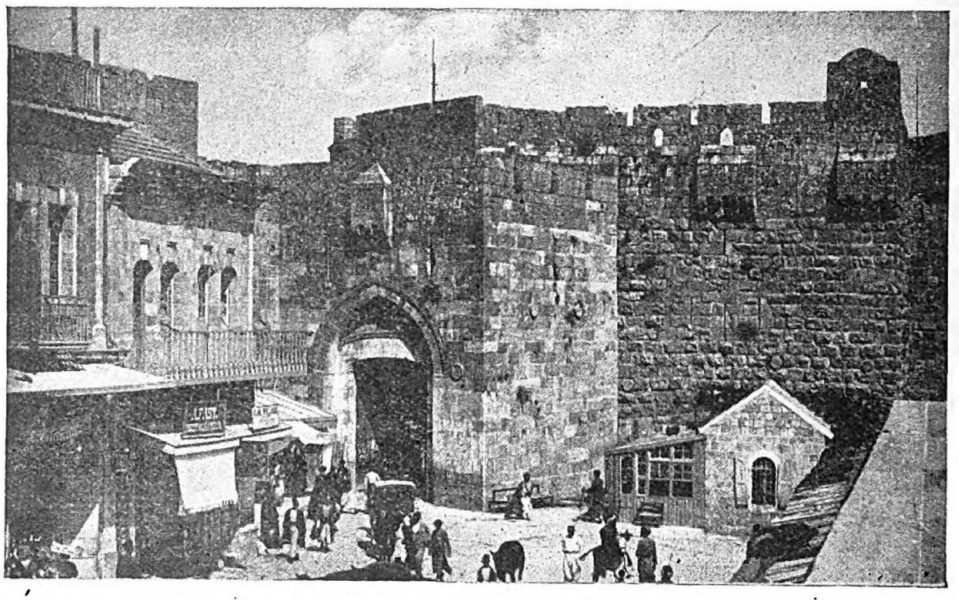
THE GOLDEN GATE.

water basin called the Fountain of the Virgin to the Pool of Siloam and the squalid unsavory village of Silvan perpetuating the same name in Arabic. The inhabitants of this village specialize in raising fruit and vegetables for the market in Jerusalem to which the bottom lands lend themselves especially. From great distribution they have become rich according to local standards, that is, they have probably passed the margin of starvation into a condition of relative security.

From Silvan we turn to the right and climb through the Valley of Hinnom around the foot of

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Mount Zion to the Pool of the Sultan, and enter Jerusalem once more by the Jaffa Gate, but, as though the Valley of Jehoshaphat had not provided enough of the gruesome, there is pointed out to us southward the "Hill of Evil Counsel" where Caiaphas and the Jews met to plan Jesus' death and also "Aceldama," the Potter's Field, which the priests bought with the thirty pieces of silver repudiated by Judas. This whole excursion around the eastern and southern slopes of Jerusalem is bitter with evil memories and this bitterness needs to be replaced by sweetness. A judicious use of water in the Valley of Jehoshaphat, the planting of trees instead of graves, or the planting of trees among the graves, the construction of a carriage road to connect the Garden of Gethsemane with the Bethlehem road at the Pool of the Sultan and the planting of the slopes of Mount Zion with fruit bearing trees would be some of the first steps in converting this weird region, now so suggestive of Dante's Inferno, into a vale of beauty and into the "Garden of the King," as much of it was once called.



JAFFA GATE.

Who shall do this? Who shall clothe once more the daughter of Zion in garments worthy of a bride? Who shall make Jerusalem a thing of beauty fit for the coming of the great King? These are questions of the hour in Jerusalem, but they involve the whole world in their solution.

The golden age is not in the past, but in the future; not in the origin of human experience, but in its consummate flower; not opening in Eden, but out from Gethsemane. —Chapin

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Zionism Means World Safety.

By Rabbi H. PEREIRA MENDES.

I am a full-hearted Zionist and have been so all my life. I was a member of the early Committee of Dr. Herzl. I do not aim at the promotion of the materialities, the material advantages to us of a Home Land, a land where we can, unhampered by environment, live up to our religious duties, as much as I aim at the realization through Palestine of all the ideals of the prophets of Zion for all mankind's weal.

I want Palestine to mean not the erection of the Jewish state but the erection of the Kingdom of God. When God gave to the patriarchs "for an everlasting possession" the land we call Palestine, He coupled with it the declaration He stipulated, that "through us all the nations of the world shall be blessed." Zionism is altruism. Altruism is prophets' idealism.

We are losing sight of this idealism, Zionists and anti-Zionists alike. We lose time in quarreling about the meaning of the word "nation." Let me here put these two points before your readers.

First, we read (Jer. xxxi. 35, 36): "Thus saith the LORD, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of Hosts is His name; If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever." *"For ever."* We are, therefore, never to cease from being "a nation."

But what is meant by the word nation? For another man, inspired too, declares "Among the nations he (Israel) shall not be reckoned."

Is it not possible that we do not understand the meaning of the word "nation"? What is meant by it? Will the expression "A holy nation" throw any light upon it? It would seem that the word "nation" as applied in the Bible to the descendants of the patriarchs mean a body existing for holy purposes, for blessed ends, for mankind's ideals.

We understand from more than one prophet that in Palestine will be an international court of arbitration. That will indeed be a blessing to all nations of the earth. Or again, that the knowledge of religion will flow and cover the earth as the waters cover the sea, *i. e.*, a university that will cultivate besides a knowledge of the arts and sciences a universal knowledge of God and the ideals He teaches. This will also be a blessing to the nations of the earth. Or again, that there shall be a house of prayer for all nations. How this will promote the ideal of universal brotherhood, how this will also be a blessing to the nations of the world is not difficult to see.

The confusion in Zionism is largely due to the fact that we are not unanimous on what the word *Goy* or "nation" means, and also to the fact that the same word "Jewish" is applied to a political as well as to a religious concept. If there were an English or a French or a German religion besides an English, a French and a German country, the inhabitants would be in the same muddle of mixing religious and political concepts.

We must be here to work;
And men who work can only work for men,
And, not to work in vain must comprehend
Humanity and so work humanly,
And raise men's bodies still by raising souls.
—Mrs. Browning.

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The Remnant of Joseph.

By JOHN MURRAY COWE

To the prophet Amos in particular, was the commission given to witness to Israel of their apostasy from God, and when the time came for Israel to start on their long, long journey, to terminate when they would find a home in the isles of the West, he it was that uttered the Lord's judgment on them. Amos got into trouble with the religious teachers of his day, chiefly because the burden of his message was the scattering of Israel. His home was in Judah but he was instructed to prophesy concerning Israel, as the beginning of his message tells us, "The words of Amos who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah." His quarrel with the divines of his day came through his being a herdman, and the priest of Bethel was jealous of his coming into Israel and speaking in the name of the Lord, a prerogative which the priest thought belonged to himself, forgetting that the golden calf whose altar he attended was there set up in defiance of the first commandment given to Israel at Horeb, "Thou shalt have no other gods before me."

But Amos had learned important lessons while tending the herds, and neither the jealousy of the priest of Bethel nor the wrath of Israel's ungodly king, Jeroboam, deterred him from uttering and recording his part of the prophetic oracles, concerning the destiny of his people, the oracles which now in the end of Israel's long night of rejection become to us, "a light that shineth in a dark place, until the day dawn" that day which for Israel shall see no sunset, blessed day of which it is written, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30: 26). Amos was cognizant of the evils of his people and his prophecy fell like thunder on their guilty ears. They had done wrong and knew better. With a golden calf in Dan and another in Bethel on the environs of Judah, Jeroboam had planned to keep Israel away from the place God had chosen to put His name, but he could not keep the judgment of God from being uttered in the ears of Israel by His prophet Amos, who after warning Israel of the sure judgment coming on them, exhorts them with the words, "Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph." "The remnant of Joseph"—why this designation? Why not the remnant of Israel or the remnant of Judah?

In considering this significant statement of the prophet there are certain things to be taken for granted before one can understand this or any other prophecy. Many students of prophetic and symbolic language seem to forget the words of the apostle "No prophecy of the scripture is of any private interpretation,"—that is, a prophecy is not always to be confined in its meaning to the particular persons, places, and things spoken of in the said prophecy. For intance, Daniel tells us in his prophecy of "four great beasts which came up from the sea" and to guard against our accepting such a statement literally, he later informs us that the "four beasts," are, "four kings which shall arise out of the earth." It is this special characteristic which makes the Bible different from all other writings. The Bible is a revelation, while most writings of men are essentially the product of their own reason. By the exercise of reason we can understand these writings, but no amount of study can decipher the imagery of Ezekiel or unfold the symbols of the Apocalypse. Only God's holy angels can help us to unravel these mysteries, which have been written under the tutelage of the Holy Spirit by men of old as instruments of God. Now it is just the same with this statement of the prophet Amos. He is prophesying of the scattering of Israel,—but not of the scattering only, as other parts of his letter clearly shows. He is speaking also of their return. Their dispersion was in accord with God's purposes as also is their return to the land of their fathers, to be unto God a people above all the people of the earth. When he uses this statement, "the remnant of Joseph," he uses it as looking forward to the day when Israel's reconciliation will be an accomplished fact. But again we ask why the "Remnant of Joseph"?

The story of the twelve sons of Jacob who were called by the name of Israel occupies the largest part of the historical annals of the Old Testament. Their history through many centuries, as has been shown by numerous writers, was typical of events yet future in the world's history. There are some illustrations which can make this point very clear. For example, the bringing of the Israelites out of Egypt, through the Red Sea into the wilderness, and through the wilderness into the land of promise was an illustration of how God's true Israel are taken out from the present world of evil and ultimately brought to the Promised Land. The Israelites of the Bible typify those who have chosen God through all ages. Egypt stands as a type of the world governed by evil (see Isa. 19: 2), Pharaoh represents the power of evil (Rom. 9: 17), and the Egyptians themselves those who bear the same characteristics (Isa. 19: 2). Moses foreshadows the Christ, the leader of God's true people (Heb. 3: 5-6;

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8:6; 9:15). The Red Sea stands for the death, from which God's people are finally delivered (see I. Cor. 10:11), the paschal lamb suggests the great sacrifice of Jesus (John 1:29). The cloud by day and the fire by night which accompanied the host of Israel was an illustration of how God's holy angels always accompany God's people (Isa. 30:1). One might go on indefinitely in speaking of the examples, which God in his goodness has given of the plans and blessings he has in store for mankind.

The one particular part however in the film of world events shown in the inspired records that now occupies our attention is Jacob's blessing to his son Joseph, in contrast to the blessings given to Joseph's brethren.

It will be remembered that while Joseph was not the first-born of Jacob according to the flesh, yet he was the first-born of Rachel, the first woman of his choice. Jacob served Laban seven years for Rachel first, but Laban gave him Leah instead; later Jacob served Laban seven more years to obtain Rachel. In type Jacob became the custodian of all the blessings promised through Abraham, to the Adamic race, and very forcibly was this expressed in that promised blessing given by God to Jacob on the memorable night when on his way to Padan Aram he laid himself down to sleep on the stone of Bethel (Gen. 28:14): "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, to the north and to the south, and in thee and in thy seed shall all the families of the earth be blessed." Notice the way in which this promise is made. When the points of the compass are alluded to generally, they are mentioned as north, south, east and west, but when this promise is made, one of the greatest in history, the arrangement is altered and commences with the west. "And thou shalt spread abroad to the west and to the east" etc. Why so? Because then the sons of Israel would in the latter days commence the fulfillment of this wonderful promise, the order of expansion would be the order here mentioned, Israel must find her home in the isles of the West as the first step in the order of world events. Think of the scope of this promise to Jacob! This man's seed must become the ruling factor in bringing the blessings of God to the world at large. They must be in possession of the material which will form the moral, social, and economic constitution of mankind at large. Even but a limited conception of the breadth of this promise, must cause us to reflect on the shallowness of the attempt to apply them as many have done to the house of Judah. Now just as the blessings to mankind, through Jacob's seed revealed to Jacob at Bethel after his conflict with Esau, prefigured the final victory of good over evil, so, the manner in which those blessings would be bestowed was represented in the future history of Jacob and his sons, and the future movements of Jacob from this point in his life, are typical of world movements in the then future, among the nations of the earth, bringing about the fulfilment of the promises.

Passing over many interesting and typical experiences in the life of Jacob among others those with Esau and the Amorites, we come to a part which bears directly on our subject, the blessing of Joseph. It will be noticed that the blessings of Joseph and Judah stand out in a very prominent contrast to the blessings of the rest of the sons of Israel. From Judah was promised the royal line that would bring forth him whose right it is to rule, as king over all the earth. From Joseph was promised the numerous seed which naturally brings with it the ability to manage the household.

It should be noted that the experience of Joseph the first-born of Jacob's first love, Rachel was different from all the rest of his brethren. He was sold a slave in the Egyptian market, and in the house of Potiphar he overcame temptations in which his brethren Reuben and Judah when in like positions had failed. "How then can I do this wickedness," said Joseph, "and sin against God?" (Gen. 39:9). This incident explains the words of the chronicler when, speaking of Reuben the first-born of Israel, he says: "For he was the first-born but forasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel: for Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's"—that is, that part of Jacob's promise given by God, pertaining to the increase of his seed, was transferred to the house of Joseph.

Shall we doubt that the unique experience of Joseph in Egypt, prefigured the equally unique experience of his house represented in Ephraim and Manasseh, his two sons who were later adopted into the family of Israel by Jacob himself? (Gen. 48:5). Notice that apart from the blessing given to Joseph with the rest of the sons of Jacob we have it recorded, "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again into the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow" (Gen. 48:21, 22). This statement of the patriarch not only gives Joseph an additional blessing above his brethren but proves beyond doubt that Jacob himself recognised that his actions in life were pictures of future world events, while the narrative continues to tell us, "Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days" (Gen. 49:1). What does Jacob mean by "the last days" and, "that which shall befall you"? Would that mankind *in* these last days could read in the movements and activities of the nations, the import and fulfillment of these inspiring and inspired prophecies, as they came from the lips of the dying patriarch. If they could, then would they understand the words of the prophet Obadiah: "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau" (Oba. 18).

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The reason would be very obvious also why the prophet Amos speaks those words of instruction for them in these days, "Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord will be gracious unto the remnant of Joseph."

The house of Joseph is that division of the house of Jacob which is headed by Ephraim and Manasseh, the two sons of Joseph, and to the house of Joseph was transferred the birthright of the house of Jacob, a birthright which carried with it the right to bring the blessings of God to the rest of mankind, and just as Joseph became the economic saviour of Israel and the surrounding nations of that day, so to-day the house of Joseph, Manasseh and Ephraim, the United States of America and the United Kingdom of Great Britain, are being manifested as the only potent factors in the economic salvation of mankind of to-day. In that day of Israel's distress "the famine was sore in the land" and they had to come to Joseph for food so of to-day our prophet Amos, the prophet for the house of Joseph tells us, "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, not a thirst for water, but of hearing the words of the LORD" (Amos 8: 11). While this famine hits all lands and darkness covers the face of the earth, as prophesied in the sixtieth chapter of Isaiah yet in the house of Joseph there is light and truth yea, the bread of life is there, thanks be to God.

The blessing of Joseph contained "blessings of heaven above" and "of the deep that lieth under," and Jacob said: "The blessings of thy father have prevailed above the blessings of my progenitors [Abraham and Isaac] unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. 49: 26). The blessings of Abraham and Isaac gave their seed the land of Palestine, but Jacob's blessing to the house of Joseph extends to the "utmost bound of the everlasting hills." The riches of Australia, the golden wheat fields of Canada, the fertile plains of the middle Atlantic states, the wealth of the Pacific slopes, all go to make up this wonderful blessing.

The blessings of Joseph are here before our eyes finding their fulfillment but if the house of Joseph are to find these promises in their full fruition, they must be purged of all evil. As we look upon the activities of both the British and American legislatures, we see hopeful signs that this may ultimately be accomplished, and shall we not continue to pray that "the Son of man shall send forth his angels" and that they shall "gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13: 41).

The cry has gone forth "Let there be light" and the light is being turned on all the national, social, and domestic affairs of our people. This is nothing else than the "Sun of righteousness" rising "with healing on his wings." The day of judgment has commenced, first on the nations, when the Lord will "make a full end of all nations save that he will not destroy the house of Jacob" (Jer. 30: 11) second on the church, when that which falsely professes His name (the Great Babylon) will fall to rise no more (Rev. 18: 21), lastly on every individual of the human race (Rev. 20: 12).

If we can ever expect national reconciliation to God through the new covenant, we must make a clean breast of all our wrongs. Hitherto as the prophet says, "Ephraim is joined to his idols let him alone" (Hosea 4: 17), but does the Lord leave him alone? Ah, no! The Lord's purposes must be accomplished. Ephraim must spread abroad on the face of the whole earth therefore he says, "How shall I give thee up Ephraim?....I will not execute the fierceness of mine anger, I will not return to destroy Ephraim" (Hosea 11: 8, 9). No, indeed, the day will come when Ephraim shall say, "What have I to do any more with idols. I have heard him and observed him: I am as a green fir tree" (Hosea 14: 8). However much we read that is bad of Ephraim in the record of the prophet Hosea, even though we could fully concur with the prophet's opinion of him, yet the Lord has His purposes of grace toward the sons of Joseph, for they shall yet become the saviours of His people Israel. The oppressed nations of the earth shall yet feel the force of the divine mandate "Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, let my son go, that he may serve me." (Jer. 31: 9).

Joseph was "laid in iron" in Egypt (Ps. 105: 18) but through his experience was he fitted to wield the sceptre in Egypt and thus only can the house of Joseph be fitted for their exalted place when the "iron rule," of the Son of David shall extend over earth's oppressed peoples. As we look at some of the glorious things promised to the favoured of Israel, we realise that the hour has come when they must awake to the realisation of the spiritual inheritance which awaits them, for " it may be that the LORD God of hosts will be gracious unto the remnant of Joseph."

Was it possible that Napoleon should win the battle of Waterloo? We answer, No! Why? Because of Wellington? Because of Blucher? No! Because of God!....Waterloo was not a battle. It was the change of front of the universe! —Victor Hugo

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A New Nation.

By LOUIS J. LEWIS.

What are the prospects for a new nation composed of people scattered all over the earth? What may we expect from a people whose ancestry dates back over four thousand years and whose presence has always made itself felt in the world? The Jews, although scattered, have never lost their characteristics. They are to be found to-day in every field of endeavor. We find them in the judiciary, as statesmen, lawmakers, college professors, authors and actors. Some of the most renowned musicians came of this race. No one need be reminded of the place these people have made for themselves in the world of commerce and finance, and yet, notwithstanding these facts, this race has been not only rejected by society in general but in many instances even despised and persecuted.

To-day the world is witnessing a great change. as the result of a world-wide war. There is a leveling and leavening going on and in the process is found this ancient race coming into their own. They are about to take their place in the world while the Wisemen are watching developments in the East.

When General Allenby marched into Jerusalem on December 9th, 1918, a keynote of freedom was sounded in many parts of the world. Oppression met its doom. The sound of liberty is still echoing in the minds of a people who are patiently waiting to return home.

Interesting indeed, it is to recall the prophesies of such men as Lord Rothschild, Arthur J. Balfour, Lord Curzon and Israel Zangwill, as well as many unheard of prophets of this century who foresaw, many years ago, that oppression and cruelty would some day be banished from the Holy Land and that the gates of Jerusalem would be opened to its rightful heirs.

There are many people in the world to-day who think of Palestine as wholly a matter of Judaism. It is well for the Christian to recall the days of Bethlehem when the Christian era was ushered into the world. The history that followed those memorable days on the shores of Galilee, in the garden of Gethsemane, and then on Calvary are not forgotten. There is at least a sentimental reason why the Christian rejoices with the Jew in this hour of victory.

Jerusalem will be fed by thinkers from all parts of the world. Those interested in farming will enjoy the advantage of a fertile soil; the business man with constructive ideas will find a ready market for building materials and household utensils as well as dry goods. Clothing will be a branch of activity for the man with a broad enough vision to satisfy the demands of all nationalities. Especially true will this be for the milliner, for example, who must satisfy the likes and dislikes of the women of all nations. Surely the woman from Paris will demand something quite unlike the woman from Odessa. But the more interesting side of the life in Palestine will be found among the classes with a higher purpose than commercialism or the making of a living in a new old country. The success of the New Jerusalem will depend more upon those who have been patiently awaiting the day when the ancient Hebrew race would re-establish themselves in the eyes of the world. They are going forward with a vision of a bright future. "Forgetting those things which are behind" they press onward. The chains which have bound them mentally have been broken.

Many years ago two beautiful girls arrived in New York. They related the story of their lives in Russia. These girls, although having gone through the mental tortures of a hell on earth, had visions of a day when the Holy Land would be returned to the Hebrew people. A chord of sympathy was always touched in the hearts of those who heard them describe the scene of a father, mother, and child beaten and separated; and many tears were shed when they touched upon that part of the story describing a long line of old folks marching in the deep snow to Siberia.

What must it mean to these two women to-day who are but the type of thousands whose experiences may differ a little but only in detail? What a picture to the idealist, to see the line marching to Siberia, turn about-face and start on the march into the Promised Land, singing "Hatikvah," with the same spirit as an American citizen, whose heart beats faster when he sings "My Country, 'tis of Thee, Sweet Land of Liberty."

The question may be asked, how many people today are thinking deeper into life as the result of this development in human progress. What does it indicate to the historian, who is writing for the coming generations, and to the geographer, who is busily engaged drawing a new map of the East? Who would discourage the enthusiastic, the optimistic Hebrew, who feels that the New Jerusalem belongs to him by divine right? It is natural that this happy multitude is found expressing gratitude to the English speaking people who fought their way into Jerusalem, brought water into the barren country and taught many seemingly helpless people how to use the water.

It would take pages to tell how much gratitude is felt in the City of Jerusalem to-day, for the English and American people who are helping to rehabilitate that war-stricken section. Possibly it may be appre-

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ciated if one could hear an English soldier tell a little lad that if he did not behave he would not be taught any more English words. While plans are being drawn for reconstruction work and the time is drawing near when the sound of building will be heard in the cities and towns of this old country, the Army of Great Britain and a few unselfish Americans are fathering and mothering several thousand orphans of the Jews, and a variety of other races and religions.

According to the calculations of engineers and economists, the day is not so far distant when Palestine will be a field of great activity. With memories of the ancient days when Bible characters trod the earth of Palestine and while the roaring and thundering of cannon may still remain as an echo in our minds, we may venture a little farther and lift the curtain on the stage of human activity and get a glimpse of the next act. Possibly the next act is the vision of the idealist unfolding: A land flowing with milk and honey, farmers reaping a harvest and trains running through the land; the motor car taking the place of the camel; factories buzzing with work; children coming from school singing and dancing in the streets of Jerusalem; sorrow and sighing forgotten; everyone is happy; every face beaming with joy. Is Palestine the ideal State; and shall we call it the New Jerusalem?

—*New Earth News, Inc.*

Extracts From a Speech Delivered by Secretary Daniels Before the Zionist Organization of America.

The Constitution of the United States, the original draft with the signatures of the individuals who signed it, I examined with reverence and pride in the State Department last week, begins with the words: "We, the People of the United States." As transcribed the words "We, the People" are in large illuminated letters, significant of the fact that the framers of that instrument knew the real and only source of power in young America. Sometimes, when special interests or class spirit has for a time dominated in our good land, it was due to the fact that "We, the People" were asleep at the switch and permitted the enemy of popular government to sow tares while we slept.

The first amendment to the Federal Constitution forbade Congress to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof; of abridging the freedom of speech or of the press; or right of the people peaceably to assemble, and to petition the Government for a redress of grievances." These guarantees gave to the Scattered Nation living in America the same religious privileges as were enjoyed by their Christian neighbors, though in many parts of the world they suffered persecution, religious and political. Here even when their numbers were few and there were not wanting baseless prejudices, the aegis of the Constitution was over the Jewish people. They could worship God in their own way, they could print their own newspapers, they could assemble and present their grievances with none to molest or make them afraid. So long have all of us enjoyed these rights, which we think are inherent and which are inherent, that we think of them as a matter of course just as we do of air and sunshine. The Jewish people, who have felt the cruel hand of persecution, have understood better than many others the blessings of these blood-bought privileges. It must be confessed with shame that though the Constitution guarantees freedom, an unworthy prejudice on the part of some people has sometimes denied the spirit and comradeship which partnership in our Republic implies.

No nation has been free from religious persecution —not even the early American colonists, some of whom coming here to secure religious freedom and worship God according to their own conscience, soon turned around and drove Roger Williams into the wilderness because he wished to exercise the same liberty. But, with diffused education and larger vision, religious persecution has ended in all free governments, and one of the delayed blessings that shall be some compensation for the tragedy of war is that we shall not only in our day see religious persecution ended throughout the whole world, but what is quite as important, we will help to usher in an era where not only the letter of the law, but the spirit as well, will remove from our country even the semblance of persecution or prejudice toward any American citizen.

Palestine is dear to the people of three religions. It is alike the birthplace of Judaism and Christianity. It is the land of Joshua and Caleb, those brave fighters of old, and their glories are as dear to the heart of Christians as to Jews.....There is something inspiring, aye, glorious, in the thought that, after centuries of dispersion abroad, with no national flag and no national home, there has been reborn in the heart of Hebrews all over the world the spirit of Joshua and Caleb that the time has come for them to have a home-land in the country their God gave to Moses centuries ago. Their hope is not based upon the belief that the land is rich and a return to the old shrines gives promise of gold and silver. It is not that it invites to comforts and ease. On the contrary, it is an invitation to sacrifice, to toil, to the recreation of a home-land which requires giving up instead of getting. Just as long as this old world contains men and women who

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regard religious duty and patriotic devotion as above houses and lands and all worldly goods—just so long will it be lifted up until all behold the glory of the light that never was on sea or land. Religion is the prime concern of man. Many of us whose lives do not become our professions, little realize that to-morrow if put to the test there are millions who would go calmly to the stake rather than renounce the faith which in our ordinary every-day experience seems not to be the whole concern of life. We talk about the martyrs as if they lived in ancient times. Every true man must face the flames. Sometimes it is the literal fire kindled by persecution. Oftener it is the raging heart of injustice, wrong, oppression heated seven times in the furnace of passion and prejudice. There are more men to-day who would die for their faith than in any era of the world's history. Some who would go most quietly are those whose lives are not living epistles of what they believe. Men are "uncou' weak," and carry their spirits in earthen vessels, but in the fire that tries faith in God the souls of many of the humblest would pass through without the slightest scorch on their garments.

We have recently seen how consecration to liberty and patriotic dedication will convert a whole Republic into chivalric crusaders. Americans had no material stake in the World War. We had no enmity. We had no greed. We mobilized ourselves, fully and unreservedly, to serve mankind, to make small nations safe, and put an end to conquest and robbery. How devotion to these high ideals converted quiet and untrained youths into modern Joshuas and Calebs all the world knows. Their glory can never fade.

There were many dark days for the forces of freedom in the World War, but never an ominous hour. We always knew, no matter how severe the reverse for the moment, that the Force of an Ideal was stronger than the Ideal of Force, and that we would fight on and on until the threat of military mastery of the world was made impotent. None of us who labored and fought and sacrificed in those days of consecration can ever forget the glorious hour when the news thrilled the world that Palestine had been won by General Allenby. It was the outstanding event of a period when a victory was needed to cheer the hearts of men. It gave a new impetus to pressing forward. On every tongue was the name of Allenby and we will, all of us of every allied nation, count him as not only a victor, but a deliverer.

The victory came at a dark hour, but it imparted a faith and an endurance which taught the world that after all it is spirit which wins battles and shapes the destiny of the world.

Zionism does not mean a return of all the Jews to Palestine. That would be a physical impossibility .....There are over three million in the United States. Many will return, but the major portion will continue to illustrate the genius of that great race while living in other lands....."We do not desire," said a wise leader of Zionism, "Palestine for the Jews as much as we desire Palestine for God. We do not desire to establish the nation of the Jews so much as we desire to establish the Kingdom of God on earth." And he added, "This was the dream of our prophets." We are living in wonderful days big with change. May we not in our day see the fulfillment of this prophecy, and God's mercy will cover the earth as the waters cover the sea?

God governs in the affairs of men; and if a sparrow cannot fall to the ground without His notice, neither can a kingdom rise without His aid.

—Benjamin Franklin

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

Editorials

From Joshua to Allenby.

From the day when the captains of the Army of Joshua put their feet upon the neck of Adoni-zedec, the rebellious and idolatrous King of Jerusalem, and slew him, until the day when General Allenby defeated the Turks and entered the "Holy City," represents a lapse of over thirty-three centuries as mortals reckon time. But when calculated in terms indicative of the spiritual progress of the human race as a whole it is difficult to decide whether any real progress has been made in the demonstration of the practical effectiveness of spiritual power to overcome and destroy the elements of evil.

It is of course true that the intervening centuries have witnessed the personal ministry of Jesus the Christ. The world has received the rich legacy of the record, meagre as it is, of his human experience. The imperishable revelation of his sublime ideal established a new era, but over nineteen hundred years have passed without bringing into practical fulfillment the promise that has rung in the ears of countless millions, "He that believeth on me, the works that I do shall he do also" (John 14: 12). Has omnipotent and omniscient Deity forgotten the children of men, or have the children of men departed from the conscious recognition of the oft renewed divine covenant or while rendering lip service and claiming with pride the name of a Christian civilization have they neglected the true service based upon intelligent understanding which brings to the individual and to the nations the constant and unmistakable "signs following" that characterize a "chosen people"?

Progress is the melting of the mists of self-imposed human limitations. The world of material science, art, letters, and philosophy slowly climbs toward its dimly discerned goal. Yet, for instance a Marcus Aurelius and an Emerson, although centuries separated their eras, dreamed the same dreams, lived in the same thought world and were brothers in a common desire and understanding. Nevertheless, although history is adorned with many human "beacon lights" expressing lofty idealism whose utterances have pierced the Stygian darkness, the mass, human thought *in toto,* even in this promising and fulfilling 20th century has not yet passed the milestone where a ravished Belgium or a sunken Lusitania with all that these tragedies include, has become an impossibility. Mortal ambitions and motives never vary. The eternal warfare between righteousness and ignorance goes on between the nations, in the nations, in communities, in the family and in the consciousness of each individual. Only as thought is uplifted to a diviner source for its motives and inspiration does true progress emerge from experience.

But this world in its complacent self-satisfaction and ignorance of God has pursued its oft-repeated course until the very audacity of evil's pretentions and accomplishments have aroused it in a degree from its stupor and it stands aghast looking for something upon which it may in safety lean. But God so loves the world that it shall never rest upon a false basis. Its unrest to-day is its most hopeful symptom, for out of its inevitable titanic struggles shall come a practical stability upon a new basis that shall endure eternally. The self-sufficiency of mortals when experiencing ease and prosperity vanishes when the elements of destruction appear. Then they turn to the Unseen for refuge until the storm is past. Then back to the old self-satisfied basis they go. The Bible, so long characterized as the Chart of Life, but so inadequately demonstrated as such, reveals from Genesis to Revelation the story of mortal blindness and perversity, but also the inescapable ultimate necessity for refuge in the practical application of the law of God.

Now Jerusalem is, always has been, and always will be a condition of mind. Its composite kaleidoscopic mentality has been a mental barometer of the

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progress of the world. The physical aspects of its beautiful situation and the character of its buildings in different ages, have indicated the mental or spiritual attainments of its founders and its varying conditions and changing inhabitants. From the first record of its existence to the present day, its glories and its vicissitudes have followed the progressive action and the reactions of human history, that is, of human thinking. It has gloriously acclaimed its prophets and then stoned them. It has greeted its greatest citizen with cries of "Hosanna!" but in the next breath it has cried, "Crucify him!"—and then translated its thoughts and words into accomplished action. Its moods have always expressed extremes.

On December 9, 1917, occurred an historic event for which the centuries have waited but the true import of which the world has not yet perceived. On that day "Israel after the flesh," after twenty-five centuries of wandering found her way home, and thus indicated anew that the hour when the "Israel of the Spirit" is to come into her own is at hand, since the two witnesses, the literal and the spiritual confirmation of Scriptures must contemporaneously evidence the dawn in the East of the new dispensation, even though the dark earth-clouds are as yet undissolved.

And so from Joshua to Allenby the hoary centuries are spanned. The new era has been initiated by evidences of the Anglo-Saxon standard of government patterning divine equity and expressing the human footsteps toward the ultimate divine order in which law is recognized and demonstrated as the practical emanation of the unerring love and wisdom of the infinite God.

But the "New Jerusalem" foreseen by the Revelator has boundaries which extend far beyond the limits of Palestine, even unto the ends of the earth. For as Jesus used many familiar objects in the material world to hint or illustrate the great spiritual truths he taught, so has the "City of David" stood through the ages as type and symbol of the spiritualized consciouness of David (the beloved of the Lord) which St. John so gloriously described in the rich imagery of his immortal vision. The accomplisment of Allenby derives its greatest value as evidence of the close of a chain of human events typifying the struggle for "the possession of peace" and the initiation of the new era of fulfillment.

International tribunals may investigate and debate the so-called problems of the near-East, but the City of David shall remain under the stewardship of the English-speaking peoples, for to the sons of Judah and Joseph have descended both the Sceptre and the Birthright.

Among the strongest evidence supporting the Christian faith and the historicity and divinity of its Founder are the providences to be seen fulfilling the words of our Savior concerning the preaching of the gospel in all the world. Only one hundred and twenty-seven years ago, at the birth of modern missions, scarcely a country in the world was open to the missionary. Africa was unknown save on its borders; China was closed; Japan, after an experience with Jesuit Christianity, shut her doors tighter than ever; South America, though nominally Christian in parts was intolerant to evangelicals; southern Asia, with the exception of India, was untouched; Malaysia, Polynesia, and other islands of the seven seas were given over to every religion but Christianity.

Yet when the evangelical bodies of Europe and America awakened to their responsibilities, the gates to forbidden areas began to open faster than they could be entered; and where conservative elements have prevented the entrance of the gospel, revolution and conquest have been allowed to blast aside the barriers.

China is but one example of many. The Manchu dynasty and its hatred of all foreigners and their religions, which finally terminated in the Boxer rebellion, was overthrown, and three hundred fifty millions of people were made accessible to missionary effort. The warships of Commodore Perry knocked at the portals of Japan, and Western civilization carried into the empire that rising Sun from the East which lightens every man who comes into the world.

Africa fell under the sway of Great Britain, Germany, and France, whose missionaries blazed the trail for the education and uplift of millions in the deepest savagery.

Scores of new island worlds came under European authority, not that their peoples might be exploited, but that the way might be prepared for the gospel, which would be preached for a witness to all nations.

At the present time, after the terrible shaking up of every nation by the world war, when commercial firms are struggling for first place during the period of reconstruction, and diplomats, are endeavoing to maintain their respective countries' sphere of influence in various stragetic centers, it is indeed interesting to note what unparalleled opportunities are now offered to the dispensers of salvation's wares and the ambassadors of the kingdom.

In Russia, where reactionary officials and bigoted ecclesiastics too often found excuse for sending the heterodox to the frozen steppes of Siberia or the vile dungeons of some fortress, and every religious meeting other than those allowed by law was held under the surveillance of innumerable spies and according to the whims of police officials, a revolution, bloody and awful though it may be, has loosened the bonds of them who have suffered for conscience' sake, and given bigots something else to think about than the persecution

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of dissenters. Although in the throes of anarchy, wholesale massacres, and pestilence, the individual Russian may now worship according to his belief, with little fear of persecution.

The disciple of John Huss in Czecho-Slovakia may now read his Bible without fear of arrest or of having his goods confiscated. Serbia, Montenegro, and other provinces are no more under the iron yoke of a hierarchy. In Vienna itself, evangelical meetings may be held with no restraint; and only they who have been in the country know how much that freedom means.

Mission work is now unhampered on the Bosporus. Arabia has been penetrated by military officers of the allies in large numbers. We may confidently expect the missionary to follow, although the gospel and the Word have prepared the way for cooperation between the children of Ishmael and Englishmen.

Some politicians seem to be worrying considerably because England has acquired so much territory through the war. No missionary who has ever lived for any time under the Union Jack is thus disturbed. He knows that the government behind that flag, although neutral in religious matters, stands for justice to all, and unqualified religious freedom. He knows there is a Providence that allows such a large portion of the earth to be under the jurisdiction of Great Britain. He knows that, although some portions of that vast empire may be preparing for self government, which is the only just ultimate, yet home rule at the present time would mean the usurpation of power by fanatical religionists and radical politicians whose antipathy to the religion of Jesus Christ has already been declared, and who would soon silence all religious opposition by mob violence and the sword. Christianity is not dependent upon force for its power, and never will be; but the Creator of heaven and earth undoubtedly overrules in the affairs of men and nations, to the intent that they who would serve Him may learn His love and will without intimidation.

Tibet is now open on all her borders. We may expect that as a result of the continued trouble on the northwest frontier of India, some of the intolerant tribesmen of Baluchistan and Afghanistan will learn of the peace "which passeth all understanding." Mesopotamia, whence came the father of the faithful, where the children of Israel were sent for seventy years to spread the knowledge of the true God, and in whose desert wastes the early Christians found asylum from persecution, is once more receiving the everlasting gospel.

—Raymond D. Brisbin in
Signs of the Times.

Lights and Shadows of Life.

Our yet unfinished story
Is tending all to this:—
To God the greatest glory,
To us the greatest bliss.

If all things work together
For ends so grand and blest,
What need to wonder whether
Each in itself is blest!

Our plans may be disjointed,
But we may calmly rest:
What God has once appointed
Is better than our best.

—F. R. H.

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Communications.

Llanfairfechan, North Wales.

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

The writer of the unsigned letter in your issue of November, says that he has never seen a commentary upon Isaiah 19: 23-25. In my *Master of the Magicians,* published in 1906, I have discussed this prophecy, and after giving my reasons, I wrote as follows:

> "We feel confident (and we are not alone in our contention) that Isaiah 19: 25 will allow of the following interpretation: 'Whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, My people that are in Assyria (i. e. Russian Jews), the work of My hands, and Israel (the main body of united Israel and Judah) Mine inheritance.'"

Yours faithfully,

JOHN SAMUELS,
Major.

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

In calling attention to the omission in the December number on page 28 of one line from the quotation from Hebrew 7:26 (Syriac New Testament) which should have read: "For, a priest like to him, was also suitable for us; one pure, and without stain; one separated from sins, and exalted higher than heaven," permit me to add: Hebrew not Greek was the language of the New Testament, the Syriac being a dialect of the Hebrew, and the language in use in the Holy Land at the time of the Lord's ministry.

He restored the hearing of the deaf by the Syriac-Hebrew word "Ephphatha"—"Be opened." He raised the ruler's daughter with the Syriac-Hebrew words "Talitha cumi." He gave Simon the added Syriac-Hebrew name Cephas which is interpreted a stone, and not the misleading Greek Peter meaning a rock, the title Rock being applied to the Lord only as the Rock of our Salvation. Simon raised Tabitha from the dead by her Hebrew name, and not the Greek Dorcas. According to Acts 26: 14, 15 Saul heard a voice speaking to him "in the Hebrew tongue" and when he asked who it was, the answer came, "I am Jesus whom thou persecutest."

Every Protestant, and particularly Israelites, should own a copy of the priceless Syriac (Hebrew) New Testament.

Compare these several references from the Syriac New Testament with the Authorized Version and you must be convinced that the Syriac-Hebrew as opposed to the alien Greek is as life from the dead.

Luke 11: 40. "Ye deficient in undertsanding," not "ye fools" (A. V.).

Luke 12: 20. "Thou void of reason," not "thou fool" (A. V.).

John 1: 17. "For the law was given by the hand of Moses; but the reality and grace was by the hand of Jesus Messiah."

John 1: 9. "The true light was that which enlighteneth," not "lighteth" (A. V.).

Very sincerely,

ANNIE KEELER, M. D.

To the Editor of the WATCHMAN OF ISRAEL:

The Lord has indeed multiplied visions and similitudes as we read in Hosea "I have also spoken by the prophets: and I have multiplied visions, and used similitudes, by the ministry of the prophets." (Hos. 12: 10). Happy are those to-day who are able to see in all this multiplicity of signs an expression of the boundless benevolence of the Father, of infinite Love.

A wonderful field of thought is opened by this similitude of "the tongue of the Egyptian sea," which it is said the God of Israel will "utterly destroy," thus opening a highway for Israel as it was "in the day that he came up out of the land of Egypt." The "tongue," or narrow neck of the Red Sea, was the last obstacle that stood in the way of their deliverance and it pointed to some condition of opposition to the sons of Israel (the Anglo-Saxons) to-day which, no doubt, is *"that day."* While this name "tongue" was applied to the narrow part of the sea which Israel must cross, it was used prophetically as a figure of speech of the represented people (Ps. 65: 7) and the "tongue," their speech or language. The Egyptians were the oppressors and persecutors of the children of Israel. The speech of Pharaoh, who represented the people, was directed strenuously against the children of Israel. To-day, "that day" the sons of Zion are coming to the front with a power which threatens to dominate the world and the tongue of the English-speaking people has been the medium used for the propagation of the good news of the kingdom of Christ—Israel, born again. But the "tongue of the Egyptian sea" has interposed as an obstacle. This "tongue," or language, has put forth, in a most subtle manner, a propaganda of higher criticism, as a part of its modern "Kultur," which is deadly to every principle of truth and righteousness. How vividly is this fact demonstrated in the Central Empires to-day, the high bough lopped with terror (see Isa. 10: 33), but the God of Israel is vindicating His truth, His name and His people.

The English language is almost exclusively the vehicle used to convey the message of Israel's God to the world. "And the LORD shall utterly destroy

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the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod" ["in shoes" see marg. ref. Isa. 11: 15]—"shod with the preparation of the gospel of peace." (Eph. 6: 15).

Glorious indeed is our vision to-day of God's wonderful works for the children of men.

Sincerely yours,

EDWIN BUNDY.

To the Editor of the WATCHMAN OF ISRAEL:
Dear Sir:

Sometimes it seems as if the shadows of human experience intensify as deliverance approaches. Recently as the writer was pondering the statement "Thy watchmen shall see eye to eye when the Lord shall bring again Zion" (Isa. 52: 8) an experience similar to that of Philip and the Eunuch in Acts 8: 26-39, occurred to memory, during which one expressed the conviction that the only feasible course of action for intelligent service was to seek the gleam of light and 'Stick it out.' Back came the quiet response "Why 'Stick it out'?" revealing as in a flash the nature of these shadows.

As was quoted recently in this magazine, "Light is light, whoever holds the candlestick" but too often the eager faithful seeker forgets in his zeal to be loyal to his own gleam that the obverse may also be equally true for the sun has many rays, the diamond many facets, and though "there are diversities of gifts" it is the "same Spirit" (I Cor. 12: 4). Forgetfulness of this fact reverses the entire divine order so far as human happiness is concerned for then we lose sight of the beautiful truth that light takes care of its own mission including its light bearer, and that "our responsibility consists in responding to His ability." So we seek to reinforce the message by human arguments which darken counsel by "words without knowledge" (Job 38: 2), and thus degrade an immortal fact to the level of a human opinion, when really all that is necessary is to seek to give it more and more room in our own consciousness and thus provide the channel through which it may radiate to all mankind.

That the unity of Truth, the reconciliation of the honestly diverse opinions, is the real "Marriage of the Lamb" and that it will be wrought out to the farthest ramification to which human perception has so far penetrated is the Heaven-born hope and expectation which is energizing the constructive activities of humanity's Daydawn. And since the sense of lack, and fear of its increase, is the satanic lie at the bottom of earth's sorrow and sin, the acme of comfort is the assurance that the pristine beauty of the Edenic state will be restored, *not through the surrender* of any cherished ideals, but through such devotion to our own gleam of light that we lose sight of our dark opinion about the other man. Too often humanity in the past has seemed capable of exercising only a partial knowledge of facts and therefore has "held the truth in unrighteousness" (Rom. 1: 18), faithful to its own convictions but shutting the door on the other fellow.

A glimpse of the impracticability of this is given in the emphasis laid on three different phases of the same fact by the various correct translations of Isaiah's reference to unity of vision. The King James version deals with its effect on the work of restoration, the Jewish version, true to their God-given mission of proclaiming the allness of Deity, adheres to the substance of the vision, while the American revision, though following the Jewish example of obedience to the Divine Typesetter nevertheless by the insertion in its notes of the little word "how" leaves the door open for the "diversities of operations" (I Cor. 12: 6) through which it becomes manifest to the world.

In this "open door policy" this comparative freedom from the swaddling clothes and kindergarten methods of the childhood of "Our Race" we are reminded that Manasseh's essential characteristic of forgetfulness is working out for the world, through the providence of God, the manifestations of the sons of God, and that ere long when "the tumult and the shouting dies" and "the captains and the kings depart" the eternal symphony of creation's morning will reecho once more the shoutings for joy of the sons of God. Thus the key of release for America's attitude of deadlock toward the European situation may lie right here in Manasseh's divinely appointed mission; For while political sovereignty and leadership was given through Jacob to Ephraim the youngest, yet the real birthright, the inheritance of that divine self-renunciation which set free to their fullest operation the ideals especially characteristic of Joseph, was already Manasseh's portion.

So in the later history of the tribes these blessings faithfully reproduce themselves Ephraim retaining tribal headship and numbers, Manasseh always indicating the advance of light in tribal consciousness as in the instance of the first woman's rights case successfully carried through Zelophehad's daughters. It was Hezekiah's intuition of Manasseh's part to play in the advance from the old order into the new that led him to name his son by this ideal as the thirteenth king of Israel. And if tradition is trustworthy the son, after almost a lifetime spent in unworthy forgetfulness, so rose to the divine standard through contrition as to voice the final message of Isaiah to the exiled tribes which stemmed the tide already turning back toward Judea and fused their national aspirations in one great impulse which sent them through the gates of the Caucasus on their destined pilgrimage to the islands of the West.

Faithful to type, this tribe continues to express its peculiar ideas of separation and unity because in a very real sense it is the most peculiar of a peculiar people, down through the American Revolution until history becomes current events; and here we come to a standstill. Why? Because the thought of the world has been focussed by fear upon a counterfeit League projected by human leaders at their wits' end

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and vainly striving to bolster up decadent institutions, earnestly endeavoring for the good of all, no doubt, and yet unconsciously influenced by forces whose animus reveals itself in the results. Reproach for the ensuing deadlock is not deserved by the people who possessed the intuition to stand still until more light shines out. Answer the charge, O Manasseh, in the words of your ancient prophet, "I have not troubled Israel, but thou and thy father's house (I Kings 18: 18). Paper politics will not serve in this crisis. "What doth the Lord require of thee but to do justice, love mercy and walk humbly before thy God?" (Mic. 6: 8). Take up your burden of leadership in humanity's redemption, for Ephraim is not down on the divine calendar to be the leader at this point. His is the "battle axe" (Jer. 51: 20) and well he has wielded it; yours it becomes now to "undo the heavy burdens, and to let the oppressed go free and.....break every yoke" (Isa. 58: 6).

In Obadiah's account of final reckoning with Edom it is Joseph who becomes the purifying flame (Obad. 1: 18) and this the sufferers among the nations are given the discernment to perceive. Their fiery baptism and prison house of mocked hopes has perhaps given clearer vision to them than to those in whose ears the din of battle is still ringing. Instinctively they feel the true order of the present line of march and reach out supplicating hands to us.

America need no longer hesitate to answer these appeals; nay, she dare not. Only let her beware a humanly made treaty and peace, for "There will be a rallying to Truth's standard" if she will take the first brave unselfish step, *alone*. Ephraim is ready and all the other tribes will fall harmoniously into line in the unfoldment of the divine plan. There may be some tumult but it will subside since this is of God, and

"Behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

Very sincerely yours,

G. M. B.

O Dear, Dear Country.

For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.

The mention of thy glory
Is unction to the breast,
And medicine in sickness
And love, and life, and rest.

With jasper glow thy bulwarks,
Thy street with emerald blaze;
The sardius and the topaz
Unite in thee their rays.

Thine ageless walls are bounded
With amethyst unpriced;
The saints build up its fabric;
The corner-stone is Christ.

Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel,
And thine the golden dower.

—Bernard of Morlaix.

Written A. D. 1150.

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Wayside Hints.

By necessity, by proclivity, and by delight we quote. —Emerson

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We ought never to be afraid to repeat an ancient truth, when we feel that we can make it more striking by a neater turn, or bring it alongside of another truth, which may make it clearer, and thereby accumulate evidence. It belongs to the inventive faculty to see clearly the relative state of things, and to be able to place them in connection, but the discoveries of ages gone by belong less to their first authors than to those who make them practically useful to the world. —Vauvenargues

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There are very few original thinkers in the world; the greatest part of those who are called philosophers have adopted the opinions of some who went before them. —Dugald Stewart

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He that never thinks can never be wise.
—Johnson

They are not the best students who are most dependent on books. What can be got out of them is at best only material: a man must build his house for himself. —George MacDonald

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Orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget.
—Professor Huxley

The wisdom of one generation will be folly in the next. —Priestley

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Far be it from me to assert that what everybody says must be true. Everybody is, often, as likely to be wrong as right.
—Charles Dickens

One on God's side is a majority.
—Wendell Phillips

Reason is not measured by size or height, but by principle.
—Epictetus.

Happy day when, all appetite controlled, all passions subdued, all matter subjugated, Mind, all conquering Mind, shall live and move, the monarch of the world. —Abraham Lincoln

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The hill has not yet lifted its face to heaven that perseverance will not gain the summit of at last.
—Charles Dickens

To praise great actions with sincerity may be said to be taking part in them. —Rochefoucauld

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To recognize with delight all high and generous and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy,—be it either the Romanist or the Unitarian,—this is the only spirit which can heal the love of slander and of calumny. F. W. Robertson

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The world would yet be a place of peace, if we were all peace-makers.....but so long as we choose to contend rather with our fellows than with our faults.....so long truly the flaming sword will turn every way, and the gates of Eden remain barred close enough, till we have sheathed the sharper flame of our own passions, and broken down the closer gates of our own hearts. —Ruskin

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Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'Twill soon be dark;
Up! mind thine own aim, and
God speed the mark!
—Emerson

Yet act thy part, heroic heart!
For only by the strong
Are great and noble deeds achieved;
No truth was ever yet believed
That had not struggled long.
—J. T. Trowbridge

Where there is much light, the shade is deepest.
—Goethe

Light is the symbol of truth.
—Lowell

I have no answer for myself or thee,
Save that I learned beside my mother's knee:
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon his will
Who moves to his great ends unthwarted by the ill.
—J. G. Whittier

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THE WATCHMAN OF ISRAEL

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

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The Great Pyramid.

The following extract from a little work published in Toronto, entitled *The Great Pyramid: its Science and its Prophecy,* was also published in 1875 in *The Nation's Glory Leader,* edited by Edward Hine. "No building on earth," says Mr. Hine, is so closely connected with the past and present history of the Nation of Israel as is the Great Pyramid. The discoveries recently made concerning it are so wonderful, conclusive, and speaking, as to bring it forth as one of the Signs of the Times, linking it with Scripture and Prophecy; and we venture to say that it is now the duty of all Christians to give study to its teachings."

Professor C. Piazzi Smyth, Astronomer-Royal for Scotland, has, within the last few months, published a remarkable work of over 500 pages, with 17 explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, as well as some of the leading prophetic events of the world, but more especially in connection with Israel.

Professor Smyth, in a small pamphlet recently issued, containing some correspondence with the Royal Society of London, says:—"The Great Pyramid is the highest and holiest subject that can ever occupy a Scientific Society, supposed now, according to an increasing body of evidence, to have been erected under the eye of Melchizedek, and according to a design furnished to him by Divine Inspiration."

The Great Pyramid stands in latitude 30°, at the centre of an arc which sweeps the Delta of Lower Egypt. Isaiah appears to allude to this massive monument in the following language:—"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" (Isaiah xix. 19: 20). This witness testimony of the Great Pyramid, according to the Astronomer-Royal, was only to be made manifest in the Latter Days, and in accordance with what God had purposed upon mankind.

The Great Pyramid also stands in the geographical centre of all the land portions of the globe. Its base covers over thirteen square acres, and it is built upon rock levelled for the purpose. The four corner stones are let into the main rock, and the four sides of the building face exactly the four cardinal points of the heavens.

The Sacred Cubit

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25.025 British inches; which was sugggested by Sir Isaac Newton, in his days, to be about the correct length of the Sacred Cubit employed by Moses. Prof. Piazzi Smyth regards it as more than probable that the British inch was once the exact 25th part of the Sacred Cubit, and precisely the same as the Pyramid inch, but that through centuries it has deteriorated in length by a very small decimal.

The length of a base side of the Great Pyramid is 9,130 Pyramid inches; and this number divided by the Sacred Cubit, or 25, gives exactly the number of days, hours and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being precisely that difference in the length of one of those base sides.

Height of the Pyramid

The vertical of the Great Pyramid being 5,813 Pyramid inches (484 feet) is the radius of a theoretical circle, the length of whose curved circumference is exactly equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building; and as the date of its building has been determined, by its star-pointings, as well as by internal measurements in Pyramid inches, to be 2170 B. C., it therefore displays science three thousand years in advance of its own time.

The blocks of white limestone casing-stones which once covered its entire four sides, forming a level and smooth surface, were nearly 5 feet in height, 8 feet in breadth, and 12 feet in length, and joined together with a film of cement no thicker than a sheet of silver paper.

Prof. Smyth supposes that the founder of the

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Great Pyramid knew both the size and shape of the earth exactly, and intentionally chose the unique diameter of its axis of rotation as a reference for the standard of measure in that building.

Distance to Sun

Mr. William Petrie, C. E., has computed from the Great Pyramid, the distance to the sun at 91,840,000 miles; while, a few years ago, one group of Astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000; thus the Pyramid sun-distance, falling between the computations of those two groups of modern Astronomers, is perhaps as nearly correct as human science will ever determine.

The mouth of the entrance-passage is about 49 feet above the ground on that side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber, 100 feet below the centre of the base of the whole built monument. This subterranean chamber is 46 feet long by 28 broad, the sides and ceiling of which are finished, but there is no attempt at a finish of the bottom.

The ascending-passage, leading from the entrance-passage to the Grand Gallery, has its junction with the entrance-passage at the distance of about 1,045 inches from its mouth, and is 47 inches in height, and 41 inches in breadth, and is at an elevation of 26 degrees. The Grand Gallery being 28 feet in height, is seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the Grand Gallery there is a hole or passage, which descends almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence the passage descends still lower until it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the lower end of the Grand Gallery.

The Grand Gallery leads to the Ante-Chamber adjoining the King's Chamber. The doorway into the Ante-Chamber from the Grand Gallery is only 42 inches high, as is also the height of the doorway entering the King's Chamber from the Ante-Chamber, while the wall of the doorway into the King's Chamber is 100 inches thick.

The Ante-Chamber

The Ante-Chamber is 116 Pyramid inches in length, 65 inches in breadth from east to west, and 149 inches in height. The grand symbol in this little chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the Sacred, or the Great Pyramid's own, Cubit divided into 5 in the shape of this boss on the granite leaf, just 5 inches broad. "And further, that fifth part of that cubit of the Great Pyramid's symbolical design is divided before our eyes into 5 again; for the thickness of this remarkable boss is 1-5th of its breadth. So there you have the division of the Sacred Cubit into 5x5 inches."

The King's Chamber

The King's Chamber is shielded from the outside heat and cold, by a thickness of nowhere less than 180 feet of solid masonry. The principle of 5's is a grand tendency in the Pyramid, and is carried out even in its temperature; that is one-fifth the distance between the freezing and boiling points of water above the former. The temperature of the King's Chambe is 50 degrees, which is the mean temperature both of all lands inhabited by man, and the most suitable degree to man.

The size of the King's Chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffer of the same commensurable capacity as the sacred Ark of the Covenant, the fourth part of the cubic contents of which is equivalent to the quarter corn measure of the British farmer.

The division into 5, of the wall-courses of the King's Chamber of granite, sized to an equal height, strikes the eye of the traveller, as he enters the low doorway into that magnificently finished room, which is equal to fine jewelry polish. Each course round the room is about 4 feet in height, except the lowest course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth and height of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of 5x5=25, and twice 25=50. Now 50 is a prophetic or Jubilee number; and it is somewhat striking that the King's Chamber stands on the 50th course of masonry from the Pyramid's base, whereon also stands the granite coffer, a vessel with commensurable capacity proportions between its inside and out, and wall and floor in a room with 5 courses composed of 100 stones, and with a capacity proportion of 50 to the 5 of these courses.

The Queen's Chamber

50 Pyramid inches form the one ten-millionth of the earth's axis of rotation, and consequently the one-ten-millionth of the semi-axis is 25 Pyramid inches, the exact length, as already stated, of the sacred cubit. So we see that the King's Chamber is the standard of 50, or of two cubits length; while the Queen's Chamber is the standard of 25, or one cubit length; for it stands on the 25 courses of masonry composing the Pyramid. The passage which enters the Queen's Chamber is a horizontal one, leading from near the lower end of the Grand Gallery. The one grand architectural feature of the Queen's Chamber is the niche in the east wall which symbolizes, by its

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amount of eccentric displacement in the room, just one cubit.

We might expect to find that one ten-millions of cubic inches are indicated by this room's contents as against the two ten-millions of the King's Chamber, which is almost exactly the case.

What Josephus Says

The statement is made by Josephus that the descendants of Seth, in whose line afterwards came Noah, Shem, Melchizedek, Abraham and Moses, betook themselves to studying Astronomy, with the special approval and help of Almighty God; and when they had perfected their discoveries, they set forth from their own land (which was probably Mesopotamia), to the land of Siriad or Egypt, and inscribed their discoveries there in two pillars, one of stone, and one of brick.

Sacred Ark of the Covenant

The Ark was kept in the Holiest of the Holies, and with other things, contained the Divine Autograph of the Law of God written on stone. The Ark had a crown of gold round about the rim, and there was placed over it a lid made of pure gold, called the mercy-seat, representing the throne of God. The size of the Ark, as given by Moses, is two and a half cubits long, one and a half high, and one and a half broad, outside measure; which being reduced to Pyramid inches, on Sir Isaac Newton's, and Professor Smyth's evolution of the sacred cubit, and allowing 1¾ inches for thickness of sides and ends, and 2 inches for the bottom, would yield for the inside cubical contents, 71,213 cubic Pyramid inches; which corresponds with the cubical contents of the inside measure of the granite coffer in the King's Chamber in the Great Pyramid.

"Such, then, looked at in the light of science, three thousand three hundred years after its day of construction, must have been the sacred Ark of the Covenant, built according to the inspiration commands received by Moses, after he had *left* Egypt for ever."

Solomon's Molten Sea

Both the Molten Sea of Solomon's Temple, and the Ark of the Covenant were what science in that day could not possibly have devised, that is to have made them earth commensurable. The Molten Sea contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as the internal cubic contents of the sacred Ark of Moses.

It is remarkable that the lower course of the King's Chamber has been so adjusted in height, by the removal from sight of its lower 5 inches, that the cubic contents of that lower course amount to 50 times the coffer's contents, and exactly equals the cubic contents of Solomon's Molten Sea.

"Whence, then," asks the Astronomer-Royal, "came the meteorological ideas common to three individuals in three different ages; and involving reference to deep cosmical attributes of the earth, understood by the best and highest of human learning at none of those times?" "The answer" says he, "can hardly be other than that the God of Israel, who liveth for ever, equally inspired to this end the Seth-descended architect of the Great Pyramid, the prophet Moses, and King Solomon."

Sacred and Prophetic Time

The symbolic feature of the Grand Gallery most attractive to travellers, next after its commanding height, is the 7 overlappings of its walls. This may be intended to typify the Sabbatical week. Another noticeable feature of the number seven is to be found in the passage leading to the Queen's Chamber. The last part of that passage is found to be nearly one half greater in depth than the rest; and the length of that deeper part is one-seventh of the whole length of the floor from the beginning of the Grand Gallery up to the Queen's Chamber wall itself. Also, if we take the mean in height of the passage which enters the north end of the Grand Gallery, and of the passage which exists from the south end, we find that that quantity goes seven times exactly to a hundreth, into 339.2, which is the vertical height of the Grand Gallery at a mean of 15 points in its whole length.

There appears to be a certain amount of connection between the Queen's Chamber and the Grand Gallery; for while the Queen's Chamber, with its cubit-defining niche, contains cubic inches to the typical number for that cubit of ten-millionth earth reference. The Grand Gallery contains 36 millions of cubic inches: or one million to every one of the 36 inclined stones forming its long sloping roof.

Astronomy of the Entrance Passage

"In the year 2170 B. C., the Pole-star, Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore looked right down the entrance-passage, when at its low culmination. When the Pole-star was so looking down the entrance-passage, Tauri the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. That whole stellar combination had not taken place for 25,000 years previously, and will not take place again for 25,000 years subsequently.

This grand quality, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which so eminently lay out the whole Great Pyramid's position; when their sum is reckoned up in Pyramid inches.

The Sacred Touching The Great Pyramid

"That is the end then," says Piazzi Smyth, "of the first use which the Great Pyramid's Grand Gallery,

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deep well, but not a water-well, and entrance-passage served.

"In the course of the summer of 1872, in a correspondence with Mr. Charles Casey, of Pollerton Castle, Carlow (then preparing his work 'Philitis'), that straight-forward and vigorous thinker considered himself called on to tell me that while he had followed and adopted all that I had attempted as to the metrology of the Great Pryamid being of more than human scientific perfection for the age in which it was produced, yet to call it therefore Divinity inspired or sacred, seemed to him to be either too much or too little. 'Now,' said Mr. Casey, ' unless the Great Pyramid can be shown to be Messianic, as well as fraught with superhuman science and design, its 'sacred' claim is a thing with no blood in it."

The Sacred Pronounced Messianic

"It was in 1865" continues Prof. Smyth, "that a letter reached me at the Great Pyramid, transmitted with some high recommendations of its author, by that most upright knightly man, the late Mr. Maitland, Sheriff Clerk of the County of Edinburgh. 'He is a young shipbuilder," said he, 'a son of a shipbuilder, an accomplished draughtsman, and I hear that he lately turned out, from his own design, one of the most perfect ships that ever left Leith Docks: from his childhood upwards he has been an intense student of whatever could be procured concerning the Great Pyramid. His family surname is Menzies.' "

"This Israelite, then, but no Jew, it was, who first, to my knowledge, broke ground in the Messianic Symbolisms of the Great Pyramid, so intensified subsequently by Mr. Casey, and, after long feeling his way in an humble and prayerful spirit, at length unhesitatingly declared that the immense superiority in height of the Grand Gallery over every other passage in the Great Pyramid, arose from its representing the Christian Dispensation.

" 'From the north beginning of the Grand Gallery floor,' said Robert Menzies, 'there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inch-years, therefore, bring us right over against the mouth of the well, the type of His death, and His glorious resurrection too; while the long, lofty Grand Gallery shows the dominating rule in the world of the blessed religion which He established thereby, over-spanned above by the 36 stones of His months of ministry on earth, and defined by the floor-length in inches (1881 inch years), as to its exact period. The Bible, fully studied, shows that he intended that first dispensation to last only for a time; a time too which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING'."

Whereupon I went to the south wall of the Grand Gallery, and found that it *was* impending; by the quantity too, if that interests anyone, of about one degree (about six years nearly), and where Mr. Menzies could have got that piece of information from, I cannot imagine, for the *north* wall is *not* impending: he, too, was never at the Great Pyramid, and I have not seen the double circumstance chronicled elsewhere. The first ascending-passage, moreover, he explained as representing the Mosaic Dispensation. I measured it and found it to be, from the north beginning of the Grand Gallery, the natal year of Christ, to its junction with the roof of the entrance-passage northward and below, or to some period in the life of Moses, 1,483 Pyramid inches; and when produced across that passage, so as to touch its floor, 1,542 inches.*

Human Religious History

"But the chief line of human history with Robert Menzies was the floor of the entrance-passage. Beginning at its upper and northern end, it starts at the rate of a Pyramid inch to a year, from the Dispersion of mankind (2527 B.C.), or from the period when men declined any longer to live the patriarchal life of Divine instruction, and insisted on going off on their own inventions; and which is so sensibly represented to the very life or death, in the long-continued descent of the entrance-passage of the Great Pyramid, more than 4,000 inch-years long, until it ends in the symbol of the bottomless pit, a Chamber, already mentioned, deep in the rock.

Hebraism and Christianity

"One escape indeed there was in that long and mournful history of human decline; but for a few only, when the Exodus took place in the just ascending passage, which leads on into the Grand Gallery, showing Hebraism ending in its original prophetic destination—Christianity. But another escape was also eventually provided, to prevent any soul being necessarily lost in the bottomless pit; for, before reaching that dismal abyss, there is a possible entrance, though it may be by a strait and narrow way, to the one and only gate of salvation viz.: The well not the bottomless pit of idolators and the wicked at the lowest point to which the entrance-passage subterraneously descends, but a natural grotto rather than artificial chamber in the course of the well's further progress to the other place; while the stone which once covered that well's upper mouth is blown outwards into the Grand Gallery with excessive force (and was once so thrown out, and is now annihilated), carrying part of the wall with it, and indicating how totally unable was

*The Rev. W. B. Galloway, M. A., in his "Egypt's Record of Time to the Exodus of Israel," after deeply studying the question, more from Alexandrian Greek than Egyptian profane sources, makes the date of the Exodus 1540 B. C. And he arrives at the conclusion that the birth of our Saviour was actually in the course of our reckoned year B. C. 1, and needs only a fraction of a year to make the dates A. D., as usually given, truly continuous with the patriarchal.

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the grave to hold Him beyond the appointed time.

"'That sounds fair and looks promising enough so far,' said Mr. Casey, 'but it is not enough yet to be the turning point with me, when interests so immense are at stake. We must have more than that, and something not less than proof of this order. Measuring along the passages backward from the north beginning of the Grand Gallery, you will find the Exodus at either 1483 or 1542 B. C., and the dispersion of mankind in 2527 B. C., up at the beginning of the entrance-passage. Now you have already published, years ago, that you have computed the date of the building of the Great Pyramid, by modern astronomy, based on the Pyramid's own star-pointing, and have found it 2170 B. C. That date, according to this new theory, must be three or four hundred inches down inside the top or mouth of the entrance-passage. Is there then any mark at that point? For I feel sure that the builder, if really inspired from on High, would have known how many years were to elapse between his great mechanical work in the beginning of the world, and the one central art of creation in the birth of the Divine Son; and he would have marked it there as the most positive and valuable proof."

The Crucial Test

"So away I went," says the Astronomer-Royal "to my original notes to satisfy him, and beginning at the north end of the Grand Gallery, counted and summed up the length of every stone backward all down the first ascending passage, then across the entrance-passage to its floor, then up its floor-plane towards its mouth, and soon saw that 2170 B. C., would fall very near a most singular portion of the passage. This mark was a line ruled on the stone from top to bottom of the passage wall, at right angles to its floor. Such a line as might be ruled with a blunt steel instrument, but by a master hand for power, and evenness. There was such a line on either wall, the west and the east, of the passage; and the two lines seemed to be pretty accurately opposite each other. When Mr. Casey required in 1872 to know exactly where, on the floor, the line on either side touched the plane, there was no ready prepared record to say. Every intervening measure by joints between the two extremes, and over scores of joints,had been procured, printed and published to the world in 1867; but just the last item required, merely the small distance from the nearest joint to the drawn line was wanting.

"So I wrote to my friend Mr. Dixon, C. E., then erecting his brother's bridge over the Nile, near Cairo, requesting him to have the goodness to make and send me careful measures of the distance of the fine line on either passage wall at the Pyramid, from the nearest one of the two *quasi*-vertical joints; not giving him any idea what the measure was wanted for, but only asking him to be very precise, clear, and accurate. And so he was; taking out also as companion and duplicate measurer his friend Dr. Grant, of Cairo; and their doubly attested figures were sent to me on diagrams, in a manner which left no room for misunderstanding. With this piece of difference measure, I set to work again on my older joint measures of the whole distance; and was almost appalled when, on applying the above difference, the east side gave forth 2170½, and the west side 2170 and four-tenths Pyramid inches, or years.

"'This testimony satisfies me and fills me with thankfulness and joy,' wrote Mr. Casey; 'while I never expected to have measured so closely as that, along either side of those lengthy, dark and sloping Pyramid passages.'"

Melchizedek

Now the man who built the Great Pyramid, or laid its foundation in 2170 B. C., must have been a contemporary of, but rather older than Abraham, according to the best Biblical Chronology. Melchizedek was a grandly mysterious kingly character, to whom even Abraham offered the tenth of the spoils. He was king of Salem, which some consider to have been Jerusalem.

The Great Pyramid was only to be understood in the latter days of the world, and was destined then to prove the inspiration, origin, and Messianic character of its designs, to both religious and irreligious; in manifesting forth in modes adapted to these and the approaching times, the original and ineffable inspiration of Scripture.

"Never was there any building so perfect as the Great Pyramid in fulfilling both the earliest words of the Lord given by Inspiration, and also the New Testament types of the Messiah. And if the Great Pyramid is not mentioned in so clear a manner in the New Testament, that all men may instantly see it, whether by name, or figure, that may arise from its being connected with the second and future, rather than with that first and past, coming of Christ, which the New Testament was mainly to chronicle and expound."

The Communistic French Metre

Prof. Smyth believes that in the Great Pyramid is embodied the whole metric system which God gave to the Ancient Hebrews, and that the British nation being descended from, and identical with, the lost ten Tribes of Israel, should successfully resist the encroachments of French metricalism, and adopt the God-given, earth-commensurable system embodied in the Great Pyramid. "Some involuntary throbbing in the pulse of humanity," says he, "is now telling all nations, with deeper truth than any philosophy can, that these are the *last times* of this dispensation."

Twenty-six governments have already adopted this Anti-Christian French metrical system, and it is stated that if Britain yields, other nations are expected to follow; "then all the nations of the world will have

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passed through the great French mill, whose whirling stones will never cease to grind, until, excepting only those sealed by God, 'it has caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name'" (Rev. xiii. 16, 17).

Prof. Smyth, moreover, states that the French metric system, though not a hundred years old, is wanted by its promoters to over-ride every other metric system in the world, of what ever age, and whatever origin; that all nations are to bow down to it; although it is found, at every essential point, full of scientific blunders, and teeming with sacrifices of the comforts and conveniences of the poor.

The Great Pyramid system, he says, on the other hand, is the oldest metrological system in the history of the world; has its traces extensively among European peoples; and is next to perfect in all those scientific points where the French system fails.

In fulfillment of the first prophecy in Genesis, which teaches, together with all the Prophets, that of the seed of the woman a truly Divine Saviour of mankind was to arise and appear amongst men; in further fulfilment whereof, the Great Pyramid was to prove—that precisely as that coming was a real historical event, and took place at a definite and long preordained date—so His Second Coming, to reign over mankind, will likewise be historical, and will take place at a definite and also a primevally pre-arranged date.

"When that Second Coming has been appointed to take place, must be a momentous question; and is one to which I can only reply, that, so far as the Great Pyramid seems to indicate at present in the Grand Gallery, the existing Christian despensation must first close."

The Music of the Spheres.

By Rev. A. B. GRIMALDI, M. A.

The doctrine commonly known as the harmony of the spheres, or the music of the spheres, is one of great antiquity, and great interest. But it has hardly received that studious attention and close examination, in modern times, which its professed claims would seem to deserve. It is therefore proposed to examine the evidence concerning this mysterious doctrine, and endeavour to ascertain its origin, meaning, author, and claim to reality.

One reason why its claims have not been seriously examined in these times is that modern writers have treated the subject not seriously, but poetically. It has been written about as if it were a mere poetic fiction, a pleasing dream of the poets, and at the most a fanciful idea of the ancients. But as it certainly is, if true, a stupendous and well-nigh overwhelming revelation of creative wonder, it is well worth closely analysing to ascertain what amount of evidence and proof it has in its favour. Certainly the ancient philosophers of Greece, and the sages of Athens, did not look upon the doctrine of the music of the spheres, as a poetic fiction or a pleasing delusion; but as a marvellous reality instinct with life and glory, beneficial to man and honoring to the Creator.

Pythagoras, the first and the greatest of the Greek philosophers lived in the sixth century before Christ. Some say that he was born in Sidon B. C. 584, and died at Metapontum B. C. 487. He introduced among the Greeks, and into Greece the doctrine of the music of the spheres. This doctrine taught that the planets in their complicated revolutions, as they rushed with inconceivable velocity through the illimitable realms of space, produced of necessity, a sound, and according to their magnitude, and the vast rapidity of their transit through the ether, these sounds were of enormous magnitude. And like all the Creator's works which are glorious in their beauty and harmony, so these sounds must perforce be of extreme excellence and exquisite harmony. And just as the heavens and the celestial system are most magnificent, and exquisitely perfect so these sounds must be of greater beauty and harmony than any sounds or any music that has been, or could possibly be found upon earth.

Pliny in the first Censorinus in the third century and Marcrobius in the fifth, have spoken of the harmony which Pythagoras observed to reign in the course of the planets; but Plutarch in the first century makes him say that it is probable that the bodies of the planets, their distances, the intervals between their spheres, the celerity of their courses and evolutions, are not only proportionable among themselves, but to the whole universe. Dr. Gregory declared it to be evident that the Pythagoreans understood that the gravitation of the planets towards the sun is in a reciprocal ratio to their distance from the luminary (Knight: *National Cyclopoedia* 1850, vol. 9, p. 982). Maximus Tyrus said "The mere proper motion of the planets must create sounds, and as the planets move in regular intervals, the sounds must harmonize." Pythagoras believed that the heavenly spheres in which the planets move through the ether in their courses produced tones, and that the tones must be different according to their size, velocity, and distance. That these relations were in accord, that their tones produced the most perfect harmony (music of the spheres) he necessarily believed in consequence of his notions of the uniform perfection of the universe" (Annandale: *Popular Encyclopoedia* 1902, vol. 11, p. 286).

Walsh remarks: "The notion of the starry hosts

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emitting harmonies as they swing through space is as old almost as the patriarchs, and its origin is undoubtedly oriental, probably Sabaean. (See Job 38: 7). The Pythagoreans imported the idea into the Hellenic world and according to their philosophy the seven 'wandering stars'—i. e. the five primary planets known to the ancients, Mercury, Venus, Mars, Jupiter, and Saturn, and the sun and moon—were each attuned to a note in the harmonic scale and sounded in accord as they moved through space" (*The Handy Book* 1898, p. 759).

Zeller thus explains the doctrine: "The famous harmony of the spheres was a consquence of the movement of the heavenly bodies. For as every quickly moved body produces a tone, the Pythagoreans believed it must be the same with the heavenly bodies. They supposed the acuteness of these tones to be according to the rapidity of motion, and this again to be in proportion to the distance of the several planets, the intervals of the planets corresponded with the intervals of sounds in the octave. Thus they arrived at the theory that the heavenly bodies in their rotation produce a series of tones, which together form an octave, or which is the same thing, a harmony" (*History of Greek Philosophy* 1881, vol. 1, p. 462).

Professor Turner of Washington University says, "The account given by the Pythagoreans of the 'harmony of the spheres' is the best illustration of their method. There are, they said, ten heavenly bodies, namely, the heaven of the fixed stars, the five planets, the sun, the moon, the earth, and the counter-earth .....The five planets, the sun, the moon, and the earth with its counter-earth moving from west to east at rates of speed proportionate to the distance of each from the central fire, produce eight tones which give an octave, and, therefore, a harmony" (*Catholic Encyclopoedia,* vol. 12, p. 588).

Elworthy explains further: "Closely connected with astrology is the poetical notion called the 'Music of the Spheres,' a term very often used without the slightest knowledge of its true meaning. It was an ancient belief that each of the vowels of the alphabet represented the sound uttered in its revolution by one particular planet; these all combined form one eternal harmony to the glory of the great Creator of the Universe." This is the music of the spheres meaning of the lines in Addison's well known hymn:

For ever singing as they shine,
"The hand that made us is divine."

"India again seems to have been the birthplace of this beautiful idea, which even in Plato's day was quite familiar, for he makes the seven notes proceed from a syren seated upon the several spheres set in motion by the Fates" (*The Evil Eye* 1895, p. 441).

Such was the extraordinary doctrine of the music of the spheres, as introduced into Greece by Pythagoras. The next question is who was Pythagoras, and where did he obtain his doctrine from. He is known as a Greek, and Colonel Gawler in *Dan the Pioneer* shows that the Greeks were of Hebraic origin. In fact the Lacedemonians claimed to be descended from Abraham (Maccabees 12: 20), and according to Josephus' *Antiquities* Onias the high priest at Jerusalem, admitted this claim. Gregory gives the following information: "It is said that the people of Tyre and Sidon, to get possession of a portion of the Jewish territory, sent off a whole colony of Jews, who were of those who afterwards founded the Kingdom of the Lacedemonians." Thus was fulfilled Joel 3: 7, "Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head." He also says that Alexander persuaded the Lacedemonians to join him, and they were distinguished by the taking of Tyre and Sidon (*Science of Theology* 1872, p. 330). Thus nationally Pythagoras would be Hebrew. Dacier says that Mnesarchus the father of Pythagoras, was a Syrian, and at that time Palestine was included in Syria; and Hebrews were called Syrians by the Gentiles; for they had lost their own rulers. Mnesarchus changed the name of his wife at the birth of his son. This was, as Dacier says, similar to what "we see in Holy Scripture." Pythagoras himself born in Palestine, afterwards visited Palestine, and went to Judea. He later retired to a cave as Elijah, David, John, and the disciples of Daniel did. He had a Thracian slave who was freed and became a philosopher. But Gawler argues that the name means "that Moses," and that it is a confusion of the fact that Pythagoras was a disciple of Moses.

Maximus Tyrus strongly supported Pythagoras' doctrine, and he is called a Syrian, so also was probably a Hebrew. Annandale connects Mnesarchus with Tyre, another city of Palestine. He says Pythagoras was accustomed to appear in public in oriental costume, in a long white robe, with a flowing beard; in fact in Hebrew style. Pythagoras surely was of Hebrew descent, though before his birth, his family must have given up their connection with the Hebrew people openly, and like many others, outwardly joined the Greek Gentiles. At the time of Pythagoras' birth Palestine was in the lowest state of depression. Israel was captive in Media, Judah captive in Babylonia, and it may have been unsafe for any person of position to own himself a Hebrew. One of Pythagoras' teachers was Pherecydes, also called a Syrian, so he was doubtless a Hebrew by descent, especially as he had learned his wisdom from the secret books of the Phoenicians; which probably means the books of the Old Testament; and we certainly know no Phoenician wise books. As to the sources of Hebrew wisdom open to Pythagoras, there were two. The whole of the Old Testament except Ezra, Nehemiah, Chronicles, Esther, and some of the Psalms existed. During his long sojourn in Palestine he would converse on religious and philosophical subjects with learned Jews. He afterwards was at Babylon, where he could meet Ezekiel, Daniel, his three friends, and many other learned Jews; and it is especially mentioned that he was very intimate with the disciple of Daniel, and the reformer of Israel in

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Media, as shown in my *Mithraic Tablets* 1912.

Pythagoras being of Hebrew descent, intimate with Jews a student of the Old Testament, would obtain the doctrine of the music of the spheres from that source, for there it is to be found. In Job 38: 7 we read:

> When the morning stars sang together
> And all the sons of God shouted for joy.

How could the inanimate orbs utter songs of joy except by the marvellous and harmonious symphony they produced in their vast gyrations? In fact we here have intimated the doctrine of the music of the spheres, confirmed also by the testimony of other parts of Holy Writ. David in Psalm 19: 1 says:

> The heavens declare the glory of God;
> And the firmament sheweth his handywork

How can the stars declare the glory except by the glorious harmony they produce?

> Day unto day uttereth speech
> And night unto night sheweth knowledge.

Ezra says in Psalm 148:

> Praise ye him, sun and moon;
> Praise him, all ye stars of light.

The doctrine of the music of the spheres therefore, was a doctrine of the Hebrew church, and is testified to by divine utterance, by Job, Moses, David and Ezra.

We have seen that Pythagoras was not the discoverer of this doctrine which he introduced into Greece, for he must have learned it from the Hebrew Scriptures, where it was mentioned ages before he was born. We find this doctrine in the song of the three children written by Alexandrian Jews, and purporting to be the song of the three Jewish youths persecuted by Nebuchadnezzar. It is in the Apocrypha, and also in the Church of England *Prayer Book*:

> O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.
> O ye Sun, and Moon, bless ye the Lord: praise him, and magnify him for ever.
> O ye Stars of Heaven, bless ye the Lord: praise him, and magnify him for ever.

The reference to the doctrine by Christian writers is very frequent, and it evidently has been a favorite subject with our great poets and dramatists; but we can only make a selection. Shakespeare strikingly alludes to the doctrine, as his commentators notice:

> Look how the floor of Heaven
> Is thick inlaid with patines of bright gold;
> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young-ey'd cherubins:
> Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.
> *Merchant of Venice*, Act V, Scene 1.

There are other references to the music of the spheres in *Twelfth Night* 3. 1. and in *Antony and Cleopatra* 5. 2. in *Henry VIII* 4. 2. Milton has some fine passages referring to the doctrine, as in his *Arcades*:

> And the low world in measured motion draw
> After the heavenly tune, which none can hear
> Of human mould, with gross unpurged ear.

He also alludes to it in *Comus* lines 244, 248, and in his *Ode on the Nativity*. Addison refers to it in his *Divine Ode*. Goethe describes the archangels chanting anthems, when Gabriel begins: (*Faust Prologue*).

> The sun orb rises in emulation
> With brother spheres, his ancient round
> His path predestined through Creation
> He treads with step of thunder sound.

Wordsworth embodies the idea in *The Triad*, Collins does also in *The Passions* 50, 95. See also Pope's reference to it in his *Ode to St. Cecilia's Day*, and other prose and poetical writers.

It was objected to the Pythagoreans, that their doctrine could not be true, because people did not hear the music. To this several answers were given. Aristotle said that human organs of hearing were too gross to receive such delicate and refined harmony. Pythagoras explained that we are like blacksmiths in a forge, who are so accustomed to the sound of the hammers that they do not hear them. Porphyry said that our ears are too narrow to receive these powerful sounds. Archytas said the same: that it was too great a sound to be perceived by human ears. Some said the sound was too far off to hear; others affirmed that some persons are naturally gifted with greater hearing powers, and they hear it. Others maintained that it was not intended that all should hear it; but that only some would, and they would become witnesses to the truth of this doctrine, and of the Old Testament which asserts it. Thus David heard a sound in the trees which others did not (2 Samuel 5: 24). Saul also heard a voice, which the others, though close by, did not (Acts 22: 9). Another student says: "The reason our fleshly ears cannot hear the music of the spheres, is because it is divine music, which is so uniform, the motion so uniform, that the senses cannot perceive it. We could not hear with our fleshly ears a church organ, if there were not a slight disharmony. Sound means irregular motion. Music is one element, and noise or sound is another."

To the objection that people did not hear the music of the spheres, some of the Pythagoreans answered, that they had continuously heard it. Others said that they had heard it from their birth, and had got so accustomed to it, that they were insensible to its existence.

It is therefore very remarkable, as well as confirmatory that, in modern times, many persons of the highest integrity have professed to hear unearthly music, of such a refined, delicate nature, and of such exquisite harmony, that nothing on earth can compare with it. *In fine*, they describe just such unearthly music, as the Pythagoreans described as the music of the spheres, and which many of them claimed to have heard. Generally, it would seem, this heavenly music has been heard by the sick or dying, but by no means

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always. And no solution has been made as to this celestial music, while the Biblical and Pythagorean doctrine would clear up the difficulty. A correspondent writes to me of having come across several such cases. Mrs. Crowe testifies, "Of sounds as of heavenly music being heard when a death was occurring; I have met with numerous instances" (*Night Side of Nature*). She details the cases of Mary Jobson, Dr. Reif Clanney, Joseph Ragg and his family and Dr. Torbock, a surgeon in the county of Durham, about 1839. Dr. Clanney published an account of those who had heard the music.

A remarkable instance was that of Louis XVII called the Dauphin, who heard the music, when a dying prisoner in the Temple at Paris, 1795, which he related to his physician Dr. Gomin who mentions it. The dying youth remarked: "The music is so fine. Don't you hear it? Listen! Do you think my sister could hear the music"? She was a prisoner in another room (Crocker *The French Revolution* 1857 pp. 295, 296). Thus the testimony of modern witnesses, seems to confirm and illustrate the doctrine of the music of the spheres, as mentioned by Job, David and Ezra, and as taught in Greece by Pythagoras.

THE STARS.

By Benjamin R. Bulkeley.

I thought to shape a sonnet to the stars:
So deep and wide their sway within my thought
It seemed as if their majesty had taught
The choicest language with no sound that jars;
And as I pictured Jupiter and Mars,
And fancied worlds and suns that man had sought
To bring to ken, it seemed their mention ought
To still the world in awe—but what debars
That I should sing to you a fitting strain,
Ye countless orbs, and with my numbers laud?
What but the hush that speaks man's knowledge vain?
Before the vast unknown the soul is awed
To hear the psalmist's word like grand refrain:
The heavens declare the glory of their God!

—Boston *Herald*

Freedom's Uplifted Floodgates.

"With thee is the fountain of life: in thy light shall we see light." So culminates this epic of Israel as its thought, harking back over the course of time, notes how temptation had merged into delusion, then into audacity, and then habit whose very hopelessness, flung upon the mercy of God, became the avenue to restoration. As the Psalmist gave this exquisite pen picture of infinite resource satisfying human need, he must have recalled the many rills through which human freedom, derived from the divine, was becoming an ever-widening stream: Abel's realization of the purity and sweetness of human affection through his willing surrender of that which was choicest; Enoch's unreserved yielding to communion with spiritual life until it spontaneously obliterated all false pictures of a life which is not; and then these two rivulets of chastened affection and intellect uniting in such a purified flow of will and action in Noah as to cleanse the entire earth of impurity.

In the divine order of events as indicated by the blessing of Noah upon his three sons, Shem had been selected to reverse the human law of primogeniture by superseding Japheth the elder, and since in that age the patriarch acted as high priest for all, upon him rested the responsibility of becoming a channel through which divine foresight and intention should express itself. The poet sings, "To be alone in silence is to be alone with God," and this tendency toward loving aloofness so perfected in Enoch seems to have been eminently characteristic of Shem also, since at this point, as is sometimes the case in silent but grandly irresistible lives, the stream sinks underground with Shem only to reappear later in Abraham's history under the title of Melchizedek, king of righteousness and peace, bearing blessings from a source so pure as to be well nigh invisible to human ken. For Abram in the effort to realize moral freedom had placed the main emphasis on his divine sonship as the basis of all earthly inheritance. Thence establishing it along various lines, he first had won the true answer to the economic question in his dealings with Lot. Afterward he was forced to maintain the political dominion of God, in the battle with the kings, and then close upon the heels of victory, there followed through Melchizedek the type of completeness, this tremendous underground current from the inexhaustible fountain

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with its fulness of blessing whose extent only at this remote date are we beginning to appreciate. One of its first effects was so greatly to increase this rhythmic stream as to sweep away the flimsy age limitations of Abram and Sarai. This enabled them to accept the promise of enlarging national aspirations by bestowing individual power to manifest the first three graces of Spirit: love which prompted Abraham to intercede for darkened decadent Sodom, joy at the birth of Isaac, and peace in the compact with Egypt at Beersheba. No wonder that of all the tribes of earth the Saxons, called in Isaac's name most fully express the light and joy which radiated at the birth of the child of laughter. Yet the greatest blessing came to this faithful friend of God through a deliberate surrender of Isaac, culmination of all his cherished hopes, to his traditionary concept of God, when he received all and more in a glorified idea of both God and man with the added assurance of open access to otherwise closed and hostile hearts.

The peaceful penetration of Isaac; the vision, patience and persistence of Jacob; the self-abnegation of Joseph; the meekeness and might of Moses; the breadth of Rahab; the courage and prudence of Deborah; the loving faithfulness of Ruth; the self-renunciation of Hannah; the obedience of Samuel even to heartbreak as he sternly rebuked and condemned the man who had engaged his warmest affections; the spontaneity of Jonathan; the spiritual abandon of David; these and countless other openings of character added their quota to the ever swelling tide which reached its first highwater mark in Solomon, prince of peace.

Coexistent with the rise of some of its main tributaries, had certain branches launched their overflow into the surrounding country through the revelations to Zoroaster, Buddha and many other great religious leaders who focussed the wilderness of human beliefs and prepared an ever expanding field for the operation of Truth.

The next dynamic impulse of this increasing flood results, at the accession of Rehoboam to the throne, in such an analysis of the constituents of this stream as to force a temporary division into two,—thus extending the area to which these waters of liberty penetrated, at the same time that it quickened and purified their current, eventually reuniting them after many days in a fertile place of hills and valleys on their way to the vast ocean of Truth toward which all along they had been hastening.

To a short perspective this division seemed calamitous, the effort of evil rather than good, but by those dwelling nearer the hills of day it is now perceived that a twofold mission must be accomplished ere this river could answer the ever deepening call of the mother sea to unite its water therewith. One aspect of this mission was found in a process of self-purification; its correlative was destined to work out in self-extension until it should become all-inclusive. Judah with its ritualism, its ceremonial, its kingly burdens of arrogance and exclusiveness must trace a far different course from that of Israel, the boisterous, headstrong, wanton child, wandering in ignorant wilfulness through every bypath which a wayward fancy might dictate, and yet, in spite of all the corrupt paths along which he trails, essentially honest at the core. (Matt. 21:31) In one the treachery of the false prophet, hypocrisy, must be eliminated; in the other the lust of the beast. Also each in the process of self-correction as he travels down the stream of time must draw to himself those needing similar development until all are made ready for the unity of desire, love yearning for its own, for "God *so* loved...." (John 3:16).

So Israel is hurled forth, a battle axe upon the nations. Carried captive by fierce, vindictive Assyria, the first few decades find him gazing longingly toward the home of his childhood; but near the end of the first century a chain of circumstances wrought out of pressure from without, impulses from within, and belated messages from Isaiah, the great prophet of Judah, operates to close the door of return, and force these tribes up through the gates of the Caucasus into a career of conquest unparalleled in human history. Spreading right and left they sweep everything before them. Does an empire go down? There was heard the shout of Israel. Are impregnable cities like Nineveh, or Rome taken? Israel was the main actor. The fear which in earlier days had permeated Canaan at the approach of this nation was as nothing compared to that accompanying this mightier Exodus, as corrupted civilizations beheld these triumphant Scythians, Getae, Sacae, Cymrians, pouring down upon them. "Scourge of God" well were they called. "When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm." (Ps. 105:13-15) Gradually the homing instinct o'erleaped all restraint and drew them into Britham (Britain—Covenant Isle) where this outspreading river formed a lake, then another, then a chain of lakes with ever rising waters. Not yet have they mingled but the time is drawing near, very near.

Meanwhile Judah's turn to enter the arena had been approaching. The word had gone forth, "Backsliding Israel hath justified herself more than treacherous Judah" and the eagle began to stir up her nest again. With a love which craved to pass lightly over the sins of the daughter of his people, the heart of Jeremiah had all but broken in the task of destruction but had been sustained by the fact that within this lesser stream were the elements calling for another division, one of whose branches bore him away upon a glorious tide of reconstruction as he obeyed the command to plant the kingly seed in the promised land of the Covenant. Leaving these exiles of hope, these sinners against light, to work out their deliverance as captives among peoples enslaved by the very falsities to which they themselves had succumbed, he turns to the Islands of the West to add anoher tributary to the mighty river of freedom rushing toward the setting sun on the way to its new dawning.

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But "Israel had not been forsaken, nor Judah of his God" for already at creation's centre had these words been spoken "I will not leave you comfortless, I will come unto you" and in the fulness of time the promised Redeemer came. "He came unto his own and his own received him not"—because their work was not yet done, their lessons not yet learned; on their way to the greater glories of a nation of earth redeemers they must lose their present semblance of a nation and become that which they had just rejected in an individual "despised and rejected of men,"—men "of sorrows and acquainted with griefs." Only so could the word toward whose fulfilment we are gazing in such expectation to-day, be externalized,—"He shall save the tents of Judah first" (Zech. 12: 7). Therefore were they driven forth of Love and became wanderers among the nations.

Of the great spiritual awakenings, the mighty intellectual upheavals which have been the formative element in this onrushing current, only briefly need we speak, since it is impossible not to connect that intense quickening known as the Crusades, with Melchizedek's original conception of God, as "possessor of *both* heaven and earth;" we never think of Mahommedanism without recalling its protest against idolatry; Buddhism reminds us of brotherhood; Zoroastrianism, of pure idealism; Christianity gives us all three of these ideals united in one supreme effort at self-surrender. Have we a France? It is the appeal of reason against unreason and sentimentality. Is there an England? It is the defence of downtrodden helplessness. And America? The sovereignty of Man. Not by chance did the development of the inalienable birthright of humanity to "life, liberty, and the pursuit of happiness" assert itself through Anglo-Israel. No, rather was it inevitable because of the operation of the most powerful of all known human laws, the prenatal influences of love and intelligence, derived from an infinite source, seeking externalization through their own chosen and prepared channels. It was God's love going before to mould the hearts of men which made possible good king Alfred's vision of thought unfettered, free to expand in the ever radiating light of His intelligence,—hence our network of free schools and our university systems. It was this same intelligence which, discerning the right of man to be freeborn, first implanted in the human breast a sense of justice and then in an expanding sequence fulfilled it in Ephraim's Charter of Liberties (1100 A. D.), the Magna Charta (1215 A. D.), and in their sequel, the Constitution of Manasseh (1789 A. D.) It was love and intelligence united which gave us through Wyclif, that morning star of Revelation, our English Bible (1382 A. D.); in Columbus, who saw "a light moving in the darkness," our New World (1492 A. D.); in Shakespeare, our creative power through liberated imagination (1564 A. D.): in Milton's *Areopagitica,* our freedom of the press (1642 A. D.); in the Habeas Corpus Act, our protection of the individual (1679 A D.); in Washington, through a calm analysis of conditions essential for his ideal nation, "a people always guided by an exalted justice and benevolence,"—and through his steadfast adherence to a dignified, but kind aloofness as its absolute prerequisite, emancipation for our highest of all intellectual endowments, a fetterless intuition (1796 A. D.); and lastly in our beloved Lincoln, great because so simply good, the liberation of the helpless (1863 A. D.).

Neither was it a mere coincidence that just 1260 years before this last half century in which we have witnessed the greatest lifting up of the gates (Ps. 24) which has ever taken place in human consciousness since the sacred days of Judea's lowly ministry, a pivotal decree should have gone forth in A. D. 606 from Phocas, the head of the last world empire. In it headship over all Christendom is given to a system which claims definite personal avenues through which its spiritual authority comes, and thereby throws open its doors to the enthronement of psychic revelations and their phenomena over the spiritual. Thus it closed the door on liberty of conscience and rendered supreme the dominion of human will over spiritual aspiration. At this point it is found to be a part of the unfoldng design that once more these waters of liberty should maintain their course underground for a stated period of time (Rev. 11), since only thus could a teaching nation learn the marvellous import of those words of their great teacher, "I can of mine own self do nothing." Nor was it outside of the reckoning that the driftwood and wreckage of human imaginings and suspicions should have boiled up to such an extent at the birth and elevation of a reasonable hope during the early days of Christianity, that the occultism of the East rose against the civilization of the West and surged so fiercely in its angry mutterings over a "crucified God" as to cause the fate of the spiritual world seemingly for a time to hang in the balance. Held in check by Heraclius from 624 to 627 A. D., but undestroyed, these beliefs became constituent parts of the stream, buffeting the current and being buffeted in turn. At times a pure spring from the great Fountain would rise in some reformer to throw them outside the main channel into the shallows where they belonged, but rocking and seething, there they floated until, at the appointed time (Rev. 12: 14), the avenue was ready through which they were to be separated from the stream and dissolved in the great love of God.

Yes, earth's deep-toned Miserere is being supplanted by its universal panacea, a deep-toned faith in God. Higher and yet higher we feel those waters rising until ere long shall the vision be consummated of a present brought by sea to the Lord of "a people scattered and peeled, and from a people terrible from their beginnings and hitherto" (Isa. 18: 7). "Known unto God are all his works from the beginning of the world" (Acts 15: 18) and revealed always through the fittest channels. Sometimes when the chimaeras of heated imaginations have erected themselves into palisades of sin, these channels become rugged and possibly tortuous in their course, attracting the attention of all world-gazers but more often to the crooning of a low pulsing song we realize the gates are steadily ascending. It is

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the tender Shepherd love to whom these "sons of Adam" (Deut. 32: 8) named Israel are as "the apple of the eye," which is lulling tired fancies, fretful wails of corroding care, clinging fears of empty shadows into the oblivion of morning's radiant sunshine. For hidden usually in obscurity lie its open avenues, the great characters, loving, humble, patient, steady, who by their hold on the Invisible are bringing these things to pass.

What of the Melchizedeks of this and of all time? Whether it be that first glorious mystic who, embracing heaven and earth within the scope of his vision of salvation, poured forth the everflowing tides of spiritual understanding into the channels of human accomplishment; or that second, the promised "Dayspring from on high," who illuminated time with the glories of eternity; or that model federation of peoples, that ensign (Isa. 11: 10, 12) named God's firstborn, the firstfruits of His increase, since in them was to be found the "rest which is glory;" or that nation selected to become under His overshadowing wings a transparency for Truth through suffering; or the host of unseen ones of all races and times whom no man can number; all with one voice, as they watch the dissolving of the barriers which separate the river of life from the sea of Love, are praying "Unto Him be glory throughout all ages, Amen."

The Thrones of the House of David.

By EDWIN BUNDY.

1. I was glad when they said unto me, Let us to go into the house of the LORD.

2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together:

4. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5. For there are set [marg. ref.—"do sit"] thrones of judgment, the thrones of the house of David. (Ps. 122)

Thus the Psalmist looked forward to the union of Judah and Joseph (the ten-tribed kingdom) as foreshown also in the sign of the "two sticks" in the hand of the prophet (Ezek. 37: 16, 17). Then God will be known in Judah, and His name will be great in Israel.

1. Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. (Ps. 48)

2. In Salem also is his tabernacle and his dwelling place in Zion [Israel]. (Ps. 78)

In joyful anticipation we exclaim as did Solomon at the dedication of the temple, "But will God in very deed dwell with men on the earth?" (2 Chron. 6: 18). Yes, all this is even now in process of fulfillment. The city of Jerusalem is already occupied by Ephraim and the "thrones of judgment" are being set, as David says in the 76th chapter of Psalms and he adds: "Thou didst cause judgment to be heard from heaven; the earth feared, and was still, When God arose to judgment, to save all the meek of the earth." Then as the sons of Israel, why should we not lift up our heads and "sing and rejoice."

10. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11. And many nations shall be joined to the LORD in that day, and shall be my people. (Zech. 2)

The invitation extended by Moses, on behalf of the Children of Israel, might still be published in all lands: "Come with us and we will do you good, for the LORD hath spoken good concerning Israel" (Num. 10: 29). It is interesting in this connection to note that this invitation of Moses was given to his father-in-law, who was a representative of the Midianites. It is also interesting to remember that "Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years" (Judges 6: 1), suggesting to us the "seven times" of the Gentiles who were represented by the Midianites. At the ending of these 2520 years the Midianites are now looking to Israel for a share in the good which God has promised them. They are already being humbled before Israel according to the Midianite's dream related in the 7th chapter of Judges, and very soon "the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Therefore said the prophet, "Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation" (Zech. 2: 12, 13).

The result of this judgment was anticipated by the prophet in Isaiah 14: 4-6.

4. How hath the oppressor ceased! the golden city ceased!

5. The LORD hath broken the staff of the wicked, and the scepter of the rulers.

6. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth.

We do not need to point the reader to the present fulfillment of these words, which is also a fulfillment of David's words in Psalms 80, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us."

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As the thrones of the house of David are being "set," we are waiting and watching for the "compact" of Judah and Joseph, and for the rebuilding of Jerusalem as the habitation of peace for the saving of the children of the needy and the breaking in pieces of the oppressor (Ps. 72: 4).

When this compact of Judah is incorporated, the "two sticks" of Ezekiel's vision will be made one and then will follow the regeneration or new birth of Israel. This we infer from the words of Jesus in response to a question of the apostle Peter (Matt. 19: 27), "Behold we have forsaken all, and followed thee; what shall we have therefore?" He evidently spoke as a representative of "the twelve," and our Master's reply was, "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Peter says (1 Peter 4: 17), "For the time is come that judgment must begin at the house of God," and furthermore he says, "Beloved, think it not strange concerning the fiery trial which is to try you." Paul speaks of persecutions and tribulations as "a manifest token of the righteous judgment of God." (2 Thess. 1: 5). Many who have thus far failed to perceive this "token" in view of the awful tragedy of the recent past, are asking, some with a flickering hope, some with a fearful heart and some with a scornful irony "Where is the God of judgment?" Long centuries ago Israel asked the same question (Mal. 2: 17) and the answer was forthcoming (Mal. 3: 1), "Behold, I will send my messenger and he shall prepare the way before me and the Lord, whom ye seek, shall suddenly come to his temple even the messenger of the covenant. But who may abide the day of his coming? and who shall stand when he appeareth, for he is like a refiner's fire....And he shall sit as a refiner and purifier of silver." How Israel, particularly represented by the Jewish nation, would stand when the "messenger of the covenant" appeared among them was vividly foretold by the prophet (Mal. 3: 9): "Ye are cursed with a curse: for ye have robbed me, even this whole nation." But were they consumed by the fiery judgment which came upon them? Why not? Ah! listen, "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3: 6). Notwithstanding the curse which came upon the house of Judah, a "remnant" were able to stand approved before that wonderful "messenger of the covenant," as the people taken out for his name (Acts 15: 14). But what of those who have failed in the trial, and do not "stand" approved? If we accept the orthodox answer, they are consumed, "but has the God of Israel changed?" Not yet. "Therefore ye sons of Jacob are not consumed."

Peter asked the same question, "If the righteous scarcely be saved, [in this fiery trial] where shall the ungodly and the sinner appear?" He leaves the question unanswered, but in the unfolding light of the oncoming day, the promised day of Israel, the answer is obvious,—they pass on to continue, and to finish their trial, and their regeneration under the dispensation of the "set thrones of judgment, the thrones of the house of David," and the process, the progress and the triumph of this judgment, will not even be interrupted by the putting off of this earthly tabernacle.

Our Lord, quoting the great Messianic prophet (Matt. 12: 20) declared concerning himself, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." *"Victory"*—let the word be indelibly written upon the banners of Israel to the glory of Israel's God. As our souls become more sensitive to the divine impulse, more and more do we appreciate the thrill of joy which inspired the heart of David as he looked forward with prophetic vision to the triumph of this judgment and cried (Ps. 96: 11, 13): "Let the heavens rejoice, and let the earth be glad;....Before the LORD: for he cometh, to judge the earth: he shall judge the world with righteousness, and the people with his truth." The words following with the marginal reading will particularly interest Anglo-Saxons, "The LORD reigneth; let the earth rejoice; let the *great isles* be glad."

The "great isles," the isles of Great Britain are slow indeed to catch the import of these words; the popular thought fails to grasp the fact that the Lord of Hosts has placed the scepter of the throne of the kingdom of Israel in the Great Isles and that the hand of the Lord is directing their policies, and their activities toward the accomplishment of His purpose. A quotation from the associated press is pertinent in this connection: "London, Nov. 13, 1919. Nicolai Lenine has sent a letter to Turkestan Communists in which he says that the restoration of communications between Soviet Russia and Turkestan 'opens the way for a struggle against universal imperialism, headed by Great Britain'."

Even the powers of darkness seem to recognize the fulfillment of God's prophetic word. How vividly does all this bring to our mind the words of Moses (Deut. 33: 17): "His [Joseph's]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." With them (the horns of power of authority) we shall push the people *together,* not apart, nor off the earth but *together,* under our universal sovereignty—for their protection, their sustenance, and their everlasting blessing.

May we go back to Egypt 3700 years ago and see the prophetic forecast of all this as Joseph by the authority of the king, grouped all his brethren together, and poured upon them untold, and unexpected blessings, after making himself known to them as their long lost brother. We anticipate with joy, the reproduction of this scene, on a grand scale, in the day of the great unveiling which is imminent, thus inaugurating the work of the regeneration of Israel and the people who are attracted by them (Zech. 8: 23).

Current events proclaim the unusual condition of this day which is none other than "the day of the Lord" concerning which the apostle said (2 Peter 3:

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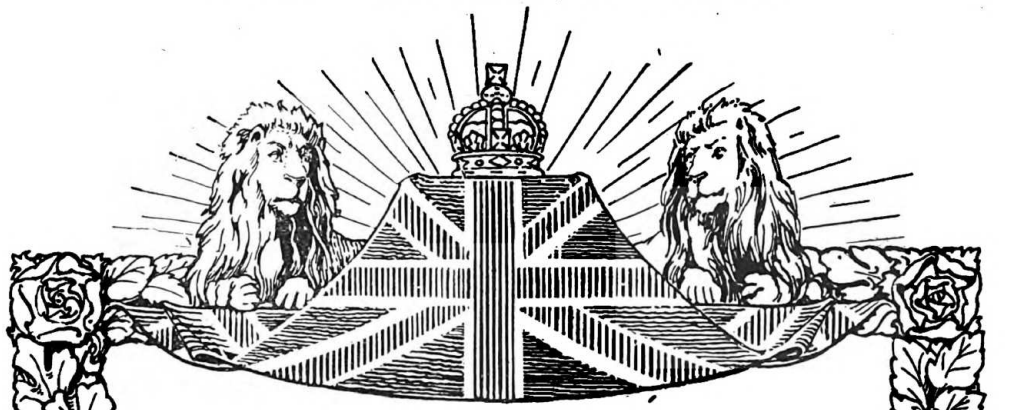
10): "But the day of the Lord will come as a thief in the night" and another apostle reiterating a similar prophecy says (1 Thess. 5: 2): "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Then he proceeds to say, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light,"—to whom the Lord has committed His oracles. It is fitting that we should recognize and appreciate the fact that while the prevailing conditions are unusual, they are not unnatural, but they are the logical sequence of the presence of the Holy One of Israel here to set "the thrones of the house of David" for the judgment of the "twelve tribes of Israel." Concerning these days, and the tokens of His presence, and in response to the queries of his disciples, our Master had many things to say to them, and as he answered them, his attitude, while in nowise unnatural, was from our view point to-day amazingly significant (Matt. 24: 3). "And as he sat upon the mount [kingdom] of Olives [peace] the disciples came unto him privately." Jesus said (Matt. 19: 28): "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." So "as he sat upon the mount of Olives" the disciples came unto him privately, unobserved by others. How about it to-day?

Among the varied conditions which were to obtain as the "signs" of his presence, let us notice particularly what he said of "the days of Noe" (verses 38, 39), "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away." By exercising the gift of the Holy Spirit, enabling us to "rightly divide the word of truth," the examination of our Lord's words brings to us a thrill of joy, which otherwise might be a thrill of terror, and now, not forgetting the love of Him who "was in Christ reconciling the world unto himself," not forgetting that the Father hath "committed all judgment unto the son" and "hath given him authority to execute judgment," let us proceed with our examination as we are instructed to do by "comparing spiritual things with spiritual" (I Cor. 2: 13).

First let us examine Peter's words concerning "the day of the Lord," which was to "come as a thief." In describing the ending of the ages, the apostle as our Master did, pointing back to the "days of Noe," said, "The world that then was, being overflowed with water perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." What and who constituted the heavens and the earth or "world" (cosmos) existing in Peter's day which was reserved unto this fiery judgment and "perdition?" Surely not the world of mankind as in the time of the flood, of whom our Master said (John 12: 47) "for I came not to judge the world, but to save the world," referring to the world of mankind to be reconciled to himself by Christ, but in the same connection (verse 31) he said, "Now is the judgment of this world [Cosmos—institution—the Jewish nation]: now shall the prince of this world [cosmos] be cast out," and we are glad to quote incidentally his words which follow, referring primarily to the cross, and secondarily to his second presence, "And I, if I be lifted up from the earth, will draw all men unto me." Thus he indicated the ultimate triumph of his atonement and of his judgment in "victory," concerning this "world" cosmos, the Jewish nation. And to them John the Baptist said, "I indeed baptize you with water; but one mightier than I cometh....he shall baptize you with the Holy Ghost [fulfilled on believers at Pentecost] and with fire," [fulllled on the world," cosmos, Jewish nation who rejected him, in A. D. 70 by the Roman army]. Our Lord came to that nation as a thief. John said of him, "There standeth one among you whom ye know not." There he stood as their king, incognito. But they recognized him as a thief in a far different sense of the word, accusing him of trying to steal, and to usurp the prerogatives of their Messiah and for this they crucified him with a thief on either side. But to return to the apostle Peter and his words concerning the day of the Lord, we are glad to give full weight to the parenthetical statement that "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Do any of the Lord's children still wonder if the Lord is able to accomplish His purpose, and to fulfil His promise, or that He is slack concerning that promise?

The fiery judgment of God's indignation came upon the Jewish nation, in the end of the Abrahamic age, and to-day in the end of this Isaac age, every system of evil, everything offensive to the new kingdom, is being immersed in a baptism of fire as the prophet foretold (Zeph. 3: 8), "For all the earth shall be devoured with a fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." What a baptism of truth (water) pure language! "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. 44: 3). "It shall come to pass afterward that I will pour out my spirit upon all flesh" (Joel 2: 28). In harmony with all this David says, "He shall come down like rain upon the mown grass" (Ps. 72: 6). "There shall be showers of blessings" (Ezek. 34: 26). "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10: 1). At the consumation of these things the prophet Isaiah says, "Therefore saith the LORD of hosts,.... I will restore thy judges as at the first and thy counsellors as at the beginning"—thus suggesting the restoration of the ancient theocratic judgeship, and to all this we respond with those who once crucified him as a thief among thieves, "Blessed be he that cometh in the name of the Lord."

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HERITAGE.

Through ages heralding the truth,
The unfolding thought
Expressed in minds that saw and felt
The heritage of freedom,
Has from father unto son an obligation passed
To cherish and uphold the right.

And we alertly guardant stand to speed along
The heritage once more;
To right the wrong
Which tries in secret to obscure
The light of England's glory.

O island forever blest!
Island forever in the sacredness
Of bravery dressed!
Island that heralded the light
When all submerged in superstitious night
The world lay turgidly!

O island with the patient heart
That valiantly unto the part
Of virtue leans—
O motherland who to us hath given
Example of inheritance
And all the splendor of your mind—
How loved thou art!

And we, the younger sons across the sea,
Turn yet again for inspiration unto thee
For what thy courage tested to the full
Has given to all humanity.

Shall not we ourselves strive to bring forth
And treasure these immortal things,
And forward go with heart renewed and high
To give to all the world the proof triumphant
That they who further freedom's call
Though by the enemy hard pressed,
Shall to the inheritance our fathers left
An empire raise in righteousness?

The deathless spirit quickens:
Throughout the land it surges
Rising to a faith triumphant
That England's sceptred righteousness
In bonds of living unity
Her people all will keep.

M. A. B.
A descendant of United Empire Loyalists of the Bay of Quinte, Belleville, Ontario, Canada.

JAMES BLOMFIELD.

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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 Genealogy of a Name.

It is not a mere happen-so that both the Old and New Testaments include definite genealogical records. The Bible is a book of record. It records the revelation of God to man and shows not only what marvels were accomplished when the revelation was even in small measure assimilated and practised, but it also records the trials and sufferings which ensued when God's law was ignored or lost sight of. The way by which mortals come to understand God is by observing in themselves or in others the effects of obedience or disobedience to the divine commands. This is why the mission of Christ Jesus was divinely essential. He was the Wayshower, the individualized expression in the flesh of the fulfillment of the law and the prophets. The Ten Commandments prophesied a human possibility and Jesus recognized and fulfilled that possibility, hence he was the Christ, or anointed. But even in the day of its fulfillment he renewed the prophecy of Moses and declared another even greater one,—that there should come what he described, according to the translators of the King James version, as the "Comforter"—that which would reveal "all things"—all that could be known, viz., the fulness or completeness of Deity.

The authors of two of the Gospels give particular care to the genealogy of Jesus. Matthew traces his lineage down from Abraham, and Luke traces it back to Adam, "the son of God." Of course, with an earth teeming with evidences of a population far anterior to the limited number of years which the actual genealogies of Luke and of the Old Testament give, no one can intelligently accept the view that the individual called "Adam" was the first inhabitant of this planet. But since the Bible is the record of the revelation of God to mortals, it is not difficult to see how this so-called first man was the first mortal to recognize the existence of inexorable divine law and thereby to have revealed to his consciousness the fact that he was "of the earth earthy" and not the representative of the ideal of manhood which is made in the spiritual image and likeness of God. That is to say, he was the first sinner, because out of moral irresponsibility he first recognized divine law and thus classified himself to himself and to those who followed him in the same line of light or "family" as the first *conscious* offender against the divine order. Therefore may it not be assumed that the genealogies of Scripture from Adam to Jesus are what might be termed the record of the long road that has been traveled, and do not the patriarchs and prophets represent milestones on the way recording and renewing with increasing brightness the one great all-inclusive prophecy that reveals man as the Prince of God—*Israel?* Is not the demonstration of this fact the all-inclusive responsibility of humanity? Through Jacob the great plan of salvation was presented to the world in a more living and dramatic form than before. Both the progressive and inspirational, as well as the reactionary tendencies of human thought, were depicted in his divine epic by living actors. The whole world was prepared as a stage, as Shakespeare recognized and described it so many centuries later, as mortals count time. The grand old Jacob, father of the nations blessed by his new name of Israel, not only closed his earthly career by analyzing the mental qualities of his sons and therefore of the world, but he also told forth the ultimate conclusion of humanity's struggle when the refining process of universal purification had accomplished its end. Thus St. John, in Revelation, takes up the grand theme and collaborates with his inspired predecessors in recording the great final act of the world drama in which the theme of sixty centuries reaches its ultimate climax and conclusion. In inimitable metaphor he records his vision of a new and redeemed earth from which all conflict has been cast out with its "angels" of resistance to spiritual reality. Again, as so many times

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before, Jerusalem is taken as the type of heavenly attainment. And the "wall great and high" which his vision depicted "had twelve gates" or ways by which access could be gained. These "twelve gates" had "names written thereon, which are the names of the twelve tribes of the children of Israel" (Rev. 21: 12).

Thus we conclude the long journey and reach the destination. But the "City" toward which the whole world is travelling whether it knows it or not is indeed a treasure city and its gates must be *entered* and its streets explored. Its great storehouses of knowledge must be entered and its secrets revealed.

How many explorers stop when they reach a vantage point where the city of their dreams can be seen in the distance. Thus they lose the reward which can only come when courage and faithfulness are translated into the practical "possession of peace"— the making of the "Holy City" a place of real abode.

The Jerusalem News.

Never has a newspaper been established that has made a greater appeal to the imagination or presented a more startling example of the dissolution of the old order and the appearance of the new than the Jerusalem *News*. History and religion, Protestant, Catholic, and Moslem, have enveloped the world's thought of "Jerusalem the glorious" with such a mantel of tradition and such a visualization of its ancient appearance that one is startled and almost resentful that the hand of our complex and modern civilization should touch or in any way profane the atmosphere of Biblical tradition. But this point of view will not successfully bear the analysis of the world's progressive thought That which makes Jerusalem the idol or ideal of the world's religionists is that it has been throughout its history the abode of many "men of God." And what is a "man of God?" Surely those whom history has honored with this title have been those who had a practical knowledge of the ever-present availability of divine power; in other words, those who were able to bring within the range of human neccessity the vital, practical, and effective result of exact, and therefore scientific knowledge. The history of the human race is correlative with the history of the development of means for the more rapid and practical dissemination of ideas. From the plodding messenger of antiquity to the daily newspaper of to-day is represented a long journey in the unfoldment of ways for the distribution of thought, but that progress and unfoldment is the result of the ever expanding leaven which has been placed in human consciousness by those who trod in ages past the very roads that are now traveled by the distributors of the latest addition to Anglo-Saxon journalism.

In other words, it is high time that the world recognized that every constructive development that lessens the resistance of mortal mentality or of materiality is as direct a result of a larger apprehension of the Mind which is Deity as any evidence of the so-called miraculous overcoming of the limitations of time or space recorded in Scripture. There is no such thing as a miracle in any absolute sense. The term always expresses a relative situation. An aeroplane, or printing press, or telephone is a miracle to the uneducated thought which does not understand its *modus operandi*.

And so the Jerusalem *News* may be saluted as a natural and welcome addition to the life and development of the City of David. We believe it has a distinct mission and that it appeared in response to a demand deeper than any commercial or social opportunity. It is still an infant, but a promising one. Its growth and maturity will, we believe, continually unfold a clearer evidence of the purpose for which it was established as it sends forth its good news in the language of Anglo-Israel and with the same spirit behind it that filled the thought of all of those who have made Mt. Zion the type of the ultimate spiritual vision of history and prophecy.

A world welcome to the Jerusalem News!

I am of opinion that there is nothing so beautiful but that there is something still more beautiful, of which this is the mere image and expression,—a something which can neither be perceived by the eyes, the ears, nor any of the senses.

—Cicero.

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Notes on Palestine.

During a recent snowstorm the famous tree named "El Butini" in the garden of Gethsemane was blown down. According to tradition, this tree would fall when the Turkish empire fell. Twice it was bound round with iron braces to prevent it from falling.

In the garden of Gethsemane have stood for many years eight olive trees, tradition dating them back to the time of Christ, all bound with bands of iron.

—Burlington *Free Press*

British Troops Discover Evidence of Plot to Destroy Jerusalem.

Evidence of a Turkish plot to destroy Jerusalem rather than allow Lord Allenby to occupy the Holy City, is said to have been found by the discovery of huge quantities of explosives concealed here by the Turks.

While clearing out the cisterns in Jerusalem British troops found hundreds of shells, airplane bombs, hand grenades, and several tons of cordite, dynamite and detonators.

From a kitchen cistern thousands of rounds of small-arm ammunition, bayonets and revolvers were taken. —Toronto *Mail and Empire*

The Jerusalem News.

Live, up-to-date, thoroughly Americanized news of the Holy Land may now be had at the rate of one piaster [or 8.50 a year] for a sheet containing six and one-half columns of it, with a column and a half of live-wire Jerusalem and general Palestine advertising throw in...."Jerusalem news is good news" it announces on the upper left hand corner of the front page in the space where certain metropolitan dailies are accustomed to affirm either that they print all the news that's fit for such a process or that they shine for all. The leading editorial in the first issue consists of a word of welcome from Field-Marshall Allenby, now High Commissioner for Egypt, followed by rather more extended remarks from the pen of Dr. Otis A. Glazebrook, the American Consul in Jerusalem. Dr. Glazebrook not only welcomes *The News,* but tells a good deal about it, to wit:

The Jerusalem News is the first daily newspaper ever published in Jerusalem exclusively in the English tongue. "The Occupation" has brought this tongue into a prominence which it never had before. This is evident from the fact that parents have been so insistent upon their children learning the English language that in many schools the study of English had been added to the curriculum. It would appear, therefore, that there is an exceptional opportunity for an English paper in this community.

This opportunity carries with it, necessarily, the gravest responsibilities and a distinctively English-speaking publication should be characterized by the broadest spirit of charity, the truest conception of Justice, the severest condemnation of illiberality and unqualified committal to the advocacy and maintenance of those principles upon which alone the noblest ideals of true civilization can be realized. Such a publication deserves success and will doubtless meet a sympathetic response in the hearts and minds of all men consecrated to furtherance of those ideals which make for the best in human development.

A keen and observant writer began a charming brochure on Palestine in these words: "There is probably no country about which most of us have read so much and of which we know so little as the Holy Land." This statement is absolutely true. Therefore, any additional lamp which can increase the illumination of the hidden wonders of the Holy City is a distinctive gain. We welcome *The Jerusalem News* as another means to such an end, and bespeak for it the kindest reception at the hands of the people of this community independent of race and creed.

—*Literary Digest*

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The New Jerusalem.

Today is the second anniversary of the taking of Jerusalem by the British forces.

The first issue of the first daily newspaper in the English language to be printed in Jerusalem appears very appropriately on this day.

The time is propitious. The need for accurate telegraphic news of the world is very apparent here in Jerusalem which is itself a world centre. Preparations are under way for Great Britain to accept the mandate over Palestine and the growing English speaking community needs a mouthpiece.

The Jerusalem News will support the constituted authorities in their righteous endeavor to restore the ancient glories of Jerusalem, to preserve the health and increase the happiness of the whole population, irrespective of race or religion.

The Jerusalem *News* will give due appreciation to the good which resides in all men and help to make Jerusalem what it deserves to be, a great wholesome centre for the whole world. Animated by a common purpose and inspired by a genuine love for this city the different sections of the community can unite in producing a worthy civic consciousness. Hitherto there have been many Jerusalems. The time has come to make it one, and to lift that one through devotion and loyalty into the pure air of a veritable new Jerusalem. This is an ideal. The Jerusalem *News* invites all to strive for this noble end. The prospect broadens, out of the old rises the new. Who will follow the ascending path? —Jerusalem *News*

WICLIFFE.

Once more the Church is seized with sudden fear,
And at her call is Wicliffe disinhumed:
Yea, his dry bones to ashes are consumed
And flung into the brook that travels near;
Forthwith, that ancient Voice which Streams, can hear,
Thus speaks (that Voice which walks upon the wind
Though seldom heard by busy human kind),
"As thou these ashes, little Brook, wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main Ocean they, this deed accurst
An emblem yields to friends and enemies,
How the bold Teacher's Doctrine, santified
By truth shall spread throughout the world dispersed."

—Wordsworth.

ENGLAND AND AMERICA.

Gigantic daughter of the West,
We drink to thee across the flood,
We know thee most, we love thee best
For art thou not of British Blood?

Should war's mad blast again be blown
Permit not thou the tyrant powers
To fight thy Mother here alone,
But let thy broadsides roar with ours.

O rise, our strong Atlantic sons,
When war against our freedom springs!
O speak to Europe through your guns:
They can be understood by Kings.

—Tennyson

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Wayside Hints.

It is not hard for any man who hath a Bible in his hand to borrow good words and holy sayings in abundance; but to make them his own is a work of grace only from above. —Milton

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Where some think, and others do not, there is developed aristocracy. Where all have come to think we have democracy,—the government of the people by themselves.

—Beecher.

Those who have finished by making all others think with them, have usually been those who began by daring to think with themselves. —Colton

---

As the scale of the balance must give way to the weight that presses it down, so the mind must of necessity yield to demonstration.

—Cicero.

Nothing has such power to broaden the mind as the ability to investigate systematically and truly, all that comes under thy observation in life.

—Marcus Aurelius.

A man's reach should exceed his grasp,
Or what's a heaven for?

—Browning

Aspirations after the holy,—the only aspiration in which the human soul can be assured that it will never meet with disappointment.

—Maria M'Intosh.

It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we must hunger after them.

—George Eliot.

Who may not strive, may yet fulfil
The harder task of standing still,
And good but wished with God is done.

—J. G. Whittier

What we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of mind, for the moment realizes itself.

—Mrs. Jameson.

Life is arched with changing skies
Rarely are they what they seem
Children we of smiles and sighs
Much we know but more we dream.

—Shelley

How much pain the evils have cost us that have never happened.

—Jefferson.

Everything that has a beginning comes to an end.

—Quintilian.

The furnace of affliction refines us from earthly drousiness, and softens us for the impression of God's own stamp.

—Bayle

Eyes which the preacher could not school,
By wayside graves are raised;
And lips say, "God be pitiful,"
That ne'er said "God be praised."

—Mrs. Browning.

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar. —Jeremy Taylor

---

Go where he will, the wise man is at home,
His hearth the earth,—his hall the azure dome;
Where his clear spirit leads him, there's his road,
By God's own light illumined and foreshowed.

—R. W. Emerson

We kneel, how weak: we rise, how full of power!
Why therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we shhould ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—Trench

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.

—Goethe

The best rose bush, after all, is not that which has the fewest thorns, but that which bears the finest roses. —Henry Van Dyke

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THE WATCHMAN OF ISRAEL

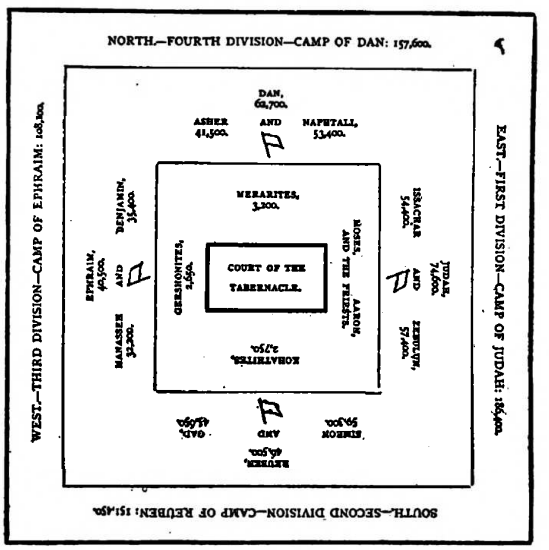
"BEHOLD, HE THAT KEEPETH ISRAEL
SHALL NEITHER SLUMBER NOR SLEEP"
—Psalms

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The National Heraldry of Israel.

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright,"
"National Number and Heraldry of the United States of America," etc.



The twelve tribes of Israel each had their own individual standard or heraldic emblem together with other ecclesiastical symbols, yet there were only four of these standards that have become recognized as distinctively national ensigns. These were the standards of the four tribes holding the central positions on the four sides of the hollow square into which the entire nation formed itself as commanded by Aaron and Moses preparatory to marching out of Egypt, and also during the forty years wandering in the wilderness.

A detailed account of the arrangement is found in the second chapter of Numbers. The tribe of Judah was placed on "the east side toward the rising of the sun," and with them the tribes of Issachar and Zebulun. These three tribes numbering 186,400, all under the standard of Judah were to set forth first, marching as a phalanx. On the south side was the standard of the camp of Reuben and with him the tribe of Simeon and the tribe of Gad, in all 151,450. This second battalion when marching did not form a phalanx but a column, one following the other with their camp standard, that of Reuben, holding the central position. The division on the west side of the camp included Ephraim, Manasseh and Benjamin, whose united armies totaled 108,100. These bore the standard of Ephraim and like the east division under the standard of Judah moved forward as a phalanx, being commanded to "go forward" while the column camped on the south side and on the north side were commanded to "set forth." Finally, completing the square came the tribe of Dan with Asher and Naphtali numbering 157,600 bearing aloft the standard of Dan.

In the account of the order of march there is not the slightest hint as to what the character of the four camp standards are, but elsewhere we read: "Judah is a lion's whelp....he couched as a lion and as an old lion; who shall rouse him up?" (Gen. 49: 9). It is written in the Book of Hebrews: "Our Lord sprang out of Juda," and according to the Revelation of St. John he shall be known as the "Lion of the tribe of

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ENGLISH COAT OF ARMS.

Juda." Of national Israel it is said, "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. 24: 9). Consequently, we can readily understand that the standard of Judah is a lion, which, because of its conspicuous position as leader of the line of march, soon became recognized as a national standard.

Concerning the house of Joseph, which is composed of two tribes, it is written: "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" (Deut. 33: 17). This is one of several passages which suggest the unicorn as the ensign of the house of Joseph. We find in Numbers 23: 21, 22 the same word used: "Neither hath he seen preverseness in Israel; the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he (Israel) hath as it were the strength of an unicorn." The word translated "unicorn" is translated in the Revised Version "wild ox." This animal, now extinct, was a two-horned creature of the genus *Bos* closely allied to the ordinary bull. The words kine, heifer, bullock and calf are also used in the Bible in speaking of Ephraim. For example, "Ephraim is as an heifer that is taught" (Hosea 10: 11); "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke" (Jer. 31: 18); "Hear this word, ye kine of Bashan, that are in the mountains of Samaria" (Amos 4: 1); "The inhabitants of Samaria shall fear because of the calves of Bethaven" (Hosea 10: 5). The English heraldic unicorn as well as the term John Bull both recall the ensign of the western division.

The standard of Reuben to which the tribes on the south were commanded to gather had its origin in the exclamation of Leah at the birth of Reuben. She exclaimed "Reuben!" which is variously translated as "See a male!" "Look, a son!" and "Behold a man!" Of these renderings we prefer the last because both male and son presuppose a man. This man Reuben was the first-born of Jacob and Leah, and as such was the holder of the national birthright, so naturally the ensign of Reuben was that which his name signified—a man. Hence, the camp standard on the south of the great Israelitish host was that of a man. But in regard to the character of the standard on the north, that of the tribe of Dan, there is nothing in the account that in the least associates itself with his personality. Yet, when the four standards are mentioned collectively, as we shall show later, there is associated with them an eagle. Prior to the grouping of these tribal, national emblems, there is only the following, figurative mention of the eagle in relation to the nation of Israel: "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 eagles' wings."

In the first chapter of Ezekiel the four ensigns are for the first time grouped together and are here described as a man, a lion, an ox, and an eagle. The first is readily associated with Reuben, the second with Judah, and the third with Joseph. So there has been nothing left for commentators and reference makers to do except to give the eagle to Dan, the representative of the northern division of Israel's host. It seemed the only reasonable and logical thing to do, and this has been the consensus of opinion among the few Biblical students who have been interested in this subject. Hence our reference Bibles which pay any attention to the subject refer us from the man of Ezekiel 1: 10 to Numbers 2: 10, from the lion to Numbers 2: 3, from the ox to Numbers 2: 18, and from the eagle to Numbers 2: 25. They were evidently convinced that that theocratic nation or commonwealth of Israel actually filed out of Egypt, marched through the wilderness for forty years, and entered into the promised land literally under the four standards of a lion, a man, an ox, and an eagle, with banners flying to the four winds of the earth,—these four ensigns, thus symbolizing the four quarters of the entire earth, of which Israel shall yet be in undisputed possesion.

A burning question with those who have pondered on these things is: If the eagle was formerly the ensign of Dan, how, why and when was it transferred to Manasseh, the United States of America in whose possession it now is?

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In replying to this pertinent query we would call attention to the 49th chapter of Genesis: "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days" (Gen. 49: 1). Then among other things Jacob made the following prophecy: "Dan shall be a serpent by the way." Therefore we should expect that a serpent would in some way be connected with the ensign of Dan.

Again in Deuteronomy 33, where Moses takes up these tribes individually and repeats and enlarges upon the tribal prophecies, he declares: "Dan is a lion's whelp: he shall leap from Bashan." While we could certainly find a better translation of this text, for our present purpose the King James version must answer. It is a well known fact that Dan made a trip every three years to Tarshish—one definition of which is "the region of the stone," and he took with him one of the scions, twigs or young whelps of the royal tribe of Judah to the isles of the sea. That one of those princes did precede Israel to the isles of the sea is evident because it is recorded in the *Milesian* records of Ireland that the prince Herremon, to whom Tea Tephi was married, was a prince of the *"Tuatha de Daanans."* Ever since that leap which associated Dan, as a lion's whelp, with the royal ensign of his race, the lion, there has been, and still is, in the heraldry of his people, the Dan-es of Denmark, the ensign of the lion's whelp with a serpent's head at the end of its tail.*

Hence, if the eagle was ever the standard of the tribe of Dan, his posterity were more than they knew divinely guided when they discarded the eagle and chose what was given them by the prophets of God. At any rate the "flying eagle," one of the national ensigns of Israel was left for Manasseh.

The last Scriptural mention of these four national standards, which in Ezekiel are called "living creatures" is in Revelation. Here they are each mentioned once, and collectively ten times. In the first reference they are termed "beasts," which in Scriptural symbolism represent human governments and earthly nations. Joseph A. Seiss referred to these emblems in his *Lectures on the Apocalypse* declaring it a well authenticated fact that Israel made her great historic exodus out of Egypt, her march of forty years through the wilderness, and her entry into Palestine under the ensigns of a lion, a man, an ox, and an eagle; but he did not know why they figured in the Book of Revelation, nor what their appearance therein could pos-



The figure on this seal is described as "A Lion's Whelp with a Serpent's Tail." The largest of these represent Denmark, and the other two Norway and Sweden, which were at that time under the dominion of Denmark.*

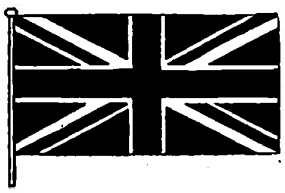
*See *Judah's Sceptre and Joseph's Birthright*, pages 268, 269.

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sibly mean. And yet, can it mean anything less than the gathering of the elect of the reunited houses of Israel and Judah, together with the saved "out of every kindred, and tongue, and people, and nation," at the coronation in heaven of their eternal "King of kings and Lord of lords,"—"The Word of God?"

Now, it is a fact undeniable that the lion and unicorn do belong to the heraldry of Great Britain, and the fourth beast of Revelation 4: 7, which is designated "a flying eagle," is the national ensign of the United States of America, the brother nation of Great Britain. Moreover the lion, unicorn, and flying eagle are the only beasts or living creatures in all the distinctively national ensigns and coat-of-arms of either of these two great Anglo-Saxon commonwealths with the exception of the fourth standard of Israel, the man, and we shall now proceed to show that this standard also belongs to the same people—the same Anglo-Saxon race—as do the other three.

It was Reuben who forfeited his birthright—Reuben, whose mother exclaimed at his birth "Behold a man!" By the law of primogeniture this birthright, as we know, fell to Joseph the first-born of Rachel. Since the heraldic standard of the birthright holder was that of *a man,* that birthright ensign by the same law must also pass over to the house of Joseph. This transfer or cross-over, was made by dying Jacob, when he formally passed the inheritance of the first-born over to the house of Joseph to Ephraim and Manasseh. At that time Jacob, ceremonially, under the direction of the Holy Spirit, crossed his right hand over his left, and under this cross-over sign gave them their inheritance. It is interesting to note that this cross forms the basis of the national flag of Great Britain, which is called the "Union Jack."



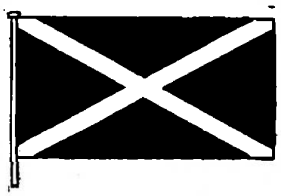
Jack like Jake is derived from Jacob, shortened to suit the natural proclivity of mortals for giving nick names. The fact that the term "Union" is joined with Jack, is only further evidence that our fathers builded better than they knew, because it not only shows the union of Ephraim and Manasseh as joint heirs in the inheritance of the national Abrahamic birthright, but foreshadows also the future union of the house of Israel and the house of Judah according to Ezekiel 37: 16-24 and other prophecies.

In defining the term heraldry, the Century Dictionary and Encyclopedia gives the following: "Heraldry is another element by means of which archaeology provides trustworthy canons of criticism in relation to written and unwritten mediaeval records." It is said on good authority that archaeologists have found this



pre-Christian cross of Jacob carved on Egyptian monuments and scattered over Egypt, Assyria and all along the trail of Israel leading to those "islands of the sea," where the prophets of God locate them. This sign was found in Egypt embedded in a rudely carved circle which Sir Gardener Wilkinson says was called "the cross-cake." The Bible also declared (Hosea 7: 8) "Ephraim is a cake." It will be remembered that Ephraim and Manasseh the Israelitish birthright holders were born in Egypt, and were Egyptian citizens, prior to being adopted into Israel by Jacob their Israelitish grandfather.

But the height of interest in this pre-Christian, Jacob-Israel cross is reached when we understand that it is now in this the Gospel dispensation called St. Andrew's cross. According to the Century Dictionary and

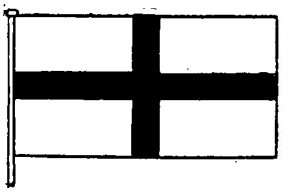


Encyclopedia, the word Andrew is *Andreas* in Greek from the word *aner* meaning man. Under "Andrew, Saint" we find in this dictionary the following: A Man ....Lived in the first half of the first century A. D. One of the twelve disciples of Jesus, a brother of Simon Peter and an apostle to the Gentiles. He is honored by the Scotch as their patron saint. He suffered martyrdom by crucifixion. His symbol is the so-called St. Andrew's cross. He is commemorated in the Roman, Greek and Anglican churches on Nov. 30."

Among the national ensigns of Great Britain is St. Andrew's cross the one time pre-Christian, Jacob-Israel cross now a Christian emblem, signifying a man. The Israel whose emblem it ever has been and still is has become Christianized; for the Israel of the prophets and Great Britain are one and the same. This Israel, according to the prophets, was to be called by another name, and among other names it is now called British. The word *brith* is the Hebrew word for covenant, and ish is Hebrew for man or men. Hence the British are the covenant men of the prophets, and in being called Saxons (sons of Isaac) they fulfill another prophecy, namely: "In Isaac shall thy seed be called."

But the cross of Jacob, St. Andrew's cross, the pre-Christian cross Christianized, is not the only ensign of Israel that symbolized a man. And "lest we forget" let it be remembered there is another cross on the Union Jack, the so-called St. George's cross. This

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is the cross, which when viewed from either bottom, sides or top is always upright. And as we look upon that national flag we find the word "Union," associated with it. That is generally understood to declare the union of the "many nations," the company of nations, into which the empire has now grown but in hearldry it also declared the union of the pre-Christian cross Christianized with the upright cross. It was upon this latter kind of a cross that he who made Christianity possible was crucified, and this cross whenever and wherever seen, declares, "Behold the man!"

These two crosses, both of which symbolize a man are symbolic also of the two birthright inheritors, the two tribes, the two portions of the land allotments, the double portion of the house of Joseph and even the double punishment spoken of by Isaiah "For your shame ye shall have double." (Isa. 61: 7).

So we find in the heraldry of Great Britain and her brother nation, the United States of America, the symbol of the man as well as the heraldic figures of the lion, the unicorn and the flying eagle. Under these standards as history repeats itself Israel is again being delivered from bondage and is again journeying through the wilderness toward the Promised Land.

THE ENDURING KINGOM.

By John Murray Cowe

On east Euphrates, proud Babel stood,
Walled in with brick and laid in slime,—
A triumph of man without his God,
A desolation on the sands of time.

Proud Media did her hand lift up
The triumph of Babel to restore;
Her rulers drank the prophets cup.
She also fell to rise no more.

The Grecian monarch of the Ganges stood;
No kingdoms more for his conquering hand,
And the Grecian kingdom and Grecian blood
A tribute to the truth of the prophets stand.

Her day of triumph has come and gone.
Her slave and her freeman in dust doth lay,
And the tranquil rule of the kingdom of stone
Takes place of the rule of the iron and clay.

March on, thou glorious Prince of Peace.
Thy kingdom shall spread through all the earth
All peoples rejoice in the glad release,
As the day arrives of their second birth.

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The Tribe or House of Judah.

By MARY BEECHER LONGYEAR.

Read before the Author's Club of Boston, March 24th, 1920.

We all remember, I am sure, the succinct method the loved teachers of our adolescent years used, to arouse our wandering thoughts from the dry ruts of indifference, to understand the analysis of an intricate statement of fact, called a complex sentence.

Our attention was riveted upon her as she stood before the blackboard drawing a fascinating design of oblongs, long oblongs, containing the subject and predicate,—modifications of each principal word being hung upon them like pendant earrings, attached often by circled *ors, ands* and *ifs*. This artistic design made us alert when the rapid questions rolled forth:—Is the sentence compound, complex, simple or interrogative? What is the subject? Has it an object, etc.? Would that I could awaken your interested attention in a compound, complex and interrogative sentence today, by some such device of art.

Here is the sentence that thousands of learned men throughout the ages have written and disagreed upon. Are the prophecies in the Bible regarding the house of Judah, commonly known as the Jews, and the prophecies concerning the house of Israel or the Ten Tribes, being fulfilled in these later days?

But, interrupts one, the tribe of Judah is here on earth to-day, but where on earth are the tribes of Israel? Begging a little patience on your part, I will try to eradicate the interrogation point, and simplify that statement to your satisfaction, and construct a simple sentence of proof. Let us first get a clear conception of the fact that all of the twelve sons of Jacob were not Jews. As the United States comprise different states, so United Israel was composed of twelve united tribes. Ten tribes rebelled after Solomon's death and separated from the others. They are called in the Bible the house of Israel, while the Jews, the descendants of Jacob's fourth son named Judah are called the house of Judah. This distinction is most necessary to understand, to discover the truth regarding prophecy and its fulfillment.

The familiar stories of our childhood days will have a deeper meaning for us, as we comprehend their vital significance. Again, as at our mother's knee, we must see the patriarch Jacob on his death bed surrounded by his twelve stalwart sons, saying in his feeble voice, "Gather yourselves together, that I may tell you that which shall befall you in these last days. Gather yourselves together and hear, ye sons of Jacob, and hearken unto Israel your father." After gaining enough strength to drastically expose the misdeeds of the three sons, Reuben, Simeon and Levi, and foretell their future destinies, he turns with a light of love in his eye to the fourth son given him by Leah, and seeing the vision of a king and ruler before him, he prophesies in this wise, giving Judah the sceptre blessing. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." To the casual observer who to-day associates the Jews unthinkingly with avarice and old clothes, it doesn't seem possible that Jewish royalty has ever had a place in history since they called the Saviour "King of the Jews."

I will tell Judah's simple story leaving the pleasant task of securing historical data and corroborative testimony to the unconvinced one from the Bible and prophetic books of Totten and Allen. Judah, even before his father "fell asleep" had much trouble with his offspring. His first son, Er, who married Tamar, sinned and the Lord slew him; the Bible says, he left no offspring. His father wished his second son, Onan, to take his place and raise up seed of the tribe, but Onan refused, so Judah advised Tamar to wait until his third son grew up and she should have him for a husband, that the seed of the royal tribe of Judah might be preserved. Tamar waited patiently until she saw that he was not given to her, and she conceived the idea of disguising herself as a harlot, willing to bear any shame that she might be the mother of princes, and enticed Judah himself to be the progenitor of his race in place of his recalcitrant sons. When Judah discovered her condition and learned that he had been the cause of it, he exclaimed, "She hath been more righteous than I." From the twin boys she bore Judah, Pharez and Zarah, came the kingly rulers of the world. The story of their birth in the Bible is this (Gen. 38: 27-30):

> **27. And it came to pass in the time of her travail, that, behold, twins were in her womb.**
>
> **28. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.**
>
> **29. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.**
>
> **30. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah [the seed].**

Please remember the scarlet thread for it will lead us out of a labyrinth of thought later. The patriarch Jacob was in Egypt when he died after giving the bless-

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ings to the tribes. Joseph was the ruler, under Pharaoh. Later the heads of many of the tribes passed on. At Judah's death, Pharez was made the exalted head of the tribe of Judah, while Zarah of the scarlet thread was abased and disinherited.

A history of Zarah's descendants will be found in a book called *The King's Daughters* by Professor Totten. But little light is given us in the Bible of Zarah or his descendants. We know that he had five sons, that they were very wise and learned, and that they were held in much esteem by the Egyptians, for, in 1 Kings 4: 30, 31, we find it stated:

> **30. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.**
> **31. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda [Zarah's descendants], the sons of Mahol: and his fame was in all nations round about.**

In Joseph's time, the Hebrew children were highly esteemed for their learning, and associated and studied with the princes of the land, for it is written at the time of Jacob's death he received much honor from the ruler of Egypt and the courts.

After Judah's death Pharez was proclaimed head of the tribe of Judah. What became of his twin brother Zarah? Professor Totten claims that Zarah's descendants, despairing of ever sharing the sceptre blessing, left Egypt and were known as the Scythians, or wanderers, and were the mythical founders of Phoenicia, Grecia, Troy and the Milesians, introducing literature, agriculture and the arts, and the worship of the God of Judah, into their colonies under different names. If this be proven true, that may be the reason why so many of those nations have in their religions, stories like those of the Hebrew Bible. We will lose the line of Zarah here, to take it up later when we have recorded the unhappy fate of the other branch of the family.

Going back to the line of his twin brother, Pharez and his historically recorded genealogy in the Bible we find him the ancestral father of David and Solomon. We now take a great stride of over six hundred years to find Solomon on the throne, a descendant of Judah and Pharez with his sceptre in his hand. He found one mighty man of valor whom he loved, because he was industrious, Jeroboam by name. He made him ruler over the house of Joseph's two sons, Ephraim and Manasseh, and trusted him fully. Jeroboam's future destiny was revealed to him in an unique and somewhat violent manner, when Ahigah, the prophet, turned upon him suddenly one day when they were walking together quietly in the fields and wrenched his new garment from him and tore it into twelve pieces, saying, very quick and loud, I fancy, for Jeroboam was a mighty man, "Take thee ten pieces, for thus saith the LORD, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee....And unto his [Solomon's] son will I give one tribe [Benjamin], that David my servant may have a light always before me in Jerusalem. Solomon divined a sudden change in his favorite after that experience, and as was customary in those holy days desired to kill him to get him out of his way. So Jeroboam hid himself in Egypt until Solomon dropped his sceptre into the hands of Rehoboam, his son.

Rehoboam, unwisely sought advice of men, as to the government of his father's great kingdom. He rejected the aged counsellors' ideas and boldly announced the young men's policy saying to all the tribes he would make their yokes heavier than his father did, and beat them with scorpions. Jeroboam, hearing of Solomon's death and influenced by the memory of the prophecy, returned, and we can imagine Ephraim and Manasseh speaking boldly for the other tribes for they felt they had a protector when they called out to Rehoboam, "What portion have *we* in David?" "See to thine *own* house." Judah's descendants or the Jews only, we now realize, were of the seed of David, so the ten tribes of Israel revolted and departed into their tents with Jeroboam as their king, and settled in Mt. Ephraim, where they fell into idolatry and were dispersed and taken into captivity by the Assyrians after a stormy rule of about two hundred and fifty years. Then, of their descendants many sailed across the seas in the ships of Dan and Zebulun, to settle round about the isles of the sea. The ten tribes of Israel were now called the Lost Ten Tribes. The house of Israel seemed to have vanished from the earth.

Now we return to Rehoboam, the sceptre-bearing king of the tribe of Judah, Solomon and David. Rehoboam was now king in Jerusalem. The laws of Moses were carried out in the temple. The Levites followed their sacred instructions. The sceptre was in the hand of the descendant of Judah, and there it remained, passing on from father to son for four hundred years, until the king of Babylon destroyed forever, as he thought, the royal line of transmission by killing Zedekiah, the last king of the Pharez line, and slaying all his sons before his eyes. Then the tribe of Judah was taken into captivity and never was a kingdom again. Shiloh hadn't come, for Shiloh means peace. Had Jacob's prophecy proved a failure?

Now, by studying Biblical lore for evidence, we learn that Zedekiah, the last king of Judah, had daughters who escaped, through which the descent of the seed of royal Judah might find an avenue. Read if you will, the book of Jeremiah and you will learn that to this noble prophet was given the task of tearing down and building up of the royal race of Judah. He rescued the daughters and brought them to Egypt.

Closely associated with Jeremiah was the mysterious prophet Ezekiel. When he was taken into captivity twelve years before the fall of Jerusalem, he probably spent all his time in waiting on God for revelations and visions of what would befall the race of Judah in the latter days. He foresaw that Jerusalem was to be destroyed and the male descendants of Pharez utterly annihilated. Where, O where, Lord, will the sceptre of Judah be honored? O, how can Thy solemn promises be fulfilled? Ezekiel receives this

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answer: "Thus saith the Lord GOD; 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*."

Then in the following riddle, Ezekiel prophesies:

> 2. Son of man, put forth a riddle, and speak a parable unto the house of Israel;
> 3. And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, 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 in 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.... (Ezek. 17).

About 530 B. C., in one of Dan's beautiful boats having great sails and the figurehead of an eagle came across the sea a 26th descendant of the royal tribe of Judah. Over a thousand years had passed since the nurse tied a scarlet thread to the protruding hand of a twin baby called Zarah, the seed, but in the fulfillment of the promises of God, a thousand years is as one day, and one of the descendants of the twin who had been made "low," came across the waters to a city of traffic, cut himself off from his surroundings and brought with him the *seed* of the land, the seed of the dispersed tribes of the Israelites, going first to Spain and other countries, and finally to fair Ireland, where they took root. And he, the inheritor of the sceptre promise, became king or ruler of that land. The chroniclers of Ireland all agree that about 580 B. C., there was a King Heremon on the throne of Ireland, wearing a crown of twelve stars. As to the royal consort who is coming to meet him Ezekiel continues the riddle:

> 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 (the plantation of Ulster).
> 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.
> 22. Thus saith the Lord GOD; I will also take of the highest branceh 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, (Pharez), have exalted the low tree (Zarah), have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it. (Ezek. 17).

The ship that carried Tea Tephi, the royal daughter of Zedekiah, the 27th descendant from Judah, under the care of Jeremiah to Ireland, was a tender twig of the highest branch of royalty. She was transplanted to Ireland, tradition relates, married King Heremon in 580 B. C., and from the joined branches of Judah's race, have descended all the kings and queens of Ireland, Scotland and England. The genealogy of Queen Victoria has been published, proving her descent from Judah through King Heremon, a fact of which she was justly proud.

Jeremiah and King Zedekiah's daughter brought with them valued treasures, among them Jacob's stone pillar with its original handles, by which it was carried by the tribe of Judah through the wilderness. This stone now called the Coronation Stone rests under the coronation chair in Westminster Abbey today. They also brought the harp of David, whose design is perpetuated in the royal arms of Ireland, and has been for 2500 years. The Ark of the Covenant may be discovered there when the world is ready to receive it.

When Shiloh or Peace comes to all nations, Judah's sceptre will be laid down and Principle will alone govern man, and all people will be gathered together never to wage war with each other again. We are near the fulfillment of that prophecy to-day.

We will now consider the prophesies of the house of Israel and take up the birthright blessing of Joseph, whose sons were the leaders of the Ten Tribes.

A courier arrived in hot haste at the Temple of Heliopoles in the year 2315 B. C., seeking the husband of Asenath, a daughter of the priest, who served in the temple, to deliver the sad message to him that his aged father was sick unto death, so Joseph like the dutiful and loving son he was, made haste to go to his bedside taking with him his two Egyptian sons that his father might bless them before his decease. Jacob or Israel, as he was called, strengthened himself and sat up when he heard of their arrival, but his thoughts wandered to his happy past and he repeated wanderingly to Joseph, the story of blessings he had received in his life time, and the burial of his loved wife, Rachel, his own sweet devoted wife, until suddenly his eyes beheld Joseph's sons and he said,

> 8. Who are these?
> 9. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.
> 10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.
> 11. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.
> 12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
> 13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.
> 14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the

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younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

15. 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,

16. The Angel which redeemed me from all evil, bless the lads; and let my name 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 firstborn; 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 also 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, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. (Gen. 48)

Having been adopted thus unto the tribes, the boys were dismissed, while the other brothers joined Joseph around the patriarch's bed, where we have heard him in the beginning of this subject give the sceptre blessing to Judah, and now, let us join that solemn band again and hear the bestowal of the beautiful birthright blessing, which belonged by right to the first son Reuben, but as he sinned it was taken away, and given to the son of his loved Rachel, Joseph.

In Gen. 49: 22-26 Jacob prophetically declares:

22. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23. The archers have sorely grieved him, and shot at him, and hated him:

24. But his bow 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:)

25. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Judah's progeny or the Jews are among us to-day, beyond a doubt, and number, it is estimated, over ten million, and the sceptre of Judah is in the hands of King George of England.

Where then can the progeny of Joseph's sons Ephraim and Manasseh, the heads of the ten lost tribes, who comprise the house of Israel, be—they who sailed westward with Dan and Zebulun to the isles of the sea, they who have the birthright blessing and are the most powerful and prolific people on the face of the earth, like the sands of the sea, the stars of heaven? Do they not call each other "Brother John" and "Brother Jonathan?"

What nations to-day most fully represent the blessing given to the birthright tribes? Which one has grown into a company of nations, and which other great one is in the midst of the earth, following Joseph's example in feeding the starving ones, and leading all other nations in righteousness as Joseph did his unwilling brothers. The standard before Ephraim's tent was a wild ox or unicorn; before Manasseh's a spread eagle, and where may we find those standards to-day?

One of the first great national characteristics mentioned in the Bible concerning Isaac's seed, or the Saxons, is that they will possess the gates of their enemies. Gates, national gates, are called ports. England and America control most of the gateways of the world. They are the great nations; therefore, if the birthright prophecy is being fulfilled it must be through the tribe of Ephraim and Manasseh, or England and America.

Can we not see some glimpses of the prophecy to Joseph's sons when we consider that the same two obelisks that stood before their father's home temple in Egypt and around which they played as boys, stand to-day, one on the Thames Embankment, the other in Central Park, New York, speaking to the awakened understanding, of their ancestral inheritance from Egypt.

When Joseph divided his tribe between the two lads, Ephraim and Manasseh, Manasseh became the thirteenth tribe. Did not America consist originally of thirteen states, and her first flag fluttered to the breeze thirteen stars and thirteen stripes. The same number of letters are in our motto, *e pluribus unum*, one out of many. The only explanation of the Sphinx on the reverse side of Great Britain's seal, and the Great Pyramid on the reverse side of the United States' seal, is that England must be the home of the tribe of Ephraim, and America, the home of the tribe that was cut off from his brethren, Manasseh.

Many curious customs and names might be cited as corroborative evidence that "the isles of the sea" were settled by the Ten Tribes of Israel, and that the blessings poured upon the sons of Joseph belong to the English speaking people, a theory first advanced by a Scotchman named John Wilson in 1882.

May not the great event, by prophets long foretold, of the joining together, of a United Israel, have taken place before our materially dimmed eyes, when General Allenby and his English, Scotch and Irish soldiers, representing the lost tribes, entered Jerusalem, and rescued the tribe of Judah, wailing and longing for this same restoration for nearly two thousand years. The prophet Hosea foresaw this time (Hosea 1: 10, 11).

10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be

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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.

11. 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: for great shall be the day of Jezreel [or sowing seed].

If we accept this view of prophecy, we understand now why the English and Americans love the Hebrew Bible enough to fight and die for the principles it inculcates in the minds of men, and why the word of God given to Abraham, Isaac and Jacob, is planted by them in every country where the Union Jack and Star Spangled Banner enter port.

The practical reasons why this fulfillment of prophecy should be known, understood and published abroad, are,

First: That England and America should be united as brothers, to carry out together their destiny as truth bearers to the world.

Second: That the Jews may understand that only the promises to the house of Judah belong to them and that they can not call themselves "the chosen people" and appropriate the blessings bestowed upon the other ten tribes.

Third: That Ephraim and Manasseh may greet Judah with a loving thought, saying and proving that we are brothers, and that Israel, United Israel, may meet the good that is prepared for them as found in the 37th chapter of Ezekiel.

21. And say unto them, Thus saith the Lord GOD: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king of them all: a..d they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

26. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

28. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Then will the vision of the Revelator be manifested (Rev. 21: 10, 11, 12).

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

Is not the complex, compound and interrogative sentence we started with reduced to this simple statement of fact:

The prophecies of the Bible are being fulfilled.

Israel's Standard Bearers.

By F. MOODY LOWRY.

In the opening verse of the seventh chapter of Revelation, it will be seen that prior to the sealing of the twelve tribes, four angels stand at the four corners of the earth, holding the four winds, quite ready to carry out God's commands in any part of the earth. Further on we find all the angels and the four beasts falling on their faces and worshipping God. A more correct and literal rendering of the Greek text would be "the four living creatures" or beings.

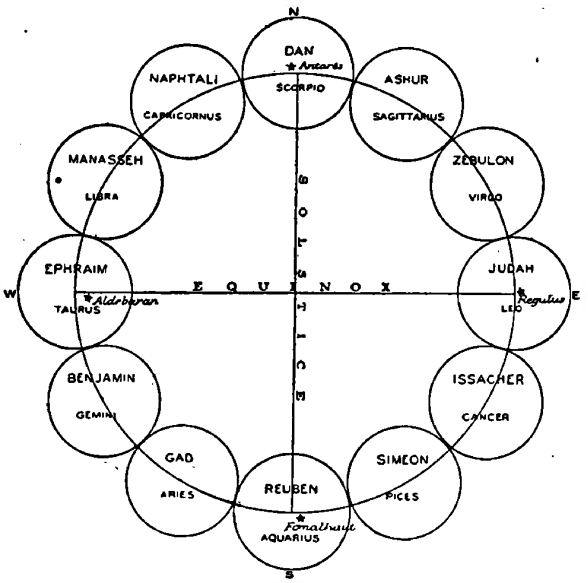
These "living beings" play a prominent part in the vision of the seals, and although prophets have foretold a coming "golden age" when swords change into ploughshares, the seals showed nation rising against nation, showing in these ending "times of the Gentiles" the truth of the Saviour's words in his last Olivet discourse, he also said at that time, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." We have during four great years of war indeed seen "nation rise against nation," and no doubt the redemption of the Jews draweth nigh. True Christians may lift up their heads in prayer and expectation, and also their hearts, for the answer comes to that exhortation when "we lift them up unto the Lord."

In the fourth chapter of Revelation, we see the "four living beings" have eyes before and behind, and are in the midst, and round about the throne. One was like a lion; another, a calf; the third, a man; the fourth, an eagle.

We find each tribe took its sign from one of the twelve signs in the zodiac, called Mazzaroth in the Bible. Judah's emblem was a lion; Ephraim, a bull; Reuben, a man; and Dan, an eagle with the serpent in its claws. Judah represents Leo; Ephraim represents Taurus; Reuben, Aquarius (the man with the pitcher); and Dan, Scorpio.

It will also be seen that Ezekiel's description of the cherubim corresponds exactly with the "four living beings" of Revelation and the emblems or signs of the four standard-bearers. We are told the cherubim were placed around Eden, turning every way like a flaming sword, to keep secure the tree of life in the centre—

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life always is in the centre, even of a flower. In the wilderness, in camping, the tabernacle was also placed in the centre, and the position of the tribes were in a square:

North—Dan, Asher, and Napthali.
South—Reuben, Simeon, and Gad.
East—Judah, Issachar, and Zebulun.
West—Ephraim, Benjamin, and Manasseh.

Not only was the breastplate of the high priest, with its twelve coloured stones four square, but so also in Revelation, was the Holy City with the names of the tribes engraved on each gate of pearl, three north, three south, three east and three west.

"Before Ephraim and Benjamin and Manasseh stir up thy strength," indicates the order of marching in the wilderness, for the ark and tabernacle went before these three tribes always. Bailey, an eminent explorer, said the Persians, in their sacred books, have mention of four stars said to mark the colures, or four quarters of the heavens, in antediluvian times. Humboldt calls them the Four Royal Stars of Asia and they are known as such. They were as follows:

1. **Aldebaran in Taurus (Ephraim), west.**
2. **Regulus in Leo (Judah), east.**
3. **Antares in Scorpio (Dan), north.**
4. **Formalhaut in southern Fish near Aquarius (Reuben), south.**

At one time, in the celestial zodiac, certainly Aldebaran was in the west, and Regulus in the east and would correspond to the two equinoxes in autumn or spring. The sun at present passes Regulus every year about the 21st of August, according to the astronomer Sir Robert Ball in his works.

These stars are all in the signs of the standard bearers and are immense suns. Regulus is at least 1000 times bigger than our sun—Antares being red is sometimes taken for the planet Mars. It is known as the Scorpion's heart, and Regulus the Lion's heart.

All these stars are quite close to the line of the ecliptic. Regulus, the star of Leo, has an appropriate name, for out of Judah, the great leader or ruler of the world was to spring. He has also been called "the sun of righteousness," and Regulus is bigger by a thousand times than our small sun.

The positions of the Four Royal Stars are seen in the signs of the standard bearers, and anyone who refers to Numbers, will see their identical position when encamped: Reuben in the south, Dan in the north, Judah in the east, Ephraim in the west—which agrees with their position in the zodiac. The four cherubim would seem to be a symbol of visible creation and its four elements, earth (Taurus), air (eagle), fire (Leo), and water (Aquarius).

Also the four seasons and points of the compass are represented. It would seem, the assigning of these four symbols to the standard bearers of Israel, was not accidental, but done by a higher power, to show erring mortals, that as on the celestial sphere, the "four watchers" are in their right positions, so the work yet on earth to be done by Israel, here represented by her four standard bearers, is to be of a wider, all-embracing, complete, and comprehensive character. So may it be.

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China—The Home of Ah Sin.

By FANNY PRESCOTT ROSS.

"These are the three sons of Noah, and of them was the whole earth overspread." (Gen. 9: 19) This is a perfectly intelligible statement Milner says, and must be capable of demonstration if the Bible is anything but a 'will o' the wisp.' "

We find history continually verifying the statements of Scripture, and "no monument ever dug up, no manuscript that has ever been discovered, has ever been other than an evidence of Bible truth" (Bullinger).

The determined efforts of modern philologists to reach the truth has proven that language is no sure test of race, and given rise to a still more determined search, by 19th century students, to trace modern nations to their remote ancestors.

The "Saxon riddle" comes first in interest here, because English philological historians have seen and proven that there was no such race as Aryan and "the whole distribution into Aryan, Semitic and otherwise was, from the first, simply a distribution of languages" "a classification of types of speech and nothing more" (Milner—philological prize man of Oxford, Eng.).

True it is, in this day, "the face of the covering cast over all people, and the veil that is spread over all nations" is being destroyed (Isaiah). The literal meaning of the Hebrew words here translated "the covering cast over" is *the hiding that hides them.*—So then, the people and their history beyond a span of centuries are hiddden. But this uncertainty is to be removed. Scripture says the "veil" shall be lifted off.

"The cradle of the human race, in its renovation through Noah," according to Milner "was undoubtedly, Central Asia. Most Biblical students have acquiesced in the long prevalent localization of Ararat in Armenia, forgetful of the fact that the first migration recorded in Scripture was to the plain of Shinar *'from the east'* while Armenia is due north of Shinar. Not one of the three races, it must be noted, residing round this Armenian mountain,—Turkish, Armenian or Persian—call it Ararat." Traditions have arisen connecting this spot with the point of Noah's exit from the Ark. "But in the face of the strong concurrent testimony of the Scripture statement and modern ethnological researches, this association of Armenia with Ararat can only be one of the many instances existing, in the world's topography, of *transference of site.*" In the United States, for example, are towns named Cairo, Syracuse, Paris, Troy, etc.

"By old geographers, the Hindu Kush mountains, running west from the eastern extremity of the Himalayas were called Caucasus. *Now* the name is applied to the range which crosses the interval between the Black and the Caspian Seas."

"The Ararat of Genesis was not a mountain, but a land—a land of mountains." "Indian legends tell of the land of Arya-varta in the northern highlands of Kashmir, whence the early patriarchs descended to replenish the earth. This name is nothing but a lengthened form of Ararat." (Oxonian) Now *ar, or* and *ur,* in Hebrew, mean "light" and *"rt"* is a Hebrew root meaning "thrust out," so *Ararat* means the "issuing forth" or the "thrusting forth of light."

"Northward, from the point of junction of the two great mountain ranges of Hindu Kush and Karakorum mountains, a third lofty chain divides Russian from Chinese Turkestan. This was, of old, called the Bolor Tagh or Bolor mountains. The word Bolor bears this meaning in Hebrew, "The issuing forth of light." The 'light' was the light of the true religion let out on a yet to be renovated earth from the sanctuary of the Ark of Noah; and from these lofty mountains, towering peaks succeeding each other at close intervals, rising to a height of 25,000 ft. or more above the sea—no gathering of high mountains to match them elsewhere in the world—from these 'mountains of Ararat,' Noah and his sons, and their wives passed down to renew the earth."

This region of Bolor and the table lands of Pamir —"the Roof of the World"—was also at one time called *Thibet,* and Great Thibet is that province of the Chinese Empire, which lies immediately north of the main chain of the Himalayas. Now Thibet is a word from the Hebrew root, *Th'be,* the word used in Genesis 6: 14, for the Ark of Noah. Moreover, the Chinese claim, that their ancestors came from the Tarim Basin, and this immense Basin fills nearly the whole southwestern part of Chinese Turkestan, of which *Kash*gar is the capital and it lies closely adjacent to the land of *Kash*mir and the Indus river, where Noah and his sons dwelt after coming forth from the Ark. This, coupled with the known fact of Chinese veneration for Noah, and their traditionary ancestor worship, shows a national subconscious recognition of a lineage tracing directly to the patriarch. The line of descent will be shown to come first from Ham and additionally from Japhet.

"People used to think that Hebrew was the origin of all other tongues [because "the Hebrew alphabet represents the foundation of all things, each letter being at the same time a number"]. What *is* probable is that, in Hebrew, we have a comparatively unchanged development of the one tongue of the early ages." For Shem was the Priest, and his descendants did not share in the "confounding of language" (Gen. 11: 7), which fell upon the Hamites in their rebellion against God at Babel. Neither did Japhet participate

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in that confusion, hence *their* "words were one," until, after time and separation their different types of language developed, "by purely natural process." Shem being the one chosen to transmit the Promise would naturally inherit the sacred, mystical, numerical Hebrew tongue.

"When Abraham [of the house of Shem] commenced his long journey to his new home in the land of promise, from what country did he emigrate?" "They went forth from Ur of the Chaldees (Ur was a land, not a city) to go into the land of Canaan." (Gen. 11: 31). In the Hebrew text of Genesis, the word translated *Ur* is a word of three letters *Aur*. " 'Chaldees' also is merely a Greek and Latin rendering of the Hebrew *Chas-dim* or *Kash-dim*....both these words have very significant meanings. *Aur* is 'Light.' *Kash*-dim means 'The keeper of secrets' or....'Interpreters of mysteries.' The 'Chaldees' of the Book of Daniel were true *Kash-dim*....they were not the common population of Babylon, but an aristocracy of science. Thus in Daniel 1: 4 'the learning and tongue of the Chaldees' is spoken of. In 2: 2 'the magicians and the astrologers and the sorcerers and the Chaldeans.' A Chaldee or *Kash*-d was an 'interpreter' whether in the West or the East."

"From time immemorial has the north of India been the home of mysterious science, such as the Kashdim of Babylon pursued." The province of Kashmir ....is about 1900 miles due east of Mesopotamia [bordering on Chinese Turkestan and Thibet, both provinces of the Chinese Empire]. The word *Kash* abounds and always has abounded in the local names of that region, "as any good map will show."

Note that the Bible is Hebrew Scripture, a history of the Hebrew or Shemitic people only. There are no Japhetic or Hametic Scriptures, hence there is no specific record of the descendants of these two sons of Noah after the detailed genealogies in Genesis 9: 10 and the first 9 verses of Genesis 11. But in this account careful reading, and a comparison of chronology with ancient history, shows that, for a full century, at least, Noah and the two sons whom he had blessed continued to occupy their settlement on the Indus. It was not until the "days of Peleg," who was born 101 years after the flood, that a great religious feud separated the families of Shem and Japhet. Then southward into Kashmir, "where subsequently, Abraham was born, Shem journeyed, and in due time the nations sprung from him peopled, in the main, the southern half of Asia, below the Caucasus, Hindu Kush, and Himalayas." The name Brahmin is from Abraham.

"Northward, back along the tributary valley by which he had descended from the Ark, turning his back upon the Indus, Japhet retraced his steps till he had placed another mountain range between his brother and himself." He was then in the very heart of Asia on the "Roof of the World," and a glance at the genealogies of his sons shows the original names of the Tartar and Mongol races, names now still in geographical evidence of their ancestry.

But to go back, we read in Genesis 11: 1, "The whole earth was of one lip and their words were one, and it came to pass as they journeyed from the East." "As they journeyed" is indefinite, i.e. as some journeyed, by no means as *all* journeyed. "This was merely the first migration of a section of the then existing human race from its eastern cradle"— and "they found a plain in the land of Shinar" (Gen. 11: 2).

This was entirely a Hamitic migration for Genesis 10 says. Nimrod (grandson of Ham) began to be a mighty one in the earth, and the beginning of his kingdom was *Babel* and Erech and Accad and Calneh in the land of Shinar. "From thence did the LORD scatter them abroad upon the face of all the earth," "That is, all engaged in the building of the tower were scattered over the whole world. This may quite well have been the case, and yet not all mankind have been present at Babel. Even the whole Hamite family need not have been engaged in the work" (Milner).

It seems possible certainly that some of the descendants of Canaan had already gone "abroad," for after giving the genealogies of the *"ites,"* Genesis 10: 18 says, "afterward were the families of the Canaanites spread abroad." "The *'Sinite'* tribe of the wide spread family of Canaan is, undoubtedly, to be looked for in China—'the land of Sinim'—mentioned in Isaiah 49: 12. The people whom the English call Chinese call themselves the *Tsin* and by the Romans were called *Sin*ae." "The Hivite tribe, the *Hui,* as it is in the Hebrew may be traced in *Hue,* the capital of Annam, in Cochin China."

No three letters are more used in Chinese names than s, i and n—*sin. Ahsin* is so common that it has become a synonym for Chinamen. The "land of Sinim" is an accurate title, *im* being the plural. The Revised Encyclopedia Brittanica, 9th edition, is authority for the statement that ancient China was known by several names, according to location. The southern part, reached by sea-route, was always some form of Sin, Chin, Sinoe or China. The northern part reached by land route through Asia was first Seres, and in the Middle Ages was known to Europe as Cathay. Its original form was *Kitai,* and by this name is still known in Russia and to most of the nations of Central Asia. The name *Sin* "probably came to Europe through the Arabs, who made the China of the Farther East into Sin and perhaps sometimes into Tsin." Claudius Ptolemy also called Chinese the Sinae. The Encyclopedia also says the name *Kitai* was given to northern China by foreign conquerors from the north—Mongols and antecedents of the Manchus. Southern China was conquered and subjected to Mongol rule about 1276. Till then it had remained under a native dynasty—the Sung or Sing. Now *Kitai* is another form of "Kittim," son of Javan, son of Japhet (Gen. 10: 4). So we have here the same ethnic condition as exists in Turkey, Russia, etc., to-day, a ruling and a subject race.

Northern China was the nearest country on the East and South to the families of Japhet, when they moved north of Pamir, so their prophesied "enlargement" naturally carried them into it as conquerors, of

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the land of those Canaanites, who had reached it through the *"Tarim Basin,"* as the *Book of Knowledge* claims for them in its definition of the Chinese

"When we consider the history of ethnic movements, we find that in every quarter of the globe a lower type of man has been pioneering and preparing for the advent of the higher races. To-day the weaker intellect and more stunted stature are found at the extremities of the earth—Samoyedes, Eskimo, Basques, Lapps, Finns, Tierra-del-Fuegians, and the like. This would answer to an early diffusion of the Hamitic races before the higher Japhetic and Shemitic races divided the world between them." "Canaan was the only one of Ham's children selected for a destiny of service." "The predominance of the Canaanite element in this dispersion is strikingly illustrated by names of people and places still found in remote corners of the Map of the World. Thus the Amur river in Eastern Siberia may mark a settlement of the *Amorites*.... The *'Arkite'* is found in the province of Further India named *Arak*-an." The "Arvadite is strictly the Arwdi"....corresponding almost exactly in sound to the name of the river Irrawadi, which flows through Burma.

The quotation above as well as others used in this article is from *Russia Japhet* written by Oxonian, the *nom de plume* of W. H. M. Milner the great professor of philology at Oxford, England, whose ethnological researches are so remarkable as to have established a modern school of evidence before which the former teachings have become untenable. Want of a reasonable basis of deduction had given rise to the claim of an Aryan race of which Saxons are a development, whereas the new school proves them historically, geographically and by lineal descent to be of the blood of Abraham, "the noblest lineage of all the nations of the earth," "heirs of the Promise," for Shem was by divine appointment "Priest of the Most High God" and "guardian of the Promise."

Genesis LI.

He [Benjamin Franklin] wrote in imitation of Scriptural language, "A Parable against Persecution," which he committed to memory, and called it "Genesis LI," and read it by heart out of his Bible, "obtaining the remarks of the Scripturians upon it, which are sometimes very diverting."

Among the papers of William Parsons, surveyor-general of Pennsylvania, the following account of the parable is found:—

"Dr. Franklin in England about 1755 Supporting Dr. Locks Treatise book on Toleration was much dificuolted in Argument with Lady Jane, a maiden Sister to the Earl of Thanet who opposed the doctrine. after several fruitless Attemps the Doct told Lady Jane that if she would consult her Bible she would find 'Locks' Doctrine fully supported upon which Lady Jane with an air of triumph Arrose from he chair took from beneath the cussion a large Bible & The Dr. received it at her hand Saying you will find it in the 51st chapter of genesis And Abraham was standing at the Door of his Tent looking by the way of the Wilderness and behold a Man came leaning on his Staff, and Abr. said unto the Man Stranger turn in, and tarry with me this Night, and the Man answered and said unto Abr. Nay! but I will tarry under this Oak. And Abr. press'd him & he turned in. And Abr. sat Meet before him, but the man called not on the Lord to bless it; wherefore Abraham was wroth; & turned him out by the Way whence he came, Now at Midnight the Lord called unto Abr. & Abraham said here am I Lord—and the Lord said unto him where is the Stranger? Ab. answered and said unto the Lord: he would not call on thy Name to bless his Meet; wherefore I turned him out with blows. And the Lord said unto Abr. Have I not born with him this 100 and 60 and 8 years, and couldest not thou, who art thyself a Sinner bear with him one Night."

—Albert Henry Smyth in
The Writings of Benjamin Franklin.

The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of the observatory.

—Emerson.

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The Metric System.

There is constantly going on in this country organized propaganda for the adoption of the metric system of weights and measures. The organizations which have endeavored to create this pro-metric sentiment have recently been active, and it is expected that a bill will soon be introduced in the House, making the use of the metric system, and that only, compulsory in all departments of the government.

There is no question that the pro-metric propagandists intend this merely as an entering wedge to commit Congress in favor of the metric system and the bill, if passed, would no doubt be followed by drastic compulsory metric legislation for the whole country. Members of the House of Representatives and the Senate have received a deluge of communications urging the enactment of metric legislation, and in the absence of opposition the legislators may form the opinion that there actually exists a widespread sentiment in favor of the substitution of metric weights and measures for our present system. However, investigation has disclosed that the greater part of the communications sent to legislators have been inspired by a campaign conducted by the so-called World Trade Club of San Francisco. This organization, we are reliably informed, is not a club in the ordinary sense of the term, the name being adopted merely to add prestige to a movement being carried on by a wealthy man who has made the metric system his hobby. Thus the artificial sentiment has been created almost solely by one individual and does not represent the views of manufacturers or responsible business men in this country.

Regardless of the questionable methods that have been adopted to manufacture pro-metric sentiment, it will be well to consider the metric system on its merits. It was first adopted in France by drastic legislation enacted in 1793. The law was repealed by Napoleon in 1812, and even though the metric system had been in force for 19 years the people soon resumed their old system of measure. In 1837 the metric laws were reinstated with the omission of the decimal division of the year, of the day and of the circle. Now, after 83 years of compulsory use of the metric system, the old French units still survive in some of the French industries.

The experience of France has shown that old units never entirely disappear and the metric units introduce complication, resulting from a dual system. It is hardly necessary to point out how vitally the railroads would be affected if the use of metric weights and measures by all departments of the government were made compulsory. In all reports to the Interstate Commerce Commission the units would have to be changed from miles to kilometers, from pounds to kilograms, from ton-miles to metric ton-kilometers, etc. The cost of this work would be appalling in its magnitude and the benefits would be infinitesimal in comparison with the confusion and complexity that would result. When it is considered that the system was made compulsory in France when modern organized manufacture had scarcely begun and yet its complete adoption has not been accomplished after 112 years, it will be realized that the railroads would do well to oppose this proposed legislation..

—*Railway Age.*

The American Constitution is really the oldest political document of its kind in the world. All the great races contributed to its adjustments of local and general power, its protection of individual rights, its breadth, its sanity. Greece, Rome, France, Holland, and England furnished the framers with rich capital of political wisdom. The Constitution is the capitalized experience of the world to the very date of its framing. We are the youngest of nations, but we are the oldest of peoples. —Hamilton Mabie.

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

Editorials

The Panorama of History and Prophecy.

Half a century or more ago there was in use a device which may be considered the forerunner of the motion picture of to-day. It was called the panorama and consisted of a long roll of canvas upon which was depicted the story to be told or the description to be conveyed to the thought of the audience. The canvas was unwound from one large spool and wound on to another so arranged that the picture or story passed slowly in front of an aperture like a miniature stage, through which it was viewed by the audience. The operation of this invention when turned backward so aptly illustrated the retrospection of human events that the well-known phrase, "the panorama of history," came into being. But why should we not also employ the name of this device to illustrate what may be called the "panorama of prophecy," since prophecy is simply history written in advance. And why not go still farther with the analogy and unroll both the past and the future, take away that which limits our vision to that only which is before us, the immediate present, and then view the whole extent of the panorama of human history and prophecy as one continuous, undivided whole. View it as a journey from the dawn of day when the first gleam of a definite recognition of God came to the restless hungering thought of the first pioneer in the realm of spiritual discovery to the fulfillment of the vision of spiritual attainment in its ultimate conclusion so wonderfully portrayed in the final metaphorical descriptions of St. John, the Revelator.

The fruits of the processes of the uninspired human mind have ever been mortality. Therefore the world has been justified in its conclusion that history repeats itself both individually and nationally, in other words, that individuals and masses of individuals held together by some form of national, racial or religious belief, have a beginning, reach a high point of maturity or power, and then begin their downward course toward their ultimate end. In fact, it has been truly said that every human combination of persons has within itself the germs of that which will sooner or later destroy it. And these germs are always, in the final analysis, found to be inherent in the mentality which governs the physical organization. They are expressed in terms of autocracy, greed, vanity, luxury, pride of wealth or of intellect, together with all of the et cetera included in individuals or organized faithlessness to that which history has proven to produce the only true stability, namely, obedience to the ideals of divine inspiration.

In the drama of the nations of to-day, the world is turning with expectant hope to the land of Manasseh, the land of "forgetfulness" of the past, but of remembrance of the promise of the future,—a future which shall bring forth the fruits of that vine which has twined its growing branches among the prophecies of the unfolding centuries. Freedom to worship God according to the dictates of individual conscience is the rock upon which this nation was founded. As thus expressed by the Pilgrim Fathers when they founded a *New* England, they declared for humanity the inherent purpose of that divine intelligence which men call God to attain that final freedom of individuality for which the ages have struggled. Liberty signifies the overcoming of limitation and obstruction without qualification. It is, however, the opposite of the unrestrained license of the senses, for it is the liberty of the perfect divine order of the universe. To the more spiritual of the world's benefactors human liberty has hinted that "liberty of the children of God" for the demonstration of which the life of the great Nazarene prophet was provided. It is the liberty that came through the resurrection of two thousand years ago to those like Peter, Paul, and John who caught the spiritual gleam

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from that mighty event and which will come in our day with the awakening of thought to the meaning of the progressive experience that has forged the chain of humanity's moral, ethical, and spiritual progress.

Theologians who are bound by sectarian tradition fear to look for Biblical authority and holy inspiration beyond the record of the first century of the Christian era when the New Testament canon closed. Yet Augustine, Savanarola, Wycliffe, Luther, John Wesley, Abraham Lincoln, and others were as much the chosen of God and prophets of prophecy in their degree as were David, Jeremiah, John, or Paul. The widening and brightening rays of God's revelation of Himself to mortals may have seemed to pass through "dark ages," but its light shines stronger to-day than ever, though the "darkness" may appear to "comprehend it not."

There is but one story to tell. Both the history of the ages and the daily human experience of the individual and of the mass tell this story to those with ears that hear and with eyes that see. It is the story of the mightiest of conquests,—the conquest of the "lust of the flesh and the pride of power" individually and nationally—and the not only possible but inevitable attainment here and *now* of at least an approximation to the conscious recognition of that inheritance which the inalienable birthright of "sons of God."

The divine plan of the ages, politically, economically, and religiously, includes the elimination of individual and national separation, dis-union, and division, and the ultimate establishment of a united state of international consciousness, each element of which is responsive only to that which accords with the foundational code for life and action as declared by the Carpenter of Nazareth 1900 years ago.

The British-Israel World Federation.

London, 9th April, 1920.

To all British-Israel Believers in the United States and in Canada.

Dear Friends:

Through the kindness and courtesy of the Editor of the WATCHMAN OF ISRAEL we are permitted to address you.

You have no doubt learnt of the formation of the above Federation. It was the result of much prayerful thought and extensive correspondence. It has had the Divine blessing, and it has been acclaimed with joy and satisfaction by thousands of believers throughout the Anglo-Saxon World. The Associations on your side of the Atlantic, as well as those in the British Isles, and in the Dominions have gladly affiliated to it, about eighty in all. We have nearly completed our first year of successful working. The Anniversary will synchronise with the opening of the first Anglo-Israel World Congress in the Kensington Town Hall, London, on July 5th, 1920, when our chief Patron H. R. H. Princess Alice will grace the occasion with her presence, as also will other distinguished Patrons, Vice-Patrons, and Vice-Presidents.

The Congress will continue the whole of that week, and will be addressed by a large number of leading speakers and writers on our wonderful Truth, many of whom are travelling thousands of miles on purpose to take part in this great event. Stalwarts of our Faith have already promised to come from the United States, Canada, Australia, New Zealand, Africa and elsewhere. Will *you* come over please? A warm welcome awaits you. With your help and God's blessing we believe this great Congress can be made to influence for good the whole Anglo-Saxon Race, for whose consolidation we stand, and for which sacred cause some of us have been working for many years. We need your prayerful and active support in full measure, and we know you will not fail us. Thank God we stood together in War; let us stand together in Peace—serving Him all the way through.

Now dear Friends, while the honor of our Covenant-keeping God, the vindication of His Holy Word, the justification of His Prophets, and zeal for His Truth generally, provide us with the great spiritual dynamic, we are compelled by circumstances to realise that material aid is essential. We venture therefore to appeal to you most earnestly to support the Federation by joining it as members, or by sending us your donations, or both. The Annual subscription is only one guinea. Please cross your drafts or money orders, London Joint City and Midland Bank, Westminster, a/c B. I. W. F. We have many Vice-Patrons and Vice-Presidents in United States and Canada, and we want to elect more. Please address our Secretary-General as above, and advise him whether you are coming to the Congress; we want to know approximately the numbers to expect in view of arrangements for suitable auditoriums.

Yours in our Anglo-Israel Faith,

C. A. HADFIELD
E. H. GOSSEL
G. H. LANCASTER
HERBERT GARRISON
J. ARTHUR JUTSUM.

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Communications.

Keeping the Records.

To the Editor of the WATCHMAN OF ISRAEL:

I have been re-reading the WATCHMAN OF ISRAEL in my bound copy and must confess that this second reading is even more enjoyable than the first. There is a value to most of the articles that is got not by one perusal only. And I must say I was surprised at the real quantity of "meat" as well as "milk" that a full year of the WATCHMAN contains.

It was the habit of some of our fathers of the Victorian age to collect and index all sorts of information they met in their reading. It was a scrap book but much more than a scrap book. This is the practice of certain up-to-date writers of to-day. I recall an eminent writer for the *Outlook*. He showed me his method. Filed in a drawer were a lot of official size envelopes. Each was indorsed with its subject:— Moscow, or Rasputin, Tolstoi, and so on. In the appropriate envolope were the clippings. Noted on the envelope were reference to book and page of any volume that could not be cut up. A more modern method is a card catalogue system, using cards quite a little larger than post cards filed in alphabetical index rotation, with the box or drawer at ones elbow, it is easy to make a reference note as one reads, and in that way preserve it for later study.

The WATCHMAN is becoming a storehouse of valuable facts to which we of Israel often delight to turn again and again for study or reference. On page 109 *et seq.* are some useful tables, and also a Jewish chronology on page 138. But one of the greatest permanent events of history is the capture of the Holy Land. It seems fit that some details of this great day should be collated and entered as part of the WATCHMAN'S records.

Daniel's blessed and final year of the Hegira 1335 began October 28, 1916, and ended October 17, 1917. General Allenby (called superstitiously by the Turks Allay Bey i.e. Lord Allah) led the British armies, bringing the waters of the Nile in a conduit pipe across the desert: and reached the borders of Canaan about Christmas 1916.

On November 2, 1917, on the eve of the attack on Gaza, which was captured November 7, Mr. Balfour issued the pronouncement of His Majesty's government in favor of Palestine for the Jews, the text of which appears on page 284 Vol. I of the WATCHMAN, and on page 285 are the demands of the Zionist Organization laid before the Peace Conference.

The British Armies under Allenby began active operations against Palestine on the south early in October. They captured Beersheba, November 1. Jerusalem was invested by the British Armies in the latter part of November A. D. 1917, and captured on December 9th, 1917. On December 11th General Allenby made his triumphal entry into the city.

General Allenby's official report is as follows:—

"I entered the City at noon December 11th with a few of my staff, the commanders of the French and Italian detachments, the heads of the political missions, and the military attaches of France, England and America.

"The procession was all afoot, and at Jaffa gate I was received by the guards representing England, Scotland, Ireland, Wales, Australia, New Zealand, India, France and Italy. The population received me well. Guards have been placed over the holy places. My military governor is in contact with the acting custodians and the Latin and Greek representatives. The governor has detailed an officer to supervise the holy places. The Mosque of Omar and the area around it have been placed under Moslem control, and a military cordon of Mohammedan officers and soldiers have been established around the mosque. Orders have been issued that no non-Moslem is to pass within the cordon without permission of the military governor, and the Moslem in charge.

A proclamation in Arabic, Hebrew, English, French, Italian, Greek and Russian was posted in the citadel, and on all the walls, proclaiming martial law and intimating that all the holy places would be maintained and protected according to the customs and beliefs of those to whose faith they were sacred. The proclamation reads:—

Proclamation.

"To the Inhabitants of JERUSALEM the Blessed, and the People Dwelling in its Vicinity:

The defeat inflicted upon the Turks by the troops under my command has resulted in the occupation of your city by my forces. I, therefore now proclaim it to be under martial law, under which form of administration it will remain so long as military consideration makes it necessary.

However, lest any of you be alarmed by reason of your experience at the hands of the enemy who has retired, I hereby inform you that it is my desire that every person shall pursue his lawful business without fear of interruption.

Furthermore, since your city is regarded with affection by the adherents of three of the great religions

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of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore do I make it known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer of whatsoever form of the three religions will be maintained and protected according to the existing customs and beliefs of those to whose faith they are sacred.

Guardians have been established at Bethlehem and on Rachel's tomb. The tomb at Hebron has been placed under exclusive Moslem control.

The hereditary custodians at the Gates of the Holy Scripture have been requested to take up their accustomed duties in remembrance of the magnanimous act of the Caliph Omar, who protected that church."

The beginning of the end for Turkish misrule came on September 20th, 1918, when Nazareth was captured by the British. The fortified towns of Beisan and Afule followed the fate of Nazareth. It is said that the British losses were far the smallest suffered in any large operation of the entire war. This great battle on the Biblical field of Armageddon was remarkable in that it was virtually the only engagement during the entire war offering freest scope to cavalry operations. The official story of the battle contains the following description:—

"By 8 p. m., on September 29th, 1918, the enemy resistance had collapsed everywhere save on the Turkish left in the Jordan Valley.

"Our left wing, having swung around to the east, had reached the line of Bidieh, Baka, and Messudieh Junction, and was astride the rail and roads converging at Nabulus.

"Our right wing, advancing through difficult country against considerable resistance, had reached the line of El-Mugheiar, and Es-Sawieh and was facing north astride the Jerusalem-Nabulus road.

"On the north, our cavalry, *traversing the field of Armageddon,* had occupied Nazareth, Afule and Beisan and were collecting the disorganized masses of enemy troops and transports as they arrived from the south. All avenues of escape open to the enemy, except the fords across the Jordan between Beisan and Jisr-Ed-Dameer, were thus closed. East of the Jordan Arab forces of the King of Hedjaz had effected numerous demolitions on the railways radiating from Deraa, several important bridges, including one in the Yermak Valley, having been destroyed. Very severe losses have been inflicted on the masses of Turkish troops retreating over the difficult roads by our air service.

"By nine o'clock Saturday night on our left wing, the infantry about Birafur had reached the line Beitdejan-Samaria-Birafur, shepherding the Germans in the west of the Jerusalem-Nabulus road into the arms of our cavalry operating south from Jenin and Beisan.

"Other enemy columns vainly attempted to escape into the Jordan Valley in the direction of Jesr-Ed-Dameer. These columns suffered severely from our aircraft, which constantly harassed them with bombs and machine gunfire from low altitudes."

The story reads like the overthrow of Midian.

Sincerely yours,
PERCY H. BLANCHARD.

To the Editor of the WATCHMAN OF ISRAEL:
Dear Sir:

In the article entitled *The Music of the Spheres,* in the March issue of the WATCHMAN OF ISRAEL, remarks in the last paragraph of page 88 were of special interest to me for the following reason. My father, who died in November, 1918, aged 78 years, had no inclination toward religious or supernatural matters and yet in the summer of that year, while sitting in a chair on our front porch, my sister and I keeping him company, he listened intently to something and then asked us if we did not hear the beautiful music. A number of times he exclaimed, "Oh! how beautiful!" or "How wonderfully pretty!" but we heard nothing and I know his natural hearing was poor, due to a fever he contracted when a soldier in the Civil War, whereas my hearing is good.

Yours sincerely,
ELMER SCHIMPFKY.

Dear WATCHMAN:

Recently my attention was called to the interesting significance of the antitheses of Col. 3: 11, and thinking it might be illuminating to some not thoroughly versed in the Identity question I would like to point out what it means to me. At the time Paul wrote this letter the great nation of the Scythians (literally booth, or tent dwellers) was operating in the regions to the north and east of Palestine. These were the people to whom he referred when he said "Brethern, my heart's desire and prayer to God for Israel is that they might be saved." Knowing so well as he did their history subsequent to their deportation from Samaria into Media, he found in them the well known facts which would complete the picture with which he so magnificently characterizes the "new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek [pride of intellect] nor Jew [pride of ecclesiasticism], circumcision [exclusiveness of ceremonial] nor uncircumcision [abandonment to carnality], Barbarian [uncouth, uncultured, without pedigree], Scythian ["to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers" Rom. 9: 14], bond nor free: but Christ is all, and in all." This fact that Paul places the Scythians as a complete antithesis to the Barbarians is satisfactory evidence that he recognized them as kinsmen, even though we were deprived of all the other witness which Paul bears to this fact.

Yours,
G. M. B.

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Wayside Hints.

Do not say, "It does not pay to begin what we shall probably never finish." The beginning may be the part assigned to you. W. H. Best.

Have you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination? to the company of saint and sage, of the wisest and the witties moment? That it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time? More than that, it annihilates time and space for us.
—Lowell.

They that have read about everything are thought to understand everything too; but it is not always so. Reading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections,—we must chew them over again. —Channing.

The profound thinker always suspects that he is superficial. —Earl of Beaconsfield.

The doorstep to the temple of wisdom is a knowledge of our own ignorance. —Charles Spurgeon.

A prayer, in its simplest definition, is merely a wish turned heavenward. —Phillips Brooks.

Our growing thought
Makes growing revelation. —George Eliot.

Constant thought will overflow in words unconsciously. —Byron.

God's true priest is always free;
Free, the needed truth to speak,
Right the wronged, and raise the weak.
—J. G. Whittier.

I am verily persuaded the Lord has more truth yet to break forth out of His holy word....I beseech you, remember (it is an article of your church covenant) that you be ready to receive whatever truth shall be made known to you from the word of God.
—John Robinson.

If the world's good men and women are ever to get together for the advancement of the highest ends both human and spiritual, it must be through the growth of tolerance and the mutual recognition of that which is really divine in purpose and character. That can never be accomplished by a persistent perversion of the motives of those who differ from us.
The Boston *Transcript.*

No matter in what way we examine it, whatever standard we may employ to sift and classify it, from the very beginning to the end, down to our own day, whatever dogma we take up, from the very first to the last—the fruit of all mental labor spent in the attempt to explain the dogmas, has been, without exception, malice, hatred, executions, banishment, burning at stake, torture. —Tolstoi.

We see but dimly through the mists and vapors
Amid these earthly damps;
What seem to us but sad funereal tapers
May be heaven's distant lamps.
—Longfellow.

Know of a truth that only the time shadows have perished, are perishable that the Real Being of whatever was, and whatever is, and whatever will be is even now and forever. This, should it unhappily seem new, thou mayest ponder at thy leisure; for the next twenty years, or the next twenty centuries; believe it thou must understand it thou canst not. —Carlyle.

Henceforth and forever, please God, I forego the joke of men's opinions; I will be lighthearted as a bird and live with God. I find Him in the bottom of my heart, I hear His voice continually therein.
—Emerson

A man may be a heretic in truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy. —Milton.

When a faithful thinker, resolute to detach every object from personal relations, shall at the same time kindle science with the fire of the holiest affection, then will God go forth anew with creation.
—Emerson

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THE WATCHMAN OF ISRAEL

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

Volume II | Boston, Mass., May, 1920 | Number 7

The Birth of a Nation—America in Prophecy.

By R. H. SAWYER

The exalted position occupied by America may not be realized by all men and even the most guarded statement concerning her greatness is sometimes misunderstood.

The proud supremacy of Great Britain as the "company of nations" is gladly proclaimed by her friends, and sullenly admitted by her foes, and the fact is established.

An equally important fact that America is, preeminently, "the nation" whose history and destiny is inseparably connected with that of England is a growing consciousness dawning upon thoughtful minds throughout the world.

To exalt America is but to honor England. The strength and glory of the one is the truest safeguard of the glory and strength of the other. The master minds of Great Britain and America, recognizing this fact have ever wrought in the interests of harmony between these great representatives of a "chosen race."

The purpose of the present article is to suggest to discriminating minds that the outstanding position occupied by our country among the nations of the earth is not the result of idle chance, but is an essential part of Jehovah's plan of the ages.

In the light of her marvelous development the following beautiful tribute to America, written in 1778 by Timothy Dwight, seems truly prophetic:

"Columbia, Columbia, to glory arise,
The queen of the world, and the child of the skies!
Thy genius commands thee, with rapture behold,
While ages on ages thy splendors unfold.
Thy reign is the last, and the noblest of time,
Most fruitful thy soil, most inviting thy clime.
Let the crimes of the East ne'er encrln.son thy name,
Be Freedom, and Science and Virtue thy fame.
To conquest and slaughter let Europe aspire;
Whelm nations in blood, and wrap cities in fire:
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
A world is thy realm: for a world be thy laws,
Enlarged as thine empire, and just as thy cause.
To thee, the last refuge of virtue design'd,
Shall fly from all nations the best of mankind.
Columbia, Columbia, to glory arise,
The queen of the world, and the child of the skies.

Something more than the vivid imagination of poetic genius was essential to the task of painting such a picture. That it was not overdrawn must be admitted by the most unfriendly critic of American greatness, for the familiar history of the past century proves it to be a prophetic picture, true in every detail.

To-day America is "the queen of the world," and ever increasing thousands recognize her as "a child of the skies." The onrushing years are steadily unfolding her splendors; her fruitful soil has saved the world in the dread days of famine; American freedom, science and virtue have brought the light of hope and life renewed to helpless millions, and the reverberating echoes of the great world war prove that the poet was justified in predicting, "Thy heroes the rights of mankind shall defend."

Many there are to-day among the world's most thoughtful minds who believe that to Timothy Dwight was granted a prophetic vision of the America of the future as he wrote: "Thy reign is the last and the noblest of time....A world is thy realm: for a world be thy laws."

Thinking men are beginning to see the truth as expressed in the writings of the ancient prophets, reflected in the beautiful word pictures of modern poets.

In the "Tribute to America" by the eminent English poet, Shelley, written in 1818 we may readily discern something of this strange prophetic tone:

"There is a people mighty in its youth
A land beyond the oceans of the West,
Where, though with rudest rites, Freedom and Truth
Are worshipped....
It draws the milk of power in wisdom's fullest flow.
An epitaph of glory for the tomb
Of murdered Europe may thy fame be made.

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Great people! As the sands shalt thou become;
Thy growth is swift as morn when night must fade;
The multitudinous earth must sleep beneath thy shade.
Yes, in the desert there is built a home
For Freedom. Genius is made strong to rear
The monuments of man beneath the dome
Of a new heaven; myriads assemble there
Whom the proud lords of man, in rage or fear
Drive from their wasted homes.....
Nay, start not at the name, America."

Many of the most eminent among the master writers of poetry and prose have exalted America to a position above all the nations of the earth, justifying the belief that their pens were touched with the resplendent lightning of prophetic inspiration as they voiced their faith in the divine origin and destiny of the youngest of the nations of men.

That grand old man of modern Israel, Gladstone, must have caught a glimpse of the unfolding plan of the Almighty as he wrote:

"America will probably become what we are now, the head servant in the great household of the world. There can hardly be a doubt, as between the America and England of the future, that the daughter, at some no very distant time, will be yet stronger than the mother."

The last of these eminent writers whose inspired words we shall note was that master American, James Russell Lowell, who said:

"O strange new world, that yet was never young.....
Thou, taught by fate to know Jehovah's plan."

In the divine plan of the ages a great truth is plainly revealed, a truth, which, if once realized and acknowledged will serve as a satisfactory explanation of all that has been said and written concerning the exalted position which our nation holds among the mighty powers of the world. That truth has to do with the divine origin of America. God's Word undoubtedly foretells the birth of the American nation.

To speak of the birth of a nation in any part of the civilized world of to-day would be but to suggest America. Here is the one and only nation in all the history of humanity of which it can be, or is said: "This nation was born in a day." Other nations have been evolved, developed, unfolded by the steady processes of time, but this nation was brought forth, or born in a day.

When our American fathers affixed their signatures to that immortal document, the Declaration of Independence, a nation was born at once and one of the strangest prophecies of all the Scriptures was fulfilled.

He who would trace the real origin of America, and the race with which her history is inseparable must ascend far toward the source of the river of Time, and sometimes becomes bewildered and lost in the fogs and mists of antiquity.

The true history of the present cannot be written without due reference to the history of the past. When the real history of America is given to the world it will contain many incidents connected with the life and laws of mighty peoples whose existence is but a half forgotten memory in the minds of men to-day. Backward over the centuries of the past, beyond the troubled history of Rome, Grecia, Persia, far across the northern wilderness into the mystic land of Media we must follow the finger posts of history to find the homeland of the "Race Royal," the fathers of our American fathers. It is only after we have gone beyond all these to the sacred land of Palestine that we may hope to find a beginning point from which to write the history of the earth's most wonderful nation, America. America! Israel! The history of the one may not be truthfully written without due regard for the history and manifest destiny of the other.

Time, patience and an unbiased mind are essentials to the task of tracing the wondrous history of the progenitors of our race as they came up from the bondage of Egypt, fought and conquered the nations of Canaan, and established, under the direction of the Almighty God, the everlasting kingdom of Israel.

Israel, a mighty river of peoples, a never ending stream of divinely blessed humanity rising far up in the highlands of eternity and sweeping grandly down through all the wonder-working centuries of time. Now flowing gently through the beautiful valleys of peace and prosperity, then rushing, roaring, breaking upon the giant boulders of adversity. Hidden away for centuries in the dark canons of racial obscurity where the eyes of man could not follow its mysterious course, then, in these "last days," gliding silently forth from the hidden recesses, bursting upon the astonished gaze of mankind as it rolls grandly out into the broad, open sunlight of modern history, a mighty, rushing, rolling tide, overwhelming all before it as it sweeps majestically onward into the great ocean of prophetic fulfilment.

To say that the history and destiny of America and her people is plainly recorded in the Scriptures may be a startling statement to some persons, and even presumptuous to others. No thoughtful mind can afford to reject the proposition, however, without at least, a careful consideration of the evidences offered in suppport of it. The wise king Solomon said: "When one returneth an answer before he understandeth a question, it is a folly unto him and a shame." Daniel Webster said: "There is more of valuable truth yet to be gleaned from the Sacred Writings that has thus far escaped the attention of commentators than from all other sources of knowledge combined."

In order to understand the Scriptures the student needs to remember that there are two kinds of promises running through the Book—the material as well as the spiritual. To deny the significance of these many material promises of the Bible is to bid farewell to all hope of comprehending the divine message and will bring one into that helpless, hopeless state of confusion in which the average Bible reader finds himself to-day. The spiritual promises are international, uni-

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versal, while the material promises are national or racial.

In the writings of the prophet Jeremiah we find this definite promise of the final restoration of a people whose racial and national identity has been lost for the past two thousand years: "Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely."

Another of the promises to Israel was that they should have a permanent dwelling place, or land of their own, from whence they should never be moved. "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....And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself."

The means which God declared he would use in bringing about this planting or assembling of scattered Israel corresponds, with a clearness that is startling, to the events attendant upon the beginning of America.

"As I live, saith the LORD God, surely with a mighty hand....and with fury poured out will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face....And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

Here is early Colonial history. The careful reader will find it interesting to compare the record of those early days of persecution and intense trial with the inspired statement of the prophet: "With fury poured out....I will bring you out from the people....and I will bring you into the wilderness....and I will cause you to pass under the rod, and I will bring you into the bond of the covenant." The awful persecution of our American fathers drove them from the unfriendly shores of Europe to the unknown wilderness, called by the prophet "the wilderness of the people." Here was "the fury poured out" that brought the remnant of Israel "out from the people," resulting in "planting them in a place of their own" from whence no enemy has ever been able to move them.

The hardships, dangers and untold privations which the first comers to New England endured was undoubtedly the passing "under the rod" foretold by the prophet. Then as God had promised they were brought "into the bond of the covenant." This bond of the covenant well describes that agreement, contract, or solemn covenant made between the American fathers, their God, and the people of every land wherein they bound themselves, their successors for all time to the divine task of securing for *all men everywhere* "the right to life, liberty and the pursuit of happiness." As they solemnly affixed their signatures to that "bond of the covenant," the Declaration of American Independence, the hitherto unheard of thing promised of God became an accomplished fact, and "a nation was born at once."

The prophetic description of the birth of the American nation is so complete that no room for doubt is left in the mind of the careful investigator who will compare the details of history with the concise utterances of the inspired writers.

First the fact that a nation was to be born in a day was so unusual as to be a matter of world-wide amazement. Never, before nor since has humanity seen or heard of a nation being born at once. The prophet Isaiah exclaims:

"Who hath heard such a thing?
Who hath seen such a thing?
Shall the earth be made to bring forth
in one day?
Shall a nation be born at once?"

But with God nothing is impossible, and he had said: "A little one shall become a thousand, and a small one a strong nation; I the LORD will hasten it in his time."

That America was born in a day, and that it is the only nation in all human history so brought forth is a fact established without the necessity of extended argument—the whole world admits it by joining in the celebration of July 4th as "our nation's birthday."

Let the American people once realize who they are and *why* they are and her law, language and religion shall be such as Jehovah has provided, and these shall become the means of bringing to all the nations of the earth the blessings of liberty, justice, brotherhood, and of hastening the day when all the kingdoms of this world shall have become the "kingdoms of our Lord and of His Christ."

"Our Country! With ardent devotion,
In God may thy people abide;
In Him be the strength of our nation,
His laws, and His counsel its guide.
Our banner, that time honored banner
That floats o'er the ocean's bright foam—
God keep them unsullied forever,
Our Standard, our Union, our Home."

There is no such thing as accident.

—Napoleon I

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Bethlehem and Bethany.

By WILLIAM D. McCRACKAN, M. A.

Author of "The Rise of the Swiss Republic," "Romance and Teutonic Switzerland," Etc.

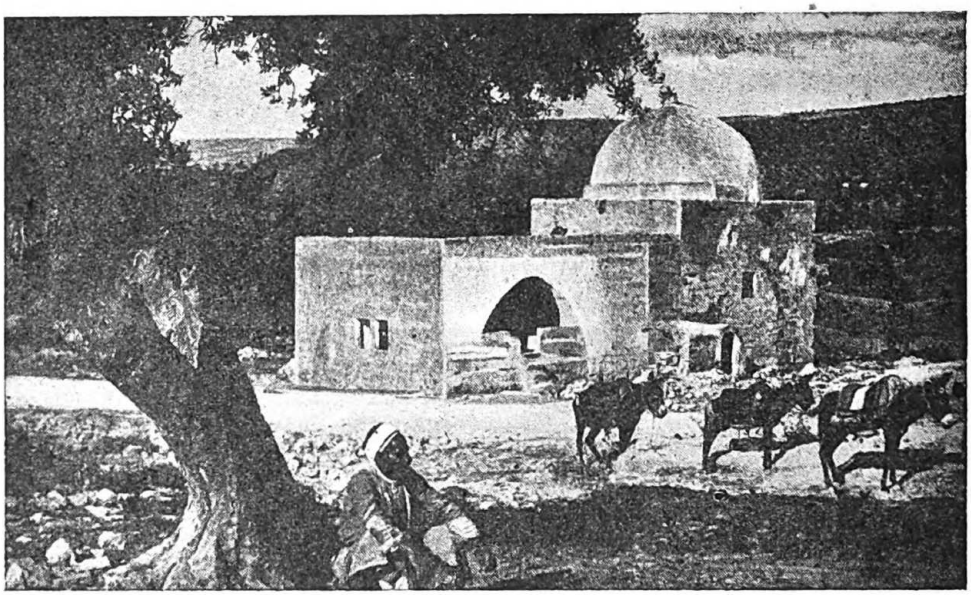
The newly arrived wife of a prominent British official said to me, "Bethlehem is the only place in this Bible so far which has not disappointed." The truth is that Palestine is sure to disappoint the visitor who looks to outward physical appearances to establish his interest in Bible history. The traveller must maintain a superiority to matter in Palestine or he will lose the spiritual message of the country, just as he must hold his religion high above the conflicting ecclesiastical systems in Jerusalem, if he would keep his faith simple and sweet.

Bethlehem lies south of Jerusalem, about an hour's drive by carriage out of the Jaffa Gate, past the so-called Sultan's Pool and along the white highway which forms the main artery on the Judaean backbone. We pass Rachel's tomb before we rattle through the particularly narrow main street of Bethlehem, which winds its way into the large square of the Nativity.

It is Sunday. There is an unusual gathering of country folk for the weekly market, driving the usual black goats and fat tailed yellow sheep to be bought and sold. Primitive pottery and no less primitive household utensils, even articles of wearing apparel, are for sale in the square.

But the most conspicuous objects when approaching Bethlehem are the tall headdresses of the women, consisting of a white cloth raised to a peak above the head and falling gracefully upon the shoulders—the one original feature in the local costume, the only touch of anciently amid the modern commonplace complexity of Palestinian dress.

David and Jesus were both born in Bethlehem, one thousand years apart, these two who were of the same tribe and family, and who so strongly resembled each other in certain characteristics and even in some of their experiences. A millennium separated them, "but what are a thousand years in thy sight?"—even a day or an hour carved from eternity.



RACHEL'S TOMB.

A little Arab boy runs along by the carriage carrying a pair of precious shoes in his hand and looking up to our driver with a merry face and gleaming teeth. The man says something in Arabic, slows down the carriage, and the boy leaps upon the box seat, all smiles. We teach him to say "thank you" in English, gratitude seeming to be the most conspicuous need of the East. He proves willing enough to learn, even if he beams a little superciliously from his perch beside the driver at less highly favored mortals and especially at boys of his own age padding in the dust;

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but his chief care is for the shoes, which he keeps tucked away back of his naked feet apparently for mental comfort not material use. In the outskirts of Bethlehem he hops down with a well learned "thank you," leaving behind him a savor of gratitude that the young and tender of this land have been redeemed at last from cruel masters. We feel as glad about the "lift" as he.

The guide books describe in full the Church of the Nativity with its grotto and manger, both overlaid with the decorations of the Greek Church. We take candles and go down into the gloom, but the babe Jesus is not there. It is with us as with the women at the sepulchre when the angels said to them, "He is not here for he is risen." Again it is with us as with the men of Galilee at the ascension when two men in white apparel said to them, "Why stand ye gazing up into heaven?" We mount once more into the main body of the church, where an elaborate marriage ceremony is going on, but somehow we cannot realize Mary and Joseph present there, and shortly after we find ourselves in the open air of the square once more, breathing more freely.

Everyone to his own taste and desire; ritual for the ritualist, ecclesiasticism for those who hope for salvation in organization; but for those who are led out from the gloom of dim interiors let there be the new-old religion of out-of-doors, with its stories about the fig-tree and the olive-tree, the sower who went forth sowing, the good shepherd and the sheep lost and found, the wheat and the tares and all the country sights which illustrate the human struggle between the good and evil.

Not far from the Church of the Nativity a storekeeper sells us a shell that was made by Germans for Turks to use, and he tells us about the arrival of the British in Bethlehem in the days of national deliverance. We learn with joy that an American serving with the British forces was in authority here for several months.

Looking from my window over the housetops of Jerusalem one day across the Mosque of Omar to the Mount of Olives, and knowing that Bethany was just below the hill on the other side, desire to visit that little hamlet where Lazarus lived and was raised from the dead began to be overwhelming. Bethany is within easy walking distance, not over two miles from Jerusalem but if the start is not made very early in the morning, there is likelihood of getting caught in the heat on the return. Everything considered, it seemed best to make the trip on donkey-back.

So a merry cavalcade of seven donkeys and one horse started one morning for the ride to Bethany, along the ancient walls to the garden of Gethsemane, and then around the southern spur of the Mount of Olives by a fine macadamized road to the poor little hamlet where Jesus was so much at home with his friends Mary, Martha and Lazarus.

Such cavalcades of sightseers have become a rarity since the war. Formerly Palestine frequently saw them duly escorted by the paternal Thomas Cook & Son; but the war swept away the tourists, temporarily closed up the agencies which looked after them in Jerusalem, and caused the wonderful donkeys, the pride of the land, almost entirely to disappear. Those that are left are war-worn, underfed and prone to sit down under heavy weights. We gave ours new names, such as "Streak of Lightning," "Pep," etc., and perhaps for sake of that they acquitted themselves better At any rate they carried us to Bethany.

There are fig-trees by the roadside before one comes to the tomb of Lazarus, that recall vividly that experience of Jesus and the barren fig-tree when he passed that way with his disciples. The place shown as the tomb of Lazarus is underground and reached by twenty-five rude steps which need to be lighted by candle or lantern to render them safe. Ducking your head you finally find yourself in a vaulted chamber cut out of the solid rock, not very much more sombre than the village view, for Bethany is a sorry little place at present. The view extends over rolling land that dips down to the Jordan and the Dead Sea. The house of Mary and Martha, like most of the village itself, is in ruins, and the fact that one cannot see Jerusalem because of the enfolding hills adds to the feeling of desolation.

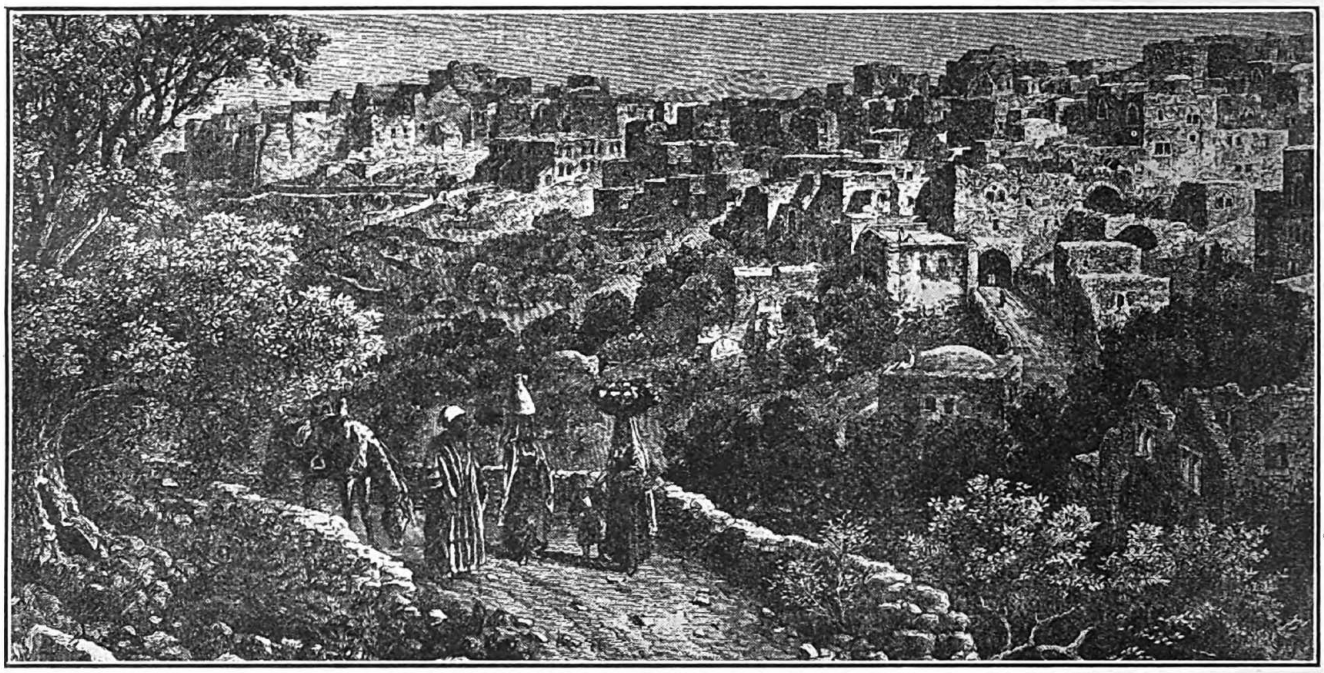
The donkeys clambered up a steep little path over the shoulder of the Mount of Olives to Bethphage, another small group of houses. Was it not there that the two disciples found the colt tied "where two ways meet" and brought it to the Master for his triumphant entry into Jerusalem? And did that symbolical procession follow the road from Bethany to Jerusalem around the southern spur of the Mount of Olives, or over the Mount itself? We stop at the top to get the most comprehensive view of Jerusalem that can be obtained from the outskirts of the city. It is depressing, for the city's glories are a closed book.

But Jerusalem the Golden cannot remain forever closed, nor the dry bones of the Valley of Jehoshaphat sleep throughout eternity. When the time and times and half a time of prophecy and revelation are fulfilled, no earthly power can postpone the millennial kingdom decreed for the race nor keep Jerusalem from fulfilling its mission in the centre of the habitable portions of the globe.

As our little cavalcade ambles along it passes the headquarters of the Chief Administration of Palestine, now housed in the sumptuous German Hospice, a gift from the German nation to the now discredited Kaiser who caused his effigy to be mosaiced into the ceiling of the chapel not far from another mosaic representing, as it would seem, Jesus Christ.

Looking down upon Jerusalem the lofty buildings of another German institution are seen to rise from Mount Zion dominating that part of Jerusalem completely, and German buildings occupy two other important points in the city plan. It is certain that in the old days before the war some clever triangulation

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THE ROAD TO BETHANY.

was practised in order to control the city by military science when the time should come.

But the German way appears not to be the right way of opening the Golden Gate after all, and that particular attempt has failed and passed away. Behold the new age entering quietly with a British officer, General Allenby, carrying a peaceful walking stick at the head of his troops through the Jaffa Gate!

The first step has been taken. Jerusalem is being releemed, cleansed, forgiven after its age-long punishment. It can now be purged through kindness and tender mercy; the justice it requires will be tempered by sympathy; the weak will be lifted up, the downtrodden restored, and Jerusalem, the Pauper, will become rich in blessings for all mankind, a giver of good things to others, a world benefactor. Then will the Golden Age have come in through the Golden Gate into the Golden City, because the riches of Jerusalem will pour outward as well as inward, through the gate that was closed until the appointed time.

But until that time arrives our donkeys must take us back into a Jerusalem of many imperfections, though it is never prosaic. The crowds around the stand pipes are carrying off the water in kerosene cans; Bedouins are buying loaves of bread and thrusting them into the folds of unwashed garments; and Moslem women try to perpetuate the old, dead and gone regime by keeping their faces covered.

Yes, very much remains to be done, but Moslem, Christian and Jew, each taking pride in the traditional holy places, can learn to work together to produce a New Jerusalem of genuine wholesomeness, in which they will all take a much greater pride. Let us hope; for hopes lead by human footsteps to lofty realizations.

Press bravely onward!—Not in vain
Your generous trust in human kind;
The good which bloodshed could not gain
Your peaceful zeal shall find.

—J. G. Whittier.

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The Metric Agitation.

By WM. J. WARRENER.

On the 4th day of February, 1904, I appeared before the Committee on Coinage, Weights and Measures of the House of Representatives in Washington, D. C., by request of General Charles H. Grosvenor, M. C., and the Secretary of the National Manufacturers Association, Howard Cushing, and spoke against the bill intended to make the metric system of weights and measures the only legal system of weights and measures in the United States. My address was afterwards printed by the Government in the "Hearings before the Committee on Coinage, Weights and Measures" 1906, pp. 76-91. The bill was never reported out as the vote in committee was overwhelmingly against it.

Hon. James M. Southard was then Chairman of the Committee and he told me that if the bill could not be passed inside of two years it never would be because of the increase of the population and consequent increase of money invested in property measured by the British or American system.

Two years later I was requested to appear before the Committee again to oppose a bill to make the metric system compulsory on the United States Government in all its transactions, just as is being advocated by some people now. There were then ten men on the Committee who were not on it two years before. Mr. Southard, a strong metricist, objected to my being heard again, so, by request, I wrote another argument and copies of it were sent to members of the Committee.

It has never been printed but it is as pertinent today as then. It was as follows:

Two years ago last February I appeared before the H. R. Committee on Coinage, Weights and Measures, and spoke in opposition to the Shafroth bill to make the metric system of weights and measures compulsory on all the departments of the Government and the only legal system in the United States. What reasons I then gave for opposing that measure were put tersely and plainly, yet there are others perhaps as important that I did not speak of.

As another bill, the Littauer bill has been introduced and is being considered by your Committee, I now wish to say that to make the metric system of weights and measure compulsory in all the departments of the Government, to compel all persons having dealings with the Government to use a system of weights and measures in such dealings different from that in common use among the people is certainly unnecessary, will involve unnecessary expense on the part of the Government and serve no useful purpose. To do so is to the majority of the people as absurd as to compel all persons in the employ of the Government to use a different language from that in common use by the people. If the Littauer bill is to be made a law why not enact another compelling the use of some foreign language in all departments of the Government or a new one like Volapuk or Esperanto.

The first principles of justice and of common sense demand one system of weights and measures for all. It is written in the Holy Scriptures (R. V.):

> Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the LORD thy God giveth thee. For all that do such things, even all that do unrighteously, are an abomination unto the LORD thy God. (Deut. 25: 13-16.) A false balance is an abomination to the LORD: But a just weight is his delight. (Prov. 11: 1.) A just balance and scales are the LORD'S: All the weights of the bag are his work. (Prov. 16: 11.)

For the Government to use a metre of 39.37079 inches or 39.370432 inches, for there seems to be two metres differing in length already, in its transactions with the people, and to allow the people to use a yard of 36 inches in their transactions with one another is to "have in thy house divers measures, a great and a small." For the Government to use a kilogram of 35.2746 ounces, one half of which in countries using the metric system goes for a pound, in all its transactions, and to allow the people to use a pound of 16 ounces in their transactions with one another is to "have in thy bag divers weights, a great and a small." For the Government to use a litre of 1.81606 pints in its transactions with the people and to allow the people to use a quart of 2 pints in their transactions with one another is to "have in thy house divers measures a great and a small."

The fact that there was a diversity of weights and measures all legal, all known by the same names, in different parts of the same countries, and the inconvenience and injustice arising therefrom was what led to the invention and legalization of the metric system in some countries.

But we are not thus suffering. The weights and measures now legalized and in common use among the people are identical everywhere in the United States and Great Britain and her dominions. The inch, foot, yard, mile, grain, ounce, pounds, etc., are standardized, and if there is some difference in measures of capacity it would be better to make them uniform than to adopt

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a system entirely new to our people that is utterly incommensurate with that now in use by them.

The metric system is atheistic. What remains of it now is but the tattered remains of a system so contrary to nature, so utterly unfit for the use of man, that the greater part of it was utterly and forever discarded long ago. The metric system of time lasted less than two years and nearly one hnudred and twenty years of unceasing effort by its advocates and the most drastic legislation of the French Government have failed to compel the French people either to entirely give up their old system of weights and measures or to adopt the new. The destruction of the Sabbath day was part of the original system.

The metric system is not natural; it is therefore neither scientific nor practical. Based upon a mistake as to the length of a quadrant of the earth, the metre is no more fit for a basis of a system of weights and measures than the measure of the bust of the harlot who was worshipped in the cathedral in Paris, instead of God, would have been.

The metre is only approximately the 10,000,000th part of a quadrant of the earth. The inch is approximately the 500,000,000th part of the world's polar axis. It also closely approximates a finger breadth. The measures of length given in the Bible are the finger breadth, palm, span and cubit. Four fingers or inches is one palm or hand. Three palms or hands make one span or foot. Three spans or feet make one yard or the distance from the tip of the average adult's fingers to the middle of the breast. Thus in addition to the smallest unit of length being based on the best possible earth measurement, our units of length are also based upon human proportions founded in human needs, are natural and therefore practical, scientific and also divine.

The inch and yard are plainly marked in the Great Pyramid of Gizeh. That great monument was built more than four thousand years ago during the lifetime of Shem, the son of Noah. Shem is believed by many to have been its architect and it to have been built to preserve a divine system of weights and measures as well as a record of other facts. That these units of length are incomparably better than those of the metric system, and that they are most likely to become universal is proven by the fact of their persistence in spite of legislation against them.

If the metric system with its decimal sub-divisions is a better measure of length than the yard why in metric countries do they take one third of a metre and call it a foot, thus bringing into use another, a mongrel system, a system neither flesh, fish nor good red herring.

The divine inch forms a good base for an all-sufficient system of weights and measures well adapted to the needs of every day life. Take a 12 inch cube, divide its edge into ten equal parts, its face into one hundred, its whole into one thousand parts. The one thousandth part of the cubic foot of pure water in air of 62 degrees Fahr., 30 degrees barometric pressure weighs one ounce avoirdupois. Ten of these make one half-pint and ten pounds of water make one gallon.

If improvement of our system is really desired why not leave our measures of length as they are, have one system of weight, the avoirdupois and unify the measures of capacity. This is all that is needed, and if this were done no one would be injured financially and the people would not be tormented with trifles and caprices.

It is a psychological fact that the human mind does not easily divide by tenths, but does by successive halvings. The divisions of the yard stick for measuring textiles illustrates this for it is divided into 1-2s, 1-4s, 1-8s, 1-16s, 1-32s. If that were not most convenient, best adapted to the easy working of the human mind, especially as our money is decimally divided, the yard stick would be divided into tenths. So far as statute law is concerned there is nothing to prevent the yard being thus divided, but statute law cannot compel the human mind to work contrary to the laws that govern it.

The yard may be divided by 2, 3, 4, 6, 9, 12, and 18 without fractions of inches; this is certainly a great advantage in mental operations. There is nothing like this adaptability in the metric system, for it is the boast of its advocates that "all its divisions are decimals." The metre can only be divided by two and five without leaving a fractional remainder. Take the divisions of the yard mentioned and their equivalents in decimals, and one can see at once which conveys the clearest idea to the mind. 1-2, .5; 1-3, .3333 plus, no equivalent; 1-4, .25; 1-6, .16666 plus, no equivalent; 1-9, .1111 plus, no equivalent; 1-12, .08333 plus, no equivalent; 1-18, .0555 plus, no equivalent.

Take the next measure of length, the foot of twelve inches; it and its double the two-foot rule are handy measures of length. Near approximations to them are found in use in nearly all countries. True, they were not and are not uniform in length even in different parts of the same countries, and that want of uniformity was the principal reason why the metric system was adopted; so that uniformity might be obtained without exciting the jealousy of nations or communities by the adoption of the weights and measures of another. This measure of length was and is adapted to human need. It was and is therefore natural and practical, scientific and divine. Its persistence and use in metric countries prove this and also that the metre with its decimal divisions and peculiar names is unnatural and impractical, unscientific and atheistic.

The foot can be divided into tenths if desired, as the yard may be, but it is usually divided into twelfths only because that division is best adapted to human needs.

The inch may be and is decimally divided by those whose purposes are best suited by that division, and by successive halvings by those who find that method suits their purposes best.

The beauty of our system lies partly in its flexibility, while one disadvantage of the metric system is its inflexibility.

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The inch is a large enough unit for some purposes; it is small enough for any purpose.

The yard, the foot, the inch, the pound are steadily gaining ground in other countries without legislation. Leave them alone and like the English language they will drive out their rivals by virtue of their adaptation to human requirements.

Why try to legislate them out of existence? Why torment the masses of the people with trifles to please the few self-styled scientists and scholars? They have what suits them. Why try to force others to give up what suits them and use what does not suit them and which they do not want?

Now as to terminology there is the same unnaturalness and therefore unscientificality in metric terms as in the sizes and divisions. That in language is most scientific which conveys to the mind the clearest idea in the least possible time. The words used must be the shortest possible, must contain the fewest letters and syllables and be most unlike others having different meanings. In weights and measures the names should be so different that they cannot be confounded or one mistaken for another. I regard this as axiomatic, and, judged by this rule our system is natural and scientific. Take the names of our measures of length: inch, foot, yard, mile. Each word is of one syllable and four letters. They are so different, none can mistake one for the other. So with measures of capacity: pint, quart, gallon, peck, bushel. No fear of mistaking any of them or confusing them with measures of length. So with names of weights: grain, ounce, pound, ton. All words are short, clear cut, definite, and convey clear, distinct ideas to the mind. Here are no brain-befuddling, jaw-breaking words like those of the metric system: metre, litre, gramme; decimetre, decilitre, decigramme; decametre, decalitre, decagramme; centimetre, centilitre, centigrams; hectometre, hectolitre, hectogramme; milimetre, mililitre, miligramme; kilometre, kilolitre, kilogramme. Then in practice, these being insufficient, each measure and weight has its double and half and consequently there is the demimetre, demilitre, demigramme; double-metre, double-litre, double-gramme; demidecimetre, demidecilitre, demidecigramme; and so on through the whole bewildering system, words of from two to six syllables and sounding so much alike that the ordinary human being would hardly know whether he wanted a double metre or a doublelitre of meat or milk or whether, when he got home his wife would not give him hectometer for not bringing home a kilogramme of meat and a decameter of dress goods. To shorten the words up an American athlete said that he ran a kilo after which he ate a kilo of beefsteak and drank a kilo of wine.

No wonder such language has failed. It may suit some people with fancy brains and steel jaws but for the ordinary human mind and common jaws it is utterly unfit.

THE LOST WORD.

By Arthur Edward Waite.

With a measure of light and a measure of shade,
The world of old by the Word was made;
By the shade and light was the Word conceal'd
And the Word in flesh to the world reveal'd
Is by outward sense and its forms obscured;
The spirit within is the long lost Word,
Besought by the world of the soul in pain
Through a world of words which are void and vain.
O never while shadow and light are blended
Shall the world's Word-Quest or its woes be ended,
And never the world of its wounds made whole
Till the Word made flesh be the Word made soul!

—Masonic Sun

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Freemasonry and the Essenes.

By L. F. STRAUSS.

The inner and outer connection between the English-speaking race on the one hand and Judaism on the other is most vividly illustrated in the teachings, the traditions and symbolism of the order or institution of Free and Accepted Masons, commonly known by the name of Freemasonry.

The visible, historical threads of the order lead us to the Middle Ages, into the British Isles there to vanish like unto a stream that sinks into a subterranean channel. What strikes the student at first sight as odd indeed is the Hebrew nomenclature, the Jewish garment in which the Order of Free and Accepted Masons presents itself to the outside world. Why is it that Hebrew words, Jewish names and symbols are used in which to shroud the most important ceremonial functions, the most ingenious symbolism the world has ever seen?

I will give a much abbreviated list of names, words and symbols of Jewish origin used by Freemasonry:

Adonai—Lord, used by the Jews in place of Jehovah, the name of God.
Adon Hiram—Adoniram—The Lord is exalted.
Ahia—I Kings IV: 3.
Aheman—Rezon. Derived from a very old and obsolete Hebrew word and used as title to a book of instruction in the Grand Lodge of York.

Abbadon
Abda
Abif
Aholiab
Balgulkal—obsolete Hebrew
Bel
Bendekar
Bereith
Boaz
Breastplate
Cedars of Lebanon
Cherubim
Chased
Cohen
Emeth
Enoch
Ephod
Ephraimites
Ezel
Gabaon
Gedaliah
Giblim
Haggai
Hiram Abif
Immanuel
Jachin
Jacob's Ladder
Jah
Jehosaphat
Jeharak
Kabbala
Kadosh
Kamea
Lebanon
Levite
Manna
Melchizedek
Melech
Miter
Mizraim
Naamah
Peleg
Pentalpha—Solomon's Seal
Rabboni
Sabbaoth
Sanhedrim
Seal of Solomon
Sephiroth
Shaddai
Shamer
Shekel
Shekinah
Shiboleth
Shield of David
Signet of Zerubabbel
Tabernacle
Tetragammaton
Tomb of Adoniram
Tubalcain
Twelve Lettered Name
Two Lettered Name
Zabud
Zadok
Zedekiah
Zeredha
Zerubbabel

To the uninitiated it must appear strange that so many traces of what might be called prehistoric Freemasonry lead us to the north of England, thence to the Highlands of Scotland [some very learned "higher critics" attempted with great erudition to infer from this a connection between Freemasonry and the ancient Druids]. Another remarkable thing is the strange phenomenon consisting in the fact that in the "Scottish Rite" the dates of all official documents are given according to the Hebrew months and Jewish era and more remarkable still use is made of the old form of the Hebrew alphabet. Strange, very strange symbols [for the uninitiated or the uninformed] are seen in the Rite of Misraim, but for him who sees or knows, a lucid light is shed indeed on the travails of man.

Freemasonry has been remarkably successful in shrouding its origin, its history and its philosophy on religion. The veil was undoubtedly necessary and to some extent is still. I will lift it but a very little, just enough to give a glimpse. The seeming mystery in the apple grown on the tree of good and evil was the thing that first attracted, then enticed our good mother Eve. In like manner has the mystery enshrined in the symbols of Freemasonry puzzled in the last fifteen hundred years the heads of the learned and set in motion their hands and pens. What learned books have been written on the meaning and origin of the symbols and what scholarly controversies have been raised!

For thousands of years the learned scholars of Europe and Asia gazed at the strange hieroglyphics engraved on the sacred and profane monuments of ancient Egypt. How ingenious and obstruse were the scholarly treatises on, and explanations of these strange figures. But in the fulness of time an old, dilapidated and half broken stone was found by a man called Rosetti and through the markings on this half broken stone the strange and mysterious figures were explained, the history, the mysteries of ancient Egypt stood revealed.

Now, what this stone, called in honor of its finder the Rosetti stone, was or rather is, to the hieroglyphics and mysteries of ancient Egypt that, the teachings and the doctrines of the Essenes are to the symbols employed by the Order of the Free and Accepted Masons.

This article is but introductory and so I will

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confine myself to hints sufficient for the wise.

Among the first instructions the Masonic neophyte receives is a hint as to the importance, the significance of the lambskin, the twenty inch gauge and the common gavil [the gavil stands in a certain relation but is by no means identical with "the masters" mallet or hammer].

Hammer or mallet is the English rendering of the Hebrew word "makkab" from which we get Maccabees, the name for the last dynasty of the Jews.

Lion of Judah in Christology stands for the Lord Jesus but it is also the Essenic appelation of Judas Maccabeus a member and noted figure in its history.

From a Masonic Song.

"But the emblems that we shower,
Tell us there's a mighty power
O'er the strength of death and hell
Judah's Lion shall prevail."

The lambskin is an Essenic figure standing for sacrifice and purity indicated by its white color.

The number twenty-four is a favorite occult Essenic number as it equals 2^3x3.

In Masonic lore we meet very often the heroic figures of St. John the Baptist and John the Evangelist. The first is universally recognized as a member of the Essenes. The second is not thus recognized but his relation to the order stands revealed in his doctrines propounded.

The student finds in Masonic literature the doctrine of the triune triad encompassed by the Shekinah and he recognizes here the Essenic doctrine of the Sephiroth.

Where did the founders of Freemasonry obtain their knowledge of the meaning of the twelve lettered name, only revealed to the Essenic initiates of the order of Zenuim or Chaste Ones? There is also a forty-two lettered name which if found in Masonic symbols would be of deep significance.

Of special interest also are the names of Enoch and Melchizedek so often met with in Masonic literature. These names so conspicuous in the doctrines of the Essenes and in apocalyptic literature have ever been a puzzle to the learned but uninitiated theologians.

We cannot help sympathizing with the apostle Paul when he throws out such vague but significant hints about the personality of Melchizedek of whom as he says "I have much to tell you but you are babes and cannot stand strong meat." But our sympathy goes out still more to Christian theologians when they attempt to explain or explain away the words of the apostle.

The fact that, and the way in which Freemasonry has incorporated these two names in its doctrines and its symbols is one of the strongest evidential factors of Masonic cognizance of Jewish concealed knowledge and of the inner connection between the society of Free and Accepted Masons and the ancient order of Essenes.

Strange indeed is human ingenuity! That Enoch lived three hundred and sixty-five years, exactly as many years as the year has days has no special significance to the ordinary Bible student. "And Enoch walked with God and he was not for God took him." That he should have ascended seems indeed extraordinary but that the number three hundred and sixty-five and the ascension into heaven should have any connection with the sun or zodiac is never suspected by the innocent reader of the Bible.

That the renaissance of the society of Free and Accepted Masons begins in the British Isles in the year 1717 and thence starts its triumphal march over the entire face of our globe is nothing specially remarkable. Is there no significance in the year 1717 nor is any special meaning to be attached to Hebrew nomenclature? Is it not significant that at a period when the Jews were persecuted and despised everywhere a reverential recognition of Hebrew symbols of Hebrew nomenclature should take place and this in the year 1717?

As an illustration of the truth of the words of Solomon "There is nothing new under the sun" I will quote a passage from a book that has furnished to Freemasonry most of its symbols and rites:

"In the book of Hammuna the Elder we learn through some extended explanation that the earth turns upon itself in the form of a circle; that some are on top, the others below; that all creatures change in aspect, following the manner of each place, but keeping in the same position. But there are some countries on the earth which are lighted while others are in darkness, and there are countries in which there is constantly day or in which the night continues only some instants. These secrets were made known to the men of the secret science, but not to the geopraphers" These words, a graphic description of the modern heliocentric theory, are found in a book written about 2000 years before Kepler, Galileo or Newton.

As the profoundest philosophy of ancient Rome and Greece lighted her taper at Israel's altar, so the sweetest strains of the pagan muse were swept from harps attuned on Zion's hill.

—Bishop Thompson.

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A Brief Early History of the Two Races of Ireland.

By IRA K. FRANKENBURGER.

To understand the present two races of Ireland, one must go back to their origin, in ancient history, and then trace them through history down to the present time. We will then go back to Noah, at the beginning of this second world.

This present world (system) is the second, of the three worlds, to be each world in its order, as given by the Apostle Peter, in the third chapter of 2nd Peter.

The Apostle Peter assigns a distinct set of (symbolic) "heavens" (ruling authority or governments) and (symbolic) "earth," (the people, that which the "heavens" rules over) to each of these *three* worlds, which were to be on this planet.

The first world is past, we are now in the second, and the third world is to come. These worlds and the ages that compose them overlap each other,—no world, or age, is cut square off. From the time Noah went into the ark and came out on the earth again, was exactly a solar year to a minute. Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached." (Luke 16: 16)

The house of Judah was not overthrown until forty years later, showing that those two ages, Jewish and Gospel, lapped on each other forty years.

The three worlds are divided into ages. The word world here used means system. The first world was according to Biblical chronology 1656 years long, of but one age. This second world may be divided into the Patriarchal, Jewish, Gospel and Millennial Ages. The next and third world is composed of endless ages. (Eph. 3: 21; Isa. 45: 17). The Authorized Version says "world without end." Dr. Robert Young's translation says "Ages of *eternity*."

We now begin this history with Noah who had three sons, Shem, Japheth and Ham. Noah blessed his son Shem, saying, "Blessed of Jehovah, my God, is Shem, and Canaan is servant to him." (Gen. 9: 26. Dr. Robert Young's Translation.) But he pronounced a curse on Canaan, his grandson, son of Ham: "Cursed is Canaan, servant of servants, he is to his brethren." From Shem come Abraham, Isaac and Jacob (whose name was changed to Israel) and the twelve sons of Israel. At the death bed of Israel, Joseph his son the eleventh presented his two sons, Manasseh and Ephraim whom Israel blest. The adoption of these two sons makes thirteen tribes of Israel. The descendants of Canaan are traced on down to Palestine, where they are divided in numerous tribes, and retain their name *Canaan*, as a mark of their curse, just as a mark was set by the Lord on Cain, who slew Abel.

When Moses in the wilderness needed water for the ancient people of Israel the Lord (or the angel) told Moses to *speak* to the rock for water. But Moses disobeyed and *struck* the rock *twice*. (Num. 20: 2-13) For disobeying the Lord in striking the rock twice, instead of speaking to it, Moses was not permitted to go into Palestine, but to see the Promised Land from the mountain top, where he died, and was buried in the valley below. Joshua then became the successor of Moses, and led the people of ancient Israel into Palestine, where he became involved in war with the Canaanites. We are told that God (or the angel) told Joshua to destroy all those Canaanites, men, women and children, but Joshua did not do so. At the battle of Beth-horon, Joshua commanded the sun and moon to stand still until he had gained the victory over the Canaanites. Joshua here used language in accordance with the knowledge of Israel, who then no doubt believed that the sun went around the earth, instead of the fact that the earth turned on its axis. This Long Day of Joshua was nearly forty-eight hours long, and the turning back of the dial of King Ahaz made this day forty-eight hours to a minute,—two full days of twenty-four hours each. This Long Day occurred on what modern people now call the fourth day of the week, Wednesday. When the sun went down Israel called it Thursday the fifth, when the sun went down again they called it Friday the sixth, when the sun went down again they called it Saturday the seventh day of the week, and here is the way the Jews got their seventh and Sabbath Day. But the day was never changed at all. Wednesday is not the fourth day of the week. It is the third day of the week, and when the sun went down it was still the third day of the week.

According to the first chapter of Genesis a day is measured from sun down to sun down no matter how long or short the day. Under the Mosaic law the seventh day was the Sabbath Day. (See Ex. 16: 26; Lev. 23: 3; Deut. 5: 14) Wednesday is the third day of the week, Thursday is the fourth, Friday the fifth, Saturday the sixth, and Sunday the seventh day of the week. Dr. Robert Young of England translates, "The Sabbath having past"—meaning the *Jewish* Sabbath having past. We as a nation keep the seventh day but call it the first. For Joshua's Long Day, see Joshua 10: 8-15. This battle of Beth-Horon occurred in 1451 B. C.

We now come down to the division of Israel under Ahijah the prophet which occurred 975 B. C. (See I Kings 11: 29-37) Ten tribes were given to Jeroboam and one tribe (Judah) to Rehoboam. The tribe of Benjamin was loaned to Judah for a "light," or "lamp" to David until Christ should come. (See I Kings 12:

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21, 23) These *two* houses, the house of Judah and house of Israel, existed as two separate and distinct houses in Palestine for 255 years. Then the house of Israel rebelled against the house of Judah because of taxation without representation, and in the revolution that occurred two nations were formed and later Israel was carried out of Samaria into Assyria by the Assyrians. The house of Israel then became lost to Judah, lost to the world, and lost to themselves. But they went west and later appeared under another name in what is now Great Britain. This was all as had been prophesied for it had been foretold that God would sow Israel among the nations.

The tribe of Dan, the mariner of the sea prior to this time, "abode in their ships." They had gone out some 1000 years B. C. and had setled in Denmark. The Danes are descendants of Dan. The word Dane means Dan. But a good part of the tribe of Dan afterward left Denmark and went down to northern Ireland and this is called in history the Danish invasion of Ireland. Prince Heremon their ruler was a descendant of the royal line of Judah, and Judah's son. This is given through the Milesian history and the history of the Exodus. (See Volume IV of *Our Race* pages 150, 205 and 228.

We now come down to an invasion of Palestine by Nebuchadnezzar over 600 B. C. Nebuchadnezzar had learned something of Daniel's God, when Daniel interpreted his dreams; when the plot was laid to catch Daniel and cast him into the lion's den, and the lions harmed him not; when the three Hebrew children were cast into the furnace of fire and were not burned, etc. So Nebuchadnezzar instructed one of his generals to deliver Jeremiah the prophet safely out of Jerusalem. The Jews had Jeremiah shut up in prison because he told the Jews what was coming on them. But this general got Jeremiah, and Jeremiah took with him his daughter Hamutal, and Simon Baruch, his scribe, and Ebed-Melech, his friend, and King Zedekiah's daughters. Altogeher there were eight in the company. These daughters of Zedekiah were Jeremiah's grandchildren, one of whom was named Tea Tephi. Jeremiah also took the ark containing the pot of manna, and Aaron's rod that budded, the Coronation Stone, the title deeds of Palestine, etc., in fact all the regalia of the royal family of the house of Judah.

Nebuchadnezzar's general with his soldiers took this company of Jeremiah and their property all down to Egypt and delivered them safely to Pharaoh, the king of Egypt, and left them there with Pharaoh in his palace. Here the Bible account closes. I will just state that Zedekiah, the twentieth and last king of the house of Judah and his sons were taken prisoners to Babylon, his sons were slain before Zedekiah's face, Zedekiah's eyes were put out and he died in Babylon. But Jeremiah with this company of people and property sailed across to northern Ireland.

Jeremiah and his company met Prince Heremon with some of the tribe of Dan on the Mounds of Tara where the tribe of Dan was holding a celebration. Later Tea Tephi of the royal line of David and Prince Heremon also of the tribe of Judah were married, and through them the royal government of Israel was set up on the Mounds of Tara. This was as early as 500 B. C. This government continued for 1100 years or until nearly 600 A. D. under eighty-seven rulers. In Ezekiel 4 had been declared that God would overturn Israel three times. They did go from Jerusalem to northern Ireland, from northern Ireland to Scotland, and from Scotland to England. The Coronation Stone was taken along and put under the seat of the Coronation Chair in Westminster Abbey in London and all the kings and queens of Great Britain have been crowned on this Stone. This is the stone Moses struck in the wilderness. It was "Jacob's Pillow."

We now turn to the history of the Canaanites, who followed Jeremiah the prophet from Palestine and settled in Southern Ireland. For a brief sketch of the Canaanites see Identity No. 58 page 129 of the 20th volume of *Our Race*. For where Dan and Israel are we must find the Canaanite. (Num. 33: 55) These are the Irish of southern Ireland. They were with Dan in Palestine. They are among Israel for a purpose—Judges 3: 1-4 says to *prove* Israel. They retain their Canaanite names.

Modern Israel is the Anglo-Saxon race. The two leading nations of Israel are Great Britain and the United States. These two nations have never been whipped in war by any other race or people and never will be. "No weapon that is formed against thee shall prosper."

There are many things connected with this wonderful history that cannot be here stated for want of space. I am an optimist in the strictest sense of the word, and as we look into the next and third world, we see the time coming when, "I will remember their sin no more" "Neither shall they learn war any more," and the whole earth be "lightened with his glory," and every created being in heaven, and on earth, and under the earth "shall praise the LORD."

Nobody ever outgrows Scripture; the book widens and deepens with our years.

—Spurgeon.

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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

Time and Eternity.

Prophecy has been defined as history written in advance. History then, might well be defined as the record of the consecutive recurrence of events, a definition synonymous with that of time. Eternity is the conscious recognition of duration without limit Prophetic vision must include the consciousness of limitless duration because it is a factor of infinity. Human existence is the expression of the gradations of humanity's thinking. The extremes are from the sordid or savage to the man of God who stands on the mountain top of the world and surveys the mental signs as well as material things and thus enters the portal of his divine inheritance of dominion.

St. John, the Revelator, beheld the vision of "the faithful witness" and recorded it for all time as the grand finale of the Scriptures, the greatest recorded example of history written in advance. Included in his vision was the recognition of the end of any sense of the sequence of events, or as he expressed it, "that there should be time no longer." In everyday life we often become so absorbed in our duties that we lose all sense of time and are surprised when we are called back to remember and forced to recognize the limitations of the periods of material rotations and revolutions and their subdivisions called days, hours and months.

Heaven and earth may be expressed in terms of eternity and time so far as the question of duration is concerned. Therefore before heaven can be brought to earth in practical demonstration of the demand of essential and practical Christianity, thought must fill the gaps between the spasmodic and seemingly phenomenal experiences of the loss of all sense of time, and a continuous absorption of thought in the contemplation of transforming spiritual realities. The footsteps to the goal are up the mountain path of unselfishness and unremitting search for the satisfaction which alone comes through the knowledge of God.

Anglo-Israel Lectures in Boston.

The growing interest in the Anglo-Israel movement and in the evidence of the identity of the English-speaking people, has recently been evidenced by a series of lectures given in Tremont Temple by Rev. J. H. Allen of California. These lectures were delivered on Thursday and Friday evenings, May 6 and 7 and Sunday afternoon, May 9. Great interest was shown and many not before familiar with the subject have become earnest students thereof.

The lectures were all of a fundamental nature and he spent considerable time laying foundation stones. In doing this he clearly distinguished between Judah and Israel showing that the Christian world at large is greatly mistaken in believing that the Jews are all Israel. His references to the Old and New Testaments proved positively that throughout the Bible it was recognized that the Jews were only a part of Israel —three tribes out of thirteen.

As he proceeded to tell of the identifying marks of the Israel who were not Jews he had the closest attention of his audience and many were greatly impressed with the marvellous history of the children of Israel. They went down into Egypt, he said, 72 in number and came out with a vast army of 600,000 warriors; they were 72 when they went into Egypt and 3,000,000 when they came out. This multitude has continued to increase and spread, for they were the children of the covenant and are the children of the

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covenant to this day, carrying with them the strong marks of identity—even calling themselves covenant men, which is the real meaning of the word *British*. He emphasized the racial oneness of Great Britain, the mother country, and the United States and he said: "I want to say right now you and I must do all we can to down, to stand against and protest against this anti-English propaganda that is being circulated. Every particle of anti-English sentiment is planted by the political and religious enemies of both countries and every particle of enemy propaganda set forth in the British Isles and her countries is from the same source and the whole thing is from the pit." He was on his way to England, he said, to the First World Congress of the British-Israel World Federation where he intends to deliver this same message to the English people telling them that they must not believe these enemies of our country.

It is hoped that during the coming autumn an additional series of lectures may be provided here in Boston to meet the growing public interest in this important subject.

Communications.

To the Editor of the WATCHMAN OF ISRAEL:

I believe the following will interest Bible students if you will be good enough to find space for it:

> Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. (I Peter 1: 1.)

In this address of Peter "to the strangers scattered" cannot be taken to refer to the heathen but to the Israelitish "*Ethnos*" (nations). Because of indefinite uses of the word Gentiles, many are misled into thinking that the early Apostolic church was turned over to the non-Israelitish nations after the Jews rejected the Gospel of Jesus Christ.

But Peter in addressing his letter as above plainly indicates that he is not writing to the heathen converts, but to the scattered Israelites, who were strangers among the nations.

> O God, thou hast cast us off, thou hast scattered us, thou hast been displeased. (Ps. 60: 1)
> Thou hadst removed it [the nation] far unto the ends of the earth. (Isaiah 26: 15)
> Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers. (Jer. 16: 13)
> My people hath been lost sheep. (Jer. 50: 6)
> Under his shadow we shall live among the heathen. (Lam. 4: 20)
> When I shall scatter them among the nations, and disperse them in the countries. (Ezek. 12: 15)
> I will bring you into the wilderness of the people, and there will I plead with you face to face. (Ezek. 20: 35)
> I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. (Ezek. 22: 15)
> The LORD [Jehovah] will feed them as a lamb in a large place. (Hosea 4: 16)
> Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. (Hosea 8: 8)
> 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 fall upon the earth. (Amos 9: 9)
> I will sow them among the people, and they shall remember me in far countries; and they shall live with their children. (Zech. 10: 9)
> Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. (Hosea 2: 14)
> The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. (Jer. 31: 2)

In view of the foregoing Scriptural passages, concerning this people Israel, not Judah, and the well-authenticated fact that the ten tribes were taken to Assyria and placed by the river Gozon and along the river Cheber, the northwestern section of Assyria, can any one doubt that God is here speaking to this divorced Israel? Now let me refer you to the second Book of Esdras, for additional light upon this subject.

> Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took his counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter times. (II Esdras 13: 40-46)

It is said that the Arsareth, here mentioned is located in this very section where Peter is addressing his letter to the churches, and that this is confirmed by the historian Josephus; where in the time of Christ the ten tribed Israel nations were located, having become divorced from the Mosaic law; but never from the Abrahamic covenant birthright blessing which was given to Joseph's two sons, Ephraim and Manasseh, who composed the two leading tribes of the ten.

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Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. (I Peter 1:2)

Here Peter addressess the church as the "elect," etc. In Matthew 10: 5, 6, we read this, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."

The question arises, if God has utterly cast off the ten lost tribes from being His elect people, to whom does He refer in the foregoing passages?

Again if we take Peter's statement made in verses 10, 11, 12, it is plainly seen that he did not speak to the heathen converts, but to Israel converts.

Again the general Epistle of James is addressed, not to the converted Jews alone, but to the twelve tribes, which were scattered abroad, and at this time the Jews were not yet scattered as a nation. John addresses his message to the "elect lady and her children," and winds it up by sending the greetings of "thy elect sister." This is evident that John here refers to the church, as she is often termed a woman. John is writing to the Christian church, and conveys to her the greetings of the church of Jerusalem composed almost exclusively of Jewish converts to Christianity.

Paul in his letter to the Hebrews includes the twelve tribes as they originally composed the Hebrew church, and this was never in the strictest sense, even up to the coming of Jesus Christ, a Jewish church, even at the time of Jesus. The old Hebrew church was composed of a large portion of the Galileans, who were of the tribe of Benjamin, and from this tribe, Jesus selected all his Apostles except Judas, and after Judas, Paul became the Apostle to the Gentiles, also of the tribe of Benjamin.

Luke addresses both his Gospel and the Acts of the Apostles to Theophilus, a member of Luke's own tribe of Ephraim. Nowhere can it be shown that the Apostolic church was composed of all non-Israelitish converts, but in every instance of the Israelites, the covenant people.

Paul on his way to Europe, assayed to go through Asia and preach the Gospel, but not being permitted to do so by the Holy Spirit, after establishing the church in Macedonia, he crossed over to Greece and preached at Corinth and Athens.

The seven churches mentioned in Revelation were just across from Greece in Asia, and all within a circle of one hundred miles. Here was located the ancient Babylonian heathen cult, removed at the time of the fall of Babylon by Attalus to Pergamos and it became the headquarters of the heathen cult. A living serpent was here worshipped with hideous rites, the king himself being the Pontifex Maximus, hence John in Revelation is told that this was Satan's seat, and all of these seven churches were evidently largely composed of the heathen Gentiles, hence soon drifted into gross irregularities, as is stated in Revelation.

Yet the ancient Hebrew church was never closed to any converted heathen, they could become proselites of that church. So the Christian church is open to all who will accept the Gospel of Jesus Christ, but it is the covenant people who are the light bearers of the Gospel of Jesus Christ, under the Abrahamic unchangeable covenant which has never been annulled.

Yours sincerely,

D. D. BLAUCH.

Dear WATCHMAN:

It occurs to me that a clearer perception which recently came to me of Abraham's mission to humanity as revealed in Galatians 4: 22-31 might be helpful to others also.

As you remember, a sharp line is drawn between the children of the promise and the children of the flesh, the two classes thus separated being clearly defined as free men and slaves. What is sometimes lost sight of is the fact that for the purposes of human redemption, *three* instead of two classes occupy the stage in this drama; the chief actor, the one in whom centers the hopes and fears of the world, is strange to say, obscured by mistaken interest in the other two. Mistaken? Yes, since without a correct understanding of our Father's design for humanity through the unfoldment of the promises to Abraham and his Israelitish descendants, we shall be quite apt to err in estimating the spiritual goal toward which all is tending as well as its bearing on present world conditions; and we shall be sure to err in magnifying the power of that "which gendereth to bondage."

"Every one that loveth him that begat loveth him also that is begotten of him." (I John 5: 1) He who loves Israel's God, loves and rejoices in the steps by which God has been bringing Israel into fellowship with Himself. The man who has risen to realize for himself that intimate sense of God's never failing care for "even the least of these," who has begun to appropriate the lessons of the lilies and the sparrows and to be grateful for the meaning of Jesus' words, "Even the very hairs of your head are all numbered" is a growing member of the kingdom; but he who grows fastest is he who intelligently embraces the largest number in these blessings, for the freest man is the man with the largest view.

Expansion of vision from individual salvation to racial, and then to world restoration is the demand of the hour. Orderly progression, step by step, is always the way of God.

Not in a beautiful theory, however true, but in its revelation to mankind as a practical never failing energy, applicable to races on a large scale as well as to individuals on a small scale, lies the heart of Paul's parable. The Brahmins held a beautiful unapplied theory of the infinitude of Spirit which produced the most corrupt civilization ever known. Mysticism has always turned from its image of matter to idolize *its* appreciation of Spirit and thereby increased the bondage of the world.

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"Time was I shrank from what was right for fear
of what was wrong;
I would not brave the sacred fight because the foe
was strong;
But now I cast that finer sense and sorer shame
aside,
Such dread of sin were indolence, such aim at
heaven were pride."

It was Abraham's application of his vision of God to his daily lot that enabled him to produce a race which should exemplify the eternal purpose of God—"the steady gain of man"—and through which should be manifested to the world the first and second comings of Christ, the Redeemer and redemption of mankind. All of the "steps already trod" in this wonderful "design" which is outlined to us in the Identity literature were to Abraham prophecy and were accepted through faith and careful obedience. To-day they are history and the only solid foundation upon which that humanity which is ready to follow in the footsteps of faithful Abraham can safely line up, to win the freedom of the New Jerusalem. This is the day of alignment.

Thoughtfully yours,

G. M. B.

P. S.—I think this at least partially meets the objections of those who are afraid of being too interested in Anglo-Israelism lest it should limit them to a finite sense of things.

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

I have read with great interest Sister Keeler's articles in the December and January issues of the WATCHMAN. They are instructive and helpful to Ephraimites and Manassites.

More light on the December article entitled *Manasseh's Place in the Divine Plan* would certainly help to a better understanding. In the first place the birthright was never Manasseh's so it could not be transferred from Manasseh at any time; it was direct from Israel (Jacob) to Ephraim and Ephraim can never transfer the birthright however much Ephraim may wish to. They must keep the responsibility as well as the blessing till the Lord comes to occupy His throne.

In Genesis 48: 20 Israel (Jacob) put Ephraim before Manasseh the elder. "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. And Joseph said unto his father, Not so, my father: for this is the first born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." (Gen. 48: 17-19).

It naturally followed that Ephraim became the head of the house of Joseph and of the people of Israel. Gen. 49: 22-24: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow 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.)"—and there it must remain till it is returned to Jerusalem, not to Manasseh.

I read in Revelation 7: 6 that of the tribe of Manasseh were sealed twelve thousand and in Verse 8 of the tribe of Joseph were sealed twelve thousand. As Ephraim became the head of the house of Joseph, Ephraim is not replaced by Manasseh.

We are dealing with Israel truth and we should be as correct as it is possible to be for God Almighty has placed Ephraim and Manasseh where he wants them, to carry out His divine plan, and none can hinder His eternal purposes. There has been so much misunderstanding in the teaching of the word, that men are saying to-day show me the truth, and it is being shown to them in this literal age by the literal word of God which is truth.

Yours faithfully,

HERBERT WYNNE DAVIES.

To the Editor of the WATCHMAN OF ISRAEL:

God has promised that a descendant of David should always sit on the throne of Israel until Shiloh comes. He also promised unconditionally, that "neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." This is written in Jeremiah 33: 17, 18. Then again in the same chapter, verses 20 to 22 it says:—"Thus saith the LORD, 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....so will I multiply the seed of David my servant, and the Levites that minister unto me."

It is apparent that these two promises are unconditional, for there was to be a descendant of David sitting on the throne of Israel, and also Levites offering sacrifices as long as the sun and moon exist. The sun and moon do exist to-day, and therefore it is absolutely certain that a king is sitting on the throne of Israel, a king who is a descendant of David. Furthermore it is just as certain that there are Levites who are offering up burnt offerings, and meat offerings and are sacrificing.

Now as far as the kings are concerned, it has been already proved satisfactorily many times, that King George is a direct descendant of David, and that there is an unbroken line of kings since the time of David, kings who are the direct descendants of David, and who are reigning over Israel.

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But when we come to the Levites, we have no evidence of their offering burnt offerings or of their doing any sacrifice at all. But in the January number of the *National Geographic Magazine,* published at Washington, D. C., there appeared an article which attracted my attention. It is entitled *The Last Blood Sacrifice. A Samaritan Rite in Palestine,* and is written by John D. Whiting. I am taking the liberty of copying a few extracts from this article in the hope that this will throw some light on this subject.

"Shechem, Samaria, and Neapolis were once great cities of the ancient civilized world. To-day their glory and importance are no more, save in history. Here alone we find a dying, and almost extinct community of Samaritans, the remnant of a once numerous sect, whose persistent continuation and literal performance of the Passover Sacrifice have attracted the attention of students for more than three centuries. Nablus, the modern Shechem, the only home of the Samaritans of to-day, is a town of about 27,000 inhabitants lying some forty miles north of Jerusalem. The population is chiefly Moslem, the remainder being composed of various Christian sects, together with a mere handful of Samaritans. But as yet no Jew has settled there, the Biblical axiom still holding good 'for the Jews have no dealings with the Samaritans.'"

"Immediately following the Israelitish invasion of Canaan and the taking of Jericho, and Ai, Joshua built upon Ebal the first altar of sacrifice erected by his people in the new land.

"The Shechem Valley now became the theater of the first general convocation, and according to the Mosaic injunction, the whole congregation was assembled, 'half of them over against Mount Gerizim and half of them over against Mount Ebal.' From Ebal were to be proclaimed the curses against those who should forsake the law of their God, and from Gerizim the blessings that would result in the following of Yahweh (the unpronounced Hebrew name for God).

"The town of Shechem itself was apportioned to the Levites, since they, being a tribe of priests, received no inheritance except cities and their suburbs in which to dwell throughout all the tribes. Shechem was also selected as one of the cities of refuge, and throughout the Hebraic occupation held an important place."

"At the time of the First Captivity the Kingdom of Israel lost its northernmost tribes and its possessions beyond the Jordan. From them Galilee was then created, while the remaining southern part inherited the name of its once important capital, Samaria, and became a State subject to Assyria. Thus was the land cut up into three districts—Galilee, Samaria, and Judea."

He further remarks that the Samaritan religion is closely like to that of the Jews, the chief differences being that the cult of the Samaritans centers about Gerizim, and that of the Jews centers about Zion; also that the "Samaritan canon of Scripture is restricted to the Pentateuch, or 'Five Books of Moses.' The later writings, including the Prophets and Psalms, the Samaritans repudiate as uninspired."

"The Samaritans maintain that they are the remnants and descendants of the once great tribe of Ephraim, and that the split between them and the Jews came about through the maladministration of the priesthood by Eli's sons. Followers of the Jewish Church are looked upon as dissenters from the pure faith of Israel, and the forming of a center of worship in Jerusalem by Judah is condemned upon the ground that the Land of Ephraim, with Shechem and its mountains, figured in the earliest history of the Hebrews; and that here the first Israelitish altars were erected, and that these were the only specific parts of the land of Promise mentioned by Moses in the wilderness."

"The most precious document of this sect is the renowned Samaritan scroll Pentateuch. This scroll is some seventy feet long....The Samaritans assert that the scroll was written by Abishua." This is probably untrue, but at any rate it is believed to be the most remote copy of the Pentateuch in existence.

"While the Jews have scattered all over the world since the captivities and have absorbed much that is foreign, in many instances adapting their religious practices to their new environment, the Samaritans have during the same lapse of time lived in the land of their forefathers, among Semitic peoples akin to the Hebrews, and because of this fact have handed down to the 20th century a glimpse of the old Jewish Church almost in its purity. A notable instance of the survival of an ancient religious ceremony is the celebration of the Passover Sacrifice."

Then follows a detailed description of the sacrifice, with all the preparations. It is sufficient to say that they faithfully follow all the details laid down in the Scripture about sacrificing. For instance they use *uncut* stone in making the altar. They even take great care to sacrifice "between the evenings," because the Samaritans translate "between the evenings" to mean the twilight hour between sunset and dark. In these lands this is very short. So they have to hurry in this part of the sacrifice, to be in time. They sprinkle the blood with a bunch of wild thyme above each door tent. This is following Exodus 12: 22, 23. They eat bitter herbs rolled in thin sheets of unleavened bread. Great care is taken not to mutilate a bone. Deep gashes are made in the fleshy part that the salt may penetrate. They carefully, after the feast, destroy every last bit of what remains, with fire.

They take great care to fulfill every detail in the ceremony as it is written in the Law.

The question came immediately into my mind:—Is not this people perhaps the Levites, who are keeping up the sacrifices, as mentioned in Jeremiah 33: 18? Where else in the world are any people doing sacrifice as did the Israelites of old? Certainly somewhere in the world there must be Levites who are sacrificing. Simply to say that the old Covenant is done away with, and that since Christ came, that consequently there is no longer any need of sacrifice, because Christ made

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the one great sacrifice and the old Mosaic Covenant is done away with, and that therefore this promise is not necessary of fulfillment, is beside the mark. For God promised that as long as the sun and moon should exist that there should be Levites before Him who should offer burnt offerings. This is a promise and it is conditional only on the existence of the sun and moon. Now they exist, therefore there must be Levites sacrificing. Now where is this taking place? Are these people living in Samaria at the present day the ones who are fulfilling the promise?

I should like to hear some expression of opinion about the possibility of this idea fitting the promise. Any question which has to do with fulfillment of God's promises are more than interesting. They increase one's faith in God's Word, they make one feel that His Word shall stand though all else fail, that God is taking an active interest in His World, in His People, and that whatever he promises shall, without fail, come to pass.

The veil is rapidly being removed. (Isa. 25: 7)

I wonder whether this particular people forms part of the fulfillment of prophecy!

F. C. BRADNER.

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

We were delighted that you, because of being in possession or our manuscript* referring to this same article in the *National Geographic Magazine*, extended to us the courtesy of reading Dr. Bradner's communication before it went to press.

We are thankful and grateful for all such loyal spirits as that of the above writer, whose intense burden and greatest desire is, manifestly, that of vindictating the literal statements of the Word of God.

You will notice that I make mention in my article of the Levitical high priest who was the son-in-law of Sanballat, the governor of Samaria, who being a Levite wanted to put his wife away when the edict went forth among the Jews to do so. Sanballat objected to this and promised his Levitical son-in-law, that if he would remain among the Samaritans he would create a high priesthood for him, to which he consented, and other Levites who also had strange wives followed his example.

All of this shows that there were other Levites left among these Samaritans, beside the one who, with his family, was sent back out of Israel to teach them the manner of the God of the land.

The creation of that Levitical high priesthood in Samaria would naturally form a nucleus to which all these Levites and Jews would gather, some of whom would also of necessity become the successor of this princely priesthood, thus keeping this newly formed religious body together, which by the law of generation would increase as the years rolled by.

There could be no Levitical high priest nor priesthood without the passover and its blood sacrifices.

Yours for the truth of God only,

J. H. ALLEN.

*This article will appear in the June number of the WATCHMAN.

But still this world (so fitted for the knave)
Contents us not. A better shall we have?
A kingdom of the just then let it be:
But first consider how those just agree.
The good must merit God's peculiar care;
But who, but God, can tell us who they are?
One thinks on Calvin heaven's own spirit fell;
Another deems him instrument of hell;
If Calvin feel heaven's blessing, or its rod,
This cries, there is, and that, there is no God.
What shocks one part will edify the rest,
Nor with one system can they all be blest.

—Alexander Pope.

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Wayside Hints.

Knowledge is now no more a fountain sealed;
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slanders, die.
—Elizabeth Barrett Browning.

Resolve to be thyself; and know that he who finds himself, loses his misery. Matthew Arnold.

It is not he that reads most, but he that meditates most on Divine truth, that will prove the choicest, wisest, strongest Christian.
—Bishop Hall.

A book may be as great a thing as a battle.
—Disraeli.

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.
—Bacon.

A benefit is estimated according to the mind of the giver.
—Seneca.

If a book come from the heart, it will contrive to reach other hearts; all art and authorcraft are of small amount to that.
—Carlyle.

We know who is benevolent by quite other means than the amount of subscription to soup societies. It is only low merits that can be enumerated.
—Emerson.

If instead of a gem or even a flower we could cast the gift of a lovely thought into the heart of a friend—that would be giving as the angels must give.
—George MacDonald.

He that does good to another does good also to himself, not only in the consequence, but in the very act; for the consciousness of well-doing is in itself ample reward.
—Seneca.

That which another saith of thee, concerneth more him who saith it than it concerneth thee.
—Epictetus.

I dimly guess, from blessings known, of greater out of sight.
—Whittier.

For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day.
—Longfellow.

No wise man ever wished to be younger.
—Swift

These limbs,—whence had we them; this stormy force; this life-blood, with its burning passion? They are dust and shadow—a shadow system gathered round o'er me; wherein through some moments or years, the divine essence is to be revealed in the flesh.
—Carlyle.

What is the Bible in your house? It is not the Old Testament, it is not the New Testament, it is not the Gospel according to Matthew, or Mark, or Luke, or John; it is the Gospel according to William; it is the Gospel according to Mary; it is the Gospel according to Henry and James; it is the Gospel according to your name. You write your own Bible.
—Beecher.

All systems of morality are fine. The Gospel alone has exhibited a complete assemblage of the principles of morality divested of all absurdity. It is not composed, like your creed, of a few commonplace sentences put in bad verse. Do you wish to see that which is really sublime? Repeat the Lord's Prayer.
—Napoleon I.

There will come a time when the service of God shall be the beholding of Him; and though in these stormy seas, where we are now driven up and down, His Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern, and wish for the day, that day will come, when, with the evangelists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but his servants shall serve him, and shall see his face."
—Ruskin.

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THE WATCHMAN OF ISRAEL

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

Volume II | Boston, Mass., June, 1920 | Number 8

Anglo-American Unity.

By ALFRED AUSTIN.

What is the voice I hear
On the wind of the Western Sea?
Sentinel, listen from out Cape Clear.
And say what the voice may be.
"'Tis a proud, free people calling loud to a people
proud and free.

"And it says to them, 'Kinsmen, hail!
We severed have been too long;
Now let us have done with a wornout tale,
The tale of an ancient wrong,
And our friendship last long as love doth last, and
be stronger than death is strong.'"

Answer them, sons of the selfsame race,
And blood of the selfsame clan,
Let us speak with each other, face to face,
And answer as man to man,
And loyally love and trust each other as none but free
men can.

Now fling them out to the breeze,
Shamrock, thistle and rose,
And the Star Spangled Banner unfurl with these,
A message to friends and foes,
Wherever the sails of peace are seen and wherever the
war wind blows.

A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the tyrant shall rock and quake
And his menace be void and vain,
For you are lords of a strong young land and we are
lords of the main.

Yes, this is the voice of the bluff March gale,
"We severed have been too long;
But now we have done with a wornout tale,
The tale of an ancient wrong,
And our friendship last long as love doth last and be
stronger than death is strong."

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The Samaritans, the Jews and the Israelites.

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright," "National Number and Heraldry of the United States of America," etc.

There has been much confusion in speaking of the Samaritans because people have not remembered that two distinct races have inhabited the land of Samaria. This is closely connected with another mistake made even by the great majority of Bible students who believe that the Jews are the only national and racial Israelites on earth to-day. The correction of one of these errors includes the other.

Up to 721 B. C. the children of Israel occupied the land of Samaria but then they were deported from Samaria, their original territorial home, and we read in 2 Kings: 17, "So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." We would strongly emphasize the phrase *"instead of the children of Israel,"* because of the following paragraph from one of our leading periodicals: "The Samaritans maintain that they are the remnants and descendants of the once great tribe of Ephraim, and that the split between them and the Jews came about through the maladministration of the priesthood by Eli's sons. Followers of the Jewish Church are looked upon as dissenters from the pure faith of Israel, and the forming of a center of worship in Jerusalem by Judah is condemned upon the ground that the land of Ephraim, with Shechem and its mountains, figured in the earliest history of the Hebrews; that here the first Israelitish altars were erected, and that these were the only specific parts of the Land of Promise mentioned by Moses in the wilderness."

All this is in accord with the stories started and perpetuated by the progenitors of this selfsame mongrel people who inhabit Samaria, and who are the descendants—not of Ephraim-Israel—but of the mixed nations from Babylon, Cuthah, Ava, Hamath and Sepharvaim, whom the king of Assyria placed in that land after he had taken the ten tribes of Israel out of it. Of the idolatry of these people it is written (2 Kings 17): "The men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children [offered human sacrifices] in fire to Adramelech and Anammelech, the gods of Sepharvaim." But if Israel was cast out of the holy land for idolatry, *Gentiles* could not pollute this land with impunity and lions were sent among them and slew some of them. This so distressed them that they sent word to the king of Assyria concerning this matter, saying, "The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore, he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land." "Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them [his family] go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the LORD."

Thus, as late as 675 B. C., or about forty-five years after these mixed nations had been in the land of ancient Israel, it is recorded of them as follows: "So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence." That is, they served their idol gods, but at the same time feared the Lord (Jehovah) because they thought he had dealt so drastically with them. This fear caused them to observe some of His statutes and ordinances, but in their heart of hearts they were still idolators.

Nevertheless, as time rolled on, their subsequent history and character shows that the teaching of this one priest out of Israel had a salutary effect bringing them to a knowledge of the one God as Creator and upholder of all things. This is evidenced by the following from Josephus, when the Jews were blowing the trumpets and rejoicing over the rebuilding of the temple at Jerusalem: "When the Samaritans, who were still the enemies to the tribe of Judah and Benjamin, heard the sound of the trumpets, they came running together and desired to know what was the occasion of this tumult; and when they perceived that it was from the Jews, who had been carried captive to Babylon and were rebuilding their temple, they came to Zorobabel, and to Jeshua, and to the heads of the families, and desired they would give them leave to assist in building the temple. 'For,' they said, 'we worship your God, and especially pray to him, and are desirous of the same religious settlement, and this ever since Shalmanezer, king of Assyria, transplanted us out of Cuthah and Media to this place."

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Nevertheless, the sequel proves that so far as being "partners" with the Jews, they were only feigning. For Josephus further says: "The Cutheans who removed into Samaria (for that is the name they have been called by to this time; because they were brought out of the country called Cuthah, which is a country of Persia, and there is a river of the same name in it), each of them according to their nations, which were in number five, brought their own gods into Samaria, and by worshipping them, as was the custom of their own countries, they provoked Almighty God to send a plague upon them, by which they were destroyed ....And when they found no cure for their miseries, they learned by an oracle [that one priest who was sent back out of Israel] that they ought to worship Almighty God, as the method for their deliverance." Then Josephus relates the fact of their sending to the king of Assyria and the coming of the priest, and that they were taught the laws of the holy God. He adds: "They worshipped him in a respectable manner, and the plague ceased immediately. And indeed they continued to make use of the same customs to this very time and are called in the Hebrew tongue Cutheans; but in the Greek tongue Samaritans. And when they see the Jews in prosperity, they pretend that they are allied to them, and call them kinsmen, as though they were derived from Joseph, and had by that means an original alliance with them. But when they see them falling into a low condition, they say they are in no way related to them, and that the Jews have no right to expect any kindness from them; but they declare that they are sojourners, that come from other countries."

Again, after Alexander the Great, had been met outside the gates of Jerusalem with the entire Jewish populace clothed in white, headed by the high priest in his fine linen, purple and scarlet, priestly garments as he had seen in a dream, and as the Lord had told the high priest to array both himself and the people; and after this conquering but angry warrior had been made the friend of the Jews because their God had willed it so, Josephus gives the following: "When Alexander had thus settled matters at Jerusalem, he led his army into the neighbouring cities. And when all the inhabitants, to whom he came, received him with great kindness, the Samaritans, who had then Shechem for their metropolis (a city situated at mount Gerizim and inhabited by apostates of the Jewish nation), seeing that Alexander had so greatly honoured the Jews, determined to profess themselves Jews. For such is the disposition of the Samaritans, as we have already declared, that when the Jews are in adversity, they deny that they are of kin to them, and then they confess the truth. But when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them; and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh."

Further, speaking of Sanballat, a governor of Samaria under Darius, Josephus says: "Now there was one Sanballat, who was sent by Darius, the last king of Persia into Samaria. He was a Cuthean by birth, of which stock were the Samaritans also." This is the same Sanballat of whom Nehemiah writes when he describes the attempt to hinder the Jews settling back into Judea, and the building of the temple and the wall of the city of Jerusalem. He tried to laugh them to scorn, and mockingly said: "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end [of their work on the wall] in a day? will they revive the stones out of the heaps of rubbish which are burned?....Even that which they build, if a fox go up, he shall even break down their stone wall." (Neh. 4: 2, 3.)

This same Sanballat, according to Josephus, had a Jewish son-in-law, by the name of Manasseh, who was brother to a Jewish high priest. When the edict went forth, as recorded in Ezra, that they should put away their foreign or "strange wives," Manasseh was ready to obey the Lord in that matter, but his father-in-law persuaded him, by promises of a governorship, and a high priesthood of his own creation in Samaria and he consented to keep his Cuthean wife and rejected his Jewish citizenship. Some of the other Jews who also had strange wives, followed his example and went into Samaria and became citizens among them. Josephus says that these "apostates of the Jewish nation" dwelt in Mt. Gerizim. This holy mountain of the ten tribes, according to Biblical records, the place where the newcomers sacrificed to their idols was the same holy mountain where *Israel* had also worshipped idols.

The histories of Israel and Judah on examination will be found to be kept quite distinct. In the record of both Ezra and Nehemiah regarding the return of the Jews from Babylon there is no mention of any tribal name except Judah, Benjamin and Levi. The very first mention of them after the edict issued by Cyrus, king of Persia, is as follows: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem." (Ezra 1: 5.) Also, in speaking of them, when the national name of Judah is not used, it is usually the names of the two tribes, which together composed the original kingdom of Judah, i. e., Judah and Benjamin, as in the following: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel," and it is in this manner that Josephus speaks of the tribes which stand as the tribal representatives of the Jews, e. g., "But when the Samaritans, who were still the enemies of the tribes of Judah and Benjamin, heard the sound of the trumpets, they came running together," etc. Also, in describing the result of the edict of Cyrus, Josephus gives the following: "When Cyrus said this to the Israelites, the rulers of the tribes, Judah and Benjamin, with the Levites and the priests went in haste to Jerusalem, yet did many of them stay at Babylon, as not willing to leave their possessions."

We must understand, just here, that both the sacred historians and the secular historian, whom we

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are quoting, are speaking of the Jews and the Jews only, the one time kingdom of Judah, which, with the king and nobles and peoples were carried captive unto Babylon and that none of these quotations containing the words Judah, Benjamin, Jew or Jewish have any reference to the kingdom of Israel—to the ten tribes. But Josephus does speak of the ten-tribed kingdom of Israel, in contradistinction to the two tribes. This he does while speaking of the letter written to Esdras by the son of Darius upon his ascension to the throne after the death of his father. The effect of this letter on Esdras and the Jews, may be judged by the following "When Esdras had received this epistle he was very joyful and began to worship God, and confessed that he (God) had been the cause of the King's great favor to him, and that for the same reason he gave all those of his own nation that were in Media; and when these Jews had understanding what piety the King had toward God, and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them and came to Babylon, as very desirous of going down to Jerusalem; but then, the entire body of the people of Israel remained in that country [Note that it was the *entire* body of the people of *Israel*]; wherefore, there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by number." Following this there is an account of the assembling of the Jews and their journey to Jerusalem. The story of these selfsame ten tribes is again told in the interpretation of Esdras' vision in the 13th chapter of 2 Esdras:

"And whereas thou sawest that he [the son of God] gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea [Hosea] the king, whom Shalmaneser the king of Assyria led away captive, and he carried them over the waters [the head waters of the river Euphrates] and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land (Samaria). And they entered into Euphrates by the narrow passages of the river. For the most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through." All of this is in perfect harmony with other prophecies given by the prophets, i. e., Esdras says here that they went to an unknown country wherein mankind had never dwelt; Jeremiah says they shall be cast out into an unknown land, a land not known to them nor to their fathers; and Isaiah says that they were to inherit the "desolate heritages" of the earth, and also that when they returned to their ancient, God-given home, that God would smite the seven streams of the river of Egypt, destroy the tongue of the Egyptian sea (the Red Sea), and make them go over dry shod, as it was when they came up out of Egypt. The place of their distant home is also called a wilderness.

Moreover, Isaiah by the use of seventeen texts locates the ten-tribed kingdom of Israel in the "islands of the sea," which in chapter 49, verse 12, he declares is north and west from Palestine. Ezekiel and Jeremiah also locate them in the "isles of the sea," while it is given to Jeremiah to proclaim that the return of Ephraim-Israel shall start from "the isles afar off," because after saying that the house of Israel "found grace in the wilderness," and that they shall "yet plant vines upon the mountains of Samaria" [their old home] he declares, "There shall be a day that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob [the chosen seed], and shout among the chief of the nations; publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications [favors] will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. 31: 6-10).

The word nations was first used as a synonym of Israel when the Lord appeared unto Abram and "Abram fell on his face and God talked with him, saying, 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 Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

The reason that Ephraim is also used as a synonym of Israel, is that when the transfer of the national Abrahamic birthright was made, the promise of the "many nations" was given to Ephraim the youngest son of Joseph, holder of the birthright. At that time Ephraim was set before Manasseh, and that this setting of Ephraim before Manasseh means in point of numbers is evidenced by the fact that when speaking of the power of the two horns of Joseph the statement is made "And they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Why declare to the isles afar that He that scattered Israel will gather him? Why publish it in the *isles?* Because there was to be the seat of their government—there is Israel in the isles of the sea, northwest of Palestine. The reason why it is promised that they shall yet plant

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vines on the mountains of Samaria is, that Israel is being spoken of and not Judah, i. e., the ten tribes and not the Jews. The reason why, after locating them in the isles, he declares that he will gather them from the coasts of the earth is that they have spread out from those isles until now in these latter days, they have developed into their prophetically promised, "multitude of nations," "many nations" or "company of nations," until they now really occupy "the coasts of the earth," so that the sun never sets on the territory occupied by them, because it extends so nearly the wide, wide world around. Israel is called "the chief of nations, because all the nations that have developed from this island empire, except one, are under one monarchial government, thus making it absolutely the chief of the nations of the earth to-day.

But there is one exception, because Ephraim and Manasseh the joint birthright holders were to grow together to be a multitude, and then they were to separate, after which Ephraim should develop into his promised company of nations, and Manasseh should become a great people.

This separation is dealt with by Isaiah who says to the mother country: "Thy waste and desolate places and the land of thy destruction [where Israel was to lose their identity and hence become lost to themselves and the rest of the world, the Lost Ten Tribes] shall even now be too narrow [cramped, small] by reason of the inhabitants [too many for the size of the country], and they that swallowed thee up [the Assyrians] shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." (Isa. 49: 19, 20.)

Furthermore Isaiah says: "Before she [the mother country] travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" (Isa. 66: 7, 8.) Here we have the birth of a nation in a day or at once! But before we can intelligently discuss it with you, dear reader, you must see that the question is not the birth of a nation of people in a day, or at once, for at this time in the history of the world, there is enough people born in a single day of twenty-four hours to make quite a large nation. Never has there been mention —not even the slightest whisper—of a nation of people born of God in a day, i. e., a nation *converted* in a day. The question involved is that of the birth of a nation, as a nation—a nation born in a day, or at once. This is just what is recorded in history. There was a nation born in one day, or a nation born at once out of that selfsame Israel, whose seat of government is in the islands of the sea, northwest of Jerusalem.

Moreover the mother country quite in accord with what had been foretold had no warning of the impending birth and had to be notified of the fact. The first cry of the new born man-child was heard on the 4th of July, 1776, and was called, "The Declaration of Independence." The pains and travail of the mother country came after the birth and lasted eight years. This nation thus born in one day celebrates that day each year, the day on which it was born as a nation, July 4, 1776.

Another remarkable feature concerning this peculiar man-child and his mother is that he was the only child, the only nation thus abnormally born, and after the mother country lost the man-child nation, other nations—other children—were born to her, not one of which has ever been lost to the mother country, and according to prophecy never will be, since only one should thus be lost, or separated from the great commonwealth or the "company of nations."

Of all these fulfillments of Scripture which may seem supernatural because divinely manipulated, one of the most remarkable features concerning this nation thus born in one day, is the fact that the law-making bodies decreed that the motto on the great national escutcheon should be *"e pluribus unum,"*—one out of many—when as yet the promised "many nations" had no existence except in prophecy. It is since that time that the mother country had her other children—her many nations—until to-day she has actually developed into the prophetically promised many nations. Yet when the Congress of the new born nation placed that motto on their national coat-of-arms, they did not even know that there was a prophecy that one nation should come out of an island empire that should later become many nations. Much less did they dream that the nation out of which *they* came should become such an one.

Again the prophet Isaiah, who deals more in detail with Israel than any other of the prophets, says that this Israel cast out of Samaria into a wilderness shall be called by another name. Hence we cannot expect that this island nation will be known in these latter times by the name of Israel. And while it was foretold that these ten tribes should be unidentified for many centuries, the prophet Isaiah himself, Israel's chief prophet, has not only given numerous evidences to identify them, as the times of the Gentiles begin to expire, but he has also hinted the name by which they may be known, for he has used the word covenant seven times in his writings concerning Israel in the isles, speaking of them in Isaiah 49: 8 as "a people of my covenant." The preceding verses of that chapter (King James Version) contain the following: "Listen, O isles unto me: and ye people, from far....Thou art my servant, O Israel, in whom I will be glorified.... Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength." Then comes the text quoted by Paul at Athens when he told the Jews that he had been commanded to turn to the nations of Israel, because they had rejected the Christ who is called the "Word of God." Following this is our covenant text as follows: "Thus saith the LORD, In the time of favour [this Gospel Age] have I answered thee, and on the day of salvation ["Now is the day of salvation," said Paul to the Hebrews] have I helped thee; and I will preserve thee, and I will appoint thee as a people of my covenant to

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raise up the land, to divide out desolate heritages." [Leeser's Translation.]

The Hebrew word from which *covenant* is translated is *Bryth*—modern form *Brith*, and the Hebrew word for men and man is *ish*. Therefore, according to the Hebrew prophet the Israel, *the covenant men*, in the isles of the sea northwest from Palestine, are Brith-ish whom the Lord, according to Hosea, has betrothed unto Him forever.

As there are no vowels in Old Testament Hebrew Berith is correctly rendered Brith which as we know means covenant. Baal, meaning master, was the name of the Phoenician idol or god whom Israel worshipped and following their custom of combining words as in Samuel, Daniel and Bethel (el meaning God), they said Baal-berith, or covenant god as in the following passage: "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again and went a whoring after Baalim [plural for Baal] and made Baal-berith their god." (Judges 8: 33.)

So much for the Israel of to-day, the forebears of whom were the one time inhabitants of Samaria, who are now become a company of nations and a great nation as foretold in the sacred Scriptures. But, as we said in the beginning, there has been much confusion in speaking of the inhabitants of Samaria. Some of the most learned Bible students have not observed these distinctions which we have been making, but with these things in mind the reader would find Mr. John D. Whiting's article in the *National Geographic Magazine* for January 1920 most helpful and instructive. This article entitled, "The Last Israelitish Blood Sacrifice. How the Vanishing Samaritans Celebrate the Passover on Sacred Mount Gerizim," is intensely interesting in every respect, and strangely fascinating in many respects, as it deals with the weird and uncanny rites of the Passover as performed in the twilight gloaming and the rapidly deepening gloom of an oriental night; under the shadows of which hundreds of white robed forms prostrate themselves with their faces on the ground in reverence and worship before Him who alone had power to save the first-born sons of His people from being destroyed when the destroying angel smote the first-born of every home in Egypt on the night of the fourteenth of the month Abid or Nisan in the year 2514 A. M.

Mr. Whiting's article is illustrated by forty-one photographic reproductions, which greatly augment its educational value because they show many cities and much territory, and the manners, customs and costumes of Samaria and its inhabitants, of whom but little is known, although they have dwelt in the land of Samaria ever since Shalmanezer the king of Assyria carried the ten tribes of Israel out of that land twenty-seven centuries ago, and placed them in the head waters of the river Euphrates, i. e., in Halah, in Habor, by the River Gozon, and in the cities of the Medes. Under the sub-title of "The Renowned Samaritan Scroll Photographed at Last," he says:

"The most precious document of this sect is the renowned Samaritan Scroll Pentateuch. This scroll is some seventy feet long.

"The Samaritans assert that the scroll was written by Abishua, the great-grand-son of Aaron, in the early years of the entrance into Canaan, but no impartial student will allow it this very remote origin, although it is believed to be the most ancient copy of the Pentateuch in existence.

"So jealously guarded is this scroll that few non-Samaritans have ever seen it, and many of the Samaritans themselves have not seen it, except as it is exhibited on rare occasions at feasts, rolled up and covered with a silken cloth and with but one column exposed."

Mr. Whiting then proceeds to explain how really impracticable it would be to display this very fragile parchment and how in order to preserve the original they have later copies which they impose upon their visitors who so much desire to see, and who think they are seeing the original "Abishua Scroll" as it is called.

As a matter of course, none of the copies could by any possible means be the original, but they are without doubt copies of the *one* original copy that was taken into that country by the one priest that was taken back and placed in Bethel so as to be able to teach these transported Cuthea-Samaritans the manner of the God of the land. This explains their knowledge of the passover and other Israelitish facts.

Even the woman of Samaria, with whom our Saviour conversed following the old Cuthea-Samaritan tradition that her forebears were of the house of Joseph-Israel, said to Jesus: "Art thou greater than our father Jacob, which gave us this well, and drank thereof himself, and his cattle and his children?" Still later as our Lord continued to draw her out, she said: "Our fathers worshipped in this mountain (Mt. Gerizim)."

Now if this woman meant her supposedly Israelitish fathers, as she evidently did, because of her reference to "our father Jacob," then, we, knowing that our Lord knew the absolute facts in the case, will fully understand the scathing rebuke in his reply to her statement concerning the worship of her Cutheen-Samaritan ancestors—"Ye *worship, ye know not what*"—i. e., idolatrous heathenism, mixed with a fear of God which begets only dread.

Still later in the conversation, she said: "I know Messias cometh." This she had evidently learned from the same original source her people had learned of the passover and other Israelitish facts, from which as well as from their being neighbors to the Jews, but with whom they had unpleasant dealings because of their own treachery, envy and national plagiarism,

Concerning the religious differences of those who claim to be, and whom Mr. Whiting supposes to be really Israelites, and their Jewish neighbors, Mr. Whiting says: "The Samaritan religion is closely akin to that of the Jews, the chief differences being that the cult of the former centers about Gerizim, while that of the Jews centers about Zion, and that the Samaritan

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canon of Scripture is restricted to the Pentateuch, or 'Five Books of Moses.' The later writings, including the Prophets and Psalms, the Samaritans repudiate as uninspired."

Surely these phrases, the "Five Books of Moses," the "Prophets" and "the Psalms," together with the term "later," as used above, are perfect vindications of the facts that we have herein set forth.

First, because the five books of the Pentateuch are the only works of holy writ, which were the common property of both the kingdom of Israel and the kingdom of Judah.

Second, because the ten-tribed kingdom of Israel revolted against "the house of David," and the Psalms of David were the property of his posterity.

Third, because all the prophets were the subjects of the kingdom of Judah and not of Israel and moreover most of the books of the prophets were written centuries after the house of Israel was taken out of Samaria. One of these earlier prophets Hosea, was only sent over to the kingdom of Israel, sent into the land of Israel which was symbolically called "the land of whoredom," because the people had committed spiritual adultery in the worship of idols and Hosea was sent into Israel for the express purpose of taking a wife from among the Israelites. The children of this union were each, as they were born, given a name which was a prophecy concerning the people among whom the prophet married and lived.

Concerning the religious differences of these two antagonistic peoples, Mr. Whiting further says: "In view of the similarity of their beliefs and practices, it seems strange there exists and always has existed, the fiercest animosity between Jew and Samaritan." No, it is not at all strange, when one knows the absolute facts in the case and understands the reason. Mr. Whiting philosopically adds: "But it is the animosity that invarably exists between an original and schism." True, but Mr. Whiting has shifted the original. Then he further accounts for the outcome as follows: "While the Jews have scattered all over the world since the captivities [i. e., the captivity of Israel under Shalmanezer, king of Assyria, and the captivity of Judah (the Jews) under Nebuchadnezzar, king of Babylon] and have absorbed much that is foreign, in many instances adapting their religious practices to their new environment, the Samaritans have during the same lapse of time lived in the land of their forefathers, among Semitic peoples [the Turks, the descendants of Esau-Edom] akin to the Hebrews, and because of this fact have handed down to the twentieth century a glimpse of the old Jewish Church almost in its purity." This we feel sure Mr. Whiting would not have written could he have had the foregoing facts brought to his attention. He speaks of the captivities, meaning, of course, the captivity of Israel to Assyria and the captivity of the Jews to Babylon, and then he says that the Samaritans, whom he takes for granted are the Israelites, have ever lived in the land of their forefathers, while their brethren the Jews have been scattered all over the world. Or, in other words, according to Mr. Whiting these five Assyria-Babylonia-Medio-Persian nations and a few apostate Jews who would not put away their strange wives, are the entire nation of Israel and although the Jews called the Samaritans "dogs" yet according to Mr. Whiting they were the ones who stayed at home and kept the family traditions and religion pure, while their bad brother was sent away from home, and like "old dog Tray" got into bad company and almost ruined the family traditions and religion because of their foreign environment.

But when we think of Israel being cast out of the country now occupied by the Samaritans, and of the fulfilled prophecies concerning their national blessings and prosperity, as a great nation and a company of nations which have, indeed, become the chief of nations, we can but feel that the title in part of the Whiting article coupled with the last sentence of that article, as applied supposedly to the Israel of God may be true of these racial plagiarists, but of the Israelites who formerly dwelt in Samaria *never*, for they as the Israelitish empire in the isles of the sea, are not the vanishing Samaritans and a dying people but have well nigh completed their appointed task of budding and blossoming and filling the whole earth with fruit.

Concerning the revolt of the ten tribes, which resulted in the division of the seed of Israel into two kingdoms Mr. Whiting in his article says: "With the death of Solomon, his son, Rehoboam, proceeded to Shechem where all Israel was gathered to make him king. Instead of this being consummated, ten tribes revolted and made Jeroboam, an attache of Solomon's court, king. Jeroboam selected Shechem as his home. Thus the northern ten tribes established the kingdom of Israel, now forever rent from the kingdom of Judah, which was composed of the remaining two tribes, Judah and Benjamin."

For the most part this is correct but from the same source from which Mr. Whiting gained this knowledge, we learn that subsequently the tribes of Levi, left the kingdom of Israel and joined with the two tribes as given in the following: "For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: And he ordained him priests for the high places, and for the devils, and for the calves which he had made." The reason for the use of the word "devils" in this connection is, as explained later in the New Testament that they "which worship idols worship devils" i. e., unclean and evil spirits. But the subject is continued as follows: "And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years; for three years they walked in the way of David and Solomon." (2 Chron. 11: 14-17.)

As soon as the division of the chosen race into two kingdoms, two houses, two nations, was an accomplished fact, Jeroboam the first king of the federated

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ten tribes, fearing that his newly acquired subjects would return to the kingdom of Judah and Jerusalem. because then they could there worship in the temple as had been their custom, made two golden calves and set one in Bethel and the other in Dan, and said to the people: "These, O Israel, are the gods that brought thee up out of the land of Egypt." And instead of making priests of the Levites, whom the Lord had appointed for that work, he made priests of the lowest of the people.

But some of the people knew the Lord and were too devout and spiritual to be thus easily turned away from the Rock of their Salvation. So they followed their racial priests back to Judah and to Jerusalem. Thus for three years the kingdom of Judah not only gained strength numerically but also continued to increase in favour with God. This is why it is said: "Though thou Israel, play the harlot (spiritual adultery), yet let not Judah offend," and "Ephraim one of the national names of the ten tribes compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God."

Nevertheless, the loyalty of Judah to the Lord was short lived, because they also went into Baalism and other forms of idolatry. But in the days of Asa, the third king of Judah after the separation, there was a temporary turning away from these idols. When the prophet Azariah, son of Obed, came to the king and said unto him, "Hear ye me Asa and all Judah, the Lord is with you while ye be with him; and if ye forsake him he will forsake you. Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded." This gave Asa great courage and he "put away all the abominable idols out of the land," renewed the altar of the Lord, gathered the people to a great sacrifice, concerning which it is also written: "And he gathered all Judah and Benjamin, and the strangers with them, out of Ephraim and Manasseh, and out of Simeon for they fell to him, out of Israel in abundance when they saw that the Lord his God was with him." (2 Chron. 15: 9.)

This reformation was also short-lived, and finally the weeping prophet was compelled to record the following: "The Lord said also unto me in the days of Josiah the king [of Judah], Hast thou seen that which backsliding Israel the ten tribes hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot [prostituted the best that was in them, i. e., their spirit nature]. And I said after she had done all these things, Turn thou unto me, But she returned not. And her treacherous sister, Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness [or fame] of her whoredom, that she defiled the land, and committed adultery with stones [graven images] and stocks [the calves Jeroboam had set up]. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah." (Jer. 3: 6-11.)

But there came a time when the Lord delivered both the house of Israel and the house of Judah into the hands of their enemies who took them into captivity and carried them away out of their land. Israel having been taken away by Shalmanezer, king of Assyria 721 years before Christ. About two hundred and twenty years later the house of Judah—the Jews—were taken into captivity to Babylon where they remained for the prophetically forecast seventy years. At the expiration of this time they returned, but the house of Israel have never returned, nor will they return until after the resurrection of the whole house of Israel as predicted in Ezekiel the 37th chapter, the core of which is found in the following: "Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land."

The outcome of this is given as follows: "Behold, I will take the stick [sceptre] of Joseph [the birthright holder], which is in the hand of Ephraim and the tribes of Israel his fellows [the birthright people], and will put them with him, even with the stick [sceptre] of Judah, and make them one stick, and they shall be one in mine hand....And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Mighty alike for good or ill
With mother-land, we fully share
The Saxon strength,—the nerve of steel,—
The tireless energy of will,—
The power to do, the pride to dare.
—J. G Whittier.

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Last Days of the Turks in Jerusalem.

By BERTHA S. VESTER.

(Reprinted from the Jerusalem *News*.)

During the war Mrs. Vester and her sister, Mrs. Whiting, of the American Colony, moved by pity for the Turkish wounded who had not the proper care, went to Jamal Pasha, the Turkish Commander-in-Chief and offered their services as nurses. It happened to be the day when the United States broke off diplomatic relations with Turkey, although they knew it not. The Pasha received them with an amused expression and told them of this fact. "Now will you still offer to tend the wounded of your enemies?" he inquired. The ladies replied that they had made their offer out of humanitarian motives and that his information would not change their point of view. "In that case I accept," replied Jamal Pasha, and he assigned the Grand New Hotel to them for a hospital.

There were constant threats on the part of the Turkish authorities that the entire American Colony consisting of ninety persons would be deported, but these orders were always postponed, although the German allies of the Turks were just as constantly pressing for their fulfillment. Finally the British forces entered Jerusalem and all fear for the safety of the American Colony ceased. Mrs. Vester's narrative describes the experiences of British prisoners under her care in the hospital, the fighting in the environs of Jerusalem, the hurried flight of the Germans and the Turks and the final entry of the British.

Early in August of 1917 we received several British soldiers and an officer among the wounded. We then realized with a keen sense of pleasure how very beneficial our work in the hospitals was going to be with regard to the British prisoners.

Some of these men were slightly wounded and in a few weeks they were quite well. We tried to keep them out of the way whenever an inspection was made, so that we might make their stay with us as long as possible. Several of them were with us four months, and were healed from their wounds in three week's time. During these months we had tried to mark every Sunday by sending a roast (which, by the way, they never knew how difficult it was to procure) or a steam pudding, and the choir from the Colony went down and sang for them. Private R. was such a splendid specimen of English blood. I noticed that the first few days he was with us he was very restless. He asked for a Bible, and our little son was very happy to be allowed to go and see him at the hospital and give him his Bible. He read it all the time; still I noticed his uneasiness. At last I ventured to question him. He said he had been sent out with others on patrol duty one night, and met a Turkish patrol of about twice their number. A skirmish ensued in which he was wounded, but all the others got back safely to the British lines. He said the hopeless, desperate feeling that came over him when he knew he could not stand on his feet and must fall into the hands of the Turks, unless a search party came out later when they discovered he was missing, was overwhelming. He lay still, feigning death, lest some one might spy him. He feared the noise his breathing made might disclose his hiding place. To his utter dismay he was finally sighted, and he heard a gruff voice shout "dushman," which means "enemy." He raised himself on his elbow, cocked his rifle and fired. His enemy lay dead at his feet. Others came, attracted by the firing, and were met with the same fierce spirit. Single handed and wounded he killed fifteen before he finally was overcome and carried off by his captors. This sounds very brave on paper and is very splendid, of course, but when he got to his room, alone with his thoughts, his conscience troubled him exceedingly, when he thought of having sent fifteen souls into eternity. Although I admired this brave man from the bottom of my heart, I understood his condition, and I said what I could to comfort him. When I came home I asked my mother if she would not go down and see poor private R. I knew if any one could, she would say just the right thing. I was not present at the interview next day, but I know he was happy from that time on. He never gave up reading his Bible, and took it with him when he left us to go further north into captivity.

These men had been with us so long, that we knew the time was nearing for them to be sent away, so we went to Headquarters and got permission for them to go and visit the sacred sites. We were asked where they would like to go, we replied without hesitation, "To the Mount of Olives." We had made a little plan for them which we knew would please them. The permission was granted, with the promise that we would take and bring them back in our carriage, and would have one of the orderlies from the hospital accompany them as escort. To go to the Mt. of Olives they had to pass our house. The driver was instructed to stop at our gate and they came in and we had the best feast ready for them that our limited market could furnish. Then we had the victrola play for them; this was once when Harry Lauder's comic songs brought tears. They knew this was the last bit of civilization, of home, and kindness they would meet with for a long time. As they looked forward into the future, they saw nothing but the most horrible visions of misery, toil and unkindness. O! how sorry we felt for them. But we tried to cheer them as much as we could by saying the war could not last much longer, that a better and brighter day was coming. They were full of gratitude for this peep into home life, and a

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taste of home food before starting on their very precarious and uncertain march.

After a nice tea, hot biscuits and home made butter, and cake made without sugar (sweetened with the syrup from the locust bean,—which we had learned to use during the war) they reluctantly took their departure. They had lost their desire to go to the Mt. of Olives, they wanted to stay where they were. They were back in the hospital in good time, full of their afternoon's experiences. They were allowed, later to visit the Mosque of Omar, or Haram es-Shareef and the Holy Sepulchre. These men had only left us about three weeks, when our hospital was inspected by Col. von Falkenhausen.

Now I take up my story where I left it last week with our six American men of military age ready to start at a moment's notice, and the startling news having reached us, that the German Military Mission was leaving Jerusalem.

We went about our work like people stunned, and with secret fear lest what we had heard should turn out to be false. Soon it was all too evident. German officers were flying to and fro in their cars in an excited state. German pioneer engineers were tearing down the telegraph and telephone wires, and in their hurry, leaving the loose ends dragging on the road for people to stumble over in the dark. All was confusion, hurry and mysterious silence. We had to pretend that we saw nothing unusual. The unfriendly tension which had been rapidly growing between the Germans and their Turkish allies seemed to have reached the snapping point.

Many Turkish officers spoke openly of their hatred of the Germans. The inhabitants and the military were absolutely panic stricken. We often remarked to each other that the fear manifested and the rapid exit of the military, was the experience of Sennacherib's army over again. The fear the people had was that of a massacre. They dreaded the contemplation of what the enraged Turks would do before they were compelled to leave Jerusalem. It was a very serious time for us all.

Cannon and machine guns were planted very near the city, daily coming nearer until they were placed right among the houses and on the Mt. of Olives, overlooking the city. Any one could see their plan was to shoot right into the city at the first sight of a Britisher.

The Red Crescent doctors left their Field Hospital at Wadd Saraar, afterwards called Junction Station by the British, where five hundred wounded were to get along the best way they could until the British army came. In their hurry and fright they did not stop to put on their boots, but started walking in their slippers, and when they got to Jerusalem, their feet were in such an appalling condition that one man had to have an operation performed. They absolutely lost their heads with fear.

That afternoon the Turkish senior medical officer came to the hospital to tell us not to pack up everything as we were doing, that he had orders to fill up our hospitals with the next wounded that came to the clearing station. He spoke with gratitude of the work we had done in the two hospitals and the very difficult task we had undertaken in the clearing station. He was violent in his denunciations of the Germans and of their behaviour to us, after what we had done. Turning to Mr. Vester he said "God did not make you out of the same lump that He made the rest of the Germans of. Why could He not have made more like you?" He was too much in earnest for us even to smile at his remark.

All was bustle and hurry in a moment, for news came almost at once of a hundred and fifty wounded coming at night.

The sight of the wounded at the clearing station was becoming more dreadful every day. They were coming straight from the battle field,—many are familiar with these sights now, and know what that means. Every available man was being taken to fight, and men who had with difficulty, and after much bribing succeded in securing themselves in Red Crescent work, were being carried off "sans ceremonie" to the front. It only needed several such occurrences to make the whole lot of them disappear in a very mysterious manner. Consequently we were left short handed with double work. We women carried stretchers for long distances.

Often when carrying a stretcher from the clearing station, which was at the New Gate, to our hospital, which was at the Jaffa Gate, some one whom we knew would take hold and help carry the wounded. The Grand Muftie's son touched by the fearful suffering and lack of help, and seeing our young people working so hard, offered his assistance.

Gen. von Folkenhayn's army that was much boasted about, and so flaunted in our faces by the local Germans, "which was to send the British right back to the Canal," never arrived,—the single exception being that six hundred German motor lorries came for transportation. We must acknowledge God's mercy to us all for allowing the lorries to arrive. Imagine the days which would have been used in satisfying the blood thirsty rage of the Turks; imagine the hangings, the wholesale devastation, had they had no means of escape. As it was they were so busy getting away themselves, they forgot to do much we had anticipated with fear they might do. Lorries, carts, carriages, every thing on wheels, and mules, donkeys, horses, oxen were being used to rush away Turkish ladies, who had for the last years been enriching themselves by the misfortune of others, using their husbands'positions to extort and commandeer silk dresses and jewelry, and gratifying every wish at the expense of the local population, were now hurrying off in whatever manner they could. My mother saw a cart with two Turkish ladies and some children in it, drawn by a skinny horse hitched on one side of the pole and a man on the other! The weather was cold, a drizzly rain was falling, making the mud on the roads a grave obstacle to their progress.

The continual rumble of the traffic, the roar of the steel-tired lorries, which shook the house as they

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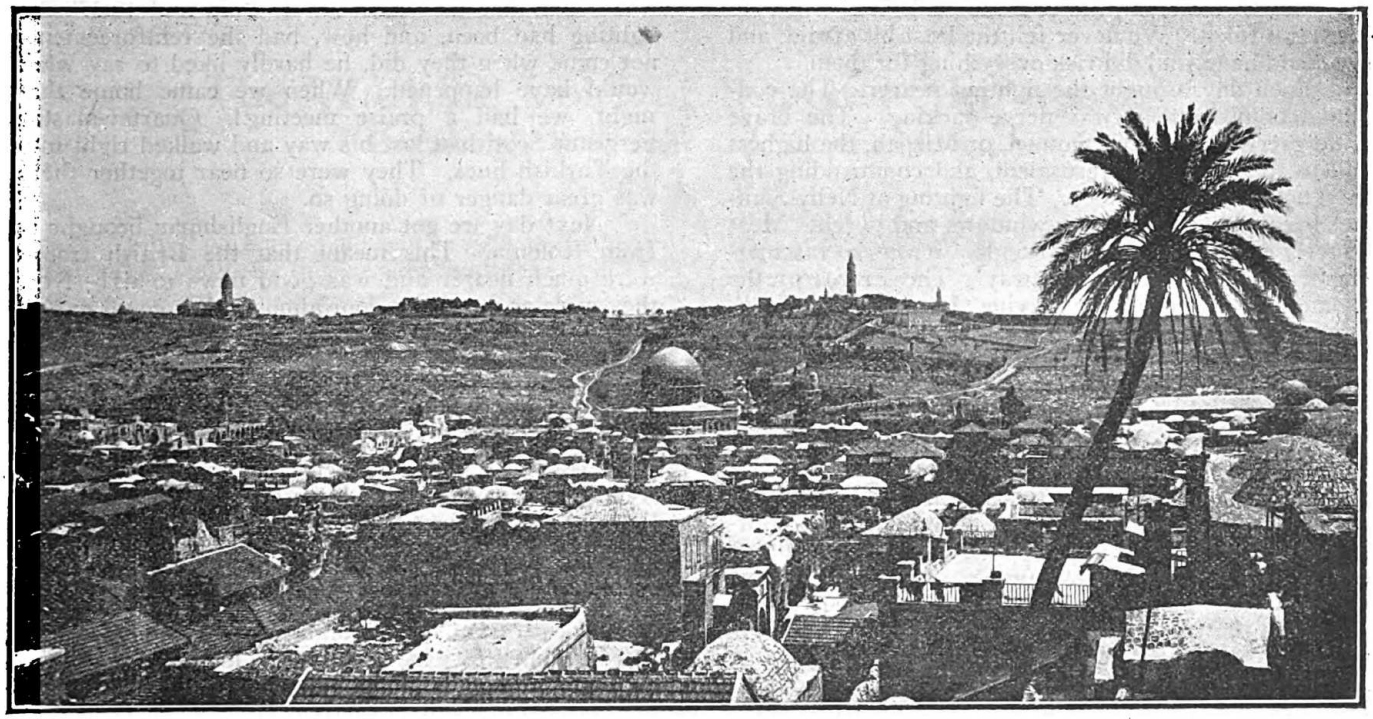


Photo supplied by American Colony in Jerusalem.

JERUSALEM FROM THE WEST.

The Mount of Olives in the background, on the ridge to the north [left] is shown the German Hostice.

passed, ground itself into our brain, and we felt as though we would never get rested again. One after another of the officers left until the whole "Menzil," or Etappe, had moved from Jerusalem.

The Red Crescent nurses were some of the first to get away. They came to Jerusalem about July, and because they were the first women to volunteer for service in a foreign field were given many privileges. Jamal Pasha was a great advocate of the emancipation of women in Turkey, and so encouraged this movement. They were anything but the elite of Constantinople, however, and abused their privileges and liberty. When they left they carried away as much plunder from the hospital as they possibly could. They had charge of the Red Crescent hospital formally belonging to the London Jews' Society. In the Doctor's house belonging to the same mission, the carpets, furniture and clothes of the departing missionaries had been packed away and sealed by the American Consul.

How or when the seal was broken, I do not know, but this house is where these so called nurses lived, and they were often seen wearing the dresses that were recognized as belonging to the absent lady missionaries. They deserted two hundred and fifty wounded soldiers in this hospital, never giving them a thought. The doctor left in charge of all the hospitals came to us in utter consternation, begging us to help him out of his difficulty. In the hope of a speedy deliverance, and with prayers that our strength would hold out to perform the ever increasing duties, we consented to add still another hospital to our cares.

My sister, Mrs. Whiting, and some others took charge of the nurse-deserted hospital, and to our surprise and joy we found the remnant of the British boys there who had been taken away from us. I cannot describe to you the joy of these men at seeing us again. We had to beg them to control themselves, for we were being watched.

The Red Crescent Hospital was in the western extremity of the city. The bombardment was becoming severe, and we felt unsafe so near the artillery. Our request was granted, and we were permitted to carry all the wounded down to our hospital, inside the Jaffa Gate. Every day German lorries were carrying the wounded to a "safer" place, as they called it. The British boys were among the first to be sent, with the exception of one, who was too ill to go. David Roberts was wounded in the first Gaza battle. He had been in several Turkish hospitals where he had been neglected. We found him about August in a hospital very near ours, and asked to be allowed to have the care of him. With careful nursing we had kept him alive, but he was in a very bad state, and his mind seemed affected by his suffering. He had become like a child, just as peevish as a spoilt child too. It was a pleasure, however, to attend this poor man, even to risking our lives for him—as we did. These men were the link between us and the side of the conflict where our sympathies

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lay. It is wonderful, the courage God gives when we ask Him for it. We never felt the least bit afraid, and we could have, and did risk everything for them.

Each day brought the fighting nearer. The continual bombardment was nerve racking. The brave little garrison on Neby Samuel, or Mizpah, the highest hill to the N. W. of Jerusalem, and commanding the city, held out marvelously. The fighting at Neby Samuel we could see from our windows and porch. Most eagerly did we watch the struggle. It was so fascinating we could hardly keep away. The Freres of the Dominican Convent, on leaving Jerusalem, had entrusted us with, among other valuables, some beautiful field glasses. This was a profound secret, for all such things useful to the military were commandeered, especially if they belonged to a belligerent.

Several times, when we got to our work, we saw placarded in every prominent spot, "Our gallant troops have succeeded in forcing the British out of Neby Samuel, let the people of Jerusalem take courage." Instead of taking courage, we lost courage and retraced our steps to our porch to get a peep through the glasses. When we saw the Turks hiding in the trenches, we went back to our work reassured. We knew then that the British were on top. We witnessed a trench mortar bombardment that was terrible. It looked like hell let loose. Fire was falling like rain, but we were too far away to hear the explosion. How can I express to you our feeling during those days. We watched and prayed, indeed! And how long the watching and waiting seemed, and the awful facts staring us in the face, that could and might happen to us! One day, while looking at the scene of battle, we saw the picturesque little minaret fall with a crash, by a Turkish shell. Next day their telegrams significantly stated "Sinai Front. The British have appeared at Neby Samuel and consistent with their usual practice, the Mosque there has been destroyed."

We got more minute news through a British prisoner who came to the clearing station one night. After a hot bath, a shave, some hot tea and a cigarette, he could not believe he was a prisoner, especially when he saw so many friendly English-speaking people. It was from him we learned how "nip and tuck" the fighting had been, and how, had the reinforcements not come when they did, he hardly liked to say what would have happened. When we came home that night, we had a praise meeting! Quarter-master Sergeant Scott had lost his way and walked right into the Turkish lines. They were so near together there was great danger of doing so.

Next day we got another Englishman brought in from Kolonia. This meant that the British troops were much nearer and was good news to us! Now they were at our front door almost. We could expect them any day, and the hourly delay seemed more than we could stand.

A captive balloon overlooking Jerusalem seemed to reassure us. We went to the roof as often as we could, just to get a peep at it. Once, while watching it and feeling a sense of security with that over us, it went up in smoke! The depression that fell on us all that day, as we went about our work, was like that of losing a dear friend.

General Ali Fouad Pasha, commanding the Turkish reinforcements, visited the hospital. He was delighted with what he saw and his chief doctor enumerated to him all we had done in the months gone by. I understood enough Turkish to know what he was saying.

Then I took the opportunity to say, "But these who are doing all this work have their things packed ready for deportation, any moment the order may come!" "Why?" he asked with great indignation, "For no other reason than that they are born Americans." He took his note book out and wrote an order then and there that they were not to be sent away, but, "that when the military went they should go along." Any delay was acceptable, and we hailed this as sent by God! Then we rejoiced at the admission contained in what he said! Then they meant to leave? Then they saw they could not hold out much longer! Contrary to all their placards reassuring the inhabitants of Jerusalem that, "their gallant troops would never let one British soldier come up the hills, they were impregnable! These then were only empty boasts!

[To be continued]

He made no attempt to produce this or that condition of mind in the poor creature. He never made such attempts. "How can I tell the next lesson a soul is capable of learning?" he would say. "The Spirit of God is the teacher. My part is to tell the good news. Let that work as it ought, as it can, as it will."

—G. MacDonald.

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The Warning Voice of the Great Laureate.*

Brittannia's Poet-Seer and Empire Maker, Alfred Tennyson.

When the Spartans of old sent to Athens for help in their wars, and the Athenians replied by the loan of a poet, it seemed at first a mockery of their petition. But it did not prove so, for the songs of Tyrtaeus, who accompanied them in battle, so inspirited them that they fought with renewed energy, each man's strength was as the strength of ten, and so, unaided, they eventually conquered their foes. Such a power is song! "Let me make the ballads of a country," said some wise man, "and I care not who makes its laws." Our own Empire builders have not been all soldiers or statesmen, the poet has played his part among them, for

"The song that nerves a nation's heart
Is in itself a deed."

So sang the great Laureate, and none ever more truly deserved a place among our Empire builders than he.

Tennyson was the poet of the Empire long before Kipling was ready to take up the name and the work, and it was not only in celebrating the doughty deeds of our countrymen that his power lay—others have done that—but it was peculiar to the great Laureate to sound the note of warning. He was a man whose eyes were open; he saw clearly the needs and the dangers of the England that he loved.

Was a Channel Tunnel talked of? Hear his wise words:

"We are a people yet
Thank Him who isled us here and roughly set
His Briton in blown seas and storming showers."

Is there danger of neglecting the navy?

"The fleet of England is her all in all
And in her fleet her fate."

Are the coasts defenseless?

"Remember him who led your hosts,
He bade you guard the sacred coasts:
Your cannons moulder on the seaward wall."

And again he pleads:

"O Statesmen, guard us; guard the eye, the soul
Of Europe, keep our noble England whole."

And so on, through all his works, we may cull words of warning which are never found in other poets.

His visions of the high destiny of his country recall the lofty utterances of Israel's prophets of old:

"Thine the liberty, thine the glory, thine the deeds
to be celebrated,
Thine the myriad-rolling ocean, light and shadow
illimitable.
Thine the North and thine the South, and thine
the battle-thunder of God."

Tennyson illustrates his own lines on "The Poet," where he represents Freedom as wielding "no sword of wrath"

"But one poor poet's scroll, and with his word
She shook the world."

Such a force was he for liberty and Empire! But there was one other service that he rendered to his day and generation. In the providence of God the great Laureate was the contemporary of the great Queen, and what a world of consequence resulted from that! The tributes paid to her in his official capacity were no mere flattering eulogies, but heart-felt words as true as they were beautiful:

"Revered, beloved—O you that hold
A nobler office upon earth
Than arms, or power of brain, or birth
Could give the warrior kings of old.
. . . . . .
May you rule us long

And leave us rulers of your blood
As noble, till the latest day!
May children of our children say—
'She wrought her people lasting good:'

'Her court was pure, her life serene,
God gave her peace, her land reposed,
A thousand claims to reverence closed
In her as Mother, Wife and Queen.'"

Her worth was no greater because he sang of her like this, but the appreciation of it was. *What is praised is always more prized,* and the attention of the nation was engaged to the fact that a priceless gift had been bestowed upon it in its Queen. "Because the Lord loved Israel, therefore made he thee to be ruler over them," might have been truly said of her, and all added knowledge but deepens our recognition of the fact. Tennyson foresaw this. He was not only her poet but her friend, and in her crushing sorrow she turned to him for sympathy and found it. "Break not, O woman heart," he wrote, "but still endure," and we know that his words helped her to do so.

Tennyson loved Truth intensely. The old British motto, "Truth against the world," he adopted as his

*This splendid tribute to Alfred Tennyson is taken from the pages of a book recently received from Margherita Carnecchia Lewis of Pisa, Italy. The book is entitled *Il Romanzo Di Dio O Chi E Britannia?* and *"Dedicato All' Italia Ed Alla Casa Di Savoja E Oggi Offerto In Memoriam Di* "Edward the Peacemaker." It is probably the first publication on this subject that has ever appeared in Italian and great credit is due Mrs. Lewis for her faithful and successful efforts in spreading Anglo-Israel Identity Truth. This article with one other which we were especially requested to reproduce in the Watchman (to appear in a later issue) we are sure our readers will appreciate.

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own, and had it hung up in his hall. And there was no self-seeking in him. "Is there anything I can do for you, Mr. Tennyson?" said the Queen to him once. "Nothing, Madam, except to shake my two boys by the hand, so that in the stormy times coming they may, perhaps, remain loyal." So the whole family went to spend the day at Osborne, and afterwards the Queen bestowed on him the unexpected peerage.

So intensely patriotic herself, she could appreciate the noble patriotism that places him so high above other poets. From some of our great poets not a line can be quoted showing pride of race and country, while of his writings it may be said as he says in his "Siege of Lucknow," "Ever aloft the banner of England blew." He never forgets England and his pride of birth as an Englishman.

In "Boadicea" the "terrible prophetesses" chant:

"Fear not, isle of blowing woodland, isle of silvery parapets,
Tho' the Roman eagle shadow thee, though the gathering enemy narrow thee,
Thou shalt wax and he shall dwindle, thou shalt be the mighty one yet.
Thine the North, and thine the South, and thine the battle-thunder of God."

What is this line but "Thou [Israel] art my battle axe and weapons of war?"

In "Harold," William the Conqueror is made to say:

Of one self stock at first
Make them again one people—Norman, English,
And English, Norman; we should have a hand
To grasp the world with, and a foot to stamp it
Flat."

We cannot claim him as believer in our Israel origin, though these and other passages show him to have been one of those who seem to stand upon *the very threshold of our Truth,* and had he known it he could scarce have been clearer in his view of the greatness of England and her special mission and destiny.

He will not leave England, though his "spirits falter in the mist," because it is

"A land of settled government,
A land of just and old renown
Where Freedom slowly broadens down
From precedent to precedent."

And he appeals to the statesmen of his day to

"Save the one true seed of freedom sown
Betwixt a people and their ancient throne,
For, saving that, ye help to save mankind."

"No little German state are we,
But the one voice of Europe—we *must* speak."

"Shall we fear him*? our own we never fear'd.
From our first Charles by force we wrung our claims;
Prick'd by the Papal spur, we rear'd,
We flung the burthen of the second James;
I say, we *never* feared, and as for these,†
We broke them on the land, we drove them on the seas."

*Napoleon III.
†The French.

"Handful of men as we were, we were English in heart and in limb;
Strong with the strength of the race to command, to obey, to endure."

The colonies are always in his thoughts:

"Canada, whom we love and prize,
Whatever statesman hold the helm."

It was not always so; statesmen were once for throwing away the colonies, but his indignant words helped to turn the tide of public opinion.

"Never more
Careless of our growing kin,
Shall we sin our fathers' sin,
Men that in a narrower day—
Unprophetic rulers they—
Drove from out the mother's nest
That young eagle of the West
To forage for herself alone;

Britain's myriad voices call
'Sons, be welded, each and all,
Into one imperial whole—
One with Britain, heart and soul!
One life, one flag, one fleet, one throne!'
Britons, hold your own!"

It may be taken as certain that words like these had a great effect, beside the private expression of his views.

"I *have always thought with the Empire,*" he wrote, "and am glad to note any symptoms of a desire for federation." And after the colonisation of Uganda, he expressed the opinion that Africa would one day be a great united state in federation, of course, with England. It was a farsighted prediction. He did not live to see the beginning of its fulfillment, or the Boer War, *which alone rendered it possible.*

But still there is always the note of warning:

"We sail'd wherever ship could sail,
We founded many a mighty state;
Pray God our greatness may not fail
Thro' craven fears of being great."

"Step by step we gain'd a freedom known to Europe, known to all;
Step by step we rose to greatness,—thro' the tonguesters we may fall.
Babble, babble; our old England may go down in babble at last.
Hope the best, but hold the Present, fatal daughter of the Past."

Still, his "grey thoughts," as he calls them, end with the noble words:

"Follow Light, and do the Right—for man can half control his doom—
Till you find the deathless Angel seated in the vacant tomb."

His Biblical allusions are very frequent and always accurate, showing a profound knowledge of the Bible, with which his writings are saturated—its incidents, its faith, and doctrines. And this has brought him into contempt with the younger generation of our

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day. "While Tennyson was preaching melodious sermons," says one writer; and another says, "It is a pity he ever stooped to middle class politics and uninspired theology." What he means by that criticism he himself best knows. Tennyson's politics were just patriotism. Let him speak for himself:

"Ah God, for a man with heart, head, hand,
Like some of the simple great ones gone
Forever and ever by,
One still strong man in a blatant land,
Whatever they call him—what care I?—
Aristocrat, democrat, autocrat—one
Who can rule and dare not lie!"

Or again:

"That man's the best Cosmopolite
Who loves his native country best."

"May freedom's oak for ever live
With stronger life from day to day;
That man's the best Conservative
Who lops the moulder'd branch away."

And as to uninspired theology, whatever that may be, this, at any rate, was Tennyson's theology:

"He taught me all the mercy, for he showed me all the sin.
Now, tho' my lamp was lighted late, there's One will let me in.
Now would I now be well, mother, again, if that could be,
For my desire is but to pass to Him that died for me!"

"Cast all your cares on God; that anchor holds."

"Enoch, as a brave, God-fearing man,
Bow'd himself down, and in that mystery,
Where God-in-man is one with man-in-God,
Pray'd for a blessing on his wife and babes."

But "no sacrifice," he makes Cranmer say of the communion in his "Queen Mary," and "no sacrifice" he said when he took it in his last illness, only *In Memoriam*.

The writer before quoted says "Tennyson was supposed to have a message, but messages are apt to be dead or dying things." No, a thousand times. No! If the message be righteous and righteously delivered *God will see to that.* There is no such thing as death for the message or for the one who utters it.
taken you to Himself. Farewell!"

"What fame is left for human deeds
In endless age? It rests with God."

Yes, it rests with God, and He has said that the righteous shall be had in everlasting remembrance, but the memory of the wicked shalt rot. It is possible that for a time a memory such as Tennyson's may be obscured. A generation or even more may pass by these pure sparkling fountains, to drink of the poisoned streams that offer themselves to the vitiated taste; but when, after chastening and purification, a new England arises; a generation that can "love the highest when they see it," these rivers of delight will still be flowing for their need. Such words as these can never die; they are indeed a message:

"And because right is right, to follow right
Were wisdom in the scorn of consequence."

Or again:

"He seems to hear a Heavenly Friend,
And thro' thick mists to apprehend
A labor working to an end."

"To feel, altho' no tongue can prove,
That every cloud that spreads above
And veileth love, itself is love."

It is no doubt true that the mists deepened for him in his old age. It is likely to be so with profound thinkers—those whose sole occupation is thinking, scaling the heights and sounding the depths, for there are mists both of the mountains and the valleys, that those who travel through life by the plain path of mediocrity may escape. "The riddle of the painful earth" had weighed upon him all his life, and questions unsatisfied made themselves heard to the end. But though the mists were there, hope was not lost.

"I hope to see my Pilot face to face
When I have crossed the bar."

He passed away October the 6th, 1892, calmly, painlessly, as if in gracious accordance of his desire, "May there be no moaning of the bar when I put out to sea." Just as he was crossing, at the very moment of the parting of breath, his son, Hallam, bent over him and said the words at the end of the "Ode on the Death of the Duke of Wellington."

"God accept him, Christ receive him."

"I knew it was what he would have wished," he says. And we can take up the words of the same great poem:

"Tho' world on world in myriads roll,
What know we greater than the soul?
On God and Godlike men we build our trust."

"Lord Tennyson," said the aged clergman who stood by his bed just after the great spirit had departed, "God, who made you a prince among men, has taken you to himself. Farewell!"

A prince among men indeed he was—*a prince in Israel*, a truly good great man.

By G. B. H. Brooke.

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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 Hope of the World.

Pope declared an abiding truth when he wrote, "Hope springs eternal in the human breast." For six thousand years humanity has watched and waited for the fulfillment of its hope, although during by far the greater part of this vast period of time it has but dimly discerned the goal toward which its faith has drawn it. When viewed from a mere intellectual and material standpoint, the destination seems to-day as far away as ever. But the heart of humanity can read with assurance the signs of these times even in the midst of greatest conflict, and rest in the abiding confidence that the end of the rugged road is near at hand.

What is it for which the whole creation waits? Is it not waiting for the heart of the world to catch up with its head? Is it not waiting, whether the man in the street recognizes it or not, for the love element in human consciousness to come into its own and gain ascendency over the merely intellectual? The approaching attainment of this goal is evidenced by woman coming to the front and into her own in all departments of human activity. Only those who are so blind as to consider current secular history as something apart from the history and prophecy of Israel and of the divine plan for her restoration and rebirth can fail to read the spiritual signs and the correlated material changes in the consciousness of the world of to-day

Every great spiritual revelator, discoverer, and leader must have been both a prophet and the fulfillment of prophecy,—a living proof that God's omnipotence cannot be hidden from the children of men even though their blindness seems impenetrable. Every great spiritual leader which Judah or Israel has produced has seen that the recognition, restoration, and rebirth of Israel are the most essential elements in the attainment of humanity's goal, even though they have differed in their opinions as to what form that restoration would take. Israel after the flesh is the literal human expression of direct lineal descent,—the simple and orderly development of national expansion. But the Israel of the Spirit is the outcome of the steady unfoldment through that upward tending human consciousness which is to-day and for centuries has represented the literal Israel,—the line of least resistance to God's revelation of Himself to mortals. Thus has the revelation of the true meaning of Israel been established in the world and some measure of understanding been attained of what that meaning promises and includes.

No one will claim that what is termed "Anglo-Israel Truth" has yet fulfilled its destiny nor has it accomplished more than to identify the English-speaking peoples as the nation and company of nations which were to inherit the literal and spiritual birthright of Joseph and his two sons. The evidence of Anglo-Saxon identity stimulates faith in God and causes humanity to stand in reverent awe, but it does not in itself crown the discovery of the identity with that practical usefulness which the Scriptures promise as the flower and fruit of the fulfillment of Israel's destiny. Is it not true that the final and universal attainment of the kingdom of heaven on earth as prefigured in Scripture is synonymous and identical with the restoration of Israel and in fact the product, result, and consequence thereof? Is it not then also equally true that the established facts of literal Israel's national identity must be translated into spiritual power and effectiveness to practically justify the word of God? The true underlying meaning of any word or name is the fact, experience or necessity which based its origin. Israel is the new name which was bestowed upon Jacob (usurper) when his faith commenced to function by inspiration and revelation. As a "prince," son of God, the King of kings, he was enabled to show forth the divine character and to retain the vision which had come with his success-

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ful wrestlings with his former belief of life as mere sense existence. His personal experience was a prophecy of the ultimate universal experience of all mankind, of its unlimited salvation. He saw spiritually the whole process of human development up through the gradations of human thought toward the ideal of divine manhood as visualized in his own experience; and as his life responsibility he sought through his twelve sons and their descendants to stage a world drama which should symbolize and exemplify that which had been his great and vital experience and which he recognized must be the inheritance of the world individually and collectively.

Each individual must in his own experience live through each dispensation, or period of revealing, from Adam down (or rather *up*) to the level of the present universal consciousness. Many, even among those who with much pride claim spiritual superiority, have not yet in either perception or practice reached the mental level of the Christian dispensation. To-day the great world problem of saving humanity from itself is being step by step carried toward the right solution by the practical, living demonstration of the system of ethics promulgated by the Nazarene carpenter two thousand years ago. This very process constitutes the effective restoration of Israel because it restores as the basis of human living the perception and acknowledgment of the ultimate fact that *Man*, individually and collectively, is Israel—"Prince of God"—and that the wrestlings of his inner individual consciousness epitomize the conflict between Jacob and Israel—"Prince" and "usurper"—and prophesy the ultimate and complete victory of righteousness for the salvation of the individual and of the mass.

The last question presented to Jesus before he disappeared from the physical sight of his disciples was "Wilt thou at this time restore again the kingdom of Israel?" It was a repetition of the great question which has been present in human hearts from the day of Jacob's vision unto this present hour. The Master's reply did not encourage speculation on the part of the disciples, but it definitely pointed them to their duty. "Ye shall receive power," he replied, "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." As time is calculated by mortals, Jesus made no definite estimate of the duration of the period of development necessary to bring forth the fulfillment of the great attainment. But he knew that human thought reaching "unto the uttermost part of the earth," would so permeate the universal consciousness with the great fundamental truths of existence which he had declared, that a definite visible expression of what the patriarch, Israel, foreshadowed and what Israel really includes, individually and collectively, would be apprehended and demonstrated by humanity; in other words, that Israel after the flesh would recognize herself as literal Israel and claiming her lineal inheritance, would be led to understand the profound nature of her spiritual inheritance.

And so to-day the growing hosts of Anglo-Israel are ready "to give an answer to every man that asketh ....a reason for the hope that is in" her. That answer, that reason, and that hope are the fruit of a divine plan ripened by long ages of consciously or unconsciously seeking the Father's house. The answer now joyfully proclaimed is the answer that has been whispered to those who understood as the on-coming centuries have changed from darkness to the glow and growing light of freedom and of a fuller sense of life. It is the same answer that came to the God-crowned patriarch at Peniel when "the sun rose upon him" that central sun which symbolizes the universe as tributary to man when he awakens to his inheritance. Thus shall he recognize himself as his Father knows him and claim for himself and for his posterity the divine character as well as the new-old name of *Israel*—Prince of the God of Hosts.

Thus doth Thine hospitable Greatness lie
Around us, like a boundless sea.
We cannot lose ourselves where all is home
Nor drift away from Thee.

Out on that sea we are in harbour still
And scarce advert to wind and tides
Like ships that ride at anchor with the waves
Lapping against their sides.

—Faber.

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Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

I am sending you a copy of an article which was published in the Pittsburgh *Gazette Times* some years ago. No doubt you will be interested to know that there is some evidence at hand that shows that the Scriptures contain within themselves evidence of a kind that links them with the astronomical works of God. It may seem strange, but while the so-called scientists are trying to communicate with the planet Mars, by studying its time and comparing that with the time of earth, Mars begins to communicate something to support our faith in the inspiration of the Book.

Taking the year number 3406 as given by Totten as important in Jewish history and count 1260 periods measured by the planet Mars it brings to the year 5775 A. M. which equals 1776 A. D.; 1260 of Mars equals 2369 of Earth; 3406 + 2369 = 5775. Counting the record as it is found in the book of Genesis it will be seen that from the creation of Adam to the death of Joseph there were just 2369 years.

And from the end of Noah's flood to the ministry of John and Jesus were 2369 years. 1657+2369 =4026.

Again, the United States declared war on Germany in 1917 A. D. on the 14th day of Nisan. And General Allenby entered Jerusalem in that same year, on the day that the Jews were celebrating their feast of lights 2083 years after the altar had been rededicated.

Abraham entered into this same place 2083 years after Adam.

But the year 1917 A.D. =5916 A.M. 3406+2510 =5916. And 2510=1335 (Daniel 12: 12) of the planet Mars.

Are these facts mere coincidences?

Yours truly,
G. W. GEISSENHAINER.

As to Bible Years.

By G. W. GEISSENHAINER

An article was published in the *Gazette Times* on March 14th, 1912, under the above heading.

It was shown that the calendar of the year of Noah's flood was kept according to ordinary lunar periods of 12 moons to the period, involving data that included the ordinary solar year. Mention was made of the fact that from the 17th day of the second month of Noah's 600th year to the 27th day of the second month of his 601st year, was one solar year of 365 days. (Gen. 7: 11; Gen. 8: 14.)

Data associated with the history of Methuselah will be used in that which follows, to show that the genealogical line of the antediluvians has been kept according to scientific measures.

It will be found upon examination that the birth of this remarkable man is placed in the year 687 and that he lived 969 years and hence, died in the year of the flood, which, according to Genesis 7: 11 did not begin until the 17th day of the second month of the year 1656.

It is not generally known that the most accurate soli-lunar cycles have been discovered by Christian astronomers while studying the book of Daniel. Dechessez, a French astronomer of the 16th century, and others since, not knowing he had made the discovery, found by subtracting the prophetic number 1260 from the prophetic number 2300, taking these numbers as years, the remainder 1040 years to be the most accurate soli-lunar measure known. It has also been found that if 2300 measures of 12 moons each be added to 1260 measures of 12 moons each, the result will be almost exactly 3454 solar years and that in this many solar years there would be just 32x1335 moons. The three numbers 2300, 1260 and 1335 all belong to the prophecies of Daniel. So much, as indicating that the Bible contains evidence of a scientific nature in its own behalf.

But as to the number 687 the year of Methuselah's birth:

One solar year contains		365.24225 days
One lunar month	"	29.53058 "
687 solar years	"	250921.42575 "
8497 lunar months	"	250921.33826 "

According to these results 687 years form a soli-lunar cycle, exact to within 2½ hours.

It will also be seen that in 687 years other remarkable mathematical conditions are to be found.

Methuselah's father, Enoch, lived 365 years and was not for he was "translated that he should not see death." (Hebrews 11: 5.) He lived a year for each day in an ordinary solar year, but his son Methuselah was born when an extraordinary measure of 365 periods had been scored off, for the planet Mars completes 365 periods on its orbit in 687 years.

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Reference has already been made to the fact that the prophetic number 1335 (Daniel 12: 12), is involved in the measure of 2300 plus 1260 lunar measures of 12 moons each.

1335 periods of the planet Mercury equal 321.289 years of earth, which being added to 365.242 equals 686.531.

Methuselah was then born at a fullness of time in the measure of which prophetic numbers, found in the book of Daniel, were involved with lunar, solar and stellar measures. Born when a long cycle of 365 measures had run its course, he lived the longest life mentioned on the record except his father, who was the seventh (Sabbatic) man on the record, who has not yet seen death.

THE MINISTER'S DAUGHTER.

By JOHN G. WHITTIER.

In the minister's morning sermon
He had told of the primal fall
And how thenceforth the wrath of God
Rested on each and all.

And how of his will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning,
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And, after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Through the apple-bloom of May.

Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child!

"Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink:
"O father! these pretty blossoms
Are very wicked, I think.

"Had there been no Garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the father answered,
"By his decree man fell;
His ways are in clouds and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him too;
But I wish He was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain.

Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teachings?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian lilies
The vision of God he saw.

And, as when, in the clefts of Horeb
Of old was His presence known,
The dread Ineffable Glory
Was Infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

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Wayside Hints.

Thought takes man out of servitude into freedom. —Emerson.

Nay, haste not like the hired slave;
Take life's good as you go, my friend.
—Joaquin Miller

Hold fast the truth that God is good.
—J. G. Whittier

Herder and Schiller both in their youth intended to study as surgeons; but Destiny said, "No, there are deeper wounds than those of the body,—heal the deeper!" and they wrote.
—Richter.

With silence only as their benediction,
God's angels come
Where, in the shadow of a great affiiction,
The soul sits dumb!
—J. G. Whittier.

What a fearful world it would be if things just *happened* with nobody to manage or control....We haven't to do anything about it until to-morrow; perhaps to-morrow will have a light of its own for our direction. —Pansy.

I have had many things in my hands and lost them all, but whatever I have been able to place in God's hands I still possess.
—Martin Luther.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.
—Horace Bushnell.

A root set in the finest soil, in the best climate, and blessed with all the sun and air and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good, communicates Himself to the soul that longs to partake of Him.
—William Law.

Careful for nothing,
Prayerful for everything,
Thankful for anything.
—D. L. Moody.

There's two things it don't pay to worry bout,—those ye can help, 'n those ye can't.
—Old Cy Walker.

"Don't find fault, find a remedy."

Every artist was first an amateur.
—Emerson.

I do not think much of a man who is not wiser to-day than he was yesterday.
—Lincoln.

I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. It is the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.
—Paine.

They are never alone that are accompanied with noble thoughts.
—Sir Philip Sidney.

In spite of the stare of the wise and the world's derision,
Dare follow the star-blazed road, dare follow the vision.
It breaks as a hush on the soul in the wonder of youth,
And I say that the dream of the boy is the kingly truth.
The world is a vapor, and only the vision is real,
Yea, nothing can hold against hell but the Winged Ideal.
—Charles Edwin Markham.

When a miner looks at the rope that is to lower him into the deep mine, he may cooly say, "I have faith in that rope as well made and strong." But when he lays hold of it, and swings down by it into the tremendous chasm, then he is believing on the rope. There he is trusting himself to the rope. It is not a mere opinion—it is an act. The miner lets go of everything else, and bears his whole weight on those well braided strands of hemp. Now that is faith.
T. L. Cuyler.

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THE WATCHMAN OF ISRAEL

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

Volume II | Boston, Mass., July, 1920 | Number 9

Last Days of the Turks in Jerusalem.

By BERTHA S. VESTER.

CONCLUDED FROM THE JUNE NUMBER.

Reprinted from the Jerusalem *News*.

Then came the eighth of December. The bombardment was so near that the noise was deafening. The machine guns could be heard at intervals all day. The rifle shots sounded as though they were in the yard. The wounded were pouring in covered with blood,—shot to pieces. Many died on the stretchers before we could attend to them! The morgue was full of unburied corpses. There was no one to help, all had lost their heads! The few men who were left had run to hide, lest they should be sent on with the retreating army!

Engineers came and attached six huge sticks of dynamite to the switch board and dynamo belonging to the electric lighting machine of the hospital. We came right out and told the Turkish Governor about it. He was interested enough to come down himself and have it removed. Then we heard that all the flour mills had dynamite placed under them, so as to have them blown up at a given signal. We begged him to use his influence to have this removed, and he did so. They then sent three German soldiers who removed the dynamo and switch board, in order that the lighting machinery might be rendered useless.

All the Turkish wounded, who were able to be moved, were being sent off in German lorries. We were very busy going round from bed to bed reassuring those who could not leave that they had nothing to fear from the British, for they had been frightened by their officers and told that no quarter would be given to any Turk! What a guilty conscience can do!

Mr. Vester received an order to put our three remaining British prisoners into the lorry waiting below and fill it up with Turks to be carried to Jericho, as the northern road was unsafe now. Mr. Vester showed me the order and said, "I cannot do it! Here they are (meaning the British troops) at our doors, and we send these men away now?" I said, "Do you know what it will mean to you, if this is discovered?"

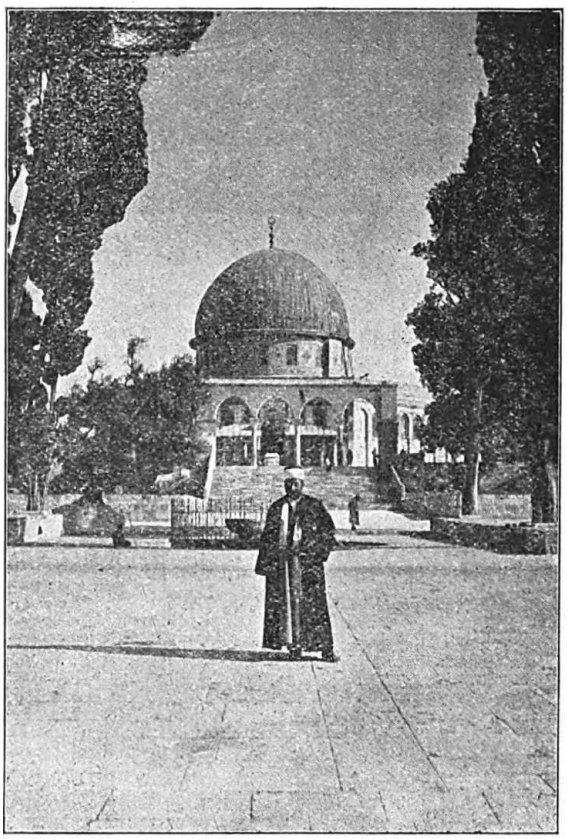
"Yes," he said, "I know, but I do not care. I cannot do it, I will take the consequences." I went in to the men and told them about the order and what we were going to do. They were grateful, I can tell you! We locked the doors and hung the keys up where the empty room keys were kept. Then their names were taken off the food list and we shared our meals with them. We had to keep a careful watch and slip in with the necessary articles and slip out again without allowing doctor, dispenser or orderlies to see us. Oh, it was an anxious time! We had to have our wits about us and we prayed! we prayed for wisdom and courage.

Late in the afternoon Ali Fouad Pasha's head doctor, Toufic Bey came; as he never came except for an inspection, my first thought was, he is going to look round, perhaps suspecting the prisoners are being hidden! My heart beat so hard I could hear it. He called Mr. Whiting, my brother-in-law (one of the unfortunate Americans who was to leave), and me, into the sitting room, and with tears streaming down his face he admitted the desperate situation they were in. "Tonight," he said, "we leave Jerusalem," "we retreat by way of Jericho. I have come in the name of my commander and all of us to thank you for all you have done. We know that as soon as our backs are turned, all the men we leave in charge will run and put on civilian clothes and save themselves. Once the British are here, it will be all right (these are his very words) but there will be an intermediate time when there will be great confusion, and our sick and wounded will suffer. Therefore we have decided not to take you six American men away with us, but we leave you to take care of these! We leave provisions for one day. You are not serving us, you will not serve the British, you are serving God!" With this he took his leave,—a very sad man! I need not tell you how grateful we were. It was too good to be true! To think that we were to be an unbroken family to welcome the British! If we worked until we dropped, it seemed a small price to pay for this concession and merciful providence! With trembling hands, but hearts uplifted to God in thanksgiving we went to our duties.

All day the wounded kept coming in, no longer in regulated companies, with the requisite means of transportation—now only those who could drag themselves along or those who had friends to carry or help

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THE MOSQUE OF OMAR.

them get to us. One man told us he had found the Hospital by following the trail of blood on the road. We were so busy we could only eat a mouthful standing, and rush off to the operating room again!

That night an order was issued that all the inhabitants should sleep in the lower stories, preferably in the cellars, for Jerusalem was to be defended to the last, that we should expect street-fighting.

Our work kept us at the hospital very late. About 11 P. M. Mr. Vester and I thought we would come home and get a peep at our six children, even if they were asleep. The solemn, silent procession of the retreating army was reassuring. Artillery was being taken away, machine guns were mounted on mules and were departing. How I wish I had words to express to you the joy this sight was to us.

A horse had fallen in the middle of the road from sheer exhaustion. Here he lay and traffic kept going over him. He lifted his head as though to entreat for mercy, but none saw. They did not turn to one side, but went over his legs each time. I said "For God's sake put a bullet through that horse's head," and a gruff voice answered me out of the darkness, "Who are you thinking of a horse, think of yourself, the English are here and will soon put a bullet through your head." But we did not leave the spot until we got a gendarme to put the poor dumb brute out of his misery. I doubt if many slept that night,—there was too much going on of importance, the brain refused to be quiet. By the louder roar of the bombarding and the closer sounds of the machine-gun and rifle shooting we could imagine what was going on and where the fighting was,—it was getting nearer and nearer.

About 2 A. M. the night-watch at the Hospital was alarmed by hearing a large army, apparently cavalry, entering the city. At once they thought that street-fighting was being prepared for. A long pounding at the Hospital gate was heard and someone calling out the name of one of our patients in Turkish. Nothing quieted the Colonel, he was too excited. He demanded his aide who was really too ill to leave, yet dared not refuse. In spite of much suffering he was put into his clothes and then on to a horse, and the whole Turkish cavalcade went through the Zion Gate and by a short-cut to the Jericho road. While waiting for his aid to be dressed the Colonel said they had decided to evacuate Jerusalem, no street-fighting would take place, and that in the morning the British troops would be here.

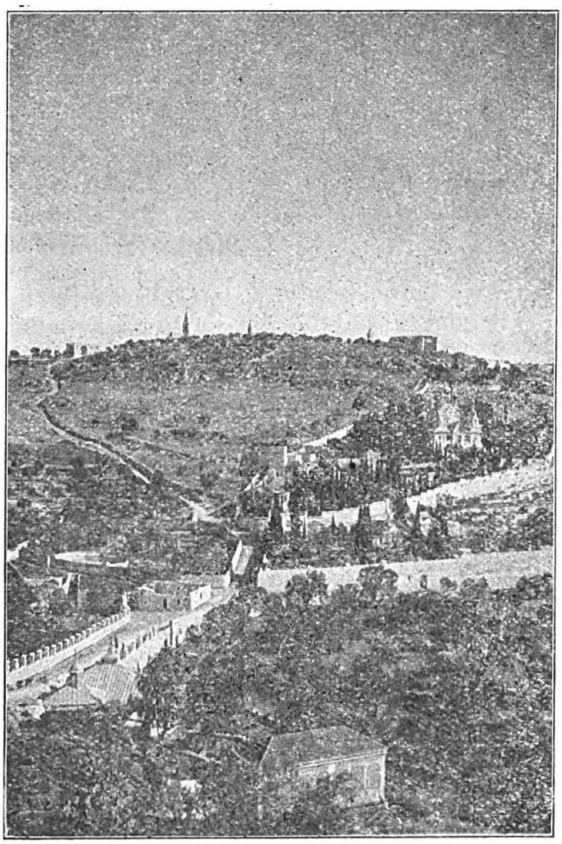
Before we had breakfast our doorbell rang. These were days when we all rushed to see what momentous news a ring at the doorbell meant. Here stood our Mayor, Hassain Effendi el Hússeni, a very dear friend of the American Colony. My father had taught him English and he and my mother had taken a great interest in him ever since. Hassain Effendi called in, "Tell mother I have the white flag and am on my way

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to offer the capitulation of the city." We wanted to shout, to hurrah, but we silently lifted our hearts in praise to God that at last this day of days had come.

What this meant to us, the Christian world can understand! At last Jerusalem was delivered! No longer would the heel of the oppressor keep her down-trodden. And what had brought the change?

As we walked to the Hospital, not a Turk was to be seen anywhere. Everyone looked happy and hopeful. Already looting had begun by the civilian population. We had always dreaded the retreating vanquished Turkish Army. I must give them credit for having passed through Jerusalem doing little or no damage to the civil population. It was these civilian people driven frantic in the hope of getting something



THE MOUNT OF OLIVES.

their starving and shivering bodies could use who rushed into the places evacuated by the Turks and carried off articles that were absolutely worthless. We know of one case where a family looted the "contagious disease" hospital. Soon one was taken ill and died from typhus fever, then another, until the whole family was almost wiped out. This was retribution and there were many similar cases.

Ten o'clock arrived, every nerve was tingling with expectation, when with a very subdued shout (for the inhabitants were afraid to show their delight), the British Brigadier General Watson was sighted. We were all on the balconies of the Hospital and I can assure you that there was not a dry eye. The joy of that hour is indescribable.

We went down to the Brigadier General, and asked him to come up and see the three prisoners, now free men. Can I describe that reunion? Have I words to tell the joy of those men at seeing their General? Poor Roberts in his weak simplicity, upbraided the General for having left him to suffer so long. But the General soothed him and told him that all would be well now.

At about one o'clock General Shea arrived. Mr. Whiting and I had been sent for by a medical officer to see about billeting the wounded who were under canvas, and were returning to the Hospital when the car came to a stand still in front of the Post Office. Before General Shea received the keys of the City from the Mayor, we were speaking to him and telling him about all the wounded and sick left in our charge. We told him we had provisions only for that day. He made a note of it, and we felt absolutely at rest that all would be looked after now. Next morning twenty Ford cars arrived laden with everything imaginable that was good for sick people (and for well people too). There was sugar (for three years we had not seen so much all put together), there was oxo, there were Quaker oats, rice, beans, flour, tea, coffee, bis-

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cuits and butter and much more, to say nothing of "Bully Beef." This looked like prosperity, and it was!

Very soon the senior medical officer came and took control of the Hospital. Every day after this a convoy of ambulances carried away, down the line, those who were fit to be sent. This was a relief after the harrowing experience of the wounded going away in those wretchedly uncomfortable German lorries with solid steel tires that shook the very life out of a well person. What must the suffering have been to those poor wounded men, some with fractures? The contrast was very great now. These beautiful ambulances with every comfort, with pillow and blanket provided for each, it was a pleasure to send our men away thus, and they were highly delighted.

Jerusalem became a new place. People greeted one another, shook hands, kissed each other and congratulated. It was like Christmas. Faces we had not seen for months—for years, people we had considered dead, came from their hiding places fearlessly, their faces yellow with confinement. It is now estimated that 25,000 deserters from the Turkish Army were recorded in the Jerusalem district! That in itself showed the sentiment of the people.

The Symbolic Cover.

By Rev. A. B. GRIMALDI, M. A.

The cover of a literary magazine is not intended, I imagine, to be a definite representation of anything in heaven or earth, but rather to adumbrate the object and purport of the enclosed pages. In fact it is symbolic and not realistic. This is evidently the case with the tinted cover of the WATCHMAN OF ISRAEL and it is simply following in the track of well established magazines.

The details on the cover illustrate symbolically the general contents of the interior, and this may be further illustrated by a brief examination of these typical details. The emblem on the standard has already in a previous number of the WATCHMAN been considered (Vol I, p. 167). At the four corners are four emblems, lion, eagle, man, and bull. When the Hebrews were at Sinai, Moses divided them into four great camps, over each of which was a standard, as their rallying point. But these would be useless unless each bore a different and distinctive emblem. (See Numbers 2.)

Josephus informs us that the twelve tribes bore the twelve signs on their banners. The *Chaldee Paraphrase,* of an earlier date, adds that the figure of a man (Aquarius) was on Reuben's, a bull (Taurus) on Ephraim's, a lion (Leo) on Judah's and an eagle (Aquila) on Dan's. The *Targums* also attribute a crowned basilisk (Scorpio) to Dan. (Rolleston: *Mazzaroth,* ii: 43.) Aben Ezra, and Aban Dana observe that their ancients were used to say, that there was on the standard of Reuben the form of a man, on that of Judah, a lion, on Ephraim's, a bull, and on Dan's an eagle; so that they might be like the cherubim. (Gill: *Exposition of the Old Testament.* 1825. i. 568.) Moreover these four emblems are the four chief signs in the zodiac, being at the north, south, east and west and they were the four composing the cherubim at Eden. These were the standards of the four leading tribes, under which were the other eight. Thus these four represented the whole twelve Hebrew tribes. They therefore are most suitably placed at the four corners of the symbolic cover frame.

In the top centre is an eye, symbolizing the watchful eye of Providence, according to the Biblical motto on each side and according to the promise to Israel: "I will set mine eyes upon them for good, and I will bring them again to this land." (Jeremiah 24: 6.) Beneath the eye are wings, symbolical of the ubiquity of the eye of the omnipresent Deity. Of Israel it was said: "I bare you on eagles' wings." (Exodus 29: 4.) Below the ubiquitous wings is seen the rising sun, already three quarters above "Israel," reminding Israel of the promise made for the return. "Thy sun shall no more go down." (Isaiah 60: 20.) Therefore the rising sun is appropriately over the central word in the cover, "Israel." On each side is a brilliant star, and there are two great stars specially mentioned in the Bible,—the Star of Balaam, the prophet of Mesopotamia (now under Anglo-Saxon Israelitish rule), and the Star of Bethlehem, shining upon the new born prophet of Israel—of which we read in Numbers and Matthew: "There shall come a Star out of Jacob" (Numbers 24: 17); and "We have seen his star in the east." (Matthew 2: 2.)

Under the Star Balaam there is a Hebrew watch-tower, such as were placed on the boundary line of Judah and Edom, where the prophet stood at midnight, when he heard out of the darkness the enquiry: "Watchman, what of the night?" (Isaiah 21: 11.) But his back is turned to Idumea; he faces Jerusalem while he answers: "The morning cometh [to Israel], and also the night [to Edom]." The watchman strains his sight to catch the first glimpse of the rising sun over the City of the Great King, for he knows the day is at hand, the very hour draws nigh and we are privileged to see Jerusalem freed from its Gentile bondage of centuries, and resting at last under Israel's protection. Below flows the river of Dan, its banks now freed from the devastating Arab and the slaughtering Bedouin, while dimly seen on the horizon is the Mount of Olives, no longer the mount of corruption for it is freed from its ancient idolatrous shrines. On David's Tower is seen the banner bearing David's shield while inside the Damascus Gate is seen the dome of the rock, on the very site of the Temple, to which in future Israel will flock in one continuous stream.

If the above suggested interpretation of the symbolic cover is correct, then it suitably typifies both the purport and the contents of the WATCHMAN OF ISRAEL.

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"Which Is Which in Israel?"

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright," "National Number and Heraldry of the United States of America," etc.

From private letters, personal conversations, and excerpts from various Anglo-Israel publications, we find there is still some fog and mist in our ranks concerning the tribal numbers of Ephraim and Manasseh, also as to which of the two great Anglo-Saxon countries, Great Britain and the United States of America, is Ephraim and which is Manasseh. Some of this confusion seems to be caused by personal preference, national pride and home-land patriotism,—all of which are but natural, human and to a certain extent commendable.

All Anglo-Saxon believers and teachers agree that the posterity of these two sons of Joseph are now identified in the two greatest Saxon nations on the earth. But in the bewilderment of only a semi-illumination concerning this great and far-reaching truth, one says: "The United States is the youngest of the two nations which bear the latter day identity marks of Israel, therefore the United States is Ephraim the younger brother of the two sons of Joseph."

Another declares: "Ephraim was to receive the greater blessing," and then asks: "What country is most blessed? When in history did any nation enjoy leisure and luxury at all comparable to the United States of to-day?"

A third one says: "The birthright was never Manasseh's. It was direct from Jacob—Israel to Ephraim." And one publication in its advertisement of *Judah's Sceptre and Joseph's Birthright* eliminated Joseph entirely and made it "Ephraim's Birthright."

The next one says: "Ephraim became the head of the house of Joseph. Ephraim is not replaced by Manasseh."

Still another one affirms: "By giving Ephraim first place, Jacob did not change his status of younger brother. He was still the younger and the last tribe of Israel even though he was first in leadership and greatness. Before Ephraim was born there were twelve tribes of Israel, of which Manasseh as the head of the house of Joseph was the eleventh. After the adoption there were thirteen tribes and Ephraim was the thirteenth. The names of the tribes were engraved on two onyx stones on the shoulder pieces of the ephod in the order 'according to their birth.' (Ex. 28: 10.) Ephraim would thus be the last and including Levi he would be number thirteen."

Thus the pro-English and the pro-American contingent chatter merrily on, each bent on pressing his or her viewpoint, and all of them are partly right.

But when the last one quoted says that Jacob, by giving Ephraim the first place, did not change his status as the younger, he is mistaken. Our only recognized authority declares: "He [Israel] set Ephraim before Manasseh."

The original Hebrew word which is here translated "before" is defined: "Face-front; forefront; time-ward; in front of," etc. So in counting from one to thirteen we may say that twelve comes before thirteen. And since all the rest are accounted for as birth numbers and engraved on the onyx stone "at birth" as the writer correctly affirms, there is nothing left for Ephraim and Manasseh but the two numbers eleven and thirteen. Since Joseph's number was eleven, that, being before thirteen, must go to Ephraim who was set before Manasseh. This gives to Manasseh that divinely chosen and blessed number, thirteen, recognized as a peculiar number by all students of the Caballa, mathematics, and astronomy.

Again, as to the statement made above that the younger son was "most blessed" we need only turn to the record where we find that in giving the blessing there is no mention of any most blessed but each of the two were equally blessed. "And he [Jacob-Israel] 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 [Christ] which redeemed me from all evil, bless the lads." So he blessed Joseph in blessing his two birthright sons and this is recorded in 1 Chronicles 5 where it not only says "The birthright was Joseph's" but it also states that the birthright was given unto the "sons of Joseph the son of Israel."

After Jacob had called all his sons together to tell them what their posterity should be in the last days, when he came to the birthright son he first gave the prophecy concerning the multiplicity of seed, the fruitful bough, and the branches that run over the wall, etc.: he then declared: "His hands were made strong by the hands of the mighty God of Jacob"; Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph." Who is Joseph? The holder of the national birthright of his race whose seed were to compose many nations, defeat every foe that rose up to battle against them, possess great territorial possessions, possess the mineral and

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agricultural wealth of the everlasting hills to the utmost bounds, and be the distinctive people whom the Lord hath blessed. These blessings were to be realized by the posterity of his two birthright sons, Ephraim and Manasseh, each of whom were to enjoy to the full these blessings. Neither of them was to be deprived, or limited, that the other might fare more or most sumptuously.

But nationally speaking Ephraim the younger brother of the two joint birthright holders was to be greater in numerical strength,—"His seed shall become a multitude of nations," while Manasseh the one before whom, in front of whom, Ephraim was placed was to become a great people, one great single, individual nation, an independent commonwealth, one nation out from, and in contradistinction to the "many nations." The comparative numerical strength of these racial brothers is given as follows: "They are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Again, the one who argues that because the United State is the youngest of these two nationally separated peoples, this nation is necessarily Ephraim, the younger brother, surely does not comprehend that these two peoples were, as prophetically forecast, to grow together until they became a multitude in the midst of the earth, after which there was to be a national separation. Since Ephraim was set before Manasseh we must expect his posterity to become an established nation before or prior to that of his elder brother. This latter nation must of necessity be younger as a nation, than that out of which it came, and yet possess all the political and prophetic marks.

So, of the two Great Britain and the United States of America, the one which has been established the longest bears all the identity marks which are ascribed to the youngest son of Joseph and the younger nation bears the marks ascribed to the eldest son of Joseph, and it behooves each citizen of both these countries to be thankful and satisfied with their racial inheritance.

We do not agree with the writer we have quoted who says "The birthright never was Manasseh's, it was direct from Jacob-Israel to Ephraim." We still insist upon the fact that the racial birthright of the Abrahamic covenant was given to the "sons" of Joseph; that the blessings of Jacob-Israel, the prince who prevailed with God, fell upon the "lads;" and that Manasseh and Ephraim are joint heirs of this birthright. But if the writer whom we have quoted above intends to say that the birthright was never wholly or entirely Manasseh's then we can heartily concur with him.

When it comes to the mineral wealth of the everlasting hills, the agricultural prosperity in its utmost bounds, its cornucopian abundance, together with the spiritual blessings of the God of their fathers, there is no greater or less, more or most; for these are the things which were to, and which do make the other tribes of Israel bless each other praying that God may make them as Ephraim and Manasseh. Yet some of these do not know who they are, nor that these two great countries are the Israelitish holders of the Abrahamic birthright, the national and racial representatives of that Israel to whom it was promised: "The LORD [Jehovah] shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand: and thou shalt lend unto many nations and thou shalt not borrow. And the LORD [Jehovah] shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

All of this has made, and still is making it possible for these two great peoples to become both a temporal and a spiritual blessing to all other races on the earth to whom they have lent money, supplied food, given the Bible, and sent missionaries as a result of which many of them have received the Christ. So, whether they were formerly Jew or Gentile, bond or free, barbarian or Scythian, Greek or heathen, they have become the seed of Abraham by faith and thus heirs according to the promise, for "to Abraham and his seed were the promises made."

In this way the individual believer from the non-Israelitish races receives that spiritual adoption of which the natural and earthly adoption of the Egypto-Israelitish sons of Joseph, Ephraim and Manasseh, were a type. They being thus denationalized as citizens of Egypt, renationalized as Israelites become as homeborn and the name of Israel is named upon them. This is why the apostle Paul writing to the former Asiatics who composed the church at Ephesus says, "Wherefore remember, that ye being in time past Gentiles in the flesh....That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." To such as have received the spirit of adoption, and cry out "my Lord and my God" the apostle could say, "Now therefore ye are no more strangers [aliens] and foreigners [Israelites were homeborn], but fellow-citizens with the saints, and of the household of God."

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The Gates of a Perfect Day.

By EDWIN BUNDY.

As the dreary shadows of night come on,
We hasten to do so much.
And we think of the many important things
We have not had time to touch.
And we long for the coming of day dawn,
When the worry and bustle will cease,
When the tumult of thought and imperfect work
Will end in a quiet peace.

We all remember the many good things
We've tried but have failed to do,
The many adventures absorbing our time
Cut short e'er the day was through.
We've deplored the tired efforts so fruitless
Which have proved to our patience a test,
And we are waiting now with expectant joy
The morn that will bring us rest.

Ah! how oft we have failed to remember
Him who nor slumbered nor slept!
How in the conditions of tumult and strife,
His loving watch care has kept!
And now toward the end of the valley,
To the glow of the morn seems not far,
And we see high above the dust of the vale
The glorious morning star.

How our hearts may exult at the prospect
Of the glorious dawn to be,
When the shadows of night shall have passed away
And the "tumult of the sea."
Then hail to the bright and the smiling morn
When the shadows have faded away
Which with roseate fingers unlocks the gates,
The gates of a perfect day!

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Zoroaster.

By N. ALLEN STOCKTON

Zoroaster was the Greek form of the Old Persian or Median name Zarathushtra or Zarathustra. The later Persian form of the name was Zerdust or Zardusht, and the modern Parsis of India, who still practice the religion of this great teacher, write his name Zurthost, and they call themselves the Zarthosti Community. The high priest of this sect is called Dustoor, which is evidently a transposition of the name Zurthost or one of its other forms. The Parsis are so-called fire-worshippers, but Max Muller says of them "They certainly do not worship the fire, and they naturally object to a name which seems to place them on a level with mere idolaters. All they admit is that in their youth they are taught to face some luminous object while worshipping God, and that they regard the fire, like other great natural phenomena, as an emblem of the Divine power."

The Parsis, or modern followers of Zurthost, are called Gabars or Ghebers, and the latter name is, I believe, derived from the Hebrew *gavar* to be strong or mighty. Tradition says that Zarathustra was born in Atropatene, though his mother came from Rhagae (written Rages in the Book of Tobit), both in ancient Media, and that he migrated from Atropatene to Balkh, or, as it was earlier called Bactra, the chief city of Bactria, where he became eminent as a religious teacher under the patronage of Gustasp, whose name is also written Vishtaspa and Hystaspes. Agathias writes "The Persians say that Zoroaster lived under Hystaspes, but do not make it clear whether, by this name, they mean the father of Darius or another Hystaspes."

There has been a diversity of opinions as to the time when Zoroaster lived and taught. Professor Jackson, a well informed authority, inclines to the view that he taught about 600 B. C. Arab tradition makes Zarathustra a pupil of the prophet Jeremiah, and the latter's mission began about 629 B. C. According to Arda Viraf (112), Zarathustra taught, in round numbers, some 300 years before the invasion of Alexander the Great, or about 630 B. C. Parsis tradition makes about 660 B. C. as the date of his birth, and 583 B. C. as the time of his death.

The God whom Zarathustra worshipped was named Asuro-Mazdao or Ahuro-Mazdao. This name was contracted to Ormazd, and we are told it meant "The Wise Lord." The root of Asuro was evidently the Hebrew *sur* to rule or govern, which as a noun *sar* meant a master or ruler, i. e., a lord, and Mazdao, I believe, is the Persian form of the Hebrew *madda'* knowledge, thought, from which the idea of wisdom comes.

Zarathustra preached against the worship of the *daivas* or false gods. His doctrine of an evil, as well as a good principle in life, agrees very closely with the ideas contained in the New Testament, of Satan and evil spirits which Christ cast out of the lives of men. It was probably men of his faith who were led by the Star of Bethlehem from the East, and these men were, I think, of the other branch, the lost branch of the house of Israel, for it is likely that Zarthustra had the Median or Persian form of an Israelitish name, the Hebrew form of which was *sharath, u shatar,* meaning to minister (or do service as a priest) and to write, that is he was a minister and a scribe.

The literature of the religion of Zoroaster is called the Avesta, concerning which Professor Carnoy writes "By this name (Avesta—Pahlevi, *Avistak,* a term of doubtful etymology) is designated all that remains to us of an immense religious literature composed in an Iranian dialect generally known as Zend. This term is incorrect, for in Pahlevi *Zend* means commentary; *Avistak va Zend* meant the Avesta and its commentary. Duperron (1771) made the Pahlevi expression into the word Zendavesta in the belief that the term Zend referred to the language." Hebrew word roots seem to clear up the doubtful etymology of the name Avesta in its Pahlevi form of Avistak, which is evidently a compound of *avva,* desire, and *shataq* to cease, and the ceasing of desire is the meaning of the Buddhist Nirvana (see Buddhism by Poussin).

Pehlevi is the modern form of the name Parthia or Parthwa, a part of Persia, and the language of its people is called Pahlavi. The Parthians are considered to be of Scythian origin; and according to Justin their name signified in the Scythian language "banished" or "exiles." Isidorus makes the same statement. Herodotus, born 484 B. C., is the first who writes anything definite about the Scythians. He states that they called themselves *Skoloti,* and that their primitive seats were in the neighborhood of the Caspian Sea. The name *Skoloti* is evidently the Hebrew *Galuth,* exiles, expressed in a Greek equivalent. *Galuth* is the word from which the names Celts (Greek *Keltai*) and Galatians was probably also derived. Since the name Parthia meant banished or exiles it seems to have been derived from the Hebrew *parad,* to be parted or separated, which is also the root of the English words part and separate. An exile is one separated from his native land.

Those Scythians, who according to the Greeks, called themselves *Skoloti,* were probably the descendants of the exiled Israelites, who Josephus stated were, in his time, beyond the Euphrates in such num-

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bers that they could not be counted. The name Skuthai, Scythians, originated with the Greeks along the Euxine Sea. There seems however to have been other peoples classed as Scythians besides those of Israel. These other Scythians were probably Turanians.

In the time of Ptolemy the region known to Herodotus as Scythia had changed its name to Sarmatia. Carpathian is another form of the name Sarmatian, for the Carpathian Mountains were called by the Romans *Montes Sarmatici,* and I am inclined to believe that both of these names are forms of the name Atropatene in Media and of Acrobattene in Samaria, from which the initial had been dropped. It is interesting to observe that the name Sarmatian is a transposition, after the Hebrew habit, of the name Samaritan.

According to the Encyclopedia Britannica "In official Hungarian documents of the 13th and 14th centuries the Carpathians are named Thorchal and Tarczal." It is very remarkable to find that these names correspond in form to the Greek Tharseila or Thersila used in the Greek Version of the Old Testament in II Kings 15: 14, for the city of Tirzah in Samaria.

The writer of the article on Tirzah, in the Encyclopedia Biblica concludes that the original name of this old city of Mt. Ephraim, was Zarepath, and this has the same root as Carpathian. Zarepath meant a place for the refining of metals and we read of Israel in Zech. 13: 9, "I will try them as gold is tried."

Tradition says that Zoroaster lighted a pyre or temple of fire in Urumiah a city of Atropatene, his native country. Urumiah is evidently the old Hebrew Urim meaning lights. The principal city of Atropatene was Tebriz which was often pronounced and written Tauris, the b in the first having changed to u in the latter form of the name.

I am inclined to believe that the name Druid is a contraction, according to the Gallic habit, of the name Zerdust or as the Parsis call it Zurthost.

According to Higgins "The characteristics of Druidism in all ages and nations were the worship of one Supreme Being, the doctrine of future rewards and punishments, hatred of images, open circular temples, the worship of fire as the emblem of the Sun, the celebration of the most ancient Tauric festival, and the possession of a seventeen letter alphabet, though their instructions were always orally given."

The Tauric festival probably originated at Tauris in Atropatene. The followers of Zoroaster were so-called fire-worshippers, but believed in one Supreme Being.

"Ahuro-Mazda is a pure spirit: His chief attributes are eternity, wisdom, truth, goodness, majesty, power. He is the Creator (*datar*) of all good creatures—not however of evil or evil beings. He is the supreme Law giver, the Rewarder of moral good, and the punisher of moral evil. He dwells in Eternal Light; in the later literature light is spoken of as the clothing of Ahuro Mazda or even His 'body,' i. e., a kind of manifestation of His presence like the Old Testament Shekinah." (The Catholic Encyclopedia.)

According to the New International Encyclopaedia "Comparisons of Zoroastrian with other religions show more resemblance to Judaism and Christianity than to other oriental faiths," and "There are many minor observances and beliefs found especially in the Avestan Vendidad that recall the Pentateuch."

A connection is seen between the open circular temples of the Druids and the Gilgals of Canaan. Gilgal in Hebrew meant a circle. This was the name of the first camp of the Israelites on the west side of the Jordan when they invaded Palestine, as we read in Joshua 4: 19, 20. There they set up the twelve stones, which they took from the bed of the Jordan, in the form of an open circular temple. The Druids continued this practice.

The seventeen letter alphabet of the Druids appears to be the twenty-two letter Hebrew alphabet which had lost the characters which had duplicate forms. Hebrew had three characters for the letter S. It had two characters for ch or k, and also a q. The Irish alphabet has seventeen letters. It once had only sixteen. Like the Hebrew the last letter was t (Hebrew *tav*). At a comparatively recent date u was added at the end. The Irish has but one s, and no k or q.

"The Script employed in the Avestan texts is read from right to left and can be traced ultimately to a Semitic source." (The Catholic Encyclopaedia.)

According to Arab tradition Zoroaster was a pupil of the prophet Jeremiah. That prophet was set over the nations "to root out, and to pull down, and to destroy, and to throw down, to build and to plant." (Jer. 1: 10.) Zarathustra's name contains the Hebrew root *zara'* to plant. The *ustra* of his name may also represent the Hebrew *becher* the first born. That is he was "to plant the first-born."

About 100 years after Israel had been taken into captivity and before Judah had been carried away to Chaldea Jeremiah wrote "I am a father to Israel and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. 31: 9-10.) Jeremiah wrote "declare it in the isles afar off," because at that time Ephraim and Israel were far from Palestine, in what was known as the "Isles of the Gentiles," in the region surrounding the Caspian sea, and many of them had made their way westward as far as Gaul and the British Isles. The name Caspian has the Hebrew root *chasif,* meaning a separate flock, and I believe there is a connection between this name and the sheep of the other fold referred to by our Lord in John 10: 16. As Weldon points out, the Caspian is mentioned in Ezra 8: 17, as "The place Casiphia" where the Jews had to send to the exiled Israelites to obtain Levites for the temple service. Jeremiah also wrote concerning the ten tribes "The people left of the sword, found grace in the wilderness, even Israel when it went to find rest. (Jer. 31: 2 as a Jewish version renders it.)

In Eastern Persia, east of the Caspian we find

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from 500 to 300 B. C., and probably both earlier and later than these dates, the territories of Bactria or Bactriana, Sogdiana, and Margiana. Zarathustra is said to have begun his mission at Bactra, later called Balkh, the chief city of Bactria. Sogdiana seems to have for its root the Hebrew *Shaqat*, or *Shoqet*, to rest, and Margiana has the Hebrew root *marge'*, a rest, a resting place. Israel therefore seems to have migrated to these places from Western Media "when it went to find rest," as Jeremiah wrote of them.

One of the most prominent descendants of Ephraim was Becher, and his family was called the Bachrites (Num. 26: 35), and it is probable that Bactria was named from his family. In later times "The most famous of all (the Gallic tribes) that of the Bastarnae (Tact. Germ. c. 46. Liv. 34: 26, etc.), intermingled with the Sarmatians, dwelt between the Black Sea, and the Carpathian Mountains" (Anthon's Clas. Dict. p. 540). The name Bastarnae appears to be a form of Bachrites or Bactrian, with ct or ch changed to St. In I Chron. 7:20, Becher, a descendant of Ephraim, is written Bered. This is a case of transposition of consonants and the change of ch to d. Balkh, another name of Bactra, is Bered with r changed to l and d restored to a palatal. Bered has the same root as Britain, and Balkh has the root of Belgae. Bactra, the chief city of Bactria was called also Zariaspa, and it seems that this is a compound of the Hebrew *zara'* seed, family, race, with *yasaf* to be increased the root of the name Joseph, and that Zariaspa meant the seed or race of Joseph.

Gesenius, the noted Hebrew scholar called attention to the fact that the name of Joseph has a double etymology, as though it were from *Yosef*, he takes away, and from *Yasaf*, he shall add. The name and history of Joseph was thus typical of what happened to his descendants at the fall of Samaria. They were taken away and then greatly increased.

The derivation of the name Aryan has been given in a former article as from the Hebrew Ariel, but this name also bears a close relation to the Greek *aireo*, imperfect *ereon*, to take away, and to *erumai*, to save, to rescue, to protect. Aryan therefore is a synonym of Joseph. In Numbers 26: 36 we read that Eran was one of the prominent descendants of Ephraim and Eran is exactly the old form of the name Iran or Persia. In Hebrew names had meanings which indicated important relations to their personal or national history and most of them had more than one derivation.

I have suggested a double derivation for the name of Zarathustra. In deriving the *ustra* of his name from *becher*, the first born, b has become u as in Tauris from Tebriz, and ch has become st as in Bastarnae from Bachrites.

To the north of Sogdiana in the time of Alexander the Great were the Massagetae whom many writers believe to belong to the exiles of Israel, indeed Isaiah 19: 12 indicates that this race had been scattered to the north, the west, and the east even as far as Sinim or China.

The name Ariana, once applied to western Persia, including Atropatene, seems to have extended eastward so that in the time of the Roman supremacy it was used to denote the eastern provinces of Persia. In Afghanistan and the Punjab there was an alphabet in use called Aramic or Bactrian Pali, the truer name of which was Kharoshthi. The latter contains the Hebrew root *Charash* to cut, to engrave, from which our word character has been derived. According to the Encyclopaedia Britannica. "This alphabet was derived directly from the Aramic," and "The Aramic languages may be geographically defined as the Semitic dialects originally current in Mesopotamia and in the region extending southwest from the Euphrates to Palestine." Since this language of western India was derived from the Mesopotamian region it indicates that the people using it migrated from there to India, and Mesopotamia was a region where the captive Israelites were placed by the Assyrians. We have the testimony of Ezra that they left that district, and of Josephus that they were in great numbers beyond the Euphrates.

"Pahlavi was written in characters which descended from the Aramic Alphabet." (Carnoy.)

According to the Sanskrit lexicons the name Arya was originally the name of the immigrated Indian people, in opposition to the old inhabitants. Evidently this name Arya was brought to India from the west, like the Kharoshthi alphabet which came from "Aramaea of the two Rivers," and like the Devanagari or Sanskrit alphabet which is said to have been derived from Phoenicia.

Von Hammer calls the Germans a Bactriano-Median nation, and we find in Anthon's Classical Dictionary "Even the name Sachan or Sassen (Saxon) is to be found in the Persian tongue, under the form Sassan, as indicating the last dynasty of the Persian Empire (the Sassanides)." Just north of Atropatene was a territory name Sacasene and its inhabitants were called Sacae. Saka is the form found in the Persian inscriptions. Strabo (bk. 11: 2) wrote that the Sacae had a city called Samariane. This name was probably derived from that of Samaria, and the Sacae were evidently the progenitors of the Saxons.

Again in Albania, just north of Sacasene there was a town named Sumara, probably another form of the name Samaria. Albania seems to be a compound of the Hebrew El, God and *bana* to build, referring to Jeremiah 31: 4. "Again I will build thee, and thou shalt be built, O virgin of Israel."

Atropatene is said to have been named from a governor of that province in the time of Alexander the Great, but it is more likely that the governor took his name from the province, like the Roman Germanicus, and the Persian Sogdianus.

In the name Atropatia or Atropatene, the birthplace of Zarathustra, is found the Greek root *atropos*, unalterable, unchangeable; and there seems to be a close connection between this Greek word and the unalterable laws of the Medes and Persians (Dan. 6: 8). The Greek Atropos was the unalterable fate who controlled the future. So this country was destined to control the unalterable destiny of the world; for there

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was the beginning of the stone kingdom which the God of heaven would set up, which would break to pieces and consume all other kingdoms, and which would stand forever (Dan. 2:44). In Genesis 49:24 Joseph is called the "stone of Israel" and Atropatene was a colony of the seed of Joseph. (See Anthon's Classical Dict.) The Atrebates who evidently came from this country were the progenitors of the French and British.

The Gathas are a selection of hymns which are thought to be the words of Zoroaster. The derivation of Gathas seems to be from the Hebrew *qadash* to be selected, to be sacred or holy. Professor Carnoy writes: "The Gathas constantly speak of a Kingdom whose advent is expected by the faithful. This notion recalls that of the Jewish Kingdom of God. Yet among the Jews the idea was too ancient and too essentially national for us to suppose that they borrowed it from Persia. Therefore it was the Gathas which derived it, it is argued, from Israel."

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt. 13: 33.) The Greek word here translated hid is *egkrupto* which has a root equivalent to Acrabattene of Samaria and Atropatene of Media. There Israel, the leaven which leavened the Gentiles, was hidden. During the long years in which a "covering was cast over all people" (Isaiah 25:7), the islands kept silence while the people renewed their strength (Isaiah 41:1), and Israel was the foundation stone of great nations which eventually became the strongholds of Christianity.

To quote the New International Encyclopaedia "The essence of Zoroaster's moral and ethical teachings may be summed up in the three cardinal Avestan words *humata, huxta, hvarsta,* good thoughts, good words, good deeds" and Zarathustra was, I believe, one of the great Israelitish teachers who prepared the way for the coming of the Kingdom of God and of Christ upon earth.

We are persuaded that a thread runs through all things: all worlds are strung on it, as beads; and men, and events, and life, come to us only because of that thread: they pass and repass only that we may know the direction and continuity of that line. A book or statement which goes to show that there is no line, but random and chaos, a calamity out of nothing, a prosperity and no account of it, a hero born from a fool, a fool from a hero,—dispirits us. Seen or unseen, we believe the tie exists.... We hearken to the man of science, because we anticipate the sequence in natural phenomena which he uncovers.—Emerson.

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The Modern Revolt of Korah.

By M. L. STREATOR, A. M.

"Woe to them! because they have marched the way of Cain, and with error they have rushed for the wages of Balaam, and shall perish in the revolt of Korah." Jude, 11. Ferrar Fenton's Translation.

"Lo! I am giving command, and will sift throughout all nations, the house of Israel,—as grain is sifted in a sieve,
Yet there shall not fall a kernel to the earth.
By the sword shall die all the sinners of my people,—
Who say, The calamity shall not overtake and close in before us."
Amos 9: 9, 10. Rotherham.

"Prophesy against the shepherds of Israel,—
Prophesy, and thou shalt say unto them, even to the shepherds—Thus saith My Lord, Yahweh—
Alas! for the shepherds of Israel who have been tending themselves!
Is it not the flock that the shepherds should tend?"
Ezekiel 34: 2. Rotherham.

"The rulers of this age who are to come to nought."
Paul in 1 Corinthians 2: 6. Rotherham.

"The thrones were flung down, and the Splendor of time sat....The time came for the saints to possess the Empire.
The Empire and Dominion and Grandeur of the Empire under the whole heavens, will be given to the Holy People of the Most High."
Daniel 7: 9, 22, 27. Ferrar Fenton.

"Proclaim to the nations. Prepare for war!
Arouse heroes! come on, advance all men to battle!
Beat out your ploughshares to swords, and your scythes into spears!
Let the feeble exclaim; I am strong!
Quick! March! all you neighboring Nations,
And collect to the spot where the Lord
Intends you to conquer your foes!
Nations! arouse and advance to the Plain of God's justice!
For there I will sit and will judge all the Nations around Me."
Joel 4: 9-12. Ferrar Fenton.

"When your People will always be just,
They shall conquer the earth."
Isaiah 60: 21. Ferrar Fenton.

These oracles of the omniscient God of Israel show that the dominion of the Gentiles will pass away, and that the chosen people of Israel will rule the world in justice. But before this can be done the tyrannical national shepherds of Israel and their scornful men and arrogant mockers will be destroyed. These are national and racial oracles. The shepherds of whom they speak are national shepherds. They are not pastors of a flock or church, but rulers of nations. Condign punishment awaits them who have perverted the trust committed to them for the sake of selfish aggrandizement and domineering power. Justice will come in like a flood, and sweep them all away.

The Revolt of Korah against Moses and Aaron was a type of the far greater Revolt of the Lawless One and his hosts against Jehovah and the Messiah at the appointed end of the Times of the Gentiles. The two events have so many points of analogy that Jude under the plenary inspirations of the Spirit of Truth that searches into the deep things of God and the mysterious significance of the great facts of history, designates the last one as the Revolt of Korah. The distinguishing characteristics and the impelling motives of that past revolt come into prominence in the far greater revolt at the consummation of this age under the Man of sin. The Spirit of Truth indicates in the language used by Jude that we should investigate the great rebellion of Antichristian lawlessness and imperialistic despotism by the analogies and illustrations afforded by the historic outburst of discontent with the law and order established by the God of Israel through His servant Moses. Men who deny God and set at defiance His authority and power have the same spirit now that they manifested in the assault on Moses in the rebellion of Korah, Dathan and Abiram. Hence Jude designates the modern outburst of reckless lawlessness and autocratic despotism, enforcing its claims with unbridled violence that has astounded the world, as the Revolt of Korah. Jude wrote to those who had listened to the solemn warnings of the apostles themselves. Recalling their teaching he reminds his readers "how that they used to say to you—in the last time there shall be mockers,—according to their own ungodly covetings going on." (Verse 18.) They are men of the world, who mind earthly things, and strive only for earthly honor and renown. They ignore the spiritual, heavenly and divine. Jude says, "These are they who make complete separation, mere men of soul, Spirit not possessing." (Verse 19, Rotherham.) They have no relish for spiritual truth, but deny its reality. "Their mouth is full of arrogance: they are flattering admirers for the sake of gain." (Verse 16, F. F.) We are rushing into the last time of which the apostles spoke. The end of the age is coming upon us.

Concerning the events belonging to the time of the end, into which the world already has entered, the angel Gabriel, who stands in the presence of God and is the trusted messenger of the most important truths, said of the prophet Daniel, the great statesman and the inspired seer of the majestic visions portraying the times of the Gentiles, said to him with earnest solicitude for the welfare of his people, "The lawless will

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act lawlessly, and none of the lawless shall understand,—but they who make wise shall understand." (Dan. 12: 10, Rotherham.)

We should not forget to give heed to the solemn warning of the inspired apostle Paul: "That day will not set in except the revolt come first, and there be revealed the man of lawlessness, the son of destruction, the one who opposeth and exalteth himself on high against every one called God, or an object of worship." (2 Thes. 2: 3, 4, Rotherham.)

Rotherham uses the word "revolt" in his translation of this great oracle as the rendering of the original Greek word *apostasia.* In this he is accurate.

Strong's *Exhaustive Concordance* defines it, "Defection from truth, properly, the State." Its accurate meaning is revolt or rebellion. Apostasia is not apostasy in the modern acceptation of that term, a departure from one's faith. It is a revolt, the revolt of lawlessness and the Lawless One. We need to have a firm apprehension of this in order to understand these great oracles of the God of truth.

Arthur T. Pierson in *The Coming of the Lord,* characterizes Jude as "the prophet of the apostasy." While his epistle is short it is very comprehensive and emphatic. He charges the saints to "Remember the things which were foretold by the apostles of our Lord Jesus Christ, how that they used to say to you,—In the last times there shall be mockers,—according to their own ungodly covetings going on. These are they who make complete separation, mere men of soul (more literal: Physical or Soulical men), Spirit not possessing." (Jude 19, Rotherham.)

To perceive how the Revolt of Korah throws any light on the greater Revolt at the crisis of the ages we should diligently investigate the past historical Revolt, and ascertain its essential and distinctive characteristices. The language of inspiration itself clearly indicates that the Revolt at the consummation of the Times of the Gentiles will reproduce the same characteristics that appeared in the ancient Revolt of Korah. Otherwise the penetrating Spirit of truth could not justly have designated it as the Revolt of Korah. As the historical Revolt was among the Israelites themselves, so the cumulative Revolt of revolts will be in the house of Israel. As the Revolt of Korah occurred when Israel was returning from the land of Egypt to their promised home in the land of Canaan, so the culminating Revolt of the ages will occur when the exiled house of Israel is on the way back to the final home promised to them in the land given to their fathers. It is unwise to ignore these two prominent characteristics in the Revolt of Korah. As Israel is dispersed among the Gentiles it will arise in Gentile lands and in Gentilized Israel. It will not arise in the land of the covenant promised to King David as Israel's inviolate new home in the Islands of the West. Why not? Because in that Royal Covenant given to King David the Ever-Living made this sure promise: "They shall rest in it, and never fear, nor shall the sons of Evil again afflict as formerly." (2 Sam. 7: 10, F. F.) O Ephraim, in these appalling days of world wide, and devastating war, hold fast to this unfailing promise of the God of hosts pledged in the sure mercies of David. But some Anglo-Israelite may exclaim, How can these things be? They cannot be unless some of the exiled house of Israel never reached the British Islands, which is a safe asylum for those planted therein. The Revolt of Korah cannot arise in the British Islands. Yet it does arise in the house of Israel dispersed among the Gentiles. The ways of Providence are intricate. But he has indicated them in his word of truth. Do not shut your eyes to the reception of any new phase of truth. To refuse to read or publish any new idea not already established and accepted is to doom the investigation of the grand theme of the Origin and Destiny of Our Race to run around in deep ruts within the prescribed limits of an old circle. Such a policy shackles freedom of thought, and should not prevail.

In his Studies in the Psalms, a great book of a devout and profound thinker, J. B. Rotherham shows that one of the great historical Psalms, the 106th, is "a national confession of sin." He says: "No man can study the Hebrew nation successfully, who does not study its solidarity; and no man can appreciate its solidarity in the highest realm of the spirit, who does not bend his mind to the spectacle of a nation confessing the sins it had committed from the Exodus to the Exile." (p. 451.) Among these national sins plaintively confessed is the Revolt of Korah. It became so great that it threatened the destruction of the nation. The people perishing in the destructive plague were rescued from ruin, only when Aaron, the high Priest, in the most beautiful and heroic act of his life, rushed in between the living and the dead with his burning censer at the command of Moses and thus stayed the avenging judgment of God. The memory of that appalling revolt and its dire consequences pervaded the life of the chosen nation. How pensively the Psalmist recalls the jealousy that prompted the revolt and its condign punishment.

"They were jealous of Moses in the camp.
Of Aaron, the consecrated one of Jehovah:
Earth opened and swallowed up Dathan
And covered the company of Abiram,
And a fire consumed their company,
A flame licked up the lawless ones."
(Psa. 106: 16-18.)

Moses gives a detailed account of the Revolt of Korah, which, because it is an illuminating type of the greater revolt at the crisis of the ages, deserves thoughtful consideration. It will richly reward the searcher for truth applicable to our own times, if he will study it diligently, searching therein for hidden treasures of wisdom that indicate the purpose of the eternal God in His control and direction of the ages for the good of Israel and all mankind. I quote it from Ferrar Fenton's translation of the Bible in modern English, as it exhibits some things hidden in other versions. Moses says:

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"Korah, the son of Izhar, the son of Kahath, the descendant of Levi, and Dathan and Abiram, sons of Aliab, and Ann, the son of Pelath, the son of Reuben, conspired and stood up to resist Moses, with a hundred and fifty others of the princes of the Parliament of the children of Israel, titled nobles of the nation; and they addressed Moses and Aaron and said to them:

You assume too much to yourselves: for all the Parliament, all of them, are sacred, and the Ever-Living is among them.

When Moses heard it, he bowed his head, and spoke to Korah and all his band saying: In the morning Jehovah will make known who are His, and sacred; whom he hath chosen to approach to Himself. Let Korah and all his band take bowls for themselves, and put fire and sweet incense into them, and the men whom Jehovah chooses shall be the Sacred. You are presumptuous, sons of Levi. And Moses continued to Korah, Listen, now, sons of Levi. Was it too little for you that the GOD of Israel appointed you from among the families of Israel, to approach to Him, to perform the services of the sanctuary of the EVER-LIVING and to stand before the congregation to minister, and included you and all your brothers with you,—but would you demand the Priesthood also? However you, and all your associates, station yourselves before the EVER-LIVING TOGETHER WITH Aaron.—What is he that you should murmur against him?" (Num. 16, 1-11, F. F.)

Moses and Aaron and Korah, all were descendants of Levi. So they belonged to the same tribe in Israel. Besides this, Amram was the father of Moses and Aaron and the brother of Izhar, who was the father of Korah (Exo. 6: 18), so that Moses and Korah were cousins. This made the revolt of Korah all the more heinous. He had an important part in the service of the sanctuary, and he should have rejoiced that his cousins, Moses and Aaron, were the leaders of Israel, Moses being the lawgiver and the civil ruler and Aaron the High Priest of Israel. But not satisfied with the divine selection of the tribe of Levi and the clan of Kohath, this ambitious nephew of Amram aspired to the priesthood. Moses kindly admonished his relative of the divine appointment he and his tribe had received among the families of Israel, and rebuked him for demanding the Priesthood also. This was the religious side of the great conspiracy.

But there was also a civil and political side to this great conspiracy, and it was aimed against Moses himself and sought to subvert the authority of the great lawgiver who, under the authority of a divine commission supported by stupendous displays of divine power, had rescued them all from the bondage of Egypt, and had brought them safely out of Egypt, through the Red Sea, and was leading them onward in a safe way to the promised land of Canaan. But all of this counted for nothing to many ambitious men that belonged to another tribe. They were princes of the people, titled nobles of the nation, and members of the Senate of the children of Israel. Dathan and Abiram had with them 150 of the nobility who supported their claims and their assault against Moses. These men had a grievance which they magnified into an injustice to their tribes and an indignity to themselves. They all belonged to the tribe of Reuben. He had, as the patriarch Jacob himself acknowledged, "the pre-eminence of dignity and the pre-eminence of power." (Gen. 49: 2, R. V.) Reuben was the firstborn of Jacob. They claimed the rights, privileges and prerogatives of the firstborn. They were the super-men of Israel. They were super-eminent. They were super-powerful.

By the law of natural selection they claimed and demanded the super-abundant blessings inherent in the superior rights of the firstborn as the super-men of all his brethren. They would not be satisfied without an acknowledgment of these claims, claims which they insisted were just, and the restoration to them of their lost estate. Jacob himself declared in his dying blessing: "Reuben, thou art my firstborn, my might, and the beginning of my strength." (Gen. 49: 3, R. V.) They had the might of Jacob. They were the beginning of his strength. They inherited the vigor of his passion. They claimed the supremacy as their inalienable right. They demanded it and were ready to claim it by force. Jacob's blessing on the twelve patriarchs had subverted this. The legislation of Moses had confirmed what Jacob had said in declaring the destiny of the tribes in the last days. The birthright with its double portion had been given to Joseph, the firstborn of Jacob and Rachel. The kingship had been bestowed on Judah. The priesthood was conferred on Levi. Reuben, who was the natural over-man, had been overlooked. They who were the natural super-men had been superseded. With these domineering lords it was not right. They would not submit to it. They would not recognize that divine election was superior to natural selection. They admitted that the nation Israel had been chosen of God. But they refused to admit that it was a divine choice that supplanted themselves. They claimed that it was a cunning device of Moses, incorporated in his legislation, to depress themselves that he might exalt the tribe of Levi and the family of Aaron. They were the legitimate over-men and they would overthrow this unnatural selection that claimed to be a supernatural election. They had the supercilious haughtiness of the superlative aristocrats. When Moses called them they refused to appear before him. They sought to undo what God had done through His patriarchal prophet and the lawgiver by divine commission of the people chosen of God. . . . It was a deliberate rejection of the will of God, and the revealed religion of the Mosaic law for their own human devices inspired by pride and ambition. Korah, Dathan and Abiram were the chief murmurers and complainers in the times of Moses. Yet he cherished no resentment against them. Hear him still further.

"Then Moses sent to summon Dathan and Abiram, the sons of Aliab, but they would not come, and replied—

We will not come! Is it nothing that you have brought us up out of a land flowing with milk and honey to kill us in this desert,—that you would dominate over us as a tyrant? You have brought us to no land flowing with milk and honey! Nor given us farms and vineyards to possess. Would you dig out the eyes of these men? (This was the Oriental punishment for treason and revolt.) We will not come.

Moses was very angry at this and said to JEHOVAH:

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I have not taken as a gift even an ass from them, and I have not wronged one of them.

Then Moses said to Korah, Let you and all your associates come before the EVER - LIVING,—you, and they, and Aaron tomorrow; and let each take a censer and put on it incense, and present it before the EVER - LIVING, each of the hundred and fifty a censer; and you and Aaron, each a censer.

So each took his censer; and they put fire in their censers, and offered incense upon it, and stationed themselves at the door of the Hall of Assembly, with Moses and Aaron. Korah also collected all his associates with himself at the door of the Hall of Assembly, and the Glory of the EVER-LIVING appeared to all the congregation. But the EVER-LIVING spoke to Moses and Aaron saying, You shall be magnified in the midst of this Assembly, but I will consume them with might!

They however fell upon their faces and said, God, the God giving life to all flesh! one man only has sinned,—and will you be angry with all the Parliament?

Then the EVER-LIVING spoke to Moses, saying, Speak to the Parliament and command them to run out from around the tents of Korah, Dathan and Abiram.

Moses therefore arose, and went to Dathan and Abiram, and the judges of Israel went after him, and they spoke to the Parliament saying: Remove from the halls of these depraved men and touch nothing belonging to them, for fear you should share in their sin. Consequently they came away from the tents of Dathan and Abiram; but Dathan and Abiram came and stood at the opening of their tents, with their wives and children and infants. Then Moses spoke and said:—

You shall learn by this whether Jehovah has sent me to do all these things; for I have not done them by myself: —if these men die as all men die, and the fate of all men falls upon them, then the EVER-LIVING has not sent me. But if JEHOVAH prepares it, and the earth opens her mouth and swallows them, and they go down alive to the grave (Hebrew, Sheol),—then you will know that the EVER-LIVING has rejected these men."

This was a severe and dangerous test. No one could have made such a solemn and appalling declaration unless it had been revealed to him by the Spirit of truth, that searches and knows the deep things of God, and he had been fully assured in his own consciousness that his direful warning would be executed by the Almighty. . . . Korah was a censer bearer and stood with his company, opposed to Aaron, at the door of the hall of assembly. Dathan and Abiram stood at the doors of their own tents, and were swallowed up by the earthquake "in the center of all Israel." Korah and his company of censer bearers were destroyed by fire from the presence of the Lord. I now resume the quotation of the record given by Moses, the Man of God, vindicated in the overwhelming overthrow of these insolent, lawless and audacious over-men.

"And it occurred that as he finshed speaking these words, the ground split under them, and the earth opened her mouth and swallowed them and their homes, and all the men who were with Korah, and all their wealth: and they, and all who were with them, rushed down alive into the grave (Hebrew Sheol), and the earth closed over them, and they perished in the midst of the public. Then all Israel who were around them fled with a shriek; for they said, The earth may swallow us also. Fire also came out from JEHOVAH and consumed the hundred and fifty men as they offered incense." (Numbers 16: 1-35, F. F.)

The Revolt of Korah was perfidious; the catastrophe was appalling; the vindication of Moses was complete. Yet so strong was the tendency in Israel toward rebellion and anarchy that the very next day there arose a mutiny among the politicians and the people who murmured against Moses and Aaron, exclaiming, "You have killed the people of the EVER-LIVING." (Num. 17: 6, F. F.) The rebellious fanatics who perished as traitors in the infliction of this direful national judgment by a direct manifestation of the divine power of the Almighty these mutineers still regarded as the people of Jehovah, although just destroyed by him because of their revolt against his authority. They refused to recognize the justice of the divine judgment, and thus they bring down swift destruction on themselves as profane and worthy of the death of traitors.

Moses had not killed them. God Himself had destroyed them by a supernatural manifestation of His own power in vindicating the things which Moses had said and done at His command. In revolting against the chosen servant of God they were revolting against God Himself. The government of Israel was a theocracy, in which the State was governed by the immediate direction of God as the King. This is emphatically stated by the prophet Isaiah, who declares, "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our King: he will save us." (Isa. 33: 22, R. V.) Jehovah judged between Moses and Korah. Jehovah decided and executed the doom of Korah. His revolt was not simply against the man Moses, but against the chosen representative of God, against the Mediator between God and His people. It was treason of the highest type and rebellion against God Himself. Hence the Mighty One, the God of the spirits of all flesh, vindicated His servant who had executed His will and proclaimed His law. Korah, Dathan and Abiram in their rebellion struck at the very throne of God. For despising Moses' law they died without mercy. For conspiring and revolting against the Man of God Korah became a notable type of the Man of Sin, and was destroyed by a direct judgment of God in direful manifestations of his avenging wrath. So it will be with the mockers in the last days. "They shall perish in the Revolt of Korah."

Thus was overthrown the Revolt of Korah, a revolt against Moses, the Emancipator of the people from the slavery of Egypt, the Leader who brought them through the Red Sea and rescued them from Pharaoh's mighty army, the Mediator of the fiery law that Jehovah proclaimed from the flaming summit of Sinai's quaking and awful Mountain, to whom the people had said, "Speak thou with us and we will hear, but let not God speak with us lest we die," the legislator by divine choice and appointment of the elect race, and the great Ruler, a King in Jeshurun, sympathetic with the sorrows of a populace that frequently murmured against him. The Revolt was against such a man, this Moses, the Man of God. The revolt was against Aaron, the High Priest chosen of God, who in its culmination, rushed in between the living and the dying

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Communications.

To the Editor of the WATCHMAN OF ISRAEL.
Dear Sir:

I am sending you a copy of an article which was published in the Pittsburgh *Gazette Times* some years ago. No doubt you will be interested to know that there is some evidence at hand that shows that the Scriptures contain within themselves evidence of a kind that links them with the astronomical works of God. It may seem strange, but while the so-called scientists are trying to communicate with the planet Mars, by studying its time and comparing that with the time of earth, Mars begins to communicate something to support our faith in the inspiration of the Book.

Taking the year number 3406 as given by Totten as important in Jewish history and count 1260 periods measured by the planet Mars it brings to the year 5775 A. M. which equals 1776 A. D.; 1260 of Mars equals 2369 of Earth; 3406 + 2369 = 5775. Counting the record as it is found in the book of Genesis it will be seen that from the creation of Adam to the death of Joseph there were just 2369 years.

And from the end of Noah's flood to the ministry of John and Jesus were 2369 years. 1657+2369 =4026.

Again, the United States declared war on Germany in 1917 A. D. on the 14th day of Nisan. And General Allenby entered Jerusalem in that same year, on the day that the Jews were celebrating their feast of lights 2083 years after the altar had been rededicated.

Abraham entered into this same place 2083 years after Adam.

But the year 1917 A.D. =5916 A.M. 3406+2510 =5916. And 2510=1335 (Daniel 12: 12) of the planet Mars.

Are these facts mere coincidences?

Yours truly,
G. W. GEISSENHAINER.

As to Bible Years.

By G. W. GEISSENHAINER

An article was published in the *Gazette Times* on March 14th, 1912, under the above heading.

It was shown that the calendar of the year of Noah's flood was kept according to ordinary lunar periods of 12 moons to the period, involving data that included the ordinary solar year. Mention was made of the fact that from the 17th day of the second month of Noah's 600th year to the 27th day of the second month of his 601st year, was one solar year of 365 days. (Gen. 7: 11; Gen. 8: 14.)

Data associated with the history of Methuselah will be used in that which follows, to show that the genealogical line of the antediluvians has been kept according to scientific measures.

It will be found upon examination that the birth of this remarkable man is placed in the year 687 and that he lived 969 years and hence, died in the year of the flood, which, according to Genesis 7: 11 did not begin until the 17th day of the second month of the year 1656.

It is not generally known that the most accurate soli-lunar cycles have been discovered by Christian astronomers while studying the book of Daniel. Dechessez, a French astronomer of the 16th century, and others since, not knowing he had made the discovery, found by subtracting the prophetic number 1260 from the prophetic number 2300, taking these numbers as years, the remainder 1040 years to be the most accurate soli-lunar measure known. It has also been found that if 2300 measures of 12 moons each be added to 1260 measures of 12 moons each, the result will be almost exactly 3454 solar years and that in this many solar years there would be just 32x1335 moons. The three numbers 2300, 1260 and 1335 all belong to the prophecies of Daniel. So much, as indicating that the Bible contains evidence of a scientific nature in its own behalf.

But as to the number 687 the year of Methuselah's birth:

One solar year contains		365.24225	days
One lunar month	"	29.53058	"
687 solar years	"	250921.42575	"
8497 lunar months	"	250921.33826	"

According to these results 687 years form a soli-lunar cycle, exact to within 2½ hours.

It will also be seen that in 687 years other remarkable mathematical conditions are to be found.

Methuselah's father, Enoch, lived 365 years and was not for he was "translated that he should not see death." (Hebrews 11: 5.) He lived a year for each day in an ordinary solar year, but his son Methuselah was born when an extraordinary measure of 365 periods had been scored off, for the planet Mars completes 365 periods on its orbit in 687 years.

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Reference has already been made to the fact that the prophetic number 1335 (Daniel 12: 12), is involved in the measure of 2300 plus 1260 lunar measures of 12 moons each.

1335 periods of the planet Mercury equal 321.289 years of earth, which being added to 365.242 equals 686.531.

Methuselah was then born at a fullness of time in the measure of which prophetic numbers, found in the book of Daniel, were involved with lunar, solar and stellar measures. Born when a long cycle of 365 measures had run its course, he lived the longest life mentioned on the record except his father, who was the seventh (Sabbatic) man on the record, who has not yet seen death.

THE MINISTER'S DAUGHTER.

By JOHN G. WHITTIER.

In the minister's morning sermon
He had told of the primal fall
And how thenceforth the wrath of God
Rested on each and all.

And how of his will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning,
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And, after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Through the apple-bloom of May.

Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child!

"Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink:
"O father! these pretty blossoms
Are very wicked, I think.

"Had there been no Garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the father answered,
"By his decree man fell;
His ways are in clouds and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him too;
But I wish He was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain.

Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teachings?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian lilies
The vision of God he saw.

And, as when, in the clefts of Horeb
Of old was His presence known,
The dread Ineffable Glory
Was Infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

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Wayside Hints.

Thought takes man out of servitude into freedom. —Emerson.

Nay, haste not like the hired slave;
Take life's good as you go, my friend.
—Joaquin Miller

Hold fast the truth that God is good.
—J. G. Whittier

Herder and Schiller both in their youth intended to study as surgeons; but Destiny said, "No, there are deeper wounds than those of the body,—heal the deeper!" and they wrote.
—Richter.

With silence only as their benediction,
God's angels come
Where, in the shadow of a great affiiction,
The soul sits dumb!
—J. G. Whittier.

What a fearful world it would be if things just *happened* with nobody to manage or control....We haven't to do anything about it until to-morrow; perhaps to-morrow will have a light of its own for our direction. —Pansy.

I have had many things in my hands and lost them all, but whatever I have been able to place in God's hands I still possess.
—Martin Luther.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.
—Horace Bushnell.

A root set in the finest soil, in the best climate, and blessed with all the sun and air and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good, communicates Himself to the soul that longs to partake of Him.
—William Law.

Careful for nothing,
Prayerful for everything,
Thankful for anything.
—D. L. Moody.

There's two things it don't pay to worry bout,—those ye can help, 'n those ye can't.
—Old Cy Walker.

"Don't find fault, find a remedy."

Every artist was first an amateur.
—Emerson.

I do not think much of a man who is not wiser to-day than he was yesterday.
—Lincoln.

I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. It is the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.
—Paine.

They are never alone that are accompanied with noble thoughts.
—Sir Philip Sidney.

In spite of the stare of the wise and the world's derision,
Dare follow the star-blazed road, dare follow the vision.
It breaks as a hush on the soul in the wonder of youth,
And I say that the dream of the boy is the kingly truth.
The world is a vapor, and only the vision is real,
Yea, nothing can hold against hell but the Winged Ideal.
—Charles Edwin Markham.

When a miner looks at the rope that is to lower him into the deep mine, he may cooly say, "I have faith in that rope as well made and strong." But when he lays hold of it, and swings down by it into the tremendous chasm, then he is believing on the rope. There he is trusting himself to the rope. It is not a mere opinion—it is an act. The miner lets go of everything else, and bears his whole weight on those well braided strands of hemp. Now that is faith.
T. L. Cuyler.

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THE WATCHMAN OF ISRAEL

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

Volume II | Boston, Mass., July, 1920 | Number 9

Last Days of the Turks in Jerusalem.

By BERTHA S. VESTER.

CONCLUDED FROM THE JUNE NUMBER.

Reprinted from the Jerusalem *News*.

Then came the eighth of December. The bombardment was so near that the noise was deafening. The machine guns could be heard at intervals all day. The rifle shots sounded as though they were in the yard. The wounded were pouring in covered with blood,—shot to pieces. Many died on the stretchers before we could attend to them! The morgue was full of unburied corpses. There was no one to help, all had lost their heads! The few men who were left had run to hide, lest they should be sent on with the retreating army!

Engineers came and attached six huge sticks of dynamite to the switch board and dynamo belonging to the electric lighting machine of the hospital. We came right out and told the Turkish Governor about it. He was interested enough to come down himself and have it removed. Then we heard that all the flour mills had dynamite placed under them, so as to have them blown up at a given signal. We begged him to use his influence to have this removed, and he did so. They then sent three German soldiers who removed the dynamo and switch board, in order that the lighting machinery might be rendered useless.

All the Turkish wounded, who were able to be moved, were being sent off in German lorries. We were very busy going round from bed to bed reassuring those who could not leave that they had nothing to fear from the British, for they had been frightened by their officers and told that no quarter would be given to any Turk! What a guilty conscience can do!

Mr. Vester received an order to put our three remaining British prisoners into the lorry waiting below and fill it up with Turks to be carried to Jericho, as the northern road was unsafe now. Mr. Vester showed me the order and said, "I cannot do it! Here they are (meaning the British troops) at our doors, and we send these men away now?" I said, "Do you know what it will mean to you, if this is discovered?"

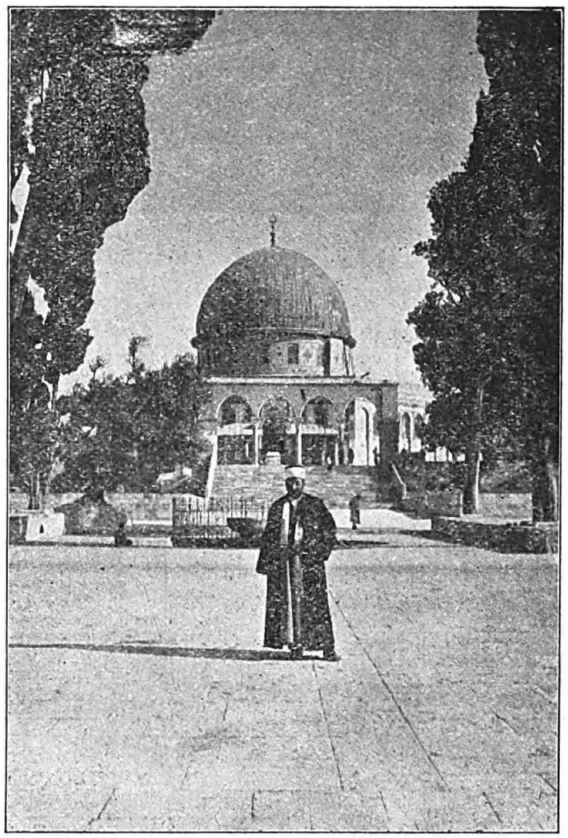
"Yes," he said, "I know, but I do not care. I cannot do it, I will take the consequences." I went in to the men and told them about the order and what we were going to do. They were grateful, I can tell you! We locked the doors and hung the keys up where the empty room keys were kept. Then their names were taken off the food list and we shared our meals with them. We had to keep a careful watch and slip in with the necessary articles and slip out again without allowing doctor, dispenser or orderlies to see us. Oh, it was an anxious time! We had to have our wits about us and we prayed! we prayed for wisdom and courage.

Late in the afternoon Ali Fouad Pasha's head doctor, Toufic Bey came; as he never came except for an inspection, my first thought was, he is going to look round, perhaps suspecting the prisoners are being hidden! My heart beat so hard I could hear it. He called Mr. Whiting, my brother-in-law (one of the unfortunate Americans who was to leave), and me, into the sitting room, and with tears streaming down his face he admitted the desperate situation they were in. "Tonight," he said, "we leave Jerusalem," "we retreat by way of Jericho. I have come in the name of my commander and all of us to thank you for all you have done. We know that as soon as our backs are turned, all the men we leave in charge will run and put on civilian clothes and save themselves. Once the British are here, it will be all right (these are his very words) but there will be an intermediate time when there will be great confusion, and our sick and wounded will suffer. Therefore we have decided not to take you six American men away with us, but we leave you to take care of these! We leave provisions for one day. You are not serving us, you will not serve the British, you are serving God!" With this he took his leave,—a very sad man! I need not tell you how grateful we were. It was too good to be true! To think that we were to be an unbroken family to welcome the British! If we worked until we dropped, it seemed a small price to pay for this concession and merciful providence! With trembling hands, but hearts uplifted to God in thanksgiving we went to our duties.

All day the wounded kept coming in, no longer in regulated companies, with the requisite means of transportation—now only those who could drag themselves along or those who had friends to carry or help

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THE MOSQUE OF OMAR.

them get to us. One man told us he had found the Hospital by following the trail of blood on the road. We were so busy we could only eat a mouthful standing, and rush off to the operating room again!

That night an order was issued that all the inhabitants should sleep in the lower stories, preferably in the cellars, for Jerusalem was to be defended to the last, that we should expect street-fighting.

Our work kept us at the hospital very late. About 11 P. M. Mr. Vester and I thought we would come home and get a peep at our six children, even if they were asleep. The solemn, silent procession of the retreating army was reassuring. Artillery was being taken away, machine guns were mounted on mules and were departing. How I wish I had words to express to you the joy this sight was to us.

A horse had fallen in the middle of the road from sheer exhaustion. Here he lay and traffic kept going over him. He lifted his head as though to entreat for mercy, but none saw. They did not turn to one side, but went over his legs each time. I said "For God's sake put a bullet through that horse's head," and a gruff voice answered me out of the darkness, "Who are you thinking of a horse, think of yourself, the English are here and will soon put a bullet through your head." But we did not leave the spot until we got a gendarme to put the poor dumb brute out of his misery. I doubt if many slept that night,—there was too much going on of importance, the brain refused to be quiet. By the louder roar of the bombarding and the closer sounds of the machine-gun and rifle shooting we could imagine what was going on and where the fighting was,—it was getting nearer and nearer.

About 2 A. M. the night-watch at the Hospital was alarmed by hearing a large army, apparently cavalry, entering the city. At once they thought that street-fighting was being prepared for. A long pounding at the Hospital gate was heard and someone calling out the name of one of our patients in Turkish. Nothing quieted the Colonel, he was too excited. He demanded his aide who was really too ill to leave, yet dared not refuse. In spite of much suffering he was put into his clothes and then on to a horse, and the whole Turkish cavalcade went through the Zion Gate and by a short-cut to the Jericho road. While waiting for his aid to be dressed the Colonel said they had decided to evacuate Jerusalem, no street-fighting would take place, and that in the morning the British troops would be here.

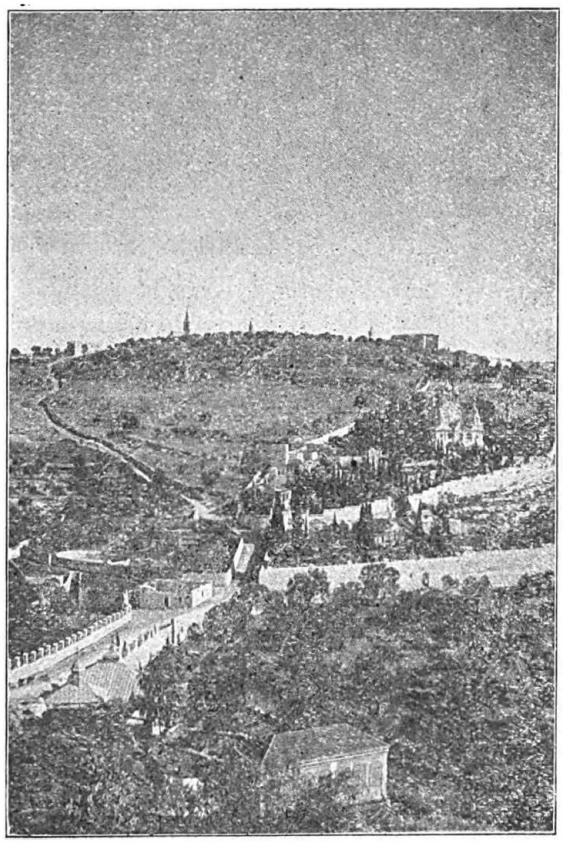
Before we had breakfast our doorbell rang. These were days when we all rushed to see what momentous news a ring at the doorbell meant. Here stood our Mayor, Hassain Effendi el Hússeni, a very dear friend of the American Colony. My father had taught him English and he and my mother had taken a great interest in him ever since. Hassain Effendi called in, "Tell mother I have the white flag and am on my way

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to offer the capitulation of the city." We wanted to shout, to hurrah, but we silently lifted our hearts in praise to God that at last this day of days had come.

What this meant to us, the Christian world can understand! At last Jerusalem was delivered! No longer would the heel of the oppressor keep her down-trodden. And what had brought the change?

As we walked to the Hospital, not a Turk was to be seen anywhere. Everyone looked happy and hopeful. Already looting had begun by the civilian population. We had always dreaded the retreating vanquished Turkish Army. I must give them credit for having passed through Jerusalem doing little or no damage to the civil population. It was these civilian people driven frantic in the hope of getting something



THE MOUNT OF OLIVES.

their starving and shivering bodies could use who rushed into the places evacuated by the Turks and carried off articles that were absolutely worthless. We know of one case where a family looted the "contagious disease" hospital. Soon one was taken ill and died from typhus fever, then another, until the whole family was almost wiped out. This was retribution and there were many similar cases.

Ten o'clock arrived, every nerve was tingling with expectation, when with a very subdued shout (for the inhabitants were afraid to show their delight), the British Brigadier General Watson was sighted. We were all on the balconies of the Hospital and I can assure you that there was not a dry eye. The joy of that hour is indescribable.

We went down to the Brigadier General, and asked him to come up and see the three prisoners, now free men. Can I describe that reunion? Have I words to tell the joy of those men at seeing their General? Poor Roberts in his weak simplicity, upbraided the General for having left him to suffer so long. But the General soothed him and told him that all would be well now.

At about one o'clock General Shea arrived. Mr. Whiting and I had been sent for by a medical officer to see about billeting the wounded who were under canvas, and were returning to the Hospital when the car came to a stand still in front of the Post Office. Before General Shea received the keys of the City from the Mayor, we were speaking to him and telling him about all the wounded and sick left in our charge. We told him we had provisions only for that day. He made a note of it, and we felt absolutely at rest that all would be looked after now. Next morning twenty Ford cars arrived laden with everything imaginable that was good for sick people (and for well people too). There was sugar (for three years we had not seen so much all put together), there was oxo, there were Quaker oats, rice, beans, flour, tea, coffee, bis-

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cuits and butter and much more, to say nothing of "Bully Beef." This looked like prosperity, and it was!

Very soon the senior medical officer came and took control of the Hospital. Every day after this a convoy of ambulances carried away, down the line, those who were fit to be sent. This was a relief after the harrowing experience of the wounded going away in those wretchedly uncomfortable German lorries with solid steel tires that shook the very life out of a well person. What must the suffering have been to those poor wounded men, some with fractures? The contrast was very great now. These beautiful ambulances with every comfort, with pillow and blanket provided for each, it was a pleasure to send our men away thus, and they were highly delighted.

Jerusalem became a new place. People greeted one another, shook hands, kissed each other and congratulated. It was like Christmas. Faces we had not seen for months—for years, people we had considered dead, came from their hiding places fearlessly, their faces yellow with confinement. It is now estimated that 25,000 deserters from the Turkish Army were recorded in the Jerusalem district! That in itself showed the sentiment of the people.

The Symbolic Cover.

By Rev. A. B. GRIMALDI, M. A.

The cover of a literary magazine is not intended, I imagine, to be a definite representation of anything in heaven or earth, but rather to adumbrate the object and purport of the enclosed pages. In fact it is symbolic and not realistic. This is evidently the case with the tinted cover of the WATCHMAN OF ISRAEL and it is simply following in the track of well established magazines.

The details on the cover illustrate symbolically the general contents of the interior, and this may be further illustrated by a brief examination of these typical details. The emblem on the standard has already in a previous number of the WATCHMAN been considered (Vol I, p. 167). At the four corners are four emblems, lion, eagle, man, and bull. When the Hebrews were at Sinai, Moses divided them into four great camps, over each of which was a standard, as their rallying point. But these would be useless unless each bore a different and distinctive emblem. (See Numbers 2.)

Josephus informs us that the twelve tribes bore the twelve signs on their banners. The *Chaldee Paraphrase,* of an earlier date, adds that the figure of a man (Aquarius) was on Reuben's, a bull (Taurus) on Ephraim's, a lion (Leo) on Judah's and an eagle (Aquila) on Dan's. The *Targums* also attribute a crowned basilisk (Scorpio) to Dan. (Rolleston: *Mazzaroth,* ii: 43.) Aben Ezra, and Aban Dana observe that their ancients were used to say, that there was on the standard of Reuben the form of a man, on that of Judah, a lion, on Ephraim's, a bull, and on Dan's an eagle; so that they might be like the cherubim. (Gill: *Exposition of the Old Testament.* 1825. i. 568.) Moreover these four emblems are the four chief signs in the zodiac, being at the north, south, east and west and they were the four composing the cherubim at Eden. These were the standards of the four leading tribes, under which were the other eight. Thus these four represented the whole twelve Hebrew tribes. They therefore are most suitably placed at the four corners of the symbolic cover frame.

In the top centre is an eye, symbolizing the watchful eye of Providence, according to the Biblical motto on each side and according to the promise to Israel: "I will set mine eyes upon them for good, and I will bring them again to this land." (Jeremiah 24: 6.) Beneath the eye are wings, symbolical of the ubiquity of the eye of the omnipresent Deity. Of Israel it was said: "I bare you on eagles' wings." (Exodus 29: 4.) Below the ubiquitous wings is seen the rising sun, already three quarters above "Israel," reminding Israel of the promise made for the return. "Thy sun shall no more go down." (Isaiah 60: 20.) Therefore the rising sun is appropriately over the central word in the cover, "Israel." On each side is a brilliant star, and there are two great stars specially mentioned in the Bible,—the Star of Balaam, the prophet of Mesopotamia (now under Anglo-Saxon Israelitish rule), and the Star of Bethlehem, shining upon the new born prophet of Israel—of which we read in Numbers and Matthew: "There shall come a Star out of Jacob" (Numbers 24: 17); and "We have seen his star in the east." (Matthew 2: 2.)

Under the Star Balaam there is a Hebrew watch-tower, such as were placed on the boundary line of Judah and Edom, where the prophet stood at midnight, when he heard out of the darkness the enquiry: "Watchman, what of the night?" (Isaiah 21: 11.) But his back is turned to Idumea; he faces Jerusalem while he answers: "The morning cometh [to Israel], and also the night [to Edom]." The watchman strains his sight to catch the first glimpse of the rising sun over the City of the Great King, for he knows the day is at hand, the very hour draws nigh and we are privileged to see Jerusalem freed from its Gentile bondage of centuries, and resting at last under Israel's protection. Below flows the river of Dan, its banks now freed from the devastating Arab and the slaughtering Bedouin, while dimly seen on the horizon is the Mount of Olives, no longer the mount of corruption for it is freed from its ancient idolatrous shrines. On David's Tower is seen the banner bearing David's shield while inside the Damascus Gate is seen the dome of the rock, on the very site of the Temple, to which in future Israel will flock in one continuous stream.

If the above suggested interpretation of the symbolic cover is correct, then it suitably typifies both the purport and the contents of the WATCHMAN OF ISRAEL.

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"Which Is Which in Israel?"

By Rev. J. H. ALLEN

Author of "Judah's Sceptre and Joseph's Birthright," "National Number and Heraldry of the United States of America," etc.

From private letters, personal conversations, and excerpts from various Anglo-Israel publications, we find there is still some fog and mist in our ranks concerning the tribal numbers of Ephraim and Manasseh, also as to which of the two great Anglo-Saxon countries, Great Britain and the United States of America, is Ephraim and which is Manasseh. Some of this confusion seems to be caused by personal preference, national pride and home-land patriotism,—all of which are but natural, human and to a certain extent commendable.

All Anglo-Saxon believers and teachers agree that the posterity of these two sons of Joseph are now identified in the two greatest Saxon nations on the earth. But in the bewilderment of only a semi-illumination concerning this great and far-reaching truth, one says: "The United States is the youngest of the two nations which bear the latter day identity marks of Israel; therefore the United States is Ephraim the younger brother of the two sons of Joseph."

Another declares: "Ephraim was to receive the greater blessing," and then asks: "What country is most blessed? When in history did any nation enjoy leisure and luxury at all comparable to the United States of to-day?"

A third one says: "The birthright was never Manasseh's. It was direct from Jacob—Israel to Ephraim." And one publication in its advertisement of *Judah's Sceptre and Joseph's Birthright* eliminated Joseph entirely and made it "Ephraim's Birthright."

The next one says: "Ephraim became the head of the house of Joseph. Ephraim is not replaced by Manasseh."

Still another one affirms: "By giving Ephraim first place, Jacob did not change his status of younger brother. He was still the younger and the last tribe of Israel even though he was first in leadership and greatness. Before Ephraim was born there were twelve tribes of Israel, of which Manasseh as the head of the house of Joseph was the eleventh. After the adoption there were thirteen tribes and Ephraim was the thirteenth. The names of the tribes were engraved on two onyx stones on the shoulder pieces of the ephod in the order 'according to their birth.' (Ex. 28: 10.) Ephraim would thus be the last and including Levi he would be number thirteen."

Thus the pro-English and the pro-American contingent chatter merrily on, each bent on pressing his or her viewpoint, and all of them are partly right.

But when the last one quoted says that Jacob, by giving Ephraim the first place, did not change his status as the younger, he is mistaken. Our only recognized authority declares: "He [Israel] set Ephraim before Manasseh."

The original Hebrew word which is here translated "before" is defined: "Face-front; forefront; time-ward; in front of," etc. So in counting from one to thirteen we may say that twelve comes before thirteen. And since all the rest are accounted for as birth numbers and engraved on the onyx stone "at birth" as the writer correctly affirms, there is nothing left for Ephraim and Manasseh but the two numbers eleven and thirteen. Since Joseph's number was eleven, that, being before thirteen, must go to Ephraim who was set before Manasseh. This gives to Manasseh that divinely chosen and blessed number, thirteen, recognized as a peculiar number by all students of the Caballa, mathematics, and astronomy.

Again, as to the statement made above that the younger son was "most blessed" we need only turn to the record where we find that in giving the blessing there is no mention of any most blessed but each of the two were equally blessed. "And he [Jacob-Israel] 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 [Christ] which redeemed me from all evil, bless the lads." So he blessed Joseph in blessing his two birthright sons and this is recorded in 1 Chronicles 5 where it not only says "The birthright was Joseph's" but it also states that the birthright was given unto the "sons of Joseph the son of Israel."

After Jacob had called all his sons together to tell them what their posterity should be in the last days, when he came to the birthright son he first gave the prophecy concerning the multiplicity of seed, the fruitful bough, and the branches that run over the wall, etc.; he then declared: "His hands were made strong by the hands of the mighty God of Jacob"; Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph." Who is Joseph? The holder of the national birthright of his race whose seed were to compose many nations, defeat every foe that rose up to battle against them, possess great territorial possessions, possess the mineral and

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agricultural wealth of the everlasting hills to the utmost bounds, and be the distinctive people whom the Lord hath blessed. These blessings were to be realized by the posterity of his two birthright sons, Ephraim and Manasseh, each of whom were to enjoy to the full these blessings. Neither of them was to be deprived, or limited, that the other might fare more or most sumptuously.

But nationally speaking Ephraim the younger brother of the two joint birthright holders was to be greater in numerical strength,—"His seed shall become a multitude of nations," while Manasseh the one before whom, in front of whom, Ephraim was placed was to become a great people, one great single, individual nation, an independent commonwealth, one nation out from, and in contradistinction to the "many nations." The comparative numerical strength of these racial brothers is given as follows: "They are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Again, the one who argues that because the United State is the youngest of these two nationally separated peoples, this nation is necessarily Ephraim, the younger brother, surely does not comprehend that these two peoples were, as prophetically forecast, to grow together until they became a multitude in the midst of the earth, after which there was to be a national separation. Since Ephraim was set before Manasseh we must expect his posterity to become an established nation before or prior to that of his elder brother. This latter nation must of necessity be younger, as a nation, than that out of which it came, and yet possess all the political and prophetic marks.

So, of the two Great Britain and the United States of America, the one which has been established the longest bears all the identity marks which are ascribed to the youngest son of Joseph and the younger nation bears the marks ascribed to the eldest son of Joseph, and it behooves each citizen of both these countries to be thankful and satisfied with their racial inheritance.

We do not agree with the writer we have quoted who says "The birthright never was Manasseh's, it was direct from Jacob-Israel to Ephraim." We still insist upon the fact that the racial birthright of the Abrahamic covenant was given to the "sons" of Joseph; that the blessings of Jacob-Israel, the prince who prevailed with God, fell upon the "lads;" and that Manasseh and Ephraim are joint heirs of this birthright. But if the writer whom we have quoted above intends to say that the birthright was never wholly or entirely Manasseh's then we can heartily concur with him.

When it comes to the mineral wealth of the everlasting hills, the agricultural prosperity in its utmost bounds, its cornucopian abundance, together with the spiritual blessings of the God of their fathers, there is no greater or less, more or most; for these are the things which were to, and which do make the other tribes of Israel bless each other praying that God may make them as Ephraim and Manasseh. Yet some of these do not know who they are, nor that these two great countries are the Israelitish holders of the Abrahamic birthright, the national and racial representatives of that Israel to whom it was promised: "The LORD [Jehovah] shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand: and thou shalt lend unto many nations and thou shalt not borrow. And the LORD [Jehovah] shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

All of this has made, and still is making it possible for these two great peoples to become both a temporal and a spiritual blessing to all other races on the earth to whom they have lent money, supplied food, given the Bible, and sent missionaries as a result of which many of them have received the Christ. So, whether they were formerly Jew or Gentile, bond or free, barbarian or Scythian, Greek or heathen, they have become the seed of Abraham by faith and thus heirs according to the promise, for "to Abraham and his seed were the promises made."

In this way the individual believer from the non-Israelitish races receives that spiritual adoption of which the natural and earthly adoption of the Egypto-Israelitish sons of Joseph, Ephraim and Manasseh, were a type. They being thus denationalized as citizens of Egypt, renationalized as Israelites become as homeborn and the name of Israel is named upon them. This is why the apostle Paul writing to the former Asiatics who composed the church at Ephesus says, "Wherefore remember, that ye being in time past Gentiles in the flesh....That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." To such as have received the spirit of adoption, and cry out "my Lord and my God" the apostle could say, "Now therefore ye are no more strangers [aliens] and foreigners [Israelites were homeborn], but fellow-citizens with the saints, and of the household of God."

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The Gates of a Perfect Day.

By EDWIN BUNDY.

As the dreary shadows of night come on,
We hasten to do so much.
And we think of the many important things
We have not had time to touch.
And we long for the coming of day dawn,
When the worry and bustle will cease,
When the tumult of thought and imperfect work
Will end in a quiet peace.

We all remember the many good things
We've tried but have failed to do,
The many adventures absorbing our time
Cut short e'er the day was through.
We've deplored the tired efforts so fruitless
Which have proved to our patience a test,
And we are waiting now with expectant joy
The morn that will bring us rest.

Ah! how oft we have failed to remember
Him who nor slumbered nor slept!
How in the conditions of tumult and strife,
His loving watch care has kept!
And now toward the end of the valley,
To the glow of the morn seems not far,
And we see high above the dust of the vale
The glorious morning star.

How our hearts may exult at the prospect
Of the glorious dawn to be,
When the shadows of night shall have passed away
And the "tumult of the sea."
Then hail to the bright and the smiling morn
When the shadows have faded away
Which with roseate fingers unlocks the gates,
The gates of a perfect day!

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Zoroaster.

By N. ALLEN STOCKTON

Zoroaster was the Greek form of the Old Persian or Median name Zarathushtra or Zarathustra. The later Persian form of the name was Zerdust or Zardusht, and the modern Parsis of India, who still practice the religion of this great teacher, write his name Zurthost, and they call themselves the Zarthosti Community. The high priest of this sect is called Dustoor, which is evidently a transposition of the name Zurthost or one of its other forms. The Parsis are so-called fire-worshippers, but Max Muller says of them "They certainly do not worship the fire, and they naturally object to a name which seems to place them on a level with mere idolaters. All they admit is that in their youth they are taught to face some luminous object while worshipping God, and that they regard the fire, like other great natural phenomena, as an emblem of the Divine power."

The Parsis, or modern followers of Zurthost, are called Gabars or Ghebers, and the latter name is, I believe, derived from the Hebrew *gavar* to be strong or mighty. Tradition says that Zarathustra was born in Atropatene, though his mother came from Rhagae (written Rages in the Book of Tobit), both in ancient Media, and that he migrated from Atropatene to Balkh, or, as it was earlier called Bactra, the chief city of Bactria, where he became eminent as a religious teacher under the patronage of Gustasp, whose name is also written Vishtaspa and Hystaspes. Agathias writes "The Persians say that Zoroaster lived under Hystaspes, but do not make it clear whether, by this name, they mean the father of Darius or another Hystaspes."

There has been a diversity of opinions as to the time when Zoroaster lived and taught. Professor Jackson, a well informed authority, inclines to the view that he taught about 600 B. C. Arab tradition makes Zarathustra a pupil of the prophet Jeremiah, and the latter's mission began about 629 B. C. According to Arda Viraf (112), Zarathustra taught, in round numbers, some 300 years before the invasion of Alexander the Great, or about 630 B. C. Parsis tradition makes about 660 B. C. as the date of his birth, and 583 B. C. as the time of his death.

The God whom Zarathustra worshipped was named Asuro-Mazdao or Ahuro-Mazdao. This name was contracted to Ormazd, and we are told it meant "The Wise Lord." The root of Asuro was evidently the Hebrew *sur* to rule or govern, which as a noun *sar* meant a master or ruler, i. e., a lord, and Mazdao, I believe, is the Persian form of the Hebrew *madda'* knowledge, thought, from which the idea of wisdom comes.

Zarathustra preached against the worship of the *daivas* or false gods. His doctrine of an evil, as well as a good principle in life, agrees very closely with the ideas contained in the New Testament, of Satan and evil spirits which Christ cast out of the lives of men. It was probably men of his faith who were led by the Star of Bethlehem from the East, and these men were, I think, of the other branch, the lost branch of the house of Israel, for it is likely that Zarthustra had the Median or Persian form of an Israelitish name, the Hebrew form of which was *sharath, u shatar,* meaning to minister (or do service as a priest) and to write, that is he was a minister and a scribe.

The literature of the religion of Zoroaster is called the Avesta, concerning which Professor Carnoy writes "By this name (Avesta—Pahlevi, *Avistak,* a term of doubtful etymology) is designated all that remains to us of an immense religious literature composed in an Iranian dialect generally known as Zend. This term is incorrect, for in Pahlevi *Zend* means commentary; *Avistak va Zend* meant the Avesta and its commentary. Duperron (1771) made the Pahlevi expression into the word Zendavesta in the belief that the term Zend referred to the language." Hebrew word roots seem to clear up the doubtful etymology of the name Avesta in its Pahlevi form of Avistak, which is evidently a compound of *avva,* desire, and *shataq* to cease, and the ceasing of desire is the meaning of the Buddhist Nirvana (see Buddhism by Poussin).

Pehlevi is the modern form of the name Parthia or Parthwa, a part of Persia, and the language of its people is called Pahlavi. The Parthians are considered to be of Scythian origin; and according to Justin their name signified in the Scythian language "banished" or "exiles." Isidorus makes the same statement. Herodotus, born 484 B. C., is the first who writes anything definite about the Scythians. He states that they called themselves *Skoloti,* and that their primitive seats were in the neighborhood of the Caspian Sea. The name *Skoloti* is evidently the Hebrew *Galuth,* exiles, expressed in a Greek equivalent. *Galuth* is the word from which the names Celts (Greek *Keltai*) and Galatians was probably also derived. Since the name Parthia meant banished or exiles it seems to have been derived from the Hebrew *parad,* to be parted or separated, which is also the root of the English words part and separate. An exile is one separated from his native land.

Those Scythians, who according to the Greeks, called themselves *Skoloti,* were probably the descendants of the exiled Israelites, who Josephus stated were, in his time, beyond the Euphrates in such num-

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bers that they could not be counted. The name Skuthai, Scythians, originated with the Greeks along the Euxine Sea. There seems however to have been other peoples classed as Scythians besides those of Israel. These other Scythians were probably Turanians.

In the time of Ptolemy the region known to Herodotus as Scythia had changed its name to Sarmatia. Carpathian is another form of the name Sarmatian, for the Carpathian Mountains were called by the Romans *Montes Sarmatici,* and I am inclined to believe that both of these names are forms of the name Atropatene in Media and of Acrobattene in Samaria, from which the initial had been dropped. It is interesting to observe that the name Sarmatian is a transposition, after the Hebrew habit, of the name Samaritan.

According to the Encyclopedia Britannica "In official Hungarian documents of the 13th and 14th centuries the Carpathians are named Thorchal and Tarczal." It is very remarkable to find that these names correspond in form to the Greek Tharseila or Thersila used in the Greek Version of the Old Testament in II Kings 15: 14, for the city of Tirzah in Samaria.

The writer of the article on Tirzah, in the Encyclopedia Biblica concludes that the original name of this old city of Mt. Ephraim, was Zarepath, and this has the same root as Carpathian. Zarepath meant a place for the refining of metals and we read of Israel in Zech. 13: 9, "I will try them as gold is tried."

Tradition says that Zoroaster lighted a pyre or temple of fire in Urumiah a city of Atropatene, his native country. Urumiah is evidently the old Hebrew Urim meaning lights. The principal city of Atropatene was Tebriz which was often pronounced and written Tauris, the b in the first having changed to u in the latter form of the name.

I am inclined to believe that the name Druid is a contraction, according to the Gallic habit, of the name Zerdust or as the Parsis call it Zurthost.

According to Higgins "The characteristics of Druidism in all ages and nations were the worship of one Supreme Being, the doctrine of future rewards and punishments, hatred of images, open circular temples, the worship of fire as the emblem of the Sun, the celebration of the most ancient Tauric festival, and the possession of a seventeen letter alphabet, though their instructions were always orally given."

The Tauric festival probably originated at Tauris in Atropatene. The followers of Zoroaster were so-called fire-worshippers, but believed in one Supreme Being.

"Ahuro-Mazda is a pure spirit: His chief attributes are eternity, wisdom, truth, goodness, majesty, power. He is the Creator (*datar*) of all good creatures—not however of evil or evil beings. He is the supreme Law giver, the Rewarder of moral good, and the punisher of moral evil. He dwells in Eternal Light; in the later literature light is spoken of as the clothing of Ahuro Mazda or even His 'body,' i. e., a kind of manifestation of His presence like the Old Testament Shekinah." (The Catholic Encyclopedia.)

According to the New International Encyclopaedia "Comparisons of Zoroastrian with other religions show more resemblance to Judaism and Christianity than to other oriental faiths," and "There are many minor observances and beliefs found especially in the Avestan Vendidad that recall the Pentateuch."

A connection is seen between the open circular temples of the Druids and the Gilgals of Canaan. Gilgal in Hebrew meant a circle. This was the name of the first camp of the Israelites on the west side of the Jordan when they invaded Palestine, as we read in Joshua 4: 19, 20. There they set up the twelve stones, which they took from the bed of the Jordan, in the form of an open circular temple. The Druids continued this practice.

The seventeen letter alphabet of the Druids appears to be the twenty-two letter Hebrew alphabet which had lost the characters which had duplicate forms. Hebrew had three characters for the letter S. It had two characters for ch or k, and also a q. The Irish alphabet has seventeen letters. It once had only sixteen. Like the Hebrew the last letter was t (Hebrew *tav*). At a comparatively recent date u was added at the end. The Irish has but one s, and no k or q.

"The Script employed in the Avestan texts is read from right to left and can be traced ultimately to a Semitic source." (The Catholic Encyclopaedia.)

According to Arab tradition Zoroaster was a pupil of the prophet Jeremiah. That prophet was set over the nations "to root out, and to pull down, and to destroy, and to throw down, to build and to plant." (Jer. 1: 10.) Zarathustra's name contains the Hebrew root *zara'* to plant. The *ustra* of his name may also represent the Hebrew *becher* the first born. That is he was "to plant the first-born."

About 100 years after Israel had been taken into captivity and before Judah had been carried away to Chaldea Jeremiah wrote "I am a father to Israel and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. 31: 9-10.) Jeremiah wrote "declare it in the isles afar off," because at that time Ephraim and Israel were far from Palestine, in what was known as the "Isles of the Gentiles," in the region surrounding the Caspian sea, and many of them had made their way westward as far as Gaul and the British Isles. The name Caspian has the Hebrew root *chasif,* meaning a separate flock, and I believe there is a connection between this name and the sheep of the other fold referred to by our Lord in John 10: 16. As Weldon points out, the Caspian is mentioned in Ezra 8: 17, as "The place Casiphia" where the Jews had to send to the exiled Israelites to obtain Levites for the temple service. Jeremiah also wrote concerning the ten tribes "The people left of the sword, found grace in the wilderness, even Israel when it went to find rest. (Jer. 31: 2 as a Jewish version renders it.)

In Eastern Persia, east of the Caspian we find

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from 500 to 300 B. C., and probably both earlier and later than these dates, the territories of Bactria or Bactriana, Sogdiana, and Margiana. Zarathustra is said to have begun his mission at Bactra, later called Balkh, the chief city of Bactria. Sogdiana seems to have for its root the Hebrew *Shaqat*, or *Shoqet*, to rest, and Margiana has the Hebrew root *marge'*, a rest, a resting place. Israel therefore seems to have migrated to these places from Western Media "when it went to find rest," as Jeremiah wrote of them.

One of the most prominent descendants of Ephraim was Becher, and his family was called the Bachrites (Num. 26: 35), and it is probable that Bactria was named from his family. In later times "The most famous of all (the Gallic tribes) that of the Bastarnae (Tact. Germ. c. 46. Liv. 34: 26, etc.), intermingled with the Sarmatians, dwelt between the Black Sea, and the Carpathian Mountains" (Anthon's Clas. Dict. p. 540). The name Bastarnae appears to be a form of Bachrites or Bactrian, with ct or ch changed to St. In I Chron. 7:20, Becher, a descendant of Ephraim, is written Bered. This is a case of transposition of consonants and the change of ch to d. Balkh, another name of Bactra, is Bered with r changed to l and d restored to a palatal. Bered has the same root as Britain, and Balkh has the root of Belgae. Bactra, the chief city of Bactria was called also Zariaspa, and it seems that this is a compound of the Hebrew *zara'* seed, family, race, with *yasaf* to be increased the root of the name Joseph, and that Zariaspa meant the seed or race of Joseph.

Gesenius, the noted Hebrew scholar called attention to the fact that the name of Joseph has a double etymology, as though it were from *Yosef*, he takes away, and from *Yasaf*, he shall add. The name and history of Joseph was thus typical of what happened to his descendants at the fall of Samaria. They were taken away and then greatly increased.

The derivation of the name Aryan has been given in a former article as from the Hebrew Ariel, but this name also bears a close relation to the Greek *aireo*, imperfect *ereon*, to take away, and to *erumai*, to save, to rescue, to protect. Aryan therefore is a synonym of Joseph. In Numbers 26: 36 we read that Eran was one of the prominent descendants of Ephraim and Eran is exactly the old form of the name Iran or Persia. In Hebrew names had meanings which indicated important relations to their personal or national history and most of them had more than one derivation.

I have suggested a double derivation for the name of Zarathustra. In deriving the *ustra* of his name from *becher*, the first born, b has become u as in Tauris from Tebriz, and ch has become st as in Bastarnae from Bachrites.

To the north of Sogdiana in the time of Alexander the Great were the Massagetae whom many writers believe to belong to the exiles of Israel, indeed Isaiah 19: 12 indicates that this race had been scattered to the north, the west, and the east even as far as Sinim or China.

The name Ariana, once applied to western Persia, including Atropatene, seems to have extended eastward so that in the time of the Roman supremacy it was used to denote the eastern provinces of Persia. In Afghanistan and the Punjab there was an alphabet in use called Aramic or Bactrian Pali, the truer name of which was Kharoshthi. The latter contains the Hebrew root *Charash* to cut, to engrave, from which our word character has been derived. According to the Encyclopaedia Britannica. "This alphabet was derived directly from the Aramic," and "The Aramic languages may be geographically defined as the Semitic dialects originally current in Mesopotamia and in the region extending southwest from the Euphrates to Palestine." Since this language of western India was derived from the Mesopotamian region it indicates that the people using it migrated from there to India, and Mesopotamia was a region where the captive Israelites were placed by the Assyrians. We have the testimony of Ezra that they left that district, and of Josephus that they were in great numbers beyond the Euphrates.

"Pahlavi was written in characters which descended from the Aramic Alphabet." (Carnoy.)

According to the Sanskrit lexicons the name Arya was originally the name of the immigrated Indian people, in opposition to the old inhabitants. Evidently this name Arya was brought to India from the west, like the Kharoshthi alphabet which came from "Aramaea of the two Rivers," and like the Devanagari or Sanskrit alphabet which is said to have been derived from Phoenicia.

Von Hammer calls the Germans a Bactriano-Median nation, and we find in Anthon's Classical Dictionary "Even the name Sachan or Sassen (Saxon) is to be found in the Persian tongue, under the form Sassan, as indicating the last dynasty of the Persian Empire (the Sassanides)." Just north of Atropatene was a territory name Sacasene and its inhabitants were called Sacae. Saka is the form found in the Persian inscriptions. Strabo (bk. 11: 2) wrote that the Sacae had a city called Samariane. This name was probably derived from that of Samaria, and the Sacae were evidently the progenitors of the Saxons.

Again in Albania, just north of Sacasene there was a town named Sumara, probably another form of the name Samaria. Albania seems to be a compound of the Hebrew El, God and *bana* to build, referring to Jeremiah 31: 4. "Again I will build thee, and thou shalt be built, O virgin of Israel."

Atropatene is said to have been named from a governor of that province in the time of Alexander the Great, but it is more likely that the governor took his name from the province, like the Roman Germanicus, and the Persian Sogdianus.

In the name Atropatia or Atropatene, the birthplace of Zarathustra, is found the Greek root *atropos*, unalterable, unchangeable; and there seems to be a close connection between this Greek word and the unalterable laws of the Medes and Persians (Dan. 6: 8). The Greek Atropos was the unalterable fate who controlled the future. So this country was destined to control the unalterable destiny of the world; for there

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was the beginning of the stone kingdom which the God of heaven would set up, which would break to pieces and consume all other kingdoms, and which would stand forever (Dan. 2:44). In Genesis 49:24 Joseph is called the "stone of Israel" and Atropatene was a colony of the seed of Joseph. (See Anthon's Classical Dict.) The Atrebates who evidently came from this country were the progenitors of the French and British.

The Gathas are a selection of hymns which are thought to be the words of Zoroaster. The derivation of Gathas seems to be from the Hebrew *qadash* to be selected, to be sacred or holy. Professor Carnoy writes: "The Gathas constantly speak of a Kingdom whose advent is expected by the faithful. This notion recalls that of the Jewish Kingdom of God. Yet among the Jews the idea was too ancient and too essentially national for us to suppose that they borrowed it from Persia. Therefore it was the Gathas which derived it, it is argued, from Israel."

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt. 13: 33.) The Greek word here translated hid is *egkrupto* which has a root equivalent to Acrabattene of Samaria and Atropatene of Media. There Israel, the leaven which leavened the Gentiles, was hidden. During the long years in which a "covering was cast over all people" (Isaiah 25:7), the islands kept silence while the people renewed their strength (Isaiah 41:1), and Israel was the foundation stone of great nations which eventually became the strongholds of Christianity.

To quote the New International Encyclopaedia "The essence of Zoroaster's moral and ethical teachings may be summed up in the three cardinal Avestan words *humata, huxta, hvarsta,* good thoughts, good words, good deeds" and Zarathustra was, I believe, one of the great Israelitish teachers who prepared the way for the coming of the Kingdom of God and of Christ upon earth.

We are persuaded that a thread runs through all things: all worlds are strung on it, as beads; and men, and events, and life, come to us only because of that thread: they pass and repass only that we may know the direction and continuity of that line. A book or statement which goes to show that there is no line, but random and chaos, a calamity out of nothing, a prosperity and no account of it, a hero born from a fool, a fool from a hero,—dispirits us. Seen or unseen, we believe the tie exists.... We hearken to the man of science, because we anticipate the sequence in natural phenomena which he uncovers.—Emerson.

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The Modern Revolt of Korah.

By M. L. STREATOR, A. M.

"Woe to them! because they have marched the way of Cain, and with error they have rushed for the wages of Balaam, and shall perish in the revolt of Korah." Jude, 11. Ferrar Fenton's Translation.

"Lo! I am giving command, and will sift throughout all nations, the house of Israel,—as grain is sifted in a sieve,
Yet there shall not fall a kernel to the earth.
By the sword shall die all the sinners of my people,—
Who say, The calamity shall not overtake and close in before us."
Amos 9: 9, 10. Rotherham.

"Prophesy against the shepherds of Israel,—
Prophesy, and thou shalt say unto them, even to the shepherds—Thus saith My Lord, Yahweh—
Alas! for the shepherds of Israel who have been tending themselves!
Is it not the flock that the shepherds should tend?"
Ezekiel 34: 2. Rotherham.

"The rulers of this age who are to come to nought."
Paul in 1 Corinthians 2: 6. Rotherham.

"The thrones were flung down, and the Splendor of time sat.... The time came for the saints to possess the Empire.
The Empire and Dominion and Grandeur of the Empire under the whole heavens, will be given to the Holy People of the Most High."
Daniel 7: 9, 22, 27. Ferrar Fenton.

"Proclaim to the nations. Prepare for war!
Arouse heroes! come on, advance all men to battle!
Beat out your ploughshares to swords, and your scythes into spears!
Let the feeble exclaim; I am strong!
Quick! March! all you neighboring Nations,
And collect to the spot where the Lord
Intends you to conquer your foes!
Nations! arouse and advance to the Plain of God's justice!
For there I will sit and will judge all the Nations around Me."
Joel 4: 9-12. Ferrar Fenton.

"When your People will always be just,
They shall conquer the earth."
Isaiah 60: 21. Ferrar Fenton.

These oracles of the omniscient God of Israel show that the dominion of the Gentiles will pass away, and that the chosen people of Israel will rule the world in justice. But before this can be done the tyrannical national shepherds of Israel and their scornful men and arrogant mockers will be destroyed. These are national and racial oracles. The shepherds of whom they speak are national shepherds. They are not pastors of a flock or church, but rulers of nations. Condign punishment awaits them who have perverted the trust committed to them for the sake of selfish aggrandizement and domineering power. Justice will come in like a flood, and sweep them all away.

The Revolt of Korah against Moses and Aaron was a type of the far greater Revolt of the Lawless One and his hosts against Jehovah and the Messiah at the appointed end of the Times of the Gentiles. The two events have so many points of analogy that Jude under the plenary inspirations of the Spirit of Truth that searches into the deep things of God and the mysterious significance of the great facts of history, designates the last one as the Revolt of Korah. The distinguishing characteristics and the impelling motives of that past revolt come into prominence in the far greater revolt at the consummation of this age under the Man of sin. The Spirit of Truth indicates in the language used by Jude that we should investigate the great rebellion of Antichristian lawlessness and imperialistic despotism by the analogies and illustrations afforded by the historic outburst of discontent with the law and order established by the God of Israel through His servant Moses. Men who deny God and set at defiance His authority and power have the same spirit now that they manifested in the assault on Moses in the rebellion of Korah, Dathan and Abiram. Hence Jude designates the modern outburst of reckless lawlessness and autocratic despotism, enforcing its claims with unbridled violence that has astounded the world, as the Revolt of Korah. Jude wrote to those who had listened to the solemn warnings of the apostles themselves. Recalling their teaching he reminds his readers "how that they used to say to you—in the last time there shall be mockers,—according to their own ungodly covetings going on." (Verse 18.) They are men of the world, who mind earthly things, and strive only for earthly honor and renown. They ignore the spiritual, heavenly and divine. Jude says, "These are they who make complete separation, mere men of soul, Spirit not possessing." (Verse 19, Rotherham.) They have no relish for spiritual truth, but deny its reality. "Their mouth is full of arrogance: they are flattering admirers for the sake of gain." (Verse 16, F. F.) We are rushing into the last time of which the apostles spoke. The end of the age is coming upon us.

Concerning the events belonging to the time of the end, into which the world already has entered. the angel Gabriel, who stands in the presence of God and is the trusted messenger of the most important truths, said of the prophet Daniel, the great statesman and the inspired seer of the majestic visions portraying the times of the Gentiles, said to him with earnest solicitude for the welfare of his people, "The lawless will

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act lawlessly, and none of the lawless shall understand,—but they who make wise shall understand." (Dan. 12: 10, Rotherham.)

We should not forget to give heed to the solemn warning of the inspired apostle Paul: "That day will not set in except the revolt come first, and there be revealed the man of lawlessness, the son of destruction, the one who opposeth and exalteth himself on high against every one called God, or an object of worship." (2 Thes. 2: 3, 4, Rotherham.)

Rotherham uses the word "revolt" in his translation of this great oracle as the rendering of the original Greek word *apostasia*. In this he is accurate.

Strong's *Exhaustive Concordance* defines it, "Defection from truth, properly, the State." Its accurate meaning is revolt or rebellion. Apostasia is not apostasy in the modern acceptation of that term, a departure from one's faith. It is a revolt, the revolt of lawlessness and the Lawless One. We need to have a firm apprehension of this in order to understand these great oracles of the God of truth.

Arthur T. Pierson in *The Coming of the Lord*, characterizes Jude as "the prophet of the apostasy." While his epistle is short it is very comprehensive and emphatic. He charges the saints to "Remember the things which were foretold by the apostles of our Lord Jesus Christ, how that they used to say to you,—In the last times there shall be mockers,—according to their own ungodly covetings going on. These are they who make complete separation, mere men of soul (more literal: Physical or Soulical men), Spirit not possessing." (Jude 19, Rotherham.)

To perceive how the Revolt of Korah throws any light on the greater Revolt at the crisis of the ages we should diligently investigate the past historical Revolt, and ascertain its essential and distinctive characteristices. The language of inspiration itself clearly indicates that the Revolt at the consummation of the Times of the Gentiles will reproduce the same characteristics that appeared in the ancient Revolt of Korah. Otherwise the penetrating Spirit of truth could not justly have designated it as the Revolt of Korah. As the historical Revolt was among the Israelites themselves, so the cumulative Revolt of revolts will be in the house of Israel. As the Revolt of Korah occurred when Israel was returning from the land of Egypt to their promised home in the land of Canaan, so the culminating Revolt of the ages will occur when the exiled house of Israel is on the way back to the final home promised to them in the land given to their fathers. It is unwise to ignore these two prominent characteristics in the Revolt of Korah. As Israel is dispersed among the Gentiles it will arise in Gentile lands and in Gentilized Israel. It will not arise in the land of the covenant promised to King David as Israel's inviolate new home in the Islands of the West. Why not? Because in that Royal Covenant given to King David the Ever-Living made this sure promise: "They shall rest in it, and never fear, nor shall the sons of Evil again afflict as formerly." (2 Sam. 7: 10, F. F.) O Ephraim, in these appalling days of world wide, and devastating war, hold fast to this unfailing promise of the God of hosts pledged in the sure mercies of David. But some Anglo-Israelite may exclaim, How can these things be? They cannot be unless some of the exiled house of Israel never reached the British Islands, which is a safe asylum for those planted therein. The Revolt of Korah cannot arise in the British Islands. Yet it does arise in the house of Israel dispersed among the Gentiles. The ways of Providence are intricate. But he has indicated them in his word of truth. Do not shut your eyes to the reception of any new phase of truth. To refuse to read or publish any new idea not already established and accepted is to doom the investigation of the grand theme of the Origin and Destiny of Our Race to run around in deep ruts within the prescribed limits of an old circle. Such a policy shackles freedom of thought, and should not prevail.

In his Studies in the Psalms, a great book of a devout and profound thinker, J. B. Rotherham shows that one of the great historical Psalms, the 106th, is "a national confession of sin." He says: "No man can study the Hebrew nation successfully, who does not study its solidarity; and no man can appreciate its solidarity in the highest realm of the spirit, who does not bend his mind to the spectacle of a nation confessing the sins it had committed from the Exodus to the Exile." (p. 451.) Among these national sins plaintively confessed is the Revolt of Korah. It became so great that it threatened the destruction of the nation. The people perishing in the destructive plague were rescued from ruin, only when Aaron, the high Priest, in the most beautiful and heroic act of his life, rushed in between the living and the dead with his burning censer at the command of Moses and thus stayed the avenging judgment of God. The memory of that appalling revolt and its dire consequences pervaded the life of the chosen nation. How pensively the Psalmist recalls the jealousy that prompted the revolt and its condign punishment.

"They were jealous of Moses in the camp.
Of Aaron, the consecrated one of Jehovah:
Earth opened and swallowed up Dathan
And covered the company of Abiram,
And a fire consumed their company,
A flame licked up the lawless ones."
(Psa. 106: 16-18.)

Moses gives a detailed account of the Revolt of Korah, which, because it is an illuminating type of the greater revolt at the crisis of the ages, deserves thoughtful consideration. It will richly reward the searcher for truth applicable to our own times, if he will study it diligently, searching therein for hidden treasures of wisdom that indicate the purpose of the eternal God in His control and direction of the ages for the good of Israel and all mankind. I quote it from Ferrar Fenton's translation of the Bible in modern English, as it exhibits some things hidden in other versions. Moses says:

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"Korah, the son of Izhar, the son of Kahath, the descendant of Levi, and Dathan and Abiram, sons of Aliab, and Ann, the son of Pelath, the son of Reuben, conspired and stood up to resist Moses, with a hundred and fifty others of the princes of the Parliament of the children of Israel, titled nobles of the nation; and they addressed Moses and Aaron and said to them:

You assume too much to yourselves: for all the Parliament, all of them, are sacred, and the Ever-Living is among them.

When Moses heard it, he bowed his head, and spoke to Korah and all his band saying: In the morning Jehovah will make known who are His, and sacred; whom he hath chosen to approach to Himself. Let Korah and all his band take bowls for themselves, and put fire and sweet incense into them, and the men whom Jehovah chooses shall be the Sacred. You are presumptuous, sons of Levi. And Moses continued to Korah, Listen, now, sons of Levi. Was it too little for you that the GOD of Israel appointed you from among the families of Israel, to approach to Him, to perform the services of the sanctuary of the EVER-LIVING and to stand before the congregation to minister, and included you and all your brothers with you,—but would you demand the Priesthood also? However you, and all your associates, station yourselves before the EVER-LIVING TOGETHER WITH Aaron.—What is he that you should murmur against him?" (Num. 16, 1-11, F. F.)

Moses and Aaron and Korah, all were descendants of Levi. So they belonged to the same tribe in Israel. Besides this, Amram was the father of Moses and Aaron and the brother of Izhar, who was the father of Korah (Exo. 6: 18), so that Moses and Korah were cousins. This made the revolt of Korah all the more heinous. He had an important part in the service of the sanctuary, and he should have rejoiced that his cousins, Moses and Aaron, were the leaders of Israel, Moses being the lawgiver and the civil ruler and Aaron the High Priest of Israel. But not satisfied with the divine selection of the tribe of Levi and the clan of Kohath, this ambitious nephew of Amram aspired to the priesthood. Moses kindly admonished his relative of the divine appointment he and his tribe had received among the families of Israel, and rebuked him for demanding the Priesthood also. This was the religious side of the great conspiracy.

But there was also a civil and political side to this great conspiracy, and it was aimed against Moses himself and sought to subvert the authority of the great lawgiver who, under the authority of a divine commission supported by stupendous displays of divine power, had rescued them all from the bondage of Egypt, and had brought them safely out of Egypt, through the Red Sea, and was leading them onward in a safe way to the promised land of Canaan. But all of this counted for nothing to many ambitious men that belonged to another tribe. They were princes of the people, titled nobles of the nation, and members of the Senate of the children of Israel. Dathan and Abiram had with them 150 of the nobility who supported their claims and their assault against Moses. These men had a grievance which they magnified into an injustice to their tribes and an indignity to themselves. They all belonged to the tribe of Reuben. He had, as the patriarch Jacob himself acknowledged, "the pre-eminence of dignity and the pre-eminence of power." (Gen. 49: 2, R. V.) Reuben was the firstborn of Jacob. They claimed the rights, privileges and prerogatives of the firstborn. They were the super-men of Israel. They were super-eminent. They were super-powerful.

By the law of natural selection they claimed and demanded the super-abundant blessings inherent in the superior rights of the firstborn as the super-men of all his brethren. They would not be satisfied without an acknowledgment of these claims, claims which they insisted were just, and the restoration to them of their lost estate. Jacob himself declared in his dying blessing: "Reuben, thou art my firstborn, my might, and the beginning of my strength." (Gen. 49: 3, R. V.) They had the might of Jacob. They were the beginning of his strength. They inherited the vigor of his passion. They claimed the supremacy as their inalienable right. They demanded it and were ready to claim it by force. Jacob's blessing on the twelve patriarchs had subverted this. The legislation of Moses had confirmed what Jacob had said in declaring the destiny of the tribes in the last days. The birthright with its double portion had been given to Joseph, the firstborn of Jacob and Rachel. The kingship had been bestowed on Judah. The priesthood was conferred on Levi. Reuben, who was the natural over-man, had been overlooked. They who were the natural super-men had been superseded. With these domineering lords it was not right. They would not submit to it. They would not recognize that divine election was superior to natural selection. They admitted that the nation Israel had been chosen of God. But they refused to admit that it was a divine choice that supplanted themselves. They claimed that it was a cunning device of Moses, incorporated in his legislation, to depress themselves that he might exalt the tribe of Levi and the family of Aaron. They were the legitimate over-men and they would overthrow this unnatural selection that claimed to be a supernatural election. They had the supercilious haughtiness of the superlative aristocrats. When Moses called them they refused to appear before him. They sought to undo what God had done through His patriarchal prophet and the lawgiver by divine commission of the people chosen of God. . . . It was a deliberate rejection of the will of God, and the revealed religion of the Mosaic law for their own human devices inspired by pride and ambition. Korah, Dathan and Abiram were the chief murmurers and complainers in the times of Moses. Yet he cherished no resentment against them. Hear him still further.

"Then Moses sent to summon Dathan and Abiram, the sons of Aliab, but they would not come, and replied—

We will not come! Is it nothing that you have brought us up out of a land flowing with milk and honey to kill us in this desert,—that you would dominate over us as a tyrant? You have brought us to no land flowing with milk and honey! Nor given us farms and vineyards to possess. Would you dig out the eyes of these men? (This was the Oriental punishment for treason and revolt.) We will not come.

Moses was very angry at this and said to JEHOVAH:

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I have not taken as a gift even an ass from them, and I have not wronged one of them.

Then Moses said to Korah, Let you and all your associates come before the EVER - LIVING,—you, and they, and Aaron tomorrow; and let each take a censer and put on it incense, and present it before the EVER - LIVING, each of the hundred and fifty a censer; and you and Aaron, each a censer.

So each took his censer; and they put fire in their censers, and offered incense upon it, and stationed themselves at the door of the Hall of Assembly, with Moses and Aaron. Korah also collected all his associates with himself at the door of the Hall of Assembly, and the Glory of the EVER-LIVING appeared to all the congregation. But the EVER-LIVING spoke to Moses and Aaron saying, You shall be magnified in the midst of this Assembly, but I will consume them with might!

They however fell upon their faces and said, God, the God giving life to all flesh! one man only has sinned,—and will you be angry with all the Parliament?

Then the EVER-LIVING spoke to Moses, saying, Speak to the Parliament and command them to run out from around the tents of Korah, Dathan and Abiram.

Moses therefore arose, and went to Dathan and Abiram, and the judges of Israel went after him, and they spoke to the Parliament saying: Remove from the halls of these depraved men and touch nothing belonging to them, for fear you should share in their sin. Consequently they came away from the tents of Dathan and Abiram; but Dathan and Abiram came and stood at the opening of their tents, with their wives and children and infants. Then Moses spoke and said:—

You shall learn by this whether Jehovah has sent me to do all these things; for I have not done them by myself: —if these men die as all men die, and the fate of all men falls upon them, then the EVER-LIVING has not sent me. But if JEHOVAH prepares it, and the earth opens her mouth and swallows them, and they go down alive to the grave (Hebrew, Sheol),—then you will know that the EVER-LIVING has rejected these men."

This was a severe and dangerous test. No one could have made such a solemn and appalling declaration unless it had been revealed to him by the Spirit of truth, that searches and knows the deep things of God, and he had been fully assured in his own consciousness that his direful warning would be executed by the Almighty. . . . Korah was a censer bearer and stood with his company, opposed to Aaron, at the door of the hall of assembly. Dathan and Abiram stood at the doors of their own tents, and were swallowed up by the earthquake "in the center of all Israel." Korah and his company of censer bearers were destroyed by fire from the presence of the Lord. I now resume the quotation of the record given by Moses, the Man of God, vindicated in the overwhelming overthrow of these insolent, lawless and audacious over-men.

"And it occurred that as he finshed speaking these words, the ground split under them, and the earth opened her mouth and swallowed them and their homes, and all the men who were with Korah, and all their wealth: and they, and all who were with them, rushed down alive into the grave (Hebrew Sheol), and the earth closed over them, and they perished in the midst of the public. Then all Israel who were around them fled with a shriek; for they said, The earth may swallow us also. Fire also came out from JEHOVAH and consumed the hundred and fifty men as they offered incense." (Numbers 16: 1-35, F. F.)

The Revolt of Korah was perfidious; the catastrophe was appalling; the vindication of Moses was complete. Yet so strong was the tendency in Israel toward rebellion and anarchy that the very next day there arose a mutiny among the politicians and the people who murmured against Moses and Aaron, exclaiming, "You have killed the people of the EVER-LIVING." (Num. 17: 6, F. F.) The rebellious fanatics who perished as traitors in the infliction of this direful national judgment by a direct manifestation of the divine power of the Almighty these mutineers still regarded as the people of Jehovah, although just destroyed by him because of their revolt against his authority. They refused to recognize the justice of the divine judgment, and thus they bring down swift destruction on themselves as profane and worthy of the death of traitors.

Moses had not killed them. God Himself had destroyed them by a supernatural manifestation of His own power in vindicating the things which Moses had said and done at His command. In revolting against the chosen servant of God they were revolting against God Himself. The government of Israel was a theocracy, in which the State was governed by the immediate direction of God as the King. This is emphatically stated by the prophet Isaiah, who declares, "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our King: he will save us." (Isa. 33: 22, R. V.) Jehovah judged between Moses and Korah. Jehovah decided and executed the doom of Korah. His revolt was not simply against the man Moses, but against the chosen representative of God, against the Mediator between God and His people. It was treason of the highest type and rebellion against God Himself. Hence the Mighty One, the God of the spirits of all flesh, vindicated His servant who had executed His will and proclaimed His law. Korah, Dathan and Abiram in their rebellion struck at the very throne of God. For despising Moses' law they died without mercy. For conspiring and revolting against the Man of God Korah became a notable type of the Man of Sin, and was destroyed by a direct judgment of God in direful manifestations of his avenging wrath. So it will be with the mockers in the last days. "They shall perish in the Revolt of Korah."

Thus was overthrown the Revolt of Korah, a revolt against Moses, the Emancipator of the people from the slavery of Egypt, the Leader who brought them through the Red Sea and rescued them from Pharaoh's mighty army, the Mediator of the fiery law that Jehovah proclaimed from the flaming summit of Sinai's quaking and awful Mountain, to whom the people had said, "Speak thou with us and we will hear, but let not God speak with us lest we die," the legislator by divine choice and appointment of the elect race, and the great Ruler, a King in Jeshurun, sympathetic with the sorrows of a populace that frequently murmured against him. The Revolt was against such a man, this Moses, the Man of God. The revolt was against Aaron, the High Priest chosen of God, who in its culmination, rushed in between the living and the dying

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with his censer of burning incense, and made expiation for the sin of the nation, and arrested the direful plague that was destroying men by thousands.

Well did Jude, the prophet of apostasy, in foretelling the doom of the mockers in the last days, who despise government and rail at authorities as did Dathan and Abiram in assailing Moses, solemnly declare, "They shall perish in the Revolt of Korah." Well did Moses, the Man of God, pronounce the doom of the Man of Sin, "the chief leader of the foe." (Deut. 32: 42, E. B.) The Hebrew prophets from Moses onward looked forward through the long vista of the ages to the consummation of God's purpose at the end and the destruction of the domination of the Gentiles, and the divine exaltation of truth, liberty and righteousness to the dominion of the world under the benign sway of the Messiah, the Holy One of Israel.

Jude says, "Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not." (Verse 5, R. V.) Disbelief in the sovereignty and power of God was the source of their envy and jealousy of Moses and Aaron, their lawlessness, and their defiant rebellion against God himself. So it will be in the greater Revolt. The source from which it springs is disbelief, infidelity, atheism. History demonstrates that atheism always results in anarchy. James says, "Where jealousy and rivalry are there are anarchy and every ignoble deed." (James 3: 17, E. B.) The Revolt of Korah illustrates this, and furnishes one of the greatest national types of the coming International Revolt.

In the third oration which Moses made to the people of Israel before crossing the Jordan into the Promised Land, in connection with the summary statement of the mighty works which they themselves saw and knew, he specifies among the works of God, "What he did for you in the desert, until you arrived at this spot; and what he did to Dathan and Abiram, the sons of Aliab, the son of Reuben;—how the earth opened her mouth and swallowed them and their homes, and their tents, and the whole of their supporters, slaying them in the center of all Israel." (Deut. 11: 5, 6, F. F.)

A yawning earthquake, opening right in the center of Israel's encampment and swallowing up Dathan and Abiram and all of their supporters, is one of the most marvelous and appalling events of history. It was so manifestly an act of divine judgment against the arrogant and defiant rebels that those surrounding their tents fled in terror and horror from the scene of this awful display of the divine wrath. It has been a solemn warning to the people of Israel throughout the ages.

This is the event which the penetrating Spirit of truth selects as the most fitting type to represent and illustrate the Revolt and the Doom of the disbelieving mockers who set at naught dominion and rail at dignities, who will appear in the outbreak and culmination of lawlessness in the last days. They arise in Israel. They belong to the tribe of Reuben. They reject Christ and his atonement. They deny the Father and the Son. They devise their own cult, the Religion of Valor. They seek to wrest from Joseph with his two tribes grown into the promised "Company of Peoples," and "Company of Nations," the blessing of the first-born bestowed by the patriarch Jacob and confirmed by the law of God in the legislation of Moses. They set at defiance the divine sovereignty in the government of the world, and refuse to abide by the distribution of his gifts and national privileges and pre-eminence, claiming these things for themselves as did Dathan and Abiram in the ancient days, rating themselves the super-men of the world.

We need to keep in mind the underlying cause of their Revolt. It was, as we have shown, the transfer of the blessing of the first-born from Reuben to Joseph. He was the first-born of Rachel, the first-love and the real wife of Jacob. He said: "Ye know that my wife bare me two sons." (Gen. 44: 27, R. V.) These were Joseph and Benjamin. The Mosaic record limits the sacred name of wife in his case to Rachel. Moses says, "The sons of Rachel, Jacob's wife; Joseph and Benjamin." (Gen. 46: 19.) Rachel was his wife by the right of first-love, his own personal choice and divine approval. Thus the God of Israel gave His sanction to genuine marriage. He confirmed it by giving the double portion, the blessing of the first-born, to Joseph. The sacred record says: "Reuben the first-born of Israel: for he was the first-born; but, forasmuch as he defiled his father's couch, the birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's." (I Chron. 5: 1, 2, R. V.) The giving of the birthright to Joseph rectified several wrongs: the deception of Isaac by Rebecca and Jacob, and the deception of Jacob by Laban and Leah. At last truth, reality and right prevailed. The divine purpose as to the line of promise was to give the divine blessing to Jacob, the supplanter, who became in his conversion, Israel, the Prince with God. He blessed Jacob still more fully by transferring the birthright with its double portion of blessing to Joseph, who according to the promise becomes "a Company of Peoples" (Gen. 28: 3. 48: 4, R. V.), "a Company of Nations" (Gen. 35: 11), "the fulness of the nations" (Gen. 48: 19, margin, R. V.), that "shall fill the face of the world with fruit." (Isa. 27: 6, R. V.) Then according to the apostle Paul, in treating of the restoration of Israel, the promised "fulness" of Israel becomes the promised "fulness of thhe nations" or Gentiles. (Rom. 11: 12, 25.) The fulness of the Gentiles as we read in various versions is more accurately "the fullness of the nations," and is the very fulness that was promised to Israel. The same God who promised to Jacob a great nation also promised to him a Company of Nations culminating in the fulness of the Nations. These promises of multiplicity into world-wide expansion were not given to Reuben or Judah, but were transferred by the patri-

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arch Jacob to Joseph and his sons. They contain in germs the divine Philosophy of History. The blindness of Israel has hidden these precious and glorious purposes of the God of our fathers for Our Race from our view.

Reuben could have had but a faint idea of what was involved in these promises given to Jacob and Joseph. But he knew of them. He knew that they involved great and transcendantly glorious blessings for the multitudinous people of the elect race. He could not be satisfied that he was not the heir to them. Dathan and Abiram would not be satisfied that they could not inherit them. While they were granted great privileges such as every Israelite might enjoy, they would not be satisfied therewith. They longed for the pre-eminence and they demanded it in spite of its transference by the sovereignty of God to Joseph and his sons. This is the hidden spring, the secret source, of the great conspiracy and Revolt against God. Racial traits are very persistent, and are transmitted from age to age. The Reubenites that escaped the destruction of the rebels still cherished their inborn longings for pre-eminence, till finally it breaks out again in open Revolt that surpasses the Revolt of Korah, Dathan and Abiram. It becomes a revolt against revealed religion, against Christ as the Mediator between God and man, and against the power of the Company of Nations in the British Empire whose authority encircles the world. They seek to wrest from Joseph the blessings of the first-born and appropriate it to themselves. The super-men of the continent of Europe belong to Reuben, securely settled in the heart of the continent, and they think they should become the super-men of the world. To accomplish this they strike to destroy the supremacy of Joseph.

Reuben was the leading tribe in the second corps of Israel as they marched in marshal array from the Red Sea through Arabia to the land of Canaan. The emblem on his standard was the face of a man. With him were associated the tribes of Gad and Simeon. Their encampment was south of the tabernacle. Every ablebodied man in Israel from twenty years old and upward, except the tribe of Levi, which was set apart for the service of the tabernacle, belonged to the army. They were on their way for the conquest of Canaan and were trained and disciplined for war. A good model for modern Israel. The land of Canaan, promised to Israel, could not be won without a heroic conflict for it. When the children of Israel under the command of Joshua of the tribe of Ephraim, crossed the Jordan, the two and a half tribes already settled on the east of the river sent on their army in advance. The sacred report says: "The children of Reuben, and the children of Gad, and the half tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them; about forty thousand ready armed for war passed over before Jehovah, unto battle, to the plains of Jericho." (Josh. 4: 12, 13, R. V.) The promises given to Abraham, and transmitted through Isaac and Jacob to Joseph, involved the heirship of the world. For the word of promise is this: "In days to come shall Jacob take root: Israel shall blossom and bud: and they shall fill the face of the world with fruit." (Isa. 27: 6, R. V.) This is a racial promise to be accomplished by the expansion of the promised Company of Peoples and Company of Nations "unto the utmost bound of the everlasting hills." (Gen. 49: 26.) The apostle in his defense before Felix avowed his "believing all things which are according to the law, and which are written in the prophets." (Acts 24: 14, R. V.) He knew that the elect race of Israel was the heir of the world. Accordingly he said in his great epistle to the Romans, "The promise that he should inherit the world was not given through a ritual to Abraham or to his race; but through a righteous faith." (Rom. 4: 13, F. F.) The race of Abraham is the heir of the world. But they do not inherit it through the law, but through the righteousness of faith. But mark it. The race of Abraham come in the fulness of the times into the earth and its fulness. When they fully accept the Messiah and follow him wherever he leads them they become fit to be entrusted under his supreme sway with the dominion of the world. It is for the good of all mankind as well as all Israel that they should have the kingdom, and the dominion and the greatness of the kingdom under the whole heaven over the whole earth. They could not obtain this through the law of Moses, but they will obtain it through the grace and truth of Jesus Christ. . . . While he abolished the law (Eph. 2: 15), so that we no longer are under it and liable to its condemnation, he established and confirmed the perpetual promises. Paul said in his defense before King Agrippa: "Now, for that Hope, which came from God a promise to our fathers, I stand trial; for which our twelve tribes constantly pray both night and day in confident expectation to secure—for that Hope, King, I am accused as a criminal by the Judeans! (Acts 26: 6, 7, F. F.) Christ did not destroy this Hope, but confirmed and strengthened it. The twelve tribes cherished this racial Hope, and constantly prayed for it day and night in confident expectation of securing it. None were more ardent for the realization of this Hope than the apostle Paul himself. He invited the principal men among the Jews in Rome to visit him and converse with him. He said to them in the city domineering over the world, "It is for the sake of the Hope of Israel that I am branded with this chain." (Acts 28: 20.) In writing to his Christian brethren in Rome, many of whom were Israelites of the Dispersion, he said: "Christ hath been made a minister of the circumcision for the truth of God that he might confirm the promises given unto the fathers." (Rom. 15: 8, R. V.) These divine promises given to the fathers reach far back into the Patriarchal Dispensation. They are the promises which the Ever-Living God made to Abraham, Isaac, Jacob and Joseph. —*Our Race Quarterly.*

[To be continued]

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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 Restoration of Israel.

The essential basis of Israel's restoration is the perception and apprehension of the spirit and purpose of prophecy. The restoration is therefore primarily a mental process. The physical or national expression of a restored Israel can be brought into view only after the spiritual meaning of Israel is clearly perceived and thus the divine purpose for Israel commences to leaven human thought. The mass of humanity will then unconsciously, as well as consciously, respond to the rediscovered and re-demonstrated spiritual purpose which Israel typifies and symbolizes generically and collectively.

In that experience of spiritual exaltation which has come to be known historically as the "transfiguration," Jesus clearly caused to be recorded by explanation and visualization the process of revelation, prophecy, and their fulfillment. The great Nazarene was never for a moment unconscious of the fact that his mission to humanity was to show forth the standard of spiritualized manhood and its attainments which the fulfillment of both the law and prophecy shall produce. In other words, he as the world's great Exemplar, was "perfect in his generation." That perfection was due to his abiding recognition that he had fulfilled in the flesh the primal vision of Man vouchsafed to the first mortal whose recognition of Law had established the firmament of separation between the lawfulness of that which is true and the lawlessness of that which is false supposition. Therefore he was in the highest sense the Son of Man or highest expression of ideal manhood. Also his advent having been an effect of the recognition that God is the only father, he was also in the truest and most immaculate sense the Son of God.

The scribes and priests of the time of Jesus knew that resurrection and restoration must be subsequent to spiritual perception and revelation, and although in practice their religion had deteriorated into mere rites and ceremonies, nevertheless they expected that the departed glory of their race and nation would return after their great prophet, Elias, should be reincarnated among them. Hence the question asked by the disciples after their experience in Jesus' transfiguration, "Why then say the scribes that Elias must first come?" Even after having just had the law and the prophets and their fulfillment in Jesus visualized to them in such terms as they could in some measure apprehend, even then the most advanced of the disciples had failed to understand the most vital part of their marvelous experience. But the Master's reply to their question was all-inclusive and set forth a great axiomatic fact for all of the future spiritual progress of the world. He declared: "Elias truly shall first come, annd restore all things." If Matthew's record correctly interpreted Jesus' meaning, that it was John the Baptist to whom Jesus referred in that particular instance as having typified the prophetic spirit of Elias in that age, it is at least a certainty that others, of whom Isaiah was probably the greatest, had for hundreds of years declared not only the possibility but the necessity for the appearance of one whose "name" should be "called Wonderful." The inspiration which mentally comes from spiritual assimilation had foreshadowed his advent. The Scriptures, both Old and New Testaments, point to the inevitable necessity for the appearance of an ideal manhood,—a manhood that may truly be characterized as sons of the King of kings, in other words, Princes of God—or Israel individually and collectively.

And so "Elias truly shall first come, and restore all things." "All things" can only mean the exhaustless infinitude of God's creation moving harmoniously under the uninterrupted law of unfailing wisdom, unbroken rhythm, and unrestrained power. Thus "Israel," either individually or generically considered, is that human avenue which perceives even faintly or

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shows forth even feebly the character of the Son of the King of kings. The children of Israel have been throughout history the human line of least resistance to spiritual law. First therefore the "Elias" of spiritual perception and prophecy comes, and then as a correlative necessity there is restored to practical, visible effectiveness the literal evidence of the identity of the "chosen people"—chosen because *they* chose consciously or unconsciously to serve first that which promised freedom from the bondage of mortality's law of "dust thou art, and unto dust shalt thou return."

The Heir of the Ages.

Rev. R. H. Sawyer of Portland, Oregon, lectured on Anglo-Israel at the Madison Avenue Baptist Church, New York, on May 8th, to an audience which showed much interest and sympathy toward the subject. This was probably the first public lecture ever delivered on Anglo-Saxon Identity in New York City. Rev. George Caleb Moore, who provided his church for this presentation, is an enthusiastic student of the subject.

Dr. Sawyer traced in an interesting way the development of America's national existence and presented his conclusion logically that America has inherited and embodies in a measure the ideals for which the world has been striving for untold centuries. Mr. Sawyer declared that every great problem is a racial problem and that these problems could only find their solution in the restoration and establishment of Israel in accordance with the prophecies of Scripture. The Irish question, the problem of the Turk and the constant unrest in all Moslem nations are perhaps due to the unconscious fear of their complete subjugation by the nations of destiny as must and shall come to pass as divine prophecy has decreed.

The vision of Christ that thou dost see
Is my vision's greatest enemy.
Thine is the fare of all mankind,
Mine speaks in parables to the blind.
Thine loves the same world that mine hates,
Thy heaven doors are my hell gates.
Socrates taught what Miletus
Loathed as a nation's bitterest curse,
And Caiaphas was in his own mind
A benefactor to mankind.
Both read the Bible day and night,
But thou readest black where I read white.

—William Blake

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Wayside Hints.

It is indeed a little matter for a man to be holy and devout, when he feels not the pressure of any evil.
—Thomas a Kempis

Gold is tried in the fire, and acceptable men in the furnace of adversity. —Proverbs

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Never allow thyself to think or believe that environment or circumstances can prevent the accomplishment of the Father's plan for thee.
—Juliette Mink

There has never been a great or beautiful character which has not become so by filling well, ordinary and small offices, appointed by God.
—Horace Bushnell

In life's small things be resolute and great
To keep thy muscle trained: knowst thou when Fate
Thy measure takes, or when she'll say to thee
"I find thee worthy; do this for me?"
J. R. Lowell

Patience; accomplish thy labor, accomplish thy work of affection!
Sorrow and silence are strong, and patient endurance is made godlike,
Therefore accomplish thy labor of love till the heart is made godlike,
Purified, strengthened, perfected, and rendered more worthy of heaven!
H. W. Longfellow

"Where is the world?" cries Young, at eighty. "Where
The world in which a man was born?" Alas!
Where is the world of eight years past? 'Twas there—
I look for it—'tis gone, a globe of glass,
Cracked, shivered, vanished, scarcely gazed on ere
A silent change dissolves the glittering mass."

We must make time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still, small voice. Like David, we must sit before the Lord. —F. B. Meyer

It is the weight of self
That overpowers.
Take up another's load,
It carries ours!
E. B. Browning

All the work of the world is merely a taking advantage of energies already there. The Lord God is a Sun. He is as the Dew to Israel. —Drummond

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The battle of Belief against Unbelief is the never-ending battle! The struggle of men intent on the real essence of things, against men intent on the semblances and forms of things. —Carlyle

---

Learning is a great power if a man only can keep his mind above it. Voltaire's brilliant originality was proof ever against an overdose of other men's opinions; he read, not in order to be told how to think but in order to act, and the six thousand books which formed his library were his servants, not his masters, means not end. S. G. Fallintyre

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He who knows not, and knows not that he knows not,
—is a fool—shun him.
He who knows not, and knows that he knows not,—
can be taught—teach him.
He who knows, and knows not that he knows,—is
asleep—awake him.
He who knows, and knows that he knows, is a king,—
follow him. —Persian Proverb

I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, or hesitation in speaking of his opinions; . . . All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Arnolfo knows he can build a good dome at Florence. . . .. Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else;—only they do not expect their fellow-men therefore to fall down and worship them; they have a curious undersense of powerlessness, feeling that the greatness is not *in* them, but *through* them, that they could not do or be anything else than God made them. —Ruskin

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THE WATCHMAN OF ISRAEL

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

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British - Israel World Federation Congress

A Report of the London Meetings, July 5-10, 1920

As it was announced in the April issue that the British-Israel World Federation Congress was to be held in London the first week in July, readers of the WATCHMAN have doubtless been looking forward to a report of the meeting. There were two meetings each day, July 5-10, presided over by distinguished men who addressed the meetings as well as introduced the speakers. The chairmen were, Monday, Major-eneral C. A. Hadfield, President of the B. I. W. F.; Colonel Edward F Gossett (Chairman of Council B. I. W. F.); Tuesday, Rt. Hon. Lord Gisborough, J. P., D. L.; Rev. Arthur Pritchard, M. A.; Wednesday, Rev. R. H. Sawyer, J. Arthur Jutsum; Thursday, Captain Alfred H. F. Young, R. N. R.; Rev. Dinsdale T. Young (former President of the Wesleyan Conference); Friday, Colonel Frederick Horniblow, C.B., F. R. C. I.; Rt. Rev. The Bishop of the Falkland Islands; Saturday, Colonel C. Vincent R. Wright, D. S. C.; Herbert Garrison, F. R. G. S., F. R. C. I. (Secretary-General).

The program was particularly pleasing, as the subject was approached from many points of view, owing to the totally different positions occupied by the different speakers, each having had most individual experiences, and the bringing together of so many phases of these human experiences threw a great light upon the subject as a whole.

As showing the representative character of the Congress, it may be stated that among those taking part were two Bishops of the Established Church of England, and one of the Wesleyan Methodist Church of the United States, an ex-President of the English Wesleyan Conference, many clergymen of the Anglican Church and ministers of the Congregational, Wesleyan, Baptist, and Christian Churches of the British Empire and the United States. Among the laymen were members of the House of Lords, the Army and the Navy, the medical, legal, and other professions, university men, magistrates, and leading merchants. The spirit of Christian brotherhood, the harmony, zeal, and enthusiasm, which prevailed in these unique gatherings was most remarkable and inspiring.

Monday

At the opening meeting Monday afternoon the large auditorium was packed to overflowing, many standing. An official reception was given to Her Royal Highness, Princess Alice Countess of Athlone, by His Worship, the Mayor of Kensington, Dr. Rice Oxley. The President, Major-General C. A. Hadfield, welcomed the great assembly of people and showed something of the progress of the work for the last year. Both he and the Secretary General, whom he introduced, were heartily applauded. The Secretary-General, Mr. Herbert Garrison, also remarked upon the progress that had been made, and read from a letter he had received from Lord Dysart, who wrote, "Two years ago no one would have dreamt that our faith would have spread to the extent it has done." Presumably many had been interested, but had not talked about it. A most interesting address, followed by the Bishop of the Falkland Islands (see page 189 of this issue of the WATCHMAN). After reading various letters the Chairman then introduced Rev. J. H. Allen, with whom the WATCHMAN readers are all familiar. The applause which greeted the speaker from America indicated the warmth of feeling toward America which pervaded the whole meeting. Mr. Allen's discourse was that of a student of the Bible who reads the newspapers in the light of his Bible, and the close attention of the audience showed their deep interest in his message. He was followed by Rev. Arthur Pritchard, M. A., well known to British Israelites as the author of several books and other important contributions to the British-Israel literature. Quoting the words of an ancient sage, he said:

> "The ants are a people not strong, yet they provide their meat in the summer.
> Ths conies are but a feeble folk, yet make they their houses in the rocks.
> The locusts have no king, yet go they forth all of them by bands.
> The lizard taketh hold with her hands, yet is she in kings' palaces."

"These be four things which are little upon the

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earth, but they are exceeding wise. Now, I am sure we shall not do amiss if those of us who know our renowned racial origin, encourage each other by adapting the words of Agur to ourselves. Like the ant world, we avowed British-Israelites are a people not strong, *i. e.*, to say, not strong as we shall be when the fact of modern Britain's identity with ancient Israel has compelled general recognition in church and state, yet here we are in a year-old British-Israel World Federation in this summer of 1920, providing good and wholesome meat not only for personal consumption, but also for all who are hungering and thirsting.

"Like the conies, we may seem to be a feeble folk to men of but feeble perception, yet we find our refuge in the Rock of Ages, and we plant our feet most firmly on the impregnable Rock of Holy Scripture.

"Like the locusts, the Anglo-Israelites of the United States have no king, yet go they forth 'gathered together' (as is the Hebrew expression), 'a great people and strong' (as Joel describes the locusts), making the world safe for democracy, and setting a worthy example to the 'drunkards of Ephraim,' whether they follow it or not.

"And analogously to the lizard or spider, whichever it is, the believer in Identity truth securely lays hold of it, and is to be found today not only in cottages and halls, but even in kings' palaces. Whereat we rejoice and give thanks."

The last address of the afternoon was delivered by the Rev. R. H. Sawyer of Portland, Ore. After the long-continued applause given to the American speaker, Mr. Sawyer said he had been wondering ever since he came to England how it was possible for the people of England to crowd so much of value into such a small space. Then he spoke of how, by her God-given might, she had altered the boundaries of the nations of the earth, and by her influence had changed the law, language, and religion of many of those nations. He said when the great Queen-mother not of Great Britain only, but Queen of millions of hearts in other nations, was asked why England was so great, she laid her hand upon the Bible and said in reverent tones, "This Book is the secret of England"s greatness." "So," said Mr. Sawyer, "let us know the book." It was not a question, he said, whether America was Manasseh and England was Ephraim, but it was a question of letting the world know that we were Israel, one and undivided.

The second meeting of the Congress was held Monday evening. Colonel Gossett, the chairman of the meeting, said that there was no doubt whatever that the Royal Family knew that they were descended from David, and had known for a long time of their inheritance, and the very fact that Princess Alice and her husband had attended the afternoon meeting showed that they knew perfectly well how it was. All the English sovereigns of late had known; King George knew it; King Edward knew it; Queen Victoria knew it.

The speakers of the evening were Dr. John W. Stephens, Col. Arthur B. Prowse, M.D., F. R. C. S., Mr. Landseer MacKenzie, and Mr. T. W. Plant. Dr. Stephens of New York met with the same cordial reception given to all the Americans who had spoken, and Colonel Prowse, Mr. MacKenzie, and Mr. Plant, who had all done such valuable work in the cause of Anglo-Israel, were listened to with deepest interest.

Tuesday

The Tuesday afternoon meeting was presided over by Rt. Hon. Lord Gisborough, former member of Parliament. Lord Gisborough said:

"I was once told the duties of a chairman were very simple and threefold. They are first that he should stand up, second that he should speak up, and lastly that he should shut up [laughter]; in other words, brevity—and I think it is a very good qualification in a chairman, especially on an occasion of this kind, when we have not only able and learned speakers of our own race present, but also some from across the sea. I fear it would be unwise indeed to stand for long between you and Bishop Allen, who will address you shortly. Therefore, I will endeavor to fulfill all three of the qualifications of a good chairman.

"But I should like to say before I call upon the first speaker how much I welcome the opportunity which is afforded us here today of communing together and obtaining advice and encouragement from those who are more learned in the subject than ourselves, and by so doing to be enabled to spread throughout the world the great truths which we represent. I am told that one of the leading papers in London this morning described us as "a Jewish Association, a Jewish Congress." Now that only proves one thing; first, the ignorance of the person who supplied the information, and, secondly, of the person who was responsible for its publication; and the sooner this ignorance is dispersed by knowledge and education, the better for us all, and that is your work and mine, not only this afternoon, but every day wherever we are. [Applause.]

"Now there are many things which to my mind you cannot explain unless you believe in this Federation of ours. Some of them might be described as coincidences, but that will not suit me. I want to know whether it is merely a coincidence that a modern western republic should select for one side of its Great Seal the Great Pyramid of Egypt. Why? Rather curious, isn't it, unless our theory is right? What connection, unless we are right, has an American with Egypt and the Great Pyramid?

"Then the prophecies as to what we were to be and to do in the world. I have travelled in many parts of the world and seen what the Britisher has done and what is believed and thought of him all over the world; there is no one whose word is taken before that of a Britisher. [Applause.] You cannot see that without feeling that there must be some great guiding hand behind it, some great purpose, some great destiny and will to work out. This is a very interesting subject to study and believe, but it is far more delightful

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when you realize that it is an incentive to us, each and all of us individually to do our duty in this world and help on that great cause and bring about the final result of that great destiny. [Applause.]

"One of the prophecies is that we should hold the gates of our enemies. How can that be said of any nation in the world as it can of ours? Now one of the last and newest gates must be mentioned—who controls the Panama Canal? That has become a main important gateway of the world. In whose hands is that? Not ours, but America's. We, on the other hand, hold gateways; take one, for example—one of the most marvellous strokes of genius that ever was done, obtaining control over the Suez Canal. Think what the Suez Canal means to us, the gateway through which we must go to get to our far-off possessions and for our trade routes to go backwards and forwards; the possession of that is a marvellous coincidence if it is not, as we think, part of the fulfillment of that prophecy.

"Then take Egypt. I was in Parliament at the time when we took over the suzerainty of Egypt, and I know for a fact that we did not want to do it. One party in the state was dead against it, and the other party, the one in power, was also dead against it, but we had to do it. [Applause.] Why? Because a hand more powerful than ours was working it and meant that we should do it and made us do it. [Applause.] And so I could go on with many others.

"I will come now to Constantinople, or, rather, the Dardanelles. That is the only one where at present the prophecy is not fulfilled. Go through the history of that. I remember the time when the Russians wanted it. I remember the time when we were told that under no circumstances should we ever allow the Russians to possess it; follow on through the political history of this country to the time when people said, 'Let Russia have it; why should not she have it?' And she very nearly did have it. And now what do we hear. There are only two Powers who are suggested as the Powers that ought to hold it, and who are they? Britain and America [applause], and I care not which gets it; it goes to the British-Israelites. [Applause.]

"And so you may go through all the various prophecies and pledges; you may take, for instance, the great Bradlaugh argument. There was no answer to that until people joined the British-Israel Federation, and the moment they became believers in our theories, our principles, and our teachings, then Bradlaugh's argument fell to the ground and the Bible and God stood upright as eternal and as having fulfilled or in the process of fulfilling every single prophecy.

"Now, I like to look at this from the personal point of view, for, as the old saying goes, 'Every mickle makes a muckle.' After all, all great things must emanate from some individuals, and everything that happens in this world comes from individuals to start with, and it is the individuals working independently and gradually telling people as they come together in life, and so forming great federations and great bodies of influence. It is in that way that all great movements are worked out, and we have got to have individuual ideas, individual thought, individual action, to make up our own mind, to use the brain which God gave us to make up our mind on all the great questions of the day, and, therefore, we must see it from the personal point of view, and we should get an impetus and an incentive from this teaching to do our duty in life with redoubled vigor. I felt that from the day that I believed in these theories, because I saw that I was not doing a petty, small, selfish work, quite individual, but I was helping—perhaps humbly, but we have all got some power and influence—I was helping in some way in the great work of God Himself. That is the part that appeals to me most strongly, and I believe if we deal with it from that point of view in our own private life, when we meet with others, when we work with others, when we work with the Federation or on public bodies, we shall have an incentive to do good work for our country, for the whole world, the work which will carry out the purpose of God when the moment comes when He shall see fit to bring it to an issue." [Applause.]

The addresses for the afternoon were by Rev. J. H. Allen and Mr. Craig of Scotland, and were entitled, "Great Britain and the United States in Possession of the Heraldry of Israel" and "Blind Witness." The subjects were especially interesting by being presented at the same session, and illustrated the way everything fitted together, as by divine plan, throughout the week. Bishop Allen's address was based on the splendid article which was printed in the WATCHMAN in April under the title, "The National Heraldry of Israel," and so will not be given in this number. Mr. Craig (of Scotland) said that things ancient and modern, and the history which linked the olden time with the present day, afforded a wide field for the survey and study of the British-Israelite. As he proceeded down the broad highway of Time, he saw many landmarks on the path his own race have trodden, and in the rise and fall of Babylon and Medo-Persia, and the Grecian and Roman Empires, he recognized the four kingdoms of Daniel's vision that were to come and go ere the Stone Kingdom should fill the horizon far as the prophetic eye could see—a kingdom that was to endure "till the kingdoms of this world are become the kingdom of our Lord and of his Christ." (Rev. 11: 15.)

"In the prophet Daniel," Mr. Craig said, "we have a witness who was blind to the meaning of his vision, for he says in chapter 12, verse 8, 'And I heard but I understood not,' and when he sought to know what was to be the end of the things he had seen, the command was, 'Go thy way, Daniel; for the words are closed up, and sealed till the end of time.' (Dan. 12: 9.) He had, however, the comforting assurance, 'that they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

"And from the time of Daniel down the long road of history crime and charity, sloth and enterprise,

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Jew and Gentile, bond and free, the followers of Mahomet and of Christ, have all been the instruments of blind witnessing to Bible truth.

"As Sabbath succeeds Sabbath, and is kept throughout the British Empire and America as it is observed in no other country in the world, have we accounted for the fact by remembering what God said to Moses as recorded in the 31st chapter of Exodus: 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant, it is a sign between me and the children of Israel for ever.'"

In the evening Rev. Arthur Pritchard occupied the chair and introduced Rev. W. M. H. Milner, who spoke on "The Dynasty of David Established in Great Britain," a scholarly work of great value (see page 191), as was also the address on the "Restoration of Israel," by Dr. J. Llewellyn Thomas, F. R. G. S. Mr. Sawyer, speaking next, said that he had imagined Americans had suffered some inconvenience during the war, but, as he had looked into the faces of the men, women, and children of England, he had realized what they had suffered, and he then resolved to bring a smile whenever possible. "It will be the unanimous opinion of all who attended the Congress," says the *Banner of Israel,* "that the Rev. R. H. Sawyer has splendidly kept this resolution, and his delightful anecdotes, related in a peculiarly winsome manner, struck a welcome note of cheerfulness and endeared him to all hearts."

Wednesday

Wednesday afternoon Mr. Sawyer introduced to the audience Rev. Philip Young, Rev. S. J. Carleton, and Rev. W. E. Woodhams Denham.

Mr. Young touched upon a great truth when he said the man without a vision would accomplish nothing. He spoke of how his faith in the God of Israel had upheld him during the dark days of the war, and he knew the future of the race of Israel lay in God's hands.

Mr. Carleton emphasized the mission of Israel to the world, a strong people to be a blessing to the weak.

Mr. Denham said he was on the platform of the underground and noticed on the placards these words, "Another League of Nations," "I had not time," he said, "to buy the paper, but a thought flashed into my mind—what a splendid result this would be of this great Congress: another League of Nations. In other words, the realization of this great confederation of Anglo-Saxon peoples bound together by ties from Him 'who is and was and is to be,' the one who is gathering the nations together, and will one day reveal to them His splendor and His power. This league is not formed by any earthly tribunal; it comes by revelation from Him who has said that He will bring the nations to His feet.

"Truth is mightily unfolding itself, and new visions are coming to men and women, and particularly in this wonderful truth that we are declaring this week. Many are in doubt and difficulty about it, but surely we can mount up with wings as the eagle, and we can take a great survey of the world problems through the light of the holy Word of God, and what do we see? We see that momentous issues are at stake, that there are tremendous forces which are endeavoring to overthrow everything that we hold most dear. There are fearful forces at work which would destroy the great confederation of the Anglo-Saxon peoples. There are forces which would also make for misunderstanding and disintegration. But, thank God, we believe that this cemented friendship will never be broken by any social earthquake that may come."

Wednesday evening the hall was crowded and the greatest enthusiasm was manifested. Mr. Arthur Jutsum, one of the officers of the Federation, occupied the chair and introduced the Secretary General. Mr. Garrison has for many years been an Empire lecturer and has travelled all over the British possessions to the most remote corners of the world. The past year he has not only delivered one hundred lectures on Anglo-Israel, but he has demonstrated his wonderful ability as an organizer, and it is his faithful work which has done so much to make the Federation possible. Mr. Garrison took for his subject "The Heritage and Mission of the Anglo-Saxon Race," and approached the question more from his knowledge of the British Empire than from the Biblical standpoint. But this, illumined with his concept of Israel, roused the greatest enthusiasm. The audience cheered again and again and rose to their feet and cheered.

Rev. R. H. Sawyer had a most difficult position to fill in following such an eloquent speaker, but the tremendous ovation which greeted him as he stepped forward showed that the audience expected him to be fully equal to the occasion, and their cheers for him were coupled with their cheers for the country which he so nobly represented.

Thursday

Thursday afternoon the chair was occupied by Capt. Alfred H. F. Young, who said:

"I am very sorry that I cannot claim direct kinship with the Rev. Dinsdale Young. It is just a coincidence that he is on for the meeting tonight. Some one remarked the other day what a coincidence it would have been if the Rev. Philip Young had also been on the platform this afternoon to give you an address while I was in the Chair, but it was not to be. There are so many Youngs in our family that we shall soon be known as Young Israel.

"I m not going to keep you long, but there are one or two things I would like to put before you. There are almost sure to be some here who have not a very definite idea as to what the objects of the Congress are. It is not a mere meeting of delegates, more or less intellectual, more or less gifted with the powers of fluency and that sort of thing, that you have come to hear. It has a far deeper meaning than that; it

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means that the delegates that you have had before you during this week have been gathered from all lands, and represent portions of the flock to which our Saviour referred when he said, 'I am not sent but unto the lost sheep of the house of Israel.' The Congress is meeting for a definite purpose, and that purpose is to demonstrate publicly that those lost children of the house of Israel have been found. No one who listened to the exposition we had, the extraordinary demonstration that we had last night, let alone the previous speakers, could for one moment doubt but what we were all in the midst of the house of Israel. These speeches last night attained a height not merely of oratory, but of feeling and of depth of spirit which cannot be equalled by anything which has been put before this country either in the past or in the present, because when you have something definite in your mind, and you are earnestly convinced that it is so, and you put your heart into it, apart from any argument or logic, you usually carry conviction, and that was the case last night in the addresses we heard from Mr. Garrison and from Mr. Sawyer of the United States.

"You had before you the other day the Bishop of the Falkland Islands, and he referred to the setback that we had had at Gallipoli. He pointed out how impossible it was for our armies to get through Gallipoli to Constantinople, and he said that it was in the hands of the Almighty, and it was a direct setback. He was quite right, but he did not go quite far enough. He might have told you, which would perhaps have made things a little clearer, that the carnage that took place in Gallipoli was the saving of perhaps a similar number in the land of Palestine. The armies of the Turks held up in Gallipoli were held up, you may depend upon it, by a power higher than any nation for a certain purpose, and that purpose was to give pause. It enabled our troops to work up quietly through Palestine and to carry the water with them, and to lay viaducts without which it would have been impossible to reach Jerusalem. It also meant this, that owing to the configuration of Palestine, if the Turkish armies had not been engaged in the Gallipoli Peninsula, they would have massed in Palestine, and it would have taken us not one year, but three or four, to have thrown them out of it, and the carnage in those circumstances in this mountainous district would have been simply appalling. Therefore, we must look upon it as a direct intervention of God in His mercy that we did not get through to Constantinople in that way.

"There is one further point. That is the point with regard to the 'gates.' We should possess the gates of our enemies, and we ought to be thankful, because it safeguards our road to India; but there is a far deeper purpose involved in that. We must not merely look at the material blessings. We must think and work for others, and the work we have as a nation been chosen for is the work of the Lord, to do His work in the evangelization of the world, and you can only evangelize the world by going through certain gates. You must get through those gates yourself, and lead the people through those gates, and you must evangelize them and get them to throw their idols to one side, and worship the only true God, which is the God of Israel."

Mr. Young then introduced Rev. G. B. Berry, Rev. Sparshott Johnson of Ceylon, and Mr. Graham Coltart of Scotland, Mr. Robert Hall of New Zealand, Rev. Hector MacTurk, and Rev. W. M. H. Milner. Mr. Johnson compared the three spirits mentioned in the 16th chapter of Revelation with the spirits abroad in the world today. The spirit of the Dragon was manifested by the growth of materialism, the spirit of the Beast by the growth of ritualism, and the False Prophet was the great Moslem menace.

Mr. Coltart called attention to the fact that the command was given to Israel individually. It was not a question, he said, of how much pleasure or profit they could get out of the world, but how much they could show forth the honor and glory of God to prove their gratitude to Him. Mr. Hall said there was a great responsibility involved in our being Israel. Enormous sums of money were still spent on drink in Great Britain, he observed, and the amount spent on foreign missions was very small in comparison.

In the evening Rev. Dinsdale Young was chairman of the meeting. He said:

"Ladies and Gentlemen: I do not at all wonder that you do not want me to speak. As I understand it, a chairman has two supreme functions. First of all, he has to look as pleasant as he can. And then he has to be as silent as he possibly can. Now as to the first, we have to leave that to the mysterious force that we call nature, and I must not expatiate upon it. As to the second—well, through grace, it is possible to exercise it. You are here tonight not to listen to any chairman, but to listen to the highly competent and, more than highly competent—I will use the word deliberately—greatly effective speaker to whose address we are all looking forward. I have sometimes heard a chairman take a good deal of time in expressing wonderment that he had been asked to preside, and everybody else seemed to share the wonderment; it was mutually inexplicable. I am not going to discuss the question as to why my friend, the genial and eloquent secretary, asked me to preside. I did not hesitate to accept, and I will tell you why in a word or two. First of all, you do not want a chairman who is an expert on the subject; you want a chairman who is sympathetic with the subject. And, as such, I venture to say I have some right to accept this invitation. I am, by no means, an expert. You can address to me a hundred questions that would make me appear grotesque, but I am warmly sympathetic with the great idea which this society represents.

"Speaking in a very general way, I consider that any society that calls attention to the Bible, that focuses men's minds on the Bible, that says to British and American people, or, for that matter, to any people, the greatest interpretation of history is in the Bible, such a society has a right to the warm sympathy of all

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Christian ministers and of all Christian people. I rejoice greatly to think that the love of the Bible is so fostered by means of this society. I know from the experience that many have borne witness to, and I have heard it, and been delighted to hear it, that the Bible has become a new book to them, that prophecy has acquired a new illumination and a new fascination, and that they have seen more and more clearly what is, indeed, a great fact, that the newspapers are a very vivid annotator of Scripture. There is nothing that is more needed in England today, my friends, and I will venture to speak dogmatically. Most people are a trifle afraid of being dogmatic; I think it is a very good thing to be dogmatic. I will venture to be dogmatic and say this—that the greatest need of England today, and emphatically the greatest need of the church, is to rediscover the wonderfulness of the Bible. A good many preachers have been telling us for years that the Bible is not what we want. What is it? This society attempts—I will put it in a modest way—attempts to make a great contribution to the answering of that question. And on this account the society has my warm sympathy. And I think, ladies and gentlemen, that you are to be congratulated on the voices that sound out from your midst on this subject, and on the literature on this subject that is put into your hands. I have had the great pleasure within recent weeks of reading those powerful pages by our friend, the Bishop [Rev. J. H. Allen]. It is one of the ill fashions of a modern theology to cry down prophecy. This society exalts prophecy, and you may depend upon it that the whole argument that prophecy is an evidence of the inspiration of Scripture is an argument that never can be controverted. Then we hear a great deal about the philosophy of history. No man is an up-to-date public speaker if he does not use some such terms as, for instance, 'environment'; he would be considered greatly behind the times if he did not drop the word 'heredity,' and would be set down as an old fogy. That term, 'philosophy of history,' is a wonderful phrase on many very wonderful lips. Now I venture to say that this society—and it is a very moderate thing to say—wins our regard in that it puts before us a philosophy of British history, to go no farther. That is, at any rate, a philosophy that sets the thoughtful man thinking, and that goes a long way to answer one of the most difficult problems of British history.

"No, I am no expert on this subject. I call myself a student of it. I will use an extremely modest term—I am a learner, and a learner more and more inclined to the conviction that along the line that this society takes we may travel with great intellectual help. One other thing. It has been my joy to know a considerable number of friends to whom the Anglo-Israel creed was very dear. In my youth one of my nearest and dearest relatives, a clergyman of the Church of England, a very noble scholar, both in the Hebrew and in the Greek, a man who lived in his Bible, was one of the most fervent believers in this theory. He indoctrinated it to me in my early years; as a mater of fact, he was one of the earliest writers in *The Banner of Israel.* I allude to the late Rev. James MacIntosh. So that I was brought up, I may say, in this atmosphere.

"I have always gladly observed this—and I have seen it without exception in those I have met who have held this creed—that it has greatly enhanced their evangelical passion; it has given them a new motivity for carrying the Gospel to all possible recipients of that Gospel. And anything that will kindle new fires of evangelicalism in the human breast is something that we ought to welcome with intense cordiality.

"If I might venture another word it would be to encourage any timid students of this faith. You will often be called cranks. That is the description that those ill-furnished with arguments resort to—they describe their opponents as cranks. What a comfort it is that hard words break no bones! What a comfort it is that a sneer is not invincible logic! I care less and less about being called a crank, especially as I study the personalities of the people who apply that term. Whether you be called cranks or not, I would venture to say to all who love this cause—keep on searching the Bible, keep hold of the lamp that can alone fling adequate light upon the dark place we call earth, keep on following the line of prophecy, keep on, as John Wesley said, reading your newspapers to see how God is governing the world, and you may depend upon it that though you may be treated with obloquy and reviled, in good time you will be recognized as those who have made a solid contribution to the religious enhancement of the world."

Rev. Joseph Gratton (see page 193), Rev. J. H. Allen, and Rev. J. Gawthrop were the speakers.

Mr. Gawthrop's early experience in preaching Anglo-Israel showed the man's sincerity and the willingness to leave all for the Truth. He said as he read and saw what it all meant he heard, as it were, a voice saying, "I call on you to stand and declare the truth." He trembled and quaked. He could not tell what would happen if he did preach it, and he felt as if he were going to the scaffold, but that wonderful promise came to him, "In blessing I will bless thee."

Mr. Allen, calling attention to *Dieu et mon droit* in the British royal arms, said, "There is not a Gentile nation on the earth that can put on their national seal, 'God and my right.'"

Friday

In the opening address Friday afternoon the chairman, Colonel Frederick Horniblow, C. B., F. R. C. I., gave in an interesting manner his reason, as an army man, for being a British-Israelite. Those who had been present at the other meetings, and had heard Mr. Berry, Mr. Gawthrop, and Mr. Sawyer, looked forward to this session with pleasant anticipation, and all were glad to hear Commander Roberts, who has for many years been active in the Imperial British-Israel Association, and who has long been editor of that well-known and loved journal, *The Cove-*

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nant People. Commander Roberts referred to the early days of the society, and said he welcomed from the bottom of his heart the growth that had taken place. Friday evening the chair was occupied by the Bishop of the Falkland Islands, who said in part:

"I am very sorry indeed that I have not been able to be at more of the meetings during this week. It is not through lack of interest in the cause; it is on account of the other meetings that are going on at this time that demand all my attention, and the fact that I am staying a little bit out of London and having to get away fairly early in the evening. But I am very pleased to have been given the chance and the opportunity of being present at this meeting tonight, although I should far rather have been sitting down and listening to other people talking, because this subject is one that I feel so deeply needs a good deal of study, and I have been abroad for the last eight or nine months, and after that comparatively short time you come back with a feeling of emptiness. You ought to value your opportunities. I had not seen an English paper for 1920 until the end of March. I should far rather have been sitting down at the bottom of the room, because I want the latest information on this great subject; when I talk about the latest information I mean the information that we get from observing how things are working out.

"Now you know the point that I would enforce just now is this: be careful of one thing. I gave you a caution last year, and I think these cautions are worth making, because we do run a certain risk in this most interesting and alluring subject. Be careful that we do not make this British-Israel truth our religion. It is not. It is a comment upon it; it is the explanation of it, and religion must be nothing more nor less than the supremacy of God in every shape and form, the sole worship of Him, apart from the fact as to whether He is the God of Isaac, Abraham, and Jacob, but because He is God. Our Lord once said to his disciples, 'Say not we are children of Abraham, for I say unto you that God is able of these stones to raise up children unto Abraham.' It is not everything that we should be of the family of Israel according to the plan. We have got to remember that there is something far better and greater, and out of that there is to come the spiritual society, the great chosen people of God, those that choose Him not merely because He is the God of Abraham, and Isaac and Jacob, or because He is the King of our own nation, but because He is God, and whether Jews or Israelites, whether white or black, whether bond or free, we are all one in Christ Jesus.

"The next thing is we have to be very careful that we do not lay down for God what He is to do. You know, in reading our Bibles on this subject—I find myself slipping into it—we see things are not working out as they ought to in this or that particular. Things are going wrong; God ought not to do that. We found that in this matter of the war in different departments. I have heard it said, 'If Germany was the great enemy that people say was set up for the extinction of Israel, they are not annihilated or swept off this earth. We thought Germany was going to be swept out of Europe; therefore God has made a mistake, or something which ought not to have happened has occurred. Let us be very careful of that, because you know God does not always work in the way we expect Him to, but He brings out His ends. He will accomplish His great design, and neither you nor I nor the governments of Europe can interfere with them, but the way in which they are worked out sometimes only serves to concentrate our attention on the wonderful workings of God. So today, as you read your papers, and as you see things working out before your eyes, watch them reverently and carefully, and you will find that, after all, there is some scheme in it, and there is some progress, and things are going on in God"s way, not ours; sometime we shall see the end in view, and see the great thing God has worked out.

"God has often swept enemies out of Palestine that His people may come in. Things are not going wrong, but God is going to work out His own schemes. Watch it, and if you have nothing else to watch, watch that particular thing, and see how it will gradually work out that God in the end will have made Himself realized and known.

"So we have to remember, and this great truth will help us to remember it, that God's hand is not shortened; that it may not save, and although we may have to pass through the furnace of trial, yet God will bring us out as gold in the finish.

"In conclusion, do not make this British-Israel truth, great as it is, your sole religion, your sole faith."

The other speakers were Rev. W. E. Woodhams Denham, Mr. Edwin Loveless of Australia, Mrs. Hendley, Rev. J. Oliver Vince and Bishop Doull of British Columbia.

Mr. Denham said he had always been a lover of the word of the living God. It had been a lamp unto his feet and a light unto his path. It was the greatest treasure one could have. Then he told of his experience at the theological seminary. He said he went in burning with enthusiasm. He didn't want to utter any strong condemnation on such an institution, but told of the process of doubt, and the disillusionment with which one meets and the perils one encounters with the dissecting and excessive criticizing of the Word of God, and he began to feel that something was wrong somewhere, especially when so much of this criticism was made in Germany, as it had been.

There were two great difficulties, he said, an excessive and ornate ceremony which should be controlled lest the material symbol be blessed instead of the Word of Light. Also, there was the re-erection of the idols of Ephraim which were taken down at that period that made Ephraim free. "What is the remedy? To return to the Word," said Mr. Denham, "away from thatt spiritualizing tendency which is so dangerous."

He said in 1902 that he was in the diocese of Central America and one day came upon an American.

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He remembered his asking him if he had read Professor Totten's *Romance of History.*" He did read it carefully and then wrote an article entitled "King Edward Descended from King David." It was published in the *Diocesan Chronicle,* but he wondered whether that Chronicle would republish such an article now.

The speaker said he was led on not so much in study as in travel. From the west he went to the east, but just before going he met a man whose name is dear to every British-Israelite, his dear old late lamented friend, Dr. Aldersmith. Such enthusiasm! He was then half a believer while on the pilgrimage, yet never coming to an out-and-out decision. But one day he saw that distinction which he said was a master key of the Bible. Then the whole mystery was opened up, room after room, showing the marvelous purposes. Thereupon this thought came into his mind: Then an altar will be to the Lord "in the midst of the land of Egypt" and a pillar set up as a mark and a guide into the Lord of Hosts, who will send them a Saviour. More and more, he said, they were coming to acknowledge Him, and then Egypt would serve Him. Thus the Lord would strike Egypt a stroke and they would turn to the Lord and to Him they would cry, and He would hear them. Then a way should be made from Egypt to Assyria to join Egypt to Assyria. And Egypt and Assyria should worship together, and the Lord would bless Egypt His people, Assyria the work of His hands, and Israel His own.

It was of great interest to hear from the delegate from Australia. He emphasized the need of co-operating and working together, and obeying the command to preach the Gospel to all the world. Mrs. Hendley has been a missionary in India, and could speak from experience of what England has done to bring Christianity into that country.

Rev. T. Oliver Vince made a few remarks on the progress which had been made, and Bishop Doull of British Columbia, who had been attending the Lambeth Conference, congratulated the Federation on its work and wished them Godspeed.

Saturday

The last regular meeting of the Congress was held Saturday afternoon, and the large attendance and close attention of those present were evidences that the interest had not diminished. The Congress did, indeed, more than fulfil expectations.

The Chairman, Col. Vincent R. Wright, D. S. O., said the day was coming when there would be a great awakening. He thought the Boy Scouts and Girl Guides Associations would enjoy the romantic story of our history in the light of this truth, and felt the movement would be greatly helped by their interest.

Mr. E. E. Richards of British Columbia spoke for a few moments about Benjamin. Rev. J. H. Allen delivered an address on the "Two Witnesses." The editor of the WATCHMAN and Mr. Marchant, the well-known author, made a few remarks. The meeting closed as usual with the singing of the national anthem.

The open meeting in the evening was a fitting close of the week's Congress. Mr. Garrison presided most gracefully, and there were many short, helpful speeches made. The hall was again filled. Among the speakers were Mrs. Woodward, Mr. Dixon, Mr. Pilcher, Mr. Souter, Mr. Marsh Davis, Mr. Richards, Mr. John T. Hunt, Mr. Sawyer, Mr. Marchant, Bishop Allen, Mr. Frost, the editor of the WATCHMAN, and others. Miss Jessie Lynne Sawyer, daughter of the speaker from America, contributed much toward the evening by her songs and also by her suggestions about interesting young people.

"It takes a certain amount of liberty of thought to be a British-Israelite," said one of the speakers at the Saturday evening meeting. "Don't be narrow-minded. Don't let's drive anyone away," he continued. "Remember me as pleading with you and urging you to know your Bible," said another speaker at the same meeting. This recalled what had been said earlier in the week: "Any society that calls attention to the Bible, that focuses men's minds on the Bible, that says to British and American people, or, for that matter, to any people, the greatest interpretation of history is in the Bible, such a society has a right to the sympathy of all Christian ministers and of all Christian people. I rejoice greatly to think that the love of the Bible is so fostered by means of this society." Thus spoke that greatly beloved London preacher, the Rev. Dinsdale Young, who honored the Federation by his presence as chairman of the meeting on Thursday evening.

The Congress was indeed a remarkable gathering of people; "a unique occasion," as the President of the Federation had expressed it, "the first anniversary of the World Federation and the first British-Israel Congress," which included members from all parts of the United Kingdom and the United States. It was plain to see that Israel was being recognized more and more, and many thoughtful people had become interested in the subject during the past year. Not only were the members separated by great distances, some of the delegates travelling ten solid weeks to reach London, but the beliefs of those who were united in this Congress were as wide apart. It would be difficult to name any Christian church that was not represented. There were a large number of clergymen present, as has been mentioned, representing various denominations, yet almost every one could have told the same story. They had all found such opposition in the church from which they came. Mr. Plant related a conversation with a clergyman who declared that Abraham was a Jew. When reminded that this would make Abraham the son of his own great-grandson, the minister said, "I have no patience with this new theology." Yet they all testified that this subject had made them better churchmen, whether it was Methodist, Baptist, Church of England, or what not.

Beside the national anthems of England and Amer-

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ica, other hymns were sung which had been published in booklet form for the meetings. One of the favorits songs was Julia Ward Howe's grand "Battle Hymn of the Republic," and also, set to the same tune, words which seemed very appropriate for the present times, written by Rev. Martin L. Streator, the author of "The Revolt of Korah," which we have been publishing in the WATCHMAN:

The kingdom and dominion of the world with all its fame
Shall be given to the people of the saintly race and name,
And every land upon the earth with glory be aflame,
For God is marching on.

Chorus

Glory, glory, hallelujah! Glory, glory, hallelujah!
Glory, glory, hallelujah! His truth is marching on.

A trumpet great He sounded forth that rallied to the light,
The people of the nation in their own heroic might,
At the crisis of the ages for humanity to fight,
For God is marching on. (Chorus)

They loosed the bands of wickedness and set the captive free,
They broke the bond of every yoke and triumphed on the sea,
They fed the poor, the naked clothed, and sheltered them for thee,
Our God is marching on. (Chorus)

He will shake the throne of kingdoms, as His prophecy doth tell,
For the judgment of the Gentile world is ringing out its knell;
When He exalts the Chosen Race of Anglo-Israel,
For God is marching on. (Chorus)

O Britannia, our mother, we look back in love to thee;
Columbia, thy daughter, sends her greetings o'er the sea;
We will push the world together, is the great Divine decree,
For God is marching on. (Chorus)

Address Delivered by the Bishop of the Falkland Islands Monday Afternoon, July 5, 1920

It is a year ago since we last met; it was a very wet day then; it is a very wet day now. I was in a great hurry then and I am in a great hurry now, so I shall not keep you long this afternoon.

I have just come back from my diocese, which comprises the west coast of South America, and there I have been lecturing on one or two occasions in out-of-the-way places on this great subject, and it is a curious thing that in all the places that I have lectured in on that coast I have found one or two believers in this great truth.

I am going to try and bring you back from the great, enthusiastic speech that Mr. Garrison has just made, back to something colder and more ordinary and yet, as I think, most valuable, because, while we are filled with enthusiasm as soon as we grasp the inner meaning of this great question and what it really involves, yet at the beginning there must be a real, prayerful inquiry before we come to the definite conclusion that we are in a position to go out to speak either in public or to an ordinary individual about this great thing. It was two years before I ventured to come out and to feel that I was in any sense a master of the subject. There are certain great difficulties, but these can all be overcome if only we know what the Bible says in the first place, and what history says in the second place, and what the times in which we live today say in the third place.

The President in his opening speech said that Great Britain was carrying out that which was allotted in prophecy to Israel. Now that to my mind is one of the points from which we can begin. That is one of the greatest things that appealed to me in my first study and inquiry into this question. The curious thing is that Great Britain, the British Empire, together with America not yet quite evolved, is doing exactly what the Bible says is allotted to Israel; more than that, the British Empire holds those positions which Israel is supposed to hold. Therefore I cannot imagine why men who are in a position of authority over such a matter as this do not at least inquire carefully to see what it really means, because if Great Britain and the British race are not what we say they are, the whole of this British Empire will be rent asunder, and everything will go; all our possessions will go, and go to Israel. They are bound to. But as history reminds us, and as the present times remind us in the most glorious ways, this is not to be. There was a very illuminating article in the *Daily Telegraph* a few days ago, written in connection with the King's visit to Wales, and really one could not help thinking that it was written by some one who knows British-Israel truth. We have thus in our daily papers thoughts and ideas which we are trying to propagate cropping up without anyone being led to imagine that we, the British race, have got anything to do with it at all.

There is one gate that we do not yet hold, and that gate is Constantinople. It is one of those great questions which interested me immensely. I have been to Constantinople, some years ago. I have seen all over it, and I tried to gauge the feeling then of the Turks towards the British. We tried to get there in that Gallipoli campaign, and I had the honor of serving in His Majesty's Navy and getting very close to things in a battleship in those terrible months, but after, in February, we had bombarded the outer forts, I ventured to preach a sermon on board the ship in which—of course, we did not know what was going to happen then—in which I pointed out that it was a great question as to whether we were to get to Constantinople, or to pull down the Turkish power in any way from that particular direction. That sermon was

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preached after we bombarded the outer forts, and I said we might make a further attack upon the Straits, nobody knew; we might land troops there and we might send our ships up, but it was a great question as to "who will lead us into the strong city, who will bring us into Edom. Hast Thou not forsaken us, oh God, Thou goest not forth with our hosts to help us against the enemy, for vain is the help of man; through God we shall do great things, and it is He that shall tread down our enemies." And you know what happened. The whole thing failed; it did not fail, as a matter of fact, because it did most valuable service in holding up the best part of the Turkish army and saved the situation further east at that particular time. Then when the moment was ripe, and things began to develop, our troops went up through Palestine for the first time in history, and they took that land; and, as they were going up, it seemed as if Jerusalem would have to be bombarded, but not a single shot was fired into the city; and so they went sweeping on and up, and now Palestine and Mesopotamia, the extended Palestine, according to the promise, falls into our hands. If you will look at a Bible with dates, and look at that 13th chapter of Genesis, you will find that promise was supposed to have been given in 1918 B. C., when God says to Abraham, after his separation from Lot, "Look from the place where thou art northward, and southward and eastward and westward; For all the land which thou seest, to thee will I give it, and to thy seed for ever." It is a very curious thing that the promise was given in 1918 B. C. and Palestine was taken in 1918 A. D. So I would say it is from the times joined with the Bible that we can really get the fairest commentary upon this thing.

Now we are a great world-federation and we have representatives from all parts of the world, and now that we have the world to draw from we ought to publish a book. Everybody publishes books, and the one book that I have not seen yet is about the Federation. I want it to be an authoritative statement put as clearly as possible of the position that we British-Israelites hold. People will not make the distinction beween the northern and southern kingdom; it is a most extraordinary thing, because it is so simple to us, and people will go on after you have talked and convinced them on the subject; they will go on saying: We do not want to be Jews. I was going to give a carefully guarded and carefully arranged exposition on this matter for the benefit of the Jews themselves, our brethren of the southern kingdom, but the meeting had to be put off, as the ship sailed earlier than we had expected; I was sorry, because I wanted to see the result. I really do not know what you have been doing in England; we get no news, but I wonder whether you have any organization for bringing the Jews into this. When I was in Salonica there came on board, to return a call made by the captain of the ship, the Archbishop of Salonica and the Grand Rabbi of Salonica. I was brought in to help to receive them, and the Grand Rabbi was so pleased with his reception that he came two or three days after, much to our bewilderment, because we had not got the red cloth all down and the accommodation ladder and everything prepared to receive him. He came alongside suddenly, because he wanted to see us again, and through an interpreter I tried to get some little idea of this into the mind of the Grand Rabbi, to see whether he knew anything about it, and I said to him, "Where are you going to settle down when you resign your charge here?" He said, "There is only one place to settle down, and that is Jerusalem." I said, "What do you think about the future of Jerusalem? Are you satisfied with the way it is being run?" He said, "No, no; we do not like the Turks." I said, "What would you think, supposing it were possible for England to have control?" He said, "Yes, that would be the very thing; I am on board an English ship; I love to be on board an English ship, and if England would only come and take over Jerusalem—" I got no further, for our conversation was interrupted then, but England has come and taken over Jerusalem, and I believe it is the case that every week the Jews pray for the discovery of their northern brethren who are to bring them back. And the thing is now to watch the times, to watch and see what is going on, because things won't go on altogether accidentally in connection with that country. You have seen that Sir Herbert Samuels has gone over to take charge, and we shall follow with the greatest interest the development which is now taking place; but the whole thing will drop into the hands of Great Britain.

But there is another side of the question. We must not forget America. Great Britain is the nation and the company of nations holding the royal sceptre, and there is the great people, not quite as great as the other towards the west—what do I mean by that? They are great, are they not? Yes, but they are the outcome of the work and of the development which has been going on from this country. You cannot get away from that. They are great, intensely great; their ideals are great; everything about them is great; but there is a greatness that comes from years and years and years that you can look back on history, and see all gradually developing and all working things out to the position in which everything is placed now, and they have not got that, although that may come in the future. Let us remember that things are coming to a climax, and that all that you read about which I do not believe, and all that you hear about, is all working up to that which they have not yet got either, the realization of their possession and of their heritage which is going to make them greater still. I was in America in the years 1918-1919 and I noticed things from this point of view. I got in touch with some prominent men who did not know anything about this great question at all, and seemed to care less, but there is behind it all, and they seemed to realize it, something pushing them on to an unknown goal, and that has been realized by some at least of the prominent men in that part of America in which I was. Let us remember that we must join hand in hand with our brothers and sisters across the seas, and we must not

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go into anything off our own track. I believe the future of the League of Nations is going to be England and America combined. I believe that the Anglo-Saxon race are going to be the guardians of the peace of the world.

I do wish this Federation the greatest prosperity because it is so vitally important. Remember, every one of you, that this is not a fancy subject, that it is not to be spoken of with great glee and sounding of trumpets, but it is to be spoken of with the highest and most solemn reverence. Remember when you say a word on this subject at all as to the destiny of nations or of men, that you are dealing with the policy that God is exercising Himself over the world, and therefore you should see to it that you firmly and conscientiously believe in your heart that what you are saying is true, that you have to give, as far as you are able, a reason for the faith that is in you.

As to the sectional side of this subject, I think it had better be kept in the background; we are a society for the dissemination of the truth. We have not got any sort of sect or any side to it whatever; we are dealing with God's great purposes, and therefore we can stand above everything else, and we can look up and realize that God is king, the King of all the world, and that therefore we can be sure that all things work together for good in all the concerns of men, whatever they may be.

THE DYNASTY OF DAVID ESTABLISHED IN GREAT BRITAIN

An Address Delivered by Rev. W. M. H. Milner ("Oxonian")
Tuesday Evening, July 6, 1920

The Hebrew origin of our race and the Davidic descent of our Royal Family are two interdependent themes, and the two discoveries have proceded simultaneously. In 1837 John Wilson commenced his inquiry into the Israelitish origin of the Anglo-Saxons, on which he began to lecture in the following year, publishing his lectures in book form in 1840. His third edition was issued in 1844. It was in this latter year that the Rev. F. R. A. Glover began to investigate those remarkable facts in Irish history which led him to the conclusion, first published in 1860, that the Royal House of Britain is descended from King David. Basing upon this and other investigations the Rev. A. B. Grimaldi published in 1877 his pedigree of Queen Victoria from the Bible kings. In 1884 was issued a remarkable heraldic chart by Shirley Smith, while the subsequent discoveries (1902 to 1915) are incorporated in the widely circulated treatise, published by the Imperial British-Israel Association under the title, *The Royal House of Britain an Enduring Dynasty.*

In 1903 it occurred to me to verify the statements made in Mr. Glover's book. Before he died, in 1881, he wrote me a kind letter of appreciation which was very encouraging to one who was then only on the threshold of what has proved to be a continually more and more interesting study of British-Israel truth. I was, therefore, very much put out when a persistent correspondent in 1902 accused Mr. Glover of having falsified the evidence. I determined to test the matter, and in the course of a fortnight's close reading found all Mr. Glover's authorities, as well as other valuable matter now for the first time unearthed; went over all his quotations line by line; and proved them true.

These facts came plainly out:

1. The early presence of Dan in Ireland.
2. The subsequent coming of the also Hebrew Scots.
3. The appearance amongst them of a Jewish legislator, in the 6th century B. C.
4. His enforcement of the laws of Moses at Tara (Hebrew for "the law").
5. His institution of a "School of the Prophets."
6. The marriage of the king-paramount of Ireland to an eastern—in fact, a Jewish—princess.
7. Their coronation on Jacob's Stone.
8. The subsequent descent from that marriage of the Royal House of Britain.

Endomed in the historic Four Courts at Dublin, in companionship with Moses', is the medallion portrait of the great Irish legislator identified by Mr. Glover with Jeremiah. He is called the Ollam Fodhla. Both words are Hebrew, meaning wonderful prophet. As showing how exact Mr. Glover's evidence is, I found that two old Irish authorities made the interval between the ascertained date—B. C. 346—of the founding of Emania (the ancient capital of Ulster) and the coming of Ollam Fodhla to be eight generations or 240 years. Reckoning backwards from B. C. 346 this would make Ollam flourish B. C. 586, by which date Jerusalem had been sacked by Nebuchadnezzar, and Jeremiah, with the heiress to the throne, had left Palestine. Thus the epoch of Ollam Fodhla is the epoch of Jeremiah.

Under his auspices the eastern princess with the Hebrew name—Tea Tephi; that is, in Hebrew, the beautiful or beloved wanderer—was wedded to the Heremon or Arch-king Eochaidh. She is called the daughter of Lughaidh, an Irish equivalent of Beth El, whence came, we believe, the Coronation Stone, the Lia Fail or "Stone of Destiny" of Irish, Scottish, and British royal history. From wedded Heremon and Tephi, crowned, on the Stone, King and Queen of Israel in the West, descended through two early historic characters, Ugaine the Great and Angus the Prolific, the lines of Fergus, Kenneth, and the Stuarts. At the coronation of each Scottish king the bards sang the royal genealogy. Those of William the Lion and Alexander III are recorded in Skene's *Chronicle of the Scots* and Stillingfleet's *Origines Britannicæ.* Each of them is traced back to Fergus, Angus, Ugaine, and Heremon. By this means we arrive at the following genealogy: eighteen generations from David to Zedekiah, whose daughter married Heremon; eleven generations thence to Angus the Prolific of Tara, ances-

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tor of both Irish and Scottish kings; from him thirty-four to Kenneth MacAlpin. Four lines, Stuart, Bruce, Plantagenet, and Guelph bring us in twenty-eight generations to George I, whence eight more lead us to Prince David. His Majesty King George V, and Her Majesty Queen Mary are thus each in the ninety-ninth generation from King David. The hundredth is Prince David—Prince Edward Albert Christian George Andrew Patrick David, Prince of Wales. And this fits the time exactly. Dimbleby, the "premier chronologist," gives us B. C. 1076 for the birth of King David. Prince David will be thirty in 1924. The interval is a hundred generations, each of thirty years. Thus Glover's and Grimaldi's linking-up of our Stuart kings with the Bible kings of David's house is established.

In 1902 more came to light. I was led to the British Museum and the Royal Library at Windsor, and spent the most fascinating and profitable fortnight's continuous reading that I ever enjoyed.

In the British Museum there is a manuscript (bound up in small octavo book form, of parchment leaves), said to be of the 10th century. It is No. 3859 of the Harleian manuscripts, and can be seen in the manuscript room. The Welsh king Owain, son of Howel the Good and Elen, from whom through Owen Tudor and Henry VII twenty-nine generations bring us to King George V, is here shown plainly as being descended from "Anna, said to be cousin of the Virgin Mary." That statement is in Latin. In another manuscript, at Jesus College, this same Anna is introduced with the statement in Welsh that she "used to be said by the men of Egypt to be cousin to the Virgin Mary."

This wonderful Anna, ancestress of British and English kings, herself of royal Hebrew lineage—who was she?

The celebrated King Arthur is said by John of Glastonbury to be straight descended from Joseph of Arimathea. Now, Joseph of Arimathea is by eastern tradition said—see Morgan's *St. Paul in Britain*—to have been the younger brother of the father of the Virgin Mary. Thus Joseph was her uncle and Anna was her cousin—and Anna was the daughter of Joseph. Joseph of Arimathea, the rich trader, came to Britain as the Glastonbury legend reminds us, and she, his daughter, this wonderful Anna of the old manuscripts, married in Britain a prince of Britain; by whom from her was descended King Arthur, and from her was descended King Owain, the ancestor of the Tudor kings.

Here is a little bit of the resulting pedigree:

Anna, being 39th by natural descent, 29th by legal heirship (according to the respective genealogies of St. Luke and St. Matthew) from King David, her daughter (named in Professor Rhys and Mr. Brynmor Jonas's work on *The Welsh People*) married Lear (through Troy from Judah). Their son was Bran, surnamed "the Blessed," father of the celebrated Caradoc to Caractacus. This was the Royal British Family taken in honorable captivity to Rome, whose fortunes there are given in detail in Morgan's *St. Paul in Britain*. Children of Caractacus were Linus (first Bishop of Rome) and Claudia, who married the Roman officer, Pudens, and whose children were the first "saints" of the Christian church at Rome. The third son of Caractacus, brother of Linus and Claudia, was Cyllinus, father of King Coilus or Coel. From Coel sprang one daughter and one son. The daughter married into a second Trojan (Judah) line, and from her through Charlemagne are descended the Tecks and Guelphs, and so Prince David. Coel's son was Lucius, the Christian king who resigned his crown to preach the Gospel in Bavaria and Switzerland. He had also a daughter and a son. The daughter, Gladys, was the grandmother of Helena, mother of Constantine. From her by that line was descended the Princess Elen, who married Howel the Good, and so became the ancestress of the Tudor kings, from whom by intermarriage with the Stuarts came Prince David. The son of Lucius, as given in another old manuscript, was Cadwallader. He is shown as the father of Frea, who married Odin the Great (circ. A. D. 250), whence Saxon, Norman, Hanoverian and Danish lines lead onward to Prince David.

To go back to Anna, her son is variously given as Beli, Heli, or Helaius. He was, on the one hand, ancestor of King Arthur; on the other, according to the old Welsh manuscript, of Howel the Good, husband of Anna's descendant, Elen, and father of Owain, from whom sprang Tudor and Stuart kings, and so—Prince David.

Through Anna, the cousin of the Virgin Mary, as well as through Tephi, the daughter of the last reigning king of Judah, there is an average in the descent from David to David of a hundred generations.

Let us now open our Bibles. In Genesis 49: 10 we read, "The sceptre shall not depart from Judah" till He come to whom the gathering of the peoples shall be—as King of kings. He came to suffer—not yet to reign—some six centuries after the last obvious bearer of the sceptre of Judah had gone, leaving no successor in Jerusalem. Even so, there would be six centuries of the promise unaccounted for, the promise of a perpetual sovereignty. But nineteen centuries more have sped and the King of kings has not yet gathered the peoples under His beneficent rule. That makes twenty-five centuries of the promise unaccounted for, that specific promise of a perpetual sovereignty.

So much for the promise in Genesis. When, subsequently, in the course of its political evolution the Hebrew state in Palestine became a monarchy, the promise of perpetual sovereignty was made definite in the line of David. For in Jeremiah 33 we read: "Thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel. . . . 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 . . . so will I multiply the seed of David my servant. . . . 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

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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."

Language could not be stronger. The race was to survive. The dynasty was to survive. It is the emphatic promise of a perpetual sovereignty.

Ezekiel 37 portrays the coming into the light again of the long hidden race and dynasty. "Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them."

There is no mistaking the Bible statements. If they mean anything, they promise an unbroken Davidic sovereignty. The view which breaks it off at Zedekiah, with Zerubbabel and Herod as a quasi-continuation to the time of the First Advent in no way satisfies the requirements of the case. David's Royal House must be somewhere still ruling over Israel.

Many of you have read the story of how Prince David came by his name. George and Andrew and Patrick and David represent England and Scotland and Ireland and Wales. But we must not forget Lady Waterford and her request that the baby should be called as he is, because, she said, "I believe that he will be the 'David your prince' foretold by the prophet under whom we shall repossess the Holy Land." Our good friend, the late Dr. Hanan, had it from her own lips—and the royal mother's reply to her friend, "Baby is called David."

From David to David the generations can be counted through a number of lines, all combining to constitute the Royal House of Britain.

An Address Delivered by Rev. Joseph B. Gratton
Thursday Evening, July 8, 1920

Mr. Chairman and dear friends: I was delighted to hear something said about your intellectuality tonight. There is no doubt about it. When I was a boy I was told something to this effect, that an American had said to an Englishman: "Do you know the difference between an American and an Englishman?" "Well, no," he said, "I do not know that I do." "Well, you Englishmen have knowledge, but Americans have intelligence." "Well," he said, "but what is the difference?" "You Englishmen," he said, "know a good deal; but we Americans, we know that we know, and we act upon it." Now some of us know, but some of us know that we know, and I hope that before the end of this great Congress that all who have been attending the meetings will know that they know; and they will belong to America in that sense.

Now we were reminded last night that most people seem to think that the Old Testament is the book about Israel; but we were told that the New Testament is full of it, too; and you cannot get away from it. Well, Mr. Chairman, like yourself I have revelled many a time in using Old Testament stories to illustrate New Testament truth. We cannot get anything under the sun to help us to preach the Gospel like the Old Testament stories. You can begin with Adam and Eve in the Garden of Eden, and you can go all through the Old Testament if you want to preach the Gospel. In fact, you cannot preach the Gospel without. But, dear friends, the New Testament is as pack full of British-Israelism as an egg is full of meat.

Now, I am going, with your permission, to try to use a New Testament story to illustrate an old truth. I cannot read you my text; it is too long. If you will open your Bible at the 9th chapter of John you will find there a beautiful story. Now, you know that modern preachers and modern sects have sprung up and are making some most remarkable interpretations and applications of the parables of the Lord Jesus Christ, and they will not stand examination. But I believe I have got the interpretation of this chapter which will bear examination, and it will run on all fours. "As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" That was the problem. We have had many questions of that kind put to us in recent years, and it is very hard to answer them from our point of view; but Jesus had no difficulty. "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him." There was no heredity there. This man was not suffering for the sins of his parents; it was a distinct purpose in that man's existence in order that he might become an object lesson to the people, and to you and me. The works of God were to be manifested in that man. Who does that man represent? Well, we go back to the Old Testament: "Israel, thou art my servant." Blind—but my servant! "He led the blind by a way that they knew not." And Jesus takes hold of this man, and, spitting on the ground, he makes some mixture of the mud, and puts it on the man's eyes. A most queer thing to do. Is there anything in that that may be a lesson for us? A man said to me the other night: "How is it that God makes so much of Israel, and you people make so much of the long time in which Israel has been cast off?" It is plain enough. God had His own purpose to work out. The works of God were to be made manifest in the blind man; and that blindness was to be for Israel until two things had happened—until the fulness of the nations had come, and until Israel turned to the Lord. Jesus anointed the eyes of the blind man with the clay; but he did more than that. He said: "Go, wash in the pool of Siloam." He gave the man no reason for it. The man had to take the word of Jesus, as we sometimes say, in blind faith, in simple faith. But he

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obeyed it. And what happened? He received his sight. We read that the word Siloam means "Sent." And God sent the Lord Jesus Christ to open blind eyes. And if you will read in Isaiah you will see that God has given to Israel a great commission to open blind eyes. These are rather striking parallels. Jesus Christ was sent into the world; and God has sent Israel into the world to open blind eyes. But how? We know that it is only through faith in God's own word that eyes can be opened. And we come back to the Book, to the whole Book, and nothing but the Book in our propaganda.

Then what followed? There was controversy at once. The first question that arises out of this miracle was the question of identity. "Who is he? Is not this he that sat and begged?" "Yes," said some, "he is." "No," said others, "it is his double. It is some one like him." Now, dear friends, there is something very solemn underlying that. People cannot understand us today at all. They are not quite sure whether we have not got a screw loose. They are not quite sure whether we are Christians, or not; or whether we are under some terrible delusion. The people said of the blind man, "Is not this he that sat and begged?" It seems to me, you know, that that is almost like the curse in the world today. They are begging. They are in darkness. They are begging for something to help them, and they are not getting what they want. And we hear of the man in the street who is not in the church. People say to me, "Church! I hear nothing there." They are begging for something which only Jesus Christ can give them, and which the Word of God can give them; and any preachers that are trifling with the Word, or spiritualizing it away, are giving to the blind the food that will not satisfy.

What happened then? The blind man stuck to his testimony. He said, "I am the man." "How did you get your sight?" they asked him. "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: and I went and washed, and I received sight." There is something very beautiful there. The man did not know much about Jesus but his name, but he knew what Jesus Christ had done for him, and he knew the result of it—"I received my sight." Now, there are some of us here today who may not, at present, be able to give very good reasons for the hope that is in us. We are persuaded that we are Israelites; but when people ask us to tell them why we believe it, we have to say: "Well, I do not know. But I see it; I have got my eyes open."

What followed then? There was perplexity in the church. The Pharisees came along, and they wanted to know all about it; and they asked the man, and he gave them the same testimony. Was it for their good? Did they accept it? No. They went back upon their tradition. They were great Sabbatarians, but not Sabbatarians at all after the divine pattern. But they judged Jesus by their own standards, and they said: "This man is a sinner. He does not keep the Sabbath." Because his works did not harmonize with their theologies or theories they would have nothing to do with him. They did not take time to ask whether they were right or wrong. The man said, "One thing I know that, whereas, I was blind, now I see." The same thing is happening today. Some said, "He is a sinner." Others said, "No; how can a man who is a sinner do such miracles as this?" And there was a division among the people. Yes, dear friends, you may get a division where you get people testing the power of the truth, and recognizing the power of God in it, and yet whose eyes are closed to the truth. It seems to me that we are in that condition in England today. In the 29th of Isaiah you find there one with a book, and he wants to understand the book, and he takes it to a learned man, and he says, "Now read this book to me." And the learned man says: "No, I cannot; it is a sealed book." And so the poor fellow goes to a man who is not learned, and says to him, "I wish you would read this book." And he says: "I cannot read it; I am not educated." And so, between the collegian, and the man who has not been to college, we fall down. That is a picture. "He that runs may read." And there is a Teacher. "When he, the Spirit of truth, is come, he will guide you into all truth." I would not dare to stand here tonight to bear my humble testimony to this word if it had not been that some six or seven years ago I took a list of texts printed in *The Banner of Israel,* and took my Bible, and got on to my knees, and said, "Lord, let me see what is the truth." And for the first time I clearly discerned the difference between Israel and Judah; and I have had no difficulty since. Now, dear friends, we are living in a day when a great many people are pulling the Book to pieces instead of properly reading it and applying it.

Then there was the question of identity raised; there was a division in the Pharisaic circles, the church, so to speak; and then the Jews, the people themselves, took it up; they were full of unbelief. "He sees right enough," they said, "that man was never born blind." But then the parents are called, and they say: "Oh, yes, this is our son; he was born blind; but by what means he now seeth we know not; he is of age; he shall speak for himself." We call ourselves, for want of a better name, "British-Israelites." People look at it, and they say, "What does it mean?" The State looks at it, and says, "What does it mean?" The Church looks at it, and says, " 'British-Israelite'—what does it mean? Did not Jesus Christ die for the whole world? Did he not die to redeem all men? What are you dragging in the British for if we are following Jesus Christ, and are humble believers, lowly Christians, as we ought to be?" And the State looks at us, and says, " 'Israelite,' what does that mean? Who are they?" Well, dear friends, it is because of a want of recognition on their part. We are British-Israelites. We are people that have come into that light which makes us enter into the blessings of the covenant of God; and we believe that there is abundant proof that right down through the ages we have been safeguarded and brought to the present, and now God is, in His own wonderful way, working in us, and bringing out in us His own glorious purpose. We are Brit-

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ish-Israelites, and whether the church recognizes it or not, we may be quite content that the works of God will be made manifest in us.

But then the questionings start again, and the man is asked once more to give his testimony. Trouble comes, but it reaches this point: "Since the world began, was it not heard that any man opened the eyes of one that was born blind." Now, it does not always do to press these parables too far, you know, but there is solid truth in that "born blind" and "brought to see." When we preach this glorious truth of the recognition of Israel in harmony with the purpose of God, we do not de-Christianize any man: but we must recognize this fact, that there are a great many people born of the Spirit, real children of God, who love the Lord Jesus Christ: they are converted, and saved, and anxious to live and glorify the Lord Jesus Christ to the utmost of their power and knowledge—but they are born blind. We did not get much knowledge of Christian doctrine the moment we were converted. We have had to grow in knowledge as we have grown in grace. This recognition of God's truth has nothing to do with our personal conversion to God through faith in the Lord Jesus Christ; but if we want to get the light, we shall have to acknowledge that we are blind: and that is a very important thing. Many of you Christians here tonight, you cannot see this British-Israel truth. Go to the Saviour in your blindness, and ask Him to work His miracle of grace in you; and it will come as a revelation; it will come, as you search the Word simply, humbly, believingly. You have not entered into your great inheritance merely as a believer on Him. To enter into all the blessings, and to become a co-worker with your God, you must know more than that. You were born blind, but you must get into the light through the Word taught by the Spirit. There is a glorious opportunity for every one of us in that way now. This man got into the light just in that way, through the work of Jesus, and faith in Jesus. He obeyed; he went to the pool of Siloam and washed, and he received his sight.

Well, now, what followed? When he got his sight he was cast out. Is anything like that likely to happen to us British-Israelites? I am not at all sure. In London there are three great gatherings this very week. There is the great Anglican gathering; there is the gathering of the Zionists; and there is this gathering of British-Israelites. I cannot think that this is without a divine purpose. We may be a small body. We may not be largely reported in the press; but I am sure from this meeting there will go an influence that no power on earth can stop. God's truth must prevail.

Then this man pleads with the Jews, and says, "Will ye also be his disciples?" But he was only reviled and mocked for his pains. "We are Moses' disciples," they said. "Thou art his disciple." There are people today who think that when they have accepted Jesus that they have enough of the truth, and have no need to search the Scriptures any more. A man said to me: "Mr. Gratton, I do not care a bit as long as I know that Jesus Christ is my Saviour, and that my name is written in the Lamb's book of life. I do not care whether I am an Israelite, or not." That is the language of blindness. And that man will have to acknowledge his blindness, and he will have yet to come into the light. He is a Christian, and God loves him, and He wants to bring him into a fuller life of usefulness.

So the man was cast out, excommunicated. Have you read the 2d and the 3d Epistles of John. To me they seem to carry a wonderful message. Think of the 3d Epistle. It is a letter to the beloved Gaius, who was faithful in his service, rendering help to the brethren. And in that epistle you have got two other men mentioned; there is one called Demetrius, and the other called Diotrephes. Is there any significance in those names? Demetrius was a devoted, earnest servant of God. His name means, he was measured by the truth. Diotrephes means, he was a nursling of Jupiter. There are those in the church today who seek prominence: "We are Moses' disciples; thou art his disciple." Those who abide in the darkness cannot tolerate those who walk in the light and bear their testimony. And the time may soon come when we shall have to suffer for His sake. God give us grace to bear the suffering, even if it means excommunication. Early in my own spiritual life God showed me the need of the way of holiness through the Blood of the Lamb. Later he showed me, when I was trying to win souls as a missionary of Jesus Christ's, the truth of the premillennium Advent of the Christ. I have had some names given to me for preaching that from Methodist pulpits. Then I saw this truth of Israel, and that added to my troubles, but it has added to my triumphs. Why am I saying this? Because we British-Israelites, we are looking for the coming of the kingdom, for the glorious appearing of our Lord. We believe that He will come, and will take the kingdom, and that we shall rule and reign with Him. There is no doubt about it, especially if we are enlightened Israelites, as well as believers.

This poor fellow was cast out of the church. What happened? Why, Jesus Christ just walked along and met him. He had not seen Jesus before. He had believed on Him, he had felt the power of Jesus, but he had never seen Jesus. And Jesus said to him, "Do you believe on the Son of God?" What a question! He had borne his testimony for Jesus, that he had made the clay, and told him what to do; and then he asks this question, "Do you believe on the Son of God?" And the man said, "Who is he, Lord?" Jesus said, "Thou hast both seen him, and he it is that talketh with thee." Oh, what a revelation! Face to face with Jesus. And the man worshiped him. You have a picture of what is coming in John's epistle where he cheers Gaius, the faithful servant. "I had many things to write," he said. . . . "But I trust I shall shortly see thee, and we shall speak face to face." So the revelation is coming; the days are passing away; the light is coming. And oh, how glorious will that moment be when those who have believed the prophecies and have believed the promises, when there is no further word to be spoken, but in the very presence of the Master we shall see Him face to face! May God hasten that day!

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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

Israel, Judah and Zionism.

The spiritual foundation upon which Jacob builded and upon which those of his descendants who truly inherited his prophetic vision founded their life experience seems to be largely lacking among both the champions of modern Zionism and among the critics and opponents of that movement.

We also see evidence continually that the leaders of Jewish thought are utterly ignorant of the modern identity of Israel as distinct from Judah. Even when in some exceptional cases the concept of Zionism rises above a matter of mere nationalism, thought flounders in the fetters forged by the hopeless efforts to fit Judah's destiny into the grooves prepared by God for the brethren of Israel.

We have before us an editorial from a recent issue of the New York *Times,* a newspaper published by a Jew who is not sympathetic with the efforts of Zionism. In this editorial appears a quotation from a resolution adopted by the central conference of American rabbis. This resolution characteristically assumes and states that Israel is "the Jewish people," but then it proceeds to say that they (the Jew), "like every other religious communion, has a right to live, to be at home, and to assert its principles in every part of the world," and that their conference stands for the view that "Israel is not a nation, but a religious community; that Palestine is not the homeland for the Jewish people, but that the whole world ought to be its home."

We are sympathetic with this latter viewpoint in so far as it opposes the effort to absorb and dominate the ancient city and nation by a portion of the Jewish people representing the Zionist movement. While we know that only when Judah recognizes that the present protectors of her ancient capital are of her brothers of Israel can she gain a right perspective of her destiny, nevertheless, as an intermediate step, there can be no doubt but that a world-wide homeland is a nearer approach to the ultimate requirement of prophetic fulfillment than a national homeland in Palestine. The latter is physically impossible in any but a most limited sense, and at best is only satisfying to the imagination and the sentiments of some of the Jewish race.

But as it is a primary characteristic of the uninspired human mind to go to extremes, we need not be surprised when we find that among the anti-Zionists are those extremists who permit their dreams to go to even Teutonic lengths in visualizing future Jewish material world domination. It is the so-called "international Jew" of whom the Russian revolution has probably produced the most conspicuous examples who are most responsible for the growing belief in many countries that there is in the world a distinct peril in present Jewish political combinations. One of the leading publishers of London (Eyre & Spottiswoode) has recently issued an edition of a volume called *The Jewish Peril,* purporting to be a reprint of a Russo-Jewish publication (1905), in which are set forth alleged international Jewish ambitions for world domination which make those of Germany which produced the great war melt into insignificance.

To those with eyes that see it is plain that all "wars and rumors of wars" are the effect or result of human greed or the lust for power inherent in the unregenerate human mind—the struggle to be satisfied. This warfare is incessant. Neither treaties of peace nor leagues of nations can stop it. The conflict rages between races, nations, creeds, communities, families, and between the animality and greed on the one hand and the "better self" on the other within the hearts of each human being.

When Israel and Judah awake from their long dream of separation the warring elements in the hearts of the brethren will be stilled by the revitalized message from their father, "Gather yourselves together" and "hearken unto Israel, your father." Then the

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chains which ignorance and tradition have forged will be broken asunder, and the prodigals of untold centuries will return unto their father's house and gain the imperishable legacy of recognition of the part they are to play and are even now unconsciously playing in the great drama of human regeneration. The sceptre and the birthright are safe where God has placed them. Truth is eternal, and the successive upreachings of the human heart must bring by successive steps the light of divine understanding.

Zionism is the spiritual rock upon which both Israel and Judah shall plant their feet together and against which the storms of Gentile intolerance and greed and selfish ambition shall not prevail.

Israel, Judah, and Zionism, if considered apart from their spiritual significance and destiny, only tend to perpetuate the dream of human disunity and of man's separation from God. But the "two witnesses" of both the literal and spiritual identity furnish the key of history and prophecy and open the door of effective, operative, non-sectarian Christianity, bringing to the darkness of earth a light that shall light the way to glorified being.

Israel in International Conclave.

This issue of the WATCHMAN will give to our readers as much of the proceedings of the first British-Israel Congress held in London July 5-10 as space will permit. The sessions were most interesting to the large numbers who attended and the results must inevitably be far-reaching for the benefit of all mankind. Practically every part of the English-speaking world was represented. Americans, Colonials, and native Britons met upon a basis of common unity of purpose and action. Anglican, Nonconformist, and Jew united in acknowledgment of their common brotherhood. The clergy in attendance gave proof unmistakable that the identity of Israel is a practical stepping stone to church unity. Israel's "two witnesses," the literal identity and the spiritual inheritance inseparable therefrom were both more clearly recognized and brought into view by this Congress than ever before since that "prophet in Israel," John Wilson, rediscovered the momentous facts of history.

Neither sectarianism nor merely mortally proved nationalism have any place in Anglo-Israel activity. The English-speaking people are not what they are because of what they possess materially or because of what they have done, but what they possess and what they have done is all because of who they are and because they have caught a sufficiently clear concept of God to make their national and racial consciousness offer the line of least resistance to the ideals of human liberty. The "great nation" and the great "company of nations" might well include among their mottoes the words of the greatest of Judah's prophets, "I of myself can do nothing, the Father doeth the works." Mortal pride, self-sufficiency, and self-satisfaction paralyze progress nationally and racially just as they do individually. Satisfaction is a thing of the heart, not of the head. Neither material possessions nor human accomplishments can gain it or retain it. But a true idealism, the manifestations whereof are unselfishness, humility, and gratitude to the all-sustaining Father, bring that satisfaction which is a foretaste of what our ancestor perceived when he said, "I shall be satisfied when I awake in thy likeness."

The primary and emphatic purpose of every Congress of our awakening race must be to bring to each individual from an inspirational standpoint the meaning of "Israel" and her destiny, both literally and spiritually. Only thus can be more clearly revealed the growing demands of this hour upon every one who has recognized his true identity to preach the "glad tidings" to the fullest extent possible within an ever-widening radius of daily activity.

Lincoln, A Link in Anglo-Israel Unity.

In London, facing Wesminster Abbey, there was unveiled on July 28 a splendid statue of Abraham Lincoln, the gift of the Anglo-American Society. The keynote of all of the speeches was unity and co-operation among the English-speaking peoples. Hon. Elihu Root delivered the principal address and spoke in part as follows:

"It would be difficult to conceive of a sharper contrast in all the incidental and immaterial things of life than existed between Lincoln and the statesmen whose statues stand in Parliament Square. He never set foot on British soil. His life was lived and his work was wholly done in a far distant land. He differed in manners and in habits of thought and speech. He never seemed to touch the life of Britain. Yet the contrast but emphasizes the significance of the statue standing where it does. Put aside superficial differences, accidental and unimportant, and Abraham Lincoln appears in the simple greatness of his life, his character, and his service to mankind, a representative of the deep and underlying qualities of his race—the qualities that great emergencies reveal, unchangingly the same in every continent, the qualities to which Britain owed her life in the terrible years of the last decade; the qualities that have made both Britain and America great. [Cheers.]

"He was of English blood, and he has brought enduring honor to the name. Every child of English sires should learn the story and think with pride, 'Of such stuff as this are we English made.' He was of Eng-

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lish speech. The English Bible and English Shakespeare, studied in the intervals of toil and by the flare of the log fire in the frontier cabin, were the bases of his education; and from them he gained, through greatness of heart and fine intelligence, the power of expression to give his Gettysburg address and his second inaugural a place among the masterpieces of English prose.

"He was imbued with the conceptions of justice and liberty that the people of Britain had been working out in struggle and sacrifice since before Magna Charta—the conceptions for which Chatham and Burke and Franklin and Washington stood together, a century and a half ago, when the battle for British liberty was fought and won for Britain, as well as for America, on the other side of the Atlantic. These conceptions of justice and liberty have been the formative power that has brought all America, from the Atlantic to the Pacific, to order its life according to the course of the common law, to assert its popular sovereignty through representative government—Britain's great gift to the political science of the world—and to establish the relation of individual citizenship to the State, on the basis of inalienable rights which governments are established to secure. [Cheers.]

"It is the identity of these fundamental conceptions in both countries which makes it impossible that in any great world emergency Britain and America can be on opposing sides. [Cheers.] These conceptions of justice and liberty are the breath of life for both. While they prevail both nations will endure; if they perish both nations will die. These were Lincoln's inheritance; and when he declared that African slavery was eternally wrong, and gave his life to end it, he was responding to impulses born in him from a long line of humble folk, as well in England as in America, who were themselves a product of the age-long struggles for the development of Anglo-Saxon freedom. [Cheers.]

"We may disregard all the little prejudices and quarrels that result from casual friction and pin pricks and from outside misrepresentation and detraction, and rest upon Lincoln's unerring judgment of his countrymen and his race. We may be assured from him that whenever trials come, whenever there is need for assurance of the inherent power of truth and the triumph of justice, humanity, and freedom, then peace and friendship between Britain and America will prove to be, as Lincoln desired to make them, perpetual. [Cheers.] Because under the direct tests of national character, in the Valley of the Shadow of Death, the souls of both Britain and America prove themselves of kin to the soul of Abraham Lincoln, friendship between us is safe; and the statue of Lincoln the American stands as of right before the old Abbey where sleep the great of Britain's history." [Cheers.]

The Duke of Connaught, before unveiling the statue in the Canning Enclosure, said:

"We have all listened with rapt interest to the eloquent words that have just fallen from the lips of that distinguished and deeply respected citizen of the great Republic of America, Mr. Elihu Root. This splendid gift from the American to the British people, the work of America's great sculptor, St. Gaudens, is one which all people of our race throughout the world will welcome with unfeigned satisfaction. All Englishmen recognize in President Lincoln one of the greatest and noblest men the world has ever seen. Humble in origin, he was great in soul, and it was given to this simple man of the people to be the means of affirming forever, first, the unity of the American people, and, secondly, their abhorrence of the institution of slavery. May the presence of this statue in our midst in London be an inspiration to us all of the great principles for which Lincoln lived and died, and may it also constitute another bond that may help to forge a lasting friendship and understanding between the British and American peoples.

"On behalf of the British people, one and all, and as President of the Anglo-American Society, through whom the gift has been made, I beg Mr. Elihu Root to convey to the American people, whom he so well represents on this occasion, our most grateful and most heartfelt thanks."

A complete report of the First Congress of the British-Israel World Federation is now being prepared, and is soon to be published in book form. All the addresses will be printed in full. Those wishing to obtain copies will please order at once, as the edition will be limited. The price of the book will be $1.00 postpaid.

In order that the report of the London Congress may have a wider circulation, sample copies of this number of the WATCHMAN will be sent free of charge. Our friends both in this country and abroad are invited to send names and addresses.

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America's Forward Step.

Among the things discussed by the British Medical Association at their conference held in July was that of prohibition. The London *Morning Post,* in reporting the conference, had several interesting statements made by noted medical men; most significant to those of Israel was that of Sir G. Sims Woodhead, Professor of Pathology, of Cambridge, England, who said that men not total abstainers, now returning from America, were enthusiastic in the belief that by her "dry" policy America had taken a step which would put her far forward in the international race.

Communications.

To the Editor of the WATCHMAN OF ISRAEL.

Dear Mr. Editor:

In the interesting article on *Freemasonry and the Essenes* by Mr. Strauss, he has made a slight error about the "Rosetta" Stone. It is not, as he thinks, called after a man, but after a place. The famous "Rosetta Stone" was discovered in 1799 by Boussard, a French engineer. It was found at Rosetta, a place near Alexandria, and it once stood there in the Temple of the god Atum, or the Setting Sun, and it is now in the British Museum. It is a slab of black basalt, and had an inscription in three different characters or writings. One of these fortunately was known, and it unlocked the other two. The first was sacred or hieroglyphic, the second the popular writing, the third Greek. The Greek was the key to the other two. It was a decree of the high priests at Memphis, for the Coronation, in 196 B. C., of Ptolemy Epiphanes. It was Champollion who deciphered it, and it has been the key to all Egyptian writing since, and unlocked the *Book of the Dead* and other inscriptions. The Essenes were ascetics, and seem to have been an offshoot of the *Therapeutæ of Egypt,* of which Pythagoras, about 540 B. C., must have learnt something when visiting Egypt.

Yours truly,

F. M. LOWRY.

"God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near;
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the Glory of God, as the waters cover the sea."

—Canon Ainger.

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Wayside Hints.

The Old and New Testaments contain but one scheme of religion. Neither part of this scheme can be understood without the other.

—Richard Cecil.

But what is Truth? 'Twas Pilate's question, put
To Truth itself, that deign'd him no reply.
And wherefore? Will not God impart His light
To them that ask it? Freely—'tis His joy,
His glory, and His nature, to impart.
But to the proud, uncandid, insincere,
Our negligent enquirer, not a spark.

—Cowper.

The man, perhaps,
Thou pitiest, draws his comfort from distress.
That mind so poised, and centred in the good
Supreme, so kindled with devotion's flame,
Might, with prosperity's enchanting cup
Inebriate, have forgot the All-giving hand;
Might on earth's vain and transitory joys
Have built its sole felicity, nor e'er
Wing'd a desire beyond.

—George Bally.

Just take this comfort into your soul,
In the midst of your worries and frets,
The football never could score a goal
Were it not for the kicks it gets.

—John Kendrick Bangs.

There is a fire-fly in the southern clime
Which shineth only when upon the wing;
So it is with the mind: when once we rest,
We darken. On! said God unto the soul
As to the earth, for ever. On it goes,
A rejoicing native of the infinite—
As a bird of air—an orb of heaven.

—Philip James Bailey.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Finds us farther than to-day.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

—H. W. Longfellow

The thirsty rivers drink their store,
And bear it rolling to the shore,
But still the ocean craves for more.
'Tis endless labour everywhere!
Sound cannot satisfy the ear.
Light cannot fill the craving eye.
Nor riches half our wants supply;
Pleasure but doubles future pain,
And joy brings sorrow in her train;
Laughter is mad, and reckless mirth—
What does she in this weary earth?
Should Wealth, or Fame, our life employ,
Death comes our labour to destroy;
To snatch the untasted cup away
For which we toil'd so many a day.

—Anne Bronte.

The clouds may drop down titles and estates;
Wealth may seek us, but wisdom must be sought;
Sought before all, but (how unlike all else
We seek on earth!) 'tis never sought in vain.

—Young.

What's time, when on eternity we think?
A thousand ages in that sea must sink:
Time's nothing but a word; a million
Is full as far from infinite as one.

—Denham.

In vain the young man glories in his strength,
The old man boasts of wisdom in his age;
Years do not mark life's never-ending length,
But by advance toward truth our days we gage.

—Cortland Holdom.

All truth is calm,
Refuge and rock and tower;
The more of truth the more of calm,
Its calmness is its power.
Truth is not strife,
Nor is it to strife allied;
It is the error that is bred
Of storm, by rage and pride.
Calmness is truth,
And truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill.

—Bonar.

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THE WATCHMAN OF ISRAEL

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

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God Save the King.

By R. H. SAWYER.

"They clapped their hands and said, God save the king." (2 Kings 11: 12.) No traveler in the British Empire, however limited his travels may have been, could by any possibility have failed to notice the universal custom among persons of all classes of giving frequent expression to the sincere desire of every loyal British heart, in the National Anthem, "God Save the King."

At the close of every religious service, whether it be in the stately cathedral of the National Church, or the humble chapel of the Non-conformists, no priest or leader would think of dismissing the worshipers without first giving them an opportunity to sing, "God Save the King." At the theatre, garden party, social, and gathering the same patriotic custom prevails, and, if we are to accept the statement of a certain American, "The English people sing 'God Save the King' every time they drink a cup of tea."

That it is something more than a beautiful custom has long been the opinion of many thoughtful minds. It is the purpose of the present article to suggest to such persons something of the sacred significance attached to this patriotic observance.

If it were nothing more than a patriotic custom it would commend itself to those who realize the practical importance of a suitable outlet for the patriotism of a nation. The devotion to the Royal Family expressed by the people of the British Empire is something more than an expression of loyalty to an individual, or group of individuals; it is the means of voicing an undying faith in an everlasting principle for which the King and his family stands. The Royal Family is the rallying point around which the many units of the great British Empire gather for the purpose of manifesting their loyalty and devotion. As the heart of the American swells with patriotic pride when he thinks of the Stars and Stripes, so the faithful British heart thrills at the thought of the Royal Family into whose hands the heaven-born interests of "the company of nations" have been divinely entrusted, and about whom the history and traditions of the treasure-laden centuries cluster.

Great Britain may well be described as a kingly democracy. The British are a great, good, God-fearing people who have served and are serving the best interests of the many nations of the earth. In exalting their king they are acting within their sacred rights, following a precedent which is not only historical, but Scriptural as well.

When Jehovah appointed the first king over Israel, the ancient people from whom the British trace their descent, we find the first instance of the use of the patriotic expression, "God save the king." This occurred eleven hundred years before the coming of him who said: "I am not sent but unto the lost sheep of the house of Israel." Three hundred years after the appointment of Saul to be the first king over Israel, a record is given of the crowning of the young king, Joash, and again the people are voicing their loyalty to the seed royal by shouting, "God save the king."

From those remote days down to the present it is believed that the progenitors of the British race have used this significant phrase.

When the king dies it is the custom for the physician of the royal household to announce the fact immediately to the priest or clergyman at hand, and he comes forth from the chamber of death and makes the announcement to the assembled representatives of the people. There is a strange significance in the manner in which this sad announcement is always received. In reverent tones the people respond to the priest: "The King is dead"—and then, without a moment's hesitation, and with a shout of triumph, they add, "Long live the King."

"The King is dead—long live the King" would seem, to the careless observer, to be a strange contradiction, but it is a time-honored saying fraught with a wondrous meaning. The man who *was* king is *dead*, but the *king* lives—the kingdom is everlasting —the kingship is eternal.

To the thoughtful mind there is more in the strange custom than appears on the surface of things. It is an expression of the unwavering faith of the people

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of Great Britain in the unfailing promise of Jehovah that He would establish upon earth an everlasting kingdom, and that He would appoint an unbroken line of kings whose reign should end only with the coming of the glorious Son of David, who should sit upon the throne of his father forever.

It is related in 2 Samuel that through the prophet Nathan Jehovah made the following definite promise of an everlasting earthly kingdom to His servant, David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."

David believed that Jehovah would fulfill this promise and make him and his posterity to be kings as long as the earth should endure. Hear him say: "The LORD God of Israel chose me before all the house of my father to be king over Israel for ever." Jeremiah, the prophet, believed in the everlasting kingdom of the house of David, and wrote thus of it: "Thus saith the LORD: 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."

King George and the Royal Family of England believe that they are the direct descendants of David, and that the everlasting kingdom promised to him exists today in the British Empire, as it has ever existed, in England, Scotland, and Ireland since it ceased to exist in Jerusalem and Samaria.

Let us remember that we are not discussing the traditions of a tribe of superstitious savages, but a subject which has to do with the most vital interests of a people whose intellectual and spiritual superiors cannot be found in any of the nations of the earth. Nor is it a question as to whether we are willing to believe that the Royal Family of Great Britain are of the Davidic line, but rather do we recognize the fact that such a claim is made, and is worthy of the serious consideration of all intelligent minds.

The man who dares to think will not attempt to dismiss the subject without first considering that it is not only the belief of the Royal Family, but it is the firm conviction of thousands of scholarly minds in many parts of the world. Surely there must be some satisfactory evidence upon which to base such faith and conviction.

There are some persons whose prejudice will not permit them to accept the statement that the King of England rules over the everlasting kingdom promised to David. Let us seek to approach the subject with unbiased mind and the honest desire to know the will of God. If we accept the apparent meaning of the prophecy of Daniel we will be led to the conclusion that the kingdom of God is in existence somewhere on earth today. The prophet told Nebuchadnezzar of the four great Gentile kingdoms—Babylon, Persia, Grecia, and Rome—foretelling their rise and fall with an accuracy in perfect accord with the minutest details of subsequent history. No effort has ever been made, by any school of prophetic interpretation, to give any other than a literal meaning to the words of Daniel concerning the order in which these four world powers should come and go. It should not require any lengthy argument, or any appeal to the fair-minded reader, to apply the same rule of literal interpretation to the language of the prophet describing the kingdom which should follow the four mentioned. The language is in no sense ambiguous, and requires no stretch of the imagination to realize its meaning. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . and it shall stand forever."

The futurist has ever taught that the final kingdom will come only when the King of Glory shall come in the last judgment, but there are evidences that plainly indicate the existence of the kingdom many centuries before the advent of the last king. In the vision of the "four beasts," representing the same Gentile world powers as seen in the vision of Nebuchadnezzar, the prophet said: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."

The kingdom given to David was an everlasting kingdom. The kingdom given into the hands of the Gentile world powers, representing the beastly, or earthly, natures of the "saints of the most High," was this same kingdom of David, whose sons had been scattered because they had yielded to their beastly instincts, dragging their heavenly inheritance down to the beastly level with them. The word of God must prevail and the unbroken line of kings promised to David must be maintained; therefore, history reveals to the truth-seeker the indisputable fact that when the everlasting kingdom was broken up in Samaria and Jerusalem it was at once set up in Ireland, and the Davidic line of kings was fostered by the unseen hand of God and brought down to the unbelieving times in which we live. Our Lord Jesus Christ taught the dispersed of the Ten Tribes that the kingdom which had been given to David and temporarily lost to them was still in existence, for he said, "The kingdom of God has come unto you." He did not lead them into the contemplation of some far-away event that should come, but to the realization of a present fact—the kingdom had come. It was to be entrusted to "the lost sheep of the house of Israel" only, as Jesus explained to the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This could not refer to the Gentiles, for at that time the fourth kingdom, as seen by Daniel, was the

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dominant world power. It was to be given to "the saints of the most High," who would possess it through great trials and tribulations until the final overthrow of the last remnant of the Gentile, or "beast," kingdoms, should be affected by the coming of the King of kings.

If it shall seem to those who regard the kingdom of God as a spiritual, rather than a material, kingdom, that too much emphasis is being placed on the temporal aspect of this great question, let it be suggested that all Scriptural subjects need to be studied from two sides, the material and spiritual, and it would seem to be a mistake to attempt to separate them. Christ Jesus was both human and divine, and was understood only by those who sought to understand his dual character. The kingdom of God possesses the same dual characteristics. It is "In the world, but not of the world." It is made up of "a multitude of nations" whose armies and navies, gold and silver, have a material form, but which stand for a great spiritual truth. Let the people of Israel once come to a realization of *who* they are, and it will be but a step to the greater and grander realization of *why* they are. May it not be said modestly, and with no suggestion of vain boasting, that the great Anglo-Saxon race is already beginning to get a wondrous conception of their mission in the world as the benefactors of the weaker nations—the means through which Jehovah promised that he would "bless all the families of the earth"? The presence and power of God in the world of today will be revealed to multitudes as the great fact of the everlasting kingdom becomes plain through a study of history and prophecy, and then men will be led to seek the higher ideals, live upon the more exalted spiritual planes, and, by consistent lives of purity, truth, and love, hasten the glorious day when "all the kingdoms of this world are become the kingdoms of our Lord and of his Christ," when "he shall reign forever and ever."

The Meaning of History.

By EDGAR A. GUEST

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I would not have my boy forget
That many men for him have died;
That to the past he owes a debt
Which never must be put aside;
That freedom's joy is his today
Because of those who marched away.

I want my boy to understand
The history of our banner fair;
To know the story of his land,
The trials men have had to bear.
To know our loved, immortal George
Suffered for him at Valley Forge.

I want my boy to realize
That Lincoln, calm in times of stress
And always brave and true and wise,
Was seeking not self-happiness,
But suffered much and even died
That freedom here should long abide.

I want him, when he comes to read
The tale of Chateau-Thierry grim,
To know that every splendid deed
Was some one's sacrifice for him;
That he has owned a boyhood fair
Because men dared to venture there.

Soon he shall turn to history's page
To read of wars on land and sea,
And learn with each succeeding age
How men have struggled to be free;
And when he comes to understand
I know he'll love his native land.

—Boston *Post*.

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The Serpent and The Golden Calf.

By EDWIN BUNDY.

Gold is one of man's most precious gifts and all mankind, from the earliest records, have recognized its beauty and its intrinsic value. We read in Genesis that it was first given to Adam in the garden of Eden: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good." In later times we read of Abram's wealth being measured not only by cattle and silver, but by the gold which he possessed.

Moreover gold is a commonly used symbol. In the Holy Scriptures it is used to symbolize the beauty, preciousness and glory of God's kingdom, Mount Zion, as in Lamentations: "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" Gold has not only represented individual and national power, but it has been the basis of all values and the standard of monetary systems.

However, recognizing all that, the wisdom coming to us today through Christ is immeasurably beyond the gift of gold. It is this which enables us to identify Ephraim and Manasseh, the sons of Israel, whom God has made comparable in His sight to fine gold—England and the United States.

The gold of the world has been largely in the possession of these peoples, even when they came out of the land of Egypt (Ex. 11: 2; 12: 35, 36), even though it was then and has been since misused.

They were a stiff-necked and a rebellious people, and even as they came into the wilderness, while Moses was in the Mount to receive the law, their faith in the invisible God failed because of their hardness of heart. Then they called to Aaron for a material, visible god, and Aaron responded to the call. They gathered together the most precious material things which they possessed, their golden jewels, and transformed them into the form of a calf, and it supplanted in their hearts and minds the Mighty One who had delivered them from bondage. As Moses returned from the Mount he found them all singing and dancing before the god of gold, and until this day Israel has continued blindly to worship the golden calf. But, nevertheless, God has been true and he has blessed them above all people. "The remnant of Joseph" (Amos 5: 15), Ephraim and Manasseh, have turned to the Lord, and because of this many promises and prophecies have been fulfilled to them; for instance, the following from Zechariah: "And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel [note the distinction], so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. [In fulfilment of these words the strength of Jehovah's arm is being exercised through the sons of Zion today.] For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not." We are even now in *"these days"* referred to by the prophet, and "the Lord of hosts" is beginning "to do well unto Jerusalem," to be followed in God's order by doing well unto the house of Judah (the Jews).

But to appreciate all this, how essential that we recognize the distinction between these two houses, Israel and Judah, the ten-tribed kingdom, as distinguished from the Jews without a kingdom! In the words quoted above Jerusalem stands for Ephraim (England), and the fact is apparent that Ephraim today is standing for Jerusalem, backed by all the naval and military power of the two greatest nations on the earth—Ephraim and Manasseh, England and the United States.

This intention to "do well unto Jerusalem" has already begun to be carried out by removing the authority of the unspeakable Turk from the Holy City. To this end the Lord has wonderfully blessed these two nations of Israel, thereby fulfilling the promise to "him whose branches run over the wall" (Gen. 49: 22). And they, the seed of Abraham, are the human agents of the Christ (as was Cyrus, the Persian king) in accomplishing this deliverance, and in bruising the head of the serpent—"And the God of peace shall bruise Satan under your feet shortly." (Rom. 16: 20). Paul's words show that God's purposes with all power in heaven and earth at His command are to be exercised through the sons of Israel. For their accomplishment the Lord of Hosts has placed in the hands of these two nations the boundless resources of gold, and every other necessary thing according to His promise. Note the word of the Lord spoken by His "servant Job" (Job 22: 23-30):

> **23. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.**
> **24. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.**
> **25. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.**
> **26. For then shalt thou have thy delight in**

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the almighty, and shalt lift up thy face unto God.
27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.
28. Thou shalt also decree a thing and it shall be established unto thee: and the light shall shine upon thy ways.
29. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.
30. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

These are words which could apply to no people outside of Israel. How wonderfully these words have been fulfilled to Ephraim and Manasseh since England and the United States hold most of the gold and silver of the world today and how particularly these promises recorded by Job are now being fulfilled to the American people in response to their efforts to abolish the curse of intemperance and other iniquities which still prevail among the people! May we not hope that the League of Nations, which had its inception in America, may yet become a *"decree"* pleasing to the God of Israel, "established" by His power, bringing "peace on earth and good will to men"?

How often we see pointed out in the press by the noted writers of the day that America must take a lead in the economic and spiritual regeneration of the world! We believe that it is her God-given prerogative thus to do, but we must not forget that all this is due to the presence of the Prince of Peace prompting every effort which is thus made to establish in all the earth the principles of truth and righteousness. Surely "this is the Lord's doing, and it is marvelous in our eyes." Even as foretold by the prophet Isaiah (Isa. 27: 1), "In that day the Lord with his sore and great and strong sword shall punish leviathan that piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Let this sword which is defined by such terms as these establish its own identity: "God is a Spirit" (John 4: 24); "the sword of the Spirit which is the word of God" (Eph. 6: 17); "And out of his mouth went a sharp two-edged sword" (Rev. 1: 16); "And out of his mouth goeth a sharp sword that with it he should smite the nations" (Rev. 19: 15).

A variety of forms assumed by the accursed serpent are suggested by these words of the prophet: "The piercing serpent—how the recent tragedy of war instigated by this serpent has pierced "the hearts of the world" with unutterable grief; "that crooked serpent"—suggesting the crooks, grafters, appearing in every strata of human society today. "The dragon that is in the sea" may well represent the curse that "biteth like a serpent and stingeth like an adder," and which was exterminated in the United States January 16, 1920. And if the poison which has accumulated should be transferred to our brothers in the British Isles, it will, no doubt, raise the cry of protest from the inhabitants of the country, "Woe! to the drunkards of Ephraim," and the reaction will doubtless be what it has been in America.

Now let us go back to the golden calf, and see what Moses did with it. He ground it as fine as the dust and cast it into the water of the stream that came down from the mountain, and then made all the people drink of the water. We believe this prophecy had a prophetic significance for today, but before suggesting an interpretation let us recall the parable of our Lord, found in Luke 19: 12. A nobleman went into a far country to receive for himself a kingdom and to return. He called his ten servants and gave to them ten pounds, and said to them, "Occupy till I come." It seems evident that the nobleman (Christ) has returned to reckon with ten servants, the ten tribes of Israel, to whom he entrusted the interests of the earthly kingdom, telling them to occupy that kingdom till his return. He had already told the Jews (the tribe of Judah) that their house was left desolate, and that the kingdom was taken from them and given to a nation bringing forth the fruit of it. To whom did he give it? It surely must have been given to the other house of Israel, the ten-tribed kingdom which has brought forth much fruit by translating the Gospel into the English and sending it to the ends of the earth. But these two branches of the vine, with others, are being purged with fire today that they may bring forth more fruit. Eventually Israel shall bud and blossom and fill the face of the world with fruit and the blossoms and the buds are already visible. (Ps. 132: 17.)

But what of the golden calf? Many of the sons of Israel are still bowing down to this god of gold, and the anger of the nobleman is kindled against them, and the denunciation of the apostle James may be executed against them. The nobleman has already commenced to gather out of his kingdom the things which offend. He has already dealt with the offensive nations and is gathering out another universal offense, intemperance—and the revenue derived from this traffic may be secured by other methods which will be a blow against the golden calf. This begins the grinding of the calf to dust, to be cast into the water which comes down from the mountain. The mountain may well represent Mount Zion, the kingdom of Israel. The water, as is often the case (see Rev. 17: 15; Ps. 65: 7), may represent the people who have descended from Israel. Thus the old, instead of continuing in the form to be worshiped, will be absorbed by the people who have produced it and to whom God has given it. Today these people are strenuously demanding what belongs to them and the powers that be which are ordained of God are considering ways and means by which all this is to be accomplished.

The more we give to others, the more are we increased.

—Lao-Tze.

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The Modern Revolt of Korah.

By M. L. STREATOR, A. M.

[Concluded from the July Number]

A nation may be identified by its moral characteristics as well as by its geographical location. The patriarch Jacob, in blessing his twelve sons, portrayed distinctive characteristics which reach their culmination only in the last days. As the prophet of God he tells what the omniscient Spirit of God perceives they will become in the consummation of the age. This is one of the best means of identifying different sections of Israel. So also when Moses blessed the twelve tribes, he foretold the tribal traits as they will be when fully manifested in the fullness of Israel at the fulfilment of the Times of the Gentiles. Now if we can see them as God saw them at the beginning and at the end we can identify them in the searchlight of God's truth. They stand forth revealed as he sees them and knows them.

It is generally admitted among Anglo-Israelites that the birthright with its double portion involving the multitudinous seed developing into the promised "Company of Nations" and "Company of Peoples," was given to Joseph and his two sons. Ephraim and Manasseh, and that in these last days the "Company of Nations" is found in the British Empire, and the "Company of Peoples" in the United States of America. This interpretation has been vindicated in my own writings as published in the *Our Race* Quarterly, to which inquirers for adequate reasons are referred.

While many persons of various tribes were absorbed and assimilated by Ephraim and Manasseh, some of the patriarchs received from the lips of their dying father solemn warnings that were not consistent with the abounding blessings bestowed so generously and lovingly on Joseph. In lifting the veil of the future some of the revelations included admonitions indicating the aversion of their saintly father. We cannot reasonably expect to find these things fulfilled in the "Islands of the West" or in "the land of far distances" that is in the new world "over the sea." . . .

Jacob in blessing his sons told them what would befall them in future times. The blessing was based on a distinctive trait which he had seen and studied in each one of his sons. It has a progressive development through future times, reaching its culmination at the consummation of the age when the Times of the Gentiles are fulfilled and Israel's destiny stands forth revealed to the world as declared in the promises to the fathers and developed in the oracles of the Hebrew prophets and Christ's apostles. Then men will know in spite of all caviling that God's word is truth.

It becomes us to investigate reverently the blessing of three of his sons who were intimately associated with each other, and whose descendants were affiliated as tribes. They were Reuben, Simeon and Gad. In the oracles relating to them the divine protection and blessing is mingled with sad reminiscences and terrible warnings.

Reuben as his eldest son was honored by Jacob in being the first-born of the twelve brethren to receive his father's dying blessing. A tone of pensive sadness pervades it, for under the grievous recollection of the past conduct of his first-born he looks forward into the great future awaiting the development of his race. He utters this oracle as the patriarchal prophet of the omniscient God under the plenary power of the inspiring Spirit of truth. The anguish of the father's heart bursts forth in declaring why the blessing of the first-born is withheld from him.

It is scarcely possible to more graphically portray the action of a great nation in a few words in precipitating the terrific war of nations that is now raging than is done in this divine oracle exhibiting the hot, sudden and impetuous action of Reuben, evincing his character in the latter days as "BOILING OVER AS WATER." This succinctly describes just what Germany did. The nation was mad, as other prophecies show. She had become intoxicated with the maddening wine of Babylon. She had been restraining the accumulating might of her immense war machine, which she deemed invincible, for many years. The aspirations, ambitions, and passionate heat of her people had been rising through recent years, till at last it bubbled over, and, bursting all bounds, it boiled over like an immense caldron of boiling water, and poured forth in scalding streams in all directions. This was the destiny of Reuben. Such was the eruptive outburst of Germany. The oracle describes the stupendous fact. The fact fulfils the oracle. They correspond exactly, the one to the other. The action suits the oracle and the oracle describes the action.

If we can admit this as true, then we can learn from the next sentence in the oracle what will be the result of the present war as it relates to Germany. . . . The King of the ages uttered it in the far distant past. He fulfils it in our own days. Give ear, O heavens; and listen, O earth, for the Ever-Living God has spoken it!

"THOU SHALT NOT HAVE THE PRE-EMINENCE"

Yet that is just what he was seeking. That is the very thing for which he was striving. For that he had been arming for fifty years. For that he had been disciplining and training all the fighting men of his nation that by a quick and eruptive outburst of overwhelming force he might at once sweep away all re-

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sistance and attain by sudden conquest the position of the pre-eminent nation in the world. . . . A grand, enlightened and heroic destiny awaits Germanic Reuben, for his emblem during the millennial age is the Face of a Man, the noblest symbol of any of the four great dominions.

The translation of this oracle quoted is that of the Revised Version, and is confirmed by Rotherham and Biblical critics. The verb means to boil over under the impulse of heat and steam. The rendering of "unstable" in the King James Version does not convey the real idea in the original Hebrew. It conceals its real significance and hinders the true interpretation. Ferrar Fenton translates thus:

"Boiling Like Water, You Lost Command"

This thought is similar to that given in the former translation. Germanic Reuben loses command, because he loses the pre-eminence he was seeking and for which he was striving and fighting under the delusion of the Religion of Valor and the intoxication of the maddening wine of Babylon. How vain and worthless the effort! Hundreds of thousands of precious human lives are sacrificed to gratify the ambition and madness of foolish and reckless men. Reuben can reach the rest and peace and glory awaiting him under the imperial sway of his Messianic King only by a reverent and loving submission to the will of the Living God as declared in this Patriarchal oracle.

The second son of Jacob and Leah was Simeon. His tribe was associated with that of Reuben in the march of the hosts of Israel through the deserts of Arabia. This tribal intimacy and sympathy may have continued through their wanderings in the greater wilderness of the world. It is appropriate, therefore, that we should consider in this connection the Patriarchal blessing given to Simeon. . . . Jacob laments the past conduct of Simeon and Levi, but does this as an indication of what may appear in the latter days. The historical reference is to the treaty they made with guile with Shechem, the prince of the land, their violation of it, and their slaughter of himself and his people.

"Simeon and Levi are brothers;
Cruel weapons are hidden with them;
To their plottings go not my soul!
My honor, join not their clan!
For they murdered guiltless men,
And joyfully murdered a prince.
Curse their crime, as great, and their transgression,
For it sorely troubled Jacob, and Israel shamed."
(Gen. 49: 5-7. F. F.)

This shows the utter abhorrence in which Jacob held their deeds of violence, done to avenge the seduction of their sister by the prince of the land. The military and ruling classes of Germany have been devising the most cruel and destructive weapons of war the world has ever seen, hiding them as far as possible, and plotting and scheming for the subversion of states and kingdoms and empires. Sacred treaties they have ignored and recklessly broken and slaughtered princes, soldiers and civilians by the thousands and tens of thousands. Great are their crimes, and their transgressions are horrible. They have precipitated the time of Jacob's trouble, and made Israel ashamed of the intrigue, oppression, crimes and wholesale slaughter. This oracle of Jacob is not applicable to Israel in the British Isles for this section of Israel is not there, but still in Germany. It fits Germany today. This is the result of ignoring the faith of the fathers of Israel, and adopting the Religion of Valor, and drinking the maddening wine of the Philosophy of Force. How can the God of truth and mercy and justice tolerate such villainies? "To their plottings go not my soul! My honor join not their clan." When purged from such deeds, Germany may revive.

The other tribe in the corps of Reuben was Gad, a son of Zilpah, Leah's handmaid. They dwelt along with Reuben on the east side of the Jordan in Bashan and Gilead. In the days of Saul the Trans-Jordanic Israelites had an army, disciplined for war, of 44,760 men. They conquered the Hagrites, and dwelt in their land. The record says:

"Eastward he (Reuben) dwelt even unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagrites, who fell by their hands: and they dwelt in their tents throughout all the land east of Gilead. . . . They cried to God in the battle, and he was intreated of them; because they put their trust in him. There fell many slain because the war was of God. And they dwelt in their stead until the captivity." (I Chron. 5: 9-22. R. V.)

From the middle of the reign of Saul to the destruction of Ninevah was a period of 446 years. For about four and a half centuries the Israelites of the Trans-Jordanic tribes were in social contact with the Assyrians. The natural result was that the customs and language of the Assyrians made an impression on these Israelites. But they were not Assyrians. For it is written of Assyria, "The Lord will command about you, not to scatter the race of your name." The race was destroyed for its vileness. This is the teaching of both Bible and history. They were so completely destroyed that they could not rise again. But Israel escaped from their grip and their land. The Speakers Commentary on Nahum says: "It is no ordinary disaster that he foretells. It is not conquest or overthrow only: It is annihilation." The historian Labberton says: "Assyria was destroyed. It was one of the most terrible catastrophes that ever happened. The four capitals disappeared from the face of the earth as the nation that had built them."

Jacob's blessing of Gad is confined to a single couplet. But it is expressive.

"Gad a troop shall overcome him:
But he shall overcome at the last."
(Gen. 49: 19. A. V.)

Moses gives a fuller blessing on the tribe of Gad. The lawgiver of Our Race said:

"Let the horseman Gad be blest:—
Like a tiger he crouches down
And tears with his arms and jaws!
But he thought at the first for himself,
So was granted a princely home,
And produced the leaders of man,
Who did the work of the Lord,

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And first led My People right."
(Deut. 33: 20, 21. F. F.)

Gad is a horseman. He excels in cavalry. In his wars he is as brave and destructive as a crouching tiger. But Gad has a better work in store for himself and others. Thinking first of himself he firmly secures for himself a princely home in the very heart of Europe. He stops and dwells there, while some of the Tribes of Israel, his fellows, move on farther into the north and the west. He is noted for his intellectuality, so that he produces the leaders of men, leaders in thought, in theology, in philosophy, in science, in history, in invention, in manufacturing and in various branches of sociology. They are men of enlightened minds and sympathetic hearts who do the work of the Lord. Prominent among them is Martin Luther, who after the great apostacy from the simplicity of the faith in Christ first led God's People right. The great Protestant Reformation originated in Germany. Let us never forget the debt of gratitude we owe to Luther and Germany. Moses tells us it is Gad "who did the work of the Lord, and first led my people right." Gad does this in his association with Reuben in the very heart of Germany. Reuben deserves as his emblem the face of a Man, for in Reuben and Gad are the great thinkers and leaders of mankind.

The discoverer in modern times of Our Israelitish Origin was John Wilson, a man of fine education, devout and reverential spirit, who took delight in research. His great *Lectures on Our Israelitish Origin* opened my mind to a new world of truth that reveals and explains the divine philosophy of history. He brought to light some racial truths, long hidden from view that should not be ignored or forgotten. He says:

"It is indeed worthy of note that our German brethren should have retained the very name of All—Allemani, the name whereby these tribes were pleased to call themselves, meaning all the men, or all the numbered. The Hebrew word *Mana* means to distribute in classes, number, rank, or proper place. A MAN, which, by the way, was the standard of Reuben, was one of the numbered. True, a man was only one of the MANY; but he was also a person of consideration, a recognized member of the commonwealth. He had his appointed place in society, and a voice at least by delegation in its management. Those unable, or not having the right, to bear arms were left out of account.

The other name whereby the Allemani are generally denominated is Germans, which means war-men, or Men of War, and that "All that were able to go forth to war" is the expression given by Moses, equivalent to "All that were numbered."

We are, however, to look for the descendants of All-Israel, not only among the Germans and their Anglo-Saxon offspring, but also in Italy, and especially in France and Switzerland. The Goths, some of whom passed northward into Scandinavia; the Ostrogoths, who turned southward into sunny Italy, and the Visigoths into Spain; the Franks, or free men, after whom Gaul is now called France; as well as the Saxons, Angles, Jutes, Danes, and Northmen who came into Britain, were all branches of the same people. Some, violently broken off and seemingly cast away, having since been planted in many a goodly soil, have been made to spread abroad and fill the face of the world with fruit." (*Lectures on Our Israelitish Origin*, pp. 269, 270.)

The patriarchal promises, the Hebrew prophecies, and the Records of the Past, confirm these sane and sound statements of the great investigator. In these times of world-wide war it is well to remember these things, and not allow national prejudice to break down racial affinities. All Anglo-Israelites should keep in mind that John Wilson calls the Anglo-Saxons the offspring of the Germans. In taking a comprehensive view of races we see that this is true. Yet there are racial differences. Jacob had four wives and twelve sons with distinctive characteristics. Separation for centuries and diverse developments have intensified these differences. Reuben lost the birthright. Germanic Reuben loses the command. Germanic Reuben cannot gain the pre-eminence. Yet Moses in blessing the twelve tribes of Israel said:

"Let Reuben live—not die,—
And let his number be great."
(Deut. 33: 6. F. F.)

In spite of this devastating war he will live on, return to his allegiance to Christ, and accomplish the work appointed for him by the God of Israel.

Prof. Totten cherished and published views similar to those which I have quoted from John Wilson. These two great men of rare genius, raised up by divine Providence for the enlightenment of his people in this crisis of the ages before the great catastrophe, are brilliant beacon lights to illuminate our racial highway, warn us of the calamities that were impending and have now broken forth on a startled world, inspire us with the Hope of Israel, and arouse us to heroic effort for the achievement of our glorious destiny. Jeremiah, the great prophet to the nations, gives a magnificent call for Israel's enlightenment and return to the home land of our fathers. As Judah was entering the long exile of the Seven Times of Chastisement, the prophet, enthused with spiritual ardor, looked forward to Israel's return at the consummation of the age to their own beloved home. We are going home, back to the dear home land of our fathers, where Christ went about doing good.

"Set up your Beacons,—your Landmarks set up!
Fix your heart on the mounds by the way that you marched.
Return, Israel's daughter, return to your City,
How [long] will you wander from Home?"
(Jeremiah 31: 31. F. F.)

As some are forgetting or ignoring great truths uttered by Prof. Totten, truth peculiarly appropriate to these times of crisis, it is advisable to recall them. He said:

"God is not slack to perform his promises: it is Our Race that is slack to believe in them: and therefore it is rather the more reasonable to believe, that, foreseeing this, the times were set thereto, and yet so set, that when their hurrying culminations should begin to crowd upon the zenith of human affairs, they should time with the awakening of at least a chosen few.

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The whole Race is called, but few are chosen, for there devolves upon those elected a task that does not yet appear, in that their mission is Millennial. There are manifestly two Israels—the Spiritual and the Natural. We believe that the members of each are of the literal seed of Israel. This, however, does not preclude there being some yet found who are speaking other languages than English, and thinking to themselves that they are by no means of Israel because of this peculiarity. We were all Germans. Teutonic once—on the overland route with our ancestors! What if some, lingering longer than the rest along the Dans and Dons of Europe, became so Germanized, as it were, as to lose all apparent identity! They are none the less brethren, by coming later than our own ancestors into Saxon lands as immigrants. In other words, it seems to us most likely that the bulk of immigrants to Anglo-Saxon heritages are drawn thither by some trace of consanguinity left long ago in ancestors who stayed behind the rest: and that their very presence here, for instance, is significant of kinship with us. Amalgamation will certainly fetch it to pass in their descendants, but none the less more ancient crossings of the lines and tribes seems to have worked out their election to seek fortune in the West." (*The Truth of History,* pp. 159, 160.)

This very thing was indicated in the prophecies themselves. Israel of the Ten Tribes in their Dispersion were scattered over Europe. When their senators went to the prophet Ezekiel to inquire of Jehovah he gave them this significant oracle:

"I will bring you out from the peoples, and will gather you out of the countries wherein you are scattered, with a mighty hand, and with an outstretched arm and with wrath poured out: and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah." (Ezek. 20: 34-36. R. V.)

The wilderness of the peoples is a place distinct from Europe, containing the countries wherein they were scattered, for he gathers them out of these countries. It is the American wilderness, where the Cæsars of Rome never held sway. It is the wilderness of the peoples because it becomes the home of the promised Company of Peoples. They are impelled to it by their inborn love of liberty, a distinguishing characteristic of Israel's freemen. They are gathered together and driven out of the countries wherein they were scattered by oppression, and despotism and persecution that were intolerable to this kind of men. The revocation of the Edict of Nantes caused 500,000 Huguenots to leave France. They sought homes of freedom in Holland, England and America. Love of liberty impelled them, America attracted them, and oppression and persecution drove them out of Europe and into America. God sifted Europe to plant America with the choicest seed of his Elect Race. This is the way he did it, as foretold by prophecy, as recorded by history. Although gathered out of many countries, they are the scattered seed of one race. They were dispersed in national judgments, were gathered together in God's Providence by means of sympathetic affinities, and sown by God's hand in a new land in the new world for a new development beyond the sway of the Serpent. But all the while and in every place where they were scattered, gathered or planted they were men of Israel, the chosen of God. However diversified our national origins, we are chiefly Israelites of the great Dispersion, now renewing our strength, and gathering together for the grand jubilee of the ages, the year of liberty for the oppressed of all mankind. It is the Lord's doings, and it is marvelous in our eyes.

So many of the characteristics in the oracles concerning Reuben, Simeon and Gad appear in Germany, and *such a combination of them can be found in no other country,* that it should be evident to every unbiased mind that Germany is the country where these tribes are dwelling. While living in Germany they are Israelites of the Dispersion, and when planted in America they still remain Israelites. Their enduring emblem during the Millennial age is the face of a man, which is the emblem of Reuben. In the army of the Lord Simeon and Gad belong to his corps. This is the teaching of the Scriptures. I wish that all were able to receive it.

The oracles relating to Germanic Israel are numerous. Prejudice against the Teutonic theory has hidden from view the real meaning of many prophecies. Already we have shown that the oracles relating to the tribes of Reuben, Simeon and Gad meet in Germany, and nowhere else. But there are others.

In racial prophecies we find frequent mention of the Shepherds of the people. These are not modern pastors of a church, but they are national shepherds, the rulers of the nation. This is evident on a moment's reflection. The Shepherds of Israel are warned and denounced. The prophet Jeremiah says:

"'Woe to the shepherds who destroy and scatter the sheep of my pasture!' says the EVER-LIVING. Therefore the EVER-LIVING GOD of Israel thus addresses the shepherds: Shepherds of my people, you scatter the sheep, and chase them away, and do not collect them. Therefore I will impose upon you the wickedness of your proceedings, says the EVER-LIVING." (Jer. 23: 1-3. F. F.)

The prophet Ezekiel severely denounces the Shepherds of Israel. Read and study the whole of the thirty-fourth chapter. It contains an ominous warning. It shows that at the consummation of the Times of the Gentiles some of the national Shepherds of Israel would become selfish tyrants, liable to the avenging judgments of God. He says through his prophet Zechariah, "My anger burns against the Shepherds, and I will punish the Leaders of the flock." (Zech. 10: 3. F. F.) The Shepherds and leaders of the flock acted like sheep merchants in buying and selling the people of Israel like sheep. They did worse than this, for they slaughtered them without compunction

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of conscience or compassion for their victims. The condition of society portrayed by the prophet is astounding and deplorable. The Shepherds were autocratic despots, and the people as helpless in their power as sheep doomed to slaughter.

"Thus saith Yahweh my God,—
Tend thou the flocks doomed to slaughter:
Whose buyers slay them and are not held guilty,
And whose sellers say—
Blessed by Yahweh that I am become rich,
And so their own shepherds have no pity upon them.
Surely I will have pity no longer upon the inhabitants of the earth,
Declareth Yahweh—
Therefore lo! I am delivering up mankind,
Every man into the hand of his neighbor,
And into the hand of his king,
And they will crush the earth,
Nor will I deliver out of their hand.
So I tended the flock doomed to slaughter for the sheep merchants."

(Zech. 11: 4-7. E. B.)

These Shepherds were rulers of Israel, who slaughtered their own people like sheep, and did not consider themselves guilty. If they had no pity for their own people, they would display the utmost cruelty and disdain towards their enemies. The facts in the case fulfil the prophecy. The rulers of Germany show no pity for their own people, but drive them into the slaughter by myriads and millions. Frightfulness is the policy of Germany towards her enemies. She is putting into dire execution the stern apothems of her new Religion of Valor. She started out to conquer the world and now is compelled to fight for her own existence.

What is to be the doom of these faithless Shepherds of Israel. The prophet Jeremiah tells us in his great oracle concerning the whirlwind of nations, the divine purpose of which is to do justice to all men. If the reader will recall the events of the French Revolution he can the better understand this prophecy. The possibility of it is made certain by the recent Revolution in Russia that has startled the world. I quote it from the translation of Dr. Robert Young because of the peculiar turn which he gives to some of the expressions, which brings out their emphasis and real meaning.

"Howl, ye shepherds and cry,
And roll yourselves, ye honorable of the flock.
For full have been your days,
For slaughtering, and for your scatterings,
And ye have fallen as a desirable vessel,
And perished hath refuge from the shepherds,
And escape from the honorable of the flock.
A voice is of the cry of the shepherds,
And a howling of the honorable of the flock,
For Jehovah is spoiling their pasture.
And the peaceable habitations have been cut down,
Because of the fierceness of the anger of Jehovah.
He hath forsaken, as a young lion, his covert,
Surely their land hath become a desolation,
Because of the oppressing fierceness,
And because of the fierceness of His anger."

(Jer. 25: 34-38.)

The oracles relating to British Israel present a pleasing contrast to the terrific denunciations against the faithless shepherds. I present a beautiful example that British Israelites and all lovers of truth and liberty should learn by heart. That it belongs to British Israel is manifest from its being addressed to the people dwelling securely in the islands at the bounds of the earth, the end of the old world, to the people that in this home of strength and strategy hold under God, according to his racial promises, the dominion of the sea, and all that it contains. They are learning to sway the scepter of real justice for the benefit of all mankind. What blesses other men reacts in manifold blessings on themselves.

"Sing to the Lord a new song!
Praise him from the bounds of the earth!
The Sea, and all that it contains,
The Isles and the dwellers in them.
You, Moorlands, rise up with your towns;
With the grazers inhabiting tents.
Cheer, you men of the crags,
From the Hill tops hurrah in delight.
His glory assign to the Lord.
And his honor report to the Isles."

(Isa. 42: 10-12. F. F.)

"Be steadfast in right, and keep far from oppression,
To it, and Corruption, you never must look,—
You must not bring them near you.
See! gathering, they gather against you!
Who gather against you, by you will they fall.
But all tools formed against you shall never succeed;
You shall conquer all tongues that rise up in contention,
The LORD'S servants have this right from me,"
says the LORD."

(Isa. 54: 14, 15, 17.)

We are now passing through the birth-pangs that bring in the new order of things A new order is needed where truth is regarded, and covenants and treaties are binding on men and nations of integrity. The Revolution in Russia is the presage of the approaching Revolution in Germany. The sheep may survive the overthrow of the Shepherds that slaughtered their kith and kin with relentless cruelty.

We fall back with a sense of relief on the oracle of Moses, "Let Reuben live and not die, and let the number of his men be great." May the God of compassion have mercy on the suffering people. May He overrule the wrath of men and cause it to praise Him, and accomplish His benign purpose.

Our Race Quarterly.

Goaded by ambition's sting
The hero sunk into the king!
Then he fell—so perish all
Who would men by man enthrall!
—Byron.

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SELAH.

By G. M. B.

Not long ago an artist discussing the curious sense of inaction which seems to have gripped political and social experience, remarked, "Yes, it reminds me of that hush of all nature just preceding a thunderstorm, when, as Barry Cornwall says, 'the soul seems gathering tidings from another sphere.'" At once there flashed into thought the message of that prophet of compassion who, in revealing that Law is Love, says, "The LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet"; and as reflection dwelt upon the proneness of poor, tempted humanity to lapse into these apparent vacuums wherein the symphony of creation is reversed into the deep-toned miserere of earth, the hidden significance of the term "Selah," so often used in the Psalms and in Habakkuk, was unfolded.

This term has generally been conceded to be a musical note to indicate a pause, and also to call attention to and emphasize a particular thought; but when one perceives that, according to Isaiah 16: 1, its real meaning is "rock," an earnest comparison of the various passages where it is found reveals the divine unfolding of a wonderful plan for Our Race, and through them for all the world.

Professor Totten says, "It is the Stone or Saxon kingdom that now looms mountain like in the foreground, but its Capstone cometh from above. God speed the day when, roused to the rock whence we are manifestly hewn, our two fraternal nations shall come solidly together, and in one new Empire inquire of God to do this for us and to consummate the great work which He has in view with reference to all other races. For the next step will be to bring in all the rest of the nations. A seal must be made before an impression can be taken, a die engraved before an icon can be struck off. So must Israel also be perfected ere other nations can be lifted up to her likeness."

The first mention we have of the significance of the stone to Israel's destiny is in Jacob's vision, out of which unfolded both the divine and human footsteps of the world's redemption. Where the word "stone" is used the Bible is dealing with God's light-bearers, national and individual; where the word "rock" appears the truth about God Himself is coming to light.

Rock, however, has a dual meaning to human sense, and the words "Tsur" and "Selah," its Hebrew designations, quite accurately describe its phases in what is known as the First and Second Advents. Tsur is the adamantine stand against all unrighteousness, it is the Word of Heb. 4: 12; it analyzes sin, pierces every deception, separates the true from the false, condemns and is condemned by the carnal desires. The child's first upright footsteps sometime stumble, and humanity's childhood, though it be that of God's selected missionaries, could not stand the onslaughts of so mighty a battle. Hence the inevitableness of Israel's confusion and relegation to the 2520 years of training; hence also the rejection and crucifixion of Jesus, the perfected one.

Selah is the elevated thought at one with the Highest. It is the supremacy of Truth. It is the forever to be adored and trusted fact of the omnipotence, omniscience, and omnipresence, yea, the Allness, of God. It stands serenely conscious of the exclusiveness of the two great commandments of Jesus. Tsur stands for Truth militant, facing the opposition of carnality; Selah for Truth triumphant, outshining all the shadows. This explains Moses' instructions (Ex. 17: 6) to *smite* the rock, or Tsur, at the entrance of the wilderness, prefiguring Jesus' crucifixion; and his directions at the close (Num. 20: 8) to *speak* to it as Selah, thus recognizing the constant availability of their supply. The response of the waters to his disobedient blows may prefigure that puzzle to students of prophecy, the opening a second time of the fountain for uncleanness (Zech. 13: 1; 14: 8).

Beginning with Beth-el, consciousness of God, the stone vision, we find that Jacob carried this emblem of the central reason for Israel's existence with him on all his journeyings henceforth, and in Genesis 49 delegates its custody to Joseph's two tribes, linking it there in both a spiritual and literal sense to the shepherding of the nations to which Jesus later refers. One who will take the trouble to study thoughtfully the relationship of Ephraim and Manasseh to Israelitish development will see that upon the former devolved the temporal leadership, while upon the latter descended the spiritual. Down into Egypt goes this remarkable rock with Our Race, back again and through the wilderness, where Paul recognizes it as a type of Christ; then it becomes the stone of witness at the entrance of the Promised Land, is rejected during the building of the temple; but is rediscovered and made the corner stone upon which all the kings were crowned, is carried at the transference of the empire into Ireland, and now rests in Westminster Abbey, awaiting its final move. All progressive students of history know today that its story is the epitome of that of its caretakers. In these "times of restitution" (Acts 3: 21), when the national consciousness of the Stonemen, the Saxons, shall coincide with Selah, the design of God in Christ, the words of Zech. 4: 7 are to be fulfilled, "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Understanding of the steps thereto, however, has

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awaited the present fullness of time, though it has lain concealed in the relation of Selah to the teaching of the various contexts where it is found. Human sense is inclined to be a pendulum, swinging from one extreme to another. History gives countless examples of this fact. When the first human walked out from creation's morning as an egoist, the dreams of independent selfhood so enthralled his senses that he made havoc at once of everything, and into the midst of this debris of wrecked desires came the tender message of Love proclaiming deliverance through a God-sent Way-shower named to them Jehovah, "He who was, is, and is to come." These revelations increased in definiteness as the centuries of humanity's self-revealed inability wore on, but so sunk was the race in bondage to its materialistic imaginings that only a part of that redemptive process referring to a physical plane was appreciated, and so, when in due time, God's plan of salvation was made manifest in Jesus, they rejected him. He came even to his own, and they received him not. Why? Because their attention was focussed on effects rather than on Cause, on the temporal blessings rather than on the Blesser. Their promised deliverer was expected under the name and with the attributes of Adonai, the materialistic conception of the nations around them, rather than as (Yahweh) Jehovah. They had not yet risen to the fact that the temporal can be transformed only by the spiritual, and this through complete turning away from all self efforts to the mighty activities of Spirit. The glorious fact that "The Lord shall fight for you and ye shall hold your peace" had been reiterated again and again, exemplified in wondrous fashion to Jehoshaphat (2 Chron. 20) and pressed home with appealing compassion in the call to "Lean on the I AM forever, for the I AM Jehovah is (Tsur) the Rock of ages" (Isa. 26: 4). Jesus so perfectly lived this pattern before them that John, beholding the revealed abundance of their Selah God, could say, "Of his fulness have all we received," but at the same time his example so thoroughly analyzed and exposed to their foundations the "stones of darkness" and the "emptiness" (see Job 28: 3 and Isa. 34: 11) of self-will to which the nation had turned that the national structure fell a ruinous heap. Hence the law must needs fulfil itself through the coming centuries by fighting together for good instead of working together. Nevertheless, since the balance always lies with God, every truth declared has fulfilled its mandate in spite of human blindness, and today we stand at the threshhold of the great temporal blessings so long ago foretold. Is the disobedience which shut Moses out of the Promised Land to be repeated? The shadows of the cross lie behind us. Are we still to linger in them by consenting to be a party to the time-worn grudge against Truth's standard bearers, or to propaganda creating division in Israel, or, turning away from the darkness, are we willing to face the crowning of God's designs, both national and individual? Are "His own" going to make the mistake of rushing to the other extreme from that held in Jesus' time, and, because they have learned well the lesson that spiritualities are first in order of creation, will they close their eyes to the human footsteps through which the spiritual is decreed to become manifest? We think not. There is too distinct and deeply wonderful a correlation between the literal Israel who is "my son" in the Hebrew prophecies and the Redeemer for His people to miss it.

If, in the light of this thought, we examine these passages where Selah appears, we find that in about half of them the healing of sin and suffering is emphasized, and in the other half special attention is called to achievements of freedom. There are also about seven or eight definite references to the Israel Redivivus of today. A careful study of them makes clear that the secret, the mystery whose unveiling was at that time still far in the future, is centered in this cryptic term whose real significance controls every situation. On the hilltops of human aspirations it stands as a beacon of Righteousness wooing to heights beyond, or, perchance, down in the valley of doubts and testing; nevertheless, right there, it reminds us, is the presence of God with the all-sufficient answer of El Shaddai. As one muses one will see that it clearly teaches in these different messages what Blake so aptly puts in his couplet:

> **"The vision of Christ that thou dost see**
> **Is my vision's greatest enemy."**

That its most prominent effect upon human relationship would be analysis and then separation was exemplified in that experience of David with Saul (1 Sam. 23: 28), when the latter, typifying the best to which unaided humanity could attain, persecuted the beloved of God, but was defeated by the "Rock of divisions" which separated them. Here is another reference to the shepherding of the nations of Matt. 25: 31, which Jesus said was to cause the same kind of an effectual division, the depression or valley which would ensue being the "door of hope" (Hos. 2: 15) through which Zechariah tells us (14: 5) God's witnesses would flee to the victory wrought for them. And this valley (see the note on Zech. 14: 5 in the American Revised Version of the Scriptures) was to be stopped, at least for those looking to the "Rock whence they were hewn" by pouring down into it the stones of Samaria" (Mic. 1: 6). What are the stones of Samaria? May they not be included in the meaning of the name "the externalized desires of him who is satisfied with carnality?" There are many passages in the Bible referring to a complete reversal of the false teaching that spiritual good must be associated with suffering, lack, grief, and helplessness in human experience. And this accomplished reversal, whether political or individual, would fill up every valley of affliction (Mic. 4: 13).

Following out the line of this unfoldment, it becomes evident that both the literal and spiritual interpretations of valley found in Mic. 1: 6 and Zech. 14: 5 are identified in the prophet's thought with the final triumphant effort of Our Race to respond through Tsur to the teachings of Selah in fulfillment of their God-appointed destiny.

Then let us recognize that if the seeming inaction

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represents that unwisdom which knows not God, the note of music by which Selah arrests the attention represents of a verity the outshining of the Christ, and so let the tribes of His inheritance take up the rhythmic beat once more in the theme of Psalm 24, and courageously answer the rush of awakening hosts with the lofty strains of Whittier adapted to this hour:

"Blow, winds of God, awake and blow the mists
of earth away,
Shine out, O Light divine, and show our Heaven-
directed way."

Britain and America.

What interests can expect to benefit by the constant sowing of misunderstandings between England and America? What hidden forces are at work to distort, misrepresent, and falsify the attitude of the two nations towards each other? After loyally co-operating through the most terrible test which could have come to any nations, why should the present be used to try in every possible manner to wipe out this glorious memory and start the two nations bickering and quarreling over trifles? There is no question more important in the world today than the relation between the British Empire, which has circled the earth, and the American Republic, which must for the time being supply in a great measure the material wants of the world as regards foodstuffs and money. The common heritage of the two is emphasized by such societies as the Pilgrims, the Anglo-American and the English-speaking Union; they deserve the support of every well-wisher who recognizes the friendship of the two as the keystone in the arch of the world's peace. Sir Auckland Geddes, the recently appointed British Ambassador to the United States, in a speech delivered at a banquet given in honor of the occasion, uttered words which every true Englishman and American should take to heart. He said:

"America is something that most of us Britons have never begun even faintly to picture. Go across the Atlantic and you will find there a great nation, which is, in truth, an Empire, which has founded 48 States, each of which, if they had been in Europe, would have been a separate Power; has bound these States together in a federation; has beaten back murder and pillage; has destroyed slavery at a bitter price in blood and tears; and where her unconquered fighting men have passed has ended rapine, torture, and the grosser forms of injustice, so that towns and homesteads that once waited fearful for the redskins' whoop and the deadly tomahawk now rest secure in the protection of the Pax Americana.

And the British Empire? Is it not something vastly greater than England? The British Isles, Canada, Australia, New Zealand, South Africa, India, Crown Colonies on every continent and in every sea, protectorates and now mandated territories! That is the Empire for which the representatives of Britain must speak wherever they may be, for Christian, Mahomedan, Buddhist, Jew, Hindoo, Confucian, for Asiatic, Caucasian, Polynesian, Negro, Negrito. I hope and trust that no word will ever fall from my lips that will make a mischief, however slight, between such peoples, for I have the most profound admiration and affection for both. Rather I pray that it may be my lot, if any distemper should arise between them, to return to my original profession of physician and act as healer. That, at all events, is my ambition."

The opportunities to counteract the propaganda which crops up as anti-British in America and as anti-American in England are many in Jerusalem. Members of the two nations are co-operating heartily in good works here and thus neutralizing the evil intent of the hidden foe.

—*The Jerusalem News.*

The soul to God's heart moving on
Owns but the Infinite for home;
Whatever with the past has gone,
The best is always yet to come.
—Lucy Larcom.

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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

Israel's Prosperity.

The history of Israel reveals the fact that her periods of greatest prosperity have followed the periods of greatest depression and greatest misfortune. There is always much doubt, however, as to whether what may be designated as individual or national misfortune should be so characterized, since what appears as misfortune may, and often does, represent the necessary experience to force a higher and more spiritual basis for thought and action. What the world calls prosperity is also usually but a transitory expression of affluence. Prosperity, if it is truly entitled to the name, must be founded upon the elementary principles of righteousness, justice, and honesty. Then it will endure. But without this foundation immovably laid in the consciousness of the individual or of the race, might and power must crumble into dust. Babylon, Rome, and, in our own day, that ultimate expression of fancied perfection in physical force—the German Empire—have all done their part unconsciously to prove to the dull minds of mortals that strength, power, and permanence are not in armies and navies, men and armaments, but in the ideals of human liberty and justice, patterning the divine standard stated and recorded by the prophets of Israel for five thousand years.

Let us consider the position of the literal Israel of today. The great World War was heralded as "a war to end war," and while the physical conflict lasted the allied nations believed that with the victory that was assured, and the signing of a treaty of peace, the world would enter a new era of peaceful progress that would establish a new standard of international prosperity and harmony. But, instead of such a utopian condition, the World War continues unabated, having only shifted the form in which the conflict rages. Democracy fought autocracy with shot and shell on the fields of France and Flanders, and established human freedom more firmly thereby. And now, under another name, within the borders of each nation which participated in the great war and within those that did not, the struggle still goes on for a greater freedom for the individual—a freedom in which "the glorious liberty of the children of God" shall be more nearly attained.

The world is on the verge of greater changes than those which resulted from the successful termination of the allied military campaign. These changes shall represent the effect of a warfare between progressive idealism and the reactionary determinations of greed and materialism. The rebellion of labor but foreshadows the impending revolution wherein and whereby a more just and more unselfish relationship shall be established between the two expressions of intelligent activity represented physically as labor and capital.

Many of the world's greatest revolutions have been bloodless. If the underlying motive of a national consciousness expressed through its government is reasonably unselfish and with even a grain of that spiritual vision which interprets greatness without terms of greed and force, why should it not foresee both the problem and its solution and practically demonstrate the ever presence of man's capacity to judge righteous judgment.

The nations of Israel recognize that there is "an incorruptible arbiter from whose decisions there is no appeal," and it is this recognition that bases Israel's permanence and stability in the world today.

The degree in which the harmonious adjustment of differences of opinion through reason and without rancor is accomplished in any nation, constitutes an index to the stage of civilization and intelligence to which that nation has attained. Civil courts, legislative assemblies, and political machinery are always

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barometers of national morality. The motherland of Ephraim-Israel has, to a large extent in recent centuries, reduced to modern need and usage the codes of morality and justice which the Hebrews developed under the guidance of divine inspiration. Likewise today in the land of Manasseh the foundations of law and justice rest upon the bedrock of the English law, wherein have been laid the highest human expression of unimpeachable equity which the world has so far attained. This heritage, descended from the great law-givers of ancient Israel, is one of the evidences of Anglo-Saxon identity. This judicial and legislative superiority also constitutes in itself a prophecy—a prophecy that in the literal Israel of this age, the lands of Ephraim and Manasseh, will be brought to view the solutions of world problems and the models for economic and industrial stability that shall rest upon a foundation of increasing liberty, equality, and justice.

Another Milestone.

In the last issue of the WATCHMAN we noted the observation of Sir G. Sims Woodhead on America's prohibition policy, which he pronounced a step forward. Another forward step has been taken by the American people and another milestone passed. On August 26, the Secretary of State issued a proclamation announcing that the Nineteenth Amendment was now a part of the Constitution of the United States. The Amendment is as follows:

> **The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex. Congress shall have power to enforce this article by appropriate legislation.**

After the ratification of this Amendment by Tennessee, Mrs. Carrie Chapman Catt, president of the National American Woman's Suffrage Association, said that Tennessee had triumphantly closed the sixty years of women's struggle for the right to have their prayers counted on election day. The Kansas City *Star* went further when it said: "The victory is not a victory for women alone; it is a victory for democracy and the principle of equality upon which the nation was founded. As such it has an even greater meaning than the surface one most apparent. It means that our democracy is still in the process of growth, still capable of renewing its life and vigor and of adapting itself to the new requirements of a progressing age."

The discussion of this Amendment has also brought to light a statement made by that remarkable woman, Abigail Adams, famous as the wife of one president and mother of another, who had a strong influence upon two administrations. She saw beyond the statesmen of her day when she prophetically declared: "If women are not represented in the new republic, there will be another revolution." What she foretold concerning this country was true also of the world, and the enfranchisement of women, not only in this country, but in other parts of the world, testify to her vision of the future. The advancing idea, first seen by Abigail Adams nearly a century ago, was also cherished in the hearts of Lucretia Mott and Elizabeth Cady Stanton. The Amendment now passed was framed in 1875 by Susan B. Anthony, the woman whose strength and courage made her the great pioneer of Woman's Suffrage. It was her work to make manifest in this country the idea of truth seen by Abigail Adams many years before.

Those who have been waiting for this hour of development must have felt that their expectations had been justified when they read the inspiring words which set forth some of Mrs Catt's ideals for the women voters. She said: "We must set our strong American shoulders against intolerance, wherever it may be. Intolerance anywhere will cause the crumbling of any foundation. The great war was the result of many causes, but, after all, the one great cause was intolerance.. No sooner has one step of freedom been gained than those who suffered from intolerance themselves become intolerant and try to prevent the next step. Let us unite upon that principle, and give our efforts, our every thought and energy, to making this everybody's world."

A government on freedom's basis built,
Has, in all ages, been the theme of song
And the desire of great and god-like men;
For this the Grecian patriots fought—for this
The noblest Roman died.

—Mrs. Hale.

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Scum o' the Melting Pot.

By HERBERT KAUFMAN

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The Declaration of Independence, the Constitution, and the Gettysburg Address are descendants of the Magna Charta—supreme symbols of Anglo-Saxon souls striving for freedom, justice, and humanity. Anglo-Saxons established this nation, wrote its code, and sent their sons into the wilderness to gather fresh stars for the Flag.

Anglo-Saxon purpose cowed the intervening wastes, discovered world granaries beneath the prairies, scaled the grim western hills and unmasked Eldorado, questioned sullen deserts until they answered with gardens, and finished on the Pacific the great adventure begun at Plymouth Rock.

Then, when the last taunting horizon had been met and vanquished, when axe and rifle had won an empire, when scattered settlements were beaded on threads of steel, and a safe highway through opportunity had been paved in their generous blood, the pioneers, the risk-takers, tossed their port-keys into the ocean and invited all creation to come at leisure and share a "sure thing."

The making of America is fundamentally an Anglo-Saxon achievement. Anglo-Saxon brains have guided the course of the republic. Our ideals are Anglo-Saxon, our social traditions, our standards of honor, our quality of imagination, and our indomitability.

But Anglo-Saxon opinion is a fast diminishing force in national determinations. Strange shoddy has lately crept into the loom on which we weave our destiny; intermarriage is steadily diluting the foundation strain, and if we continue to hold gates and veins wide open, Anglo-Saxon conscience will soon cease to captain our genius.

It would slander a vast body of loyal citizens not to admit the devoted service of all who fought for us, wrought with us, valiantly supported the country in every crisis. Yet, a review of the past fifty years discloses that each successive tide of immigrants has displayed less and less sympathy with our institutions, is more confirmed in its racial solidarity, more resistant to environment and assimiliation.

Ominous statistics proclaim the persistent development of a parasite mass within our domain—our political system is clogged with foreign bodies which stubbornly refuse to be absorbed, and means must be found to meet the menace. We have taken unto ourselves a Trojan horse crowded with ignorance, illiteracy, and envy. We have Hessianized our essential enterprises until alien workers predominate the basic industries of the country and hold further progress at their regardless mercy.

Provocateurs of revenge and anarchy—opportunists and demagogues—are already forging their strength into a weapon that bodes democracy ill.

Reckless state laws admit them to local elections without process of naturalization, and inadequate naturalization tests put votes into their hands before we fairly get English into their heads.

The will of America is not calling land over for strikes—the fist of America is not brandishing I. W. W. bombs—the choice of America is not sophisticating Congress and legislatures with snide statesmanship.

Nay, the voice of America is being slowly drowned in Jargon voices crying hate between labor and capital—hate between blindness and vision—hate between culture and coarseness—hate between law and license—even hate between the Anglo-Saxon peoples.

ON TO THE MELTING-POT AND CLEAN IT OF THIS SCUM!

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field.

—Burke.

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Communications.

To the Editor of the WATCHMAN OF ISRAEL:

Dear Sir:

In the Rev. W. M. H. Milner's address upon the Dynasty of David, published in the August WATCHMAN, Mr. Milner states that the Irish legislator identified with the Prophet Jeremiah is called the Ollam Fodhla, and that both words are Hebrew, meaning "the wonderful prophet." I find it rather difficult to derive this meaning from old Hebrew roots, and I would like to offer, for the consideration of scholars, the meaning which this term seems to me to have.

'Olam in Hebrew meant past time, and also the distant future. Fodhla is probably the old Hebrew *Pother,* the participle of *pathar,* to explain or interpret. In fodhla the r of *pother* evidently became l, as happened in many other words. *'Olam pother* would have meant: the past, the distant future explained or interpreted.

Jeremiah was the connecting link between the past of Judah and Israel and other nations and kingdoms and their future. He could furnish the explanation of God's plans for the building and planting of those nations and kingdoms as he could of the rooting out of the ancient order, for these things he was commissioned to do. (Jer. 1: 10.)

So I believe Ollam Fodhla was a title descriptive of the prophet's office and of his knowledge of the past connected with the distant future.

Very truly yours,

N. ALLEN STOCKTON.

To the Editor of the WATCHMAN OF ISRAEL:

Dear Sir:

There is a typographical error in the WATCHMAN on page 133, last column, 17th line from the top of the page. It is as follows, "Ezekiel 4." It should read, Ezekiel 21: 27. I would be glad if you would correct this error in the next issue. I understand that this Scripture has reference to the *three* overturnings of the government of Israel: first, from Jerusalem to northern Ireland; second, from northern Ireland to Scotland; third, from Scotland to London, England.

I am well pleased with the WATCHMAN and with the different articles, and all it contains. There are many Bible subjects, and subjects of history that should be opened up to the people of *modern* Israel.

Very sincerely,

IRA K. FRANKENBURGER.

To the Editor of the WATCHMAN:

Dear Sir:

In the May issue of the WATCHMAN, the subject of the continuation of David's posterity of the throne of Israel and of a similar promise to the priests and Levites to minister before him, is dealt with in a letter by Dr. F. C. Bradner.

As a possible fulfilment of the promise to the Levites that they should minister before him, Dr. Bradner cites the customs of the Samaritans of Shechem, as a fulfilment of this promise found in Jeremiah 33: 17, 18.

With all due recognition of the possibility of this promise being fulfilled to the Levites in such a hidden and obscure way, it may not be amiss to inquire if there is no other solution to this subject of the perpetuity of David's seed and David's throne and of the Levites with their "everlasting priesthood." We who are believers in the doctrine, or rather fact, of our Anglo-Israelitish identity, are aware how David's seed of Judah's line has been kept by God till now; how that when He said, "Remove the diadem, take away the crown" from Zedekiah, the last of the line of Judah through Pharez, He then united the "daughters of the king" to the "prince of the scarlet thread," Heremon, whose lineage is traced back to Judah through the line of Zarah. This, by the way, is one of the "wondrous ways of God" which Christendom knows nothing about.

Now the question arises to the searcher after truth, as to what was the status of the seed of David and Judah when once this act had taken place. Were they on the same ground before God, as when the kings of the line of Pharez reigned in the land? We here need to remember that Zarah was born last, but the birthright was his, through the act of the midwife in binding the scarlet thread upon his hand before his brother Pharez was born. Now the crown was removed from Zedekiah, and the line of Pharez was set aside. What took its place in the land? I answer, the rule of the Gentiles began with the first monarch, Nebuchadnezzar, in the land whereon it was promised, "In those days I will cause a branch of righteousness to grow up," etc. On it the kings of the Gentiles began to rule, and, as we know, that rule would be continued for a period of 2520 years. What, then, I ask, was the status of the seed who now sat on the throne of the house of Israel, the Zarah line? I answer, the promise was theirs, and they were fulfilling the same, but the kingdom was in abeyance. It no longer stood as God's nation in the earth; it became "Lo-Ruhameh," "not my people." What did they represent or stand for, then, if they were not

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His people? They were the promised seed, only set aside for a time. The seed was there, for David must never want a man to stand before Him, but the right to rule was gone; not gone forever, but for a set time. Because God set them aside that act did not invalidate the promise to David, to whom the oath had been made. Now, is it not possible that the status of the seed of the Levites is the same as that of the kings? They are here, only they are set aside from the work allotted to them, as were the king's seed, and in the time of the new covenant with both houses, then will be fulfilled the inspiring promise, "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: for great shall be the day of Jezreel" (Hos. 1: 11), and also the wonderful promise of Isaiah, which applies to the same time, "I will also take of them for priests and for Levites, saith the LORD." (Isa. 66: 21.)

I do not believe that as believers in the restoration of "both houses" we need to force Scripture to appear as a proof of our position. I believe the Word of God is all-sufficient, but it is one thing for the proofs to be in the Scriptures, and it is entirely another for us to "have eyes to see." Then shall we not pray in the words of the Psalmist, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." (Psa. 43: 3.)

Sincerely yours in the hope of Israel,

JOHN MURRAY COWE.

[In reference to the above-mentioned letter by Dr. Bradner in the May issue, the WATCHMAN has received from Colonel Propper (Ph.D., Vienna) a communication which states that the same sacrifice is practiced all over Hungary by those who are recognized as descendants of Aaron, who bless the people in the Orthodox temples, if not indeed by the orthodox as well who do not call themselves "kohanim" at all.]

To the Editor of the WATCHMAN OF ISRAEL:

Dear Sir:

The article, "The Birth of a Nation—America in Prophecy," suggested that I send you something bearing on the subject of the relation of Columbia, through stellar measured chronology in prophetic terms, to the times of the Jews as they are given by Totten, who, with Usher, has placed the destruction of the temple by Nebuchadnezzar in 3416 A. M., and a certain captivity of the Jews ten years before, in 3406 A. M. According to this kind of reckoning, the year 1776 A. D. would fall in the year 5775 A. M., the interval being 2369 years. This is the same number of years that measures the entire book of Genesis from the creation of Adam to the death of Joseph, also from the close of Noah's flood to the 15th year of Tiberius Cæsar—1657+2369=4026.

Again counting from that year on which the edict to rebuild the walls of Jerusalem was given to Ezra, and from which the 69 weeks referred to in the 9th chapter of Daniel was counted, we have this wonderful combination: The edict was, according to this kind of time, given in the year 3543. In one lunar year of 12 moons there are 354.367 days; hence in ten times this number of years there are 3652 such lunar periods, and at this time there would be a wonderful combination of astronomical factors. But the number 2370 is included along with this number 2369. This way, from the end of the flood, 1657, to the close of Christ's ministry, 4027, there intervene 2370 years. From the year 3543, the year of the edict, to Ezra there intervene 2370 years to the year 5913 A. M. According to Totten, the year 5913 falls in the year 1914 A. D., when the nations began to fall to pieces.

But what of this number, 2369? Our Lord, a few days before his crucifixion, declared that there should be signs in the stars, and on the earth distress of nations. And this interval of 2369 years that measures from the same point against which the 69 weeks were counted bear witness to his prophecy concerning the signs in the stars; for, 2369 years of earth equal the important prophetic number of 1260 years of the war planet, Mars. So we see that these four periods—from Adam to the death of Joseph; from Noah's' flood to our Lord's ministry; from the captivity of the Jews, which is dated ten years before the destruction of the temple by Nebuchadnezzar to the beginning of the United States of America; and from the edict to Ezra to the year 1914, when the nations began visibly to crumble—were each emphasized by falling at a time marked by 1260 periods of the war planet, Mars.

But again! The United States did not become involved in this late war until April 6, 1917, which fell in the year A. M. 5916.

Going back, then, to the date of that particular captivity of Judah already referred to as having occurred in the year 3406 A. M., we find an interval of 2510 years, extending from that period to the year 5916, when the United States of America entered the great war, and was present with her forces when the Gentile image was smitten.

But this interval of 2510 earth years equals 1335 periods of the same war planet, Mars. (Daniel 12: 12.)

The interval of 10 years that extended from that captivity to the burning of the temple may have some bearing on the ten years that follow the beginning of this late war. We shall see what we shall see.

The fact that the planet Mars measures these different ages and that they bear close relation to Jewish history, indicates that other planets are involved in the measure of history.

Taking the astronomical data furnished by Totten, we find that the planet Venus makes 1260 periods in 775 years of earth; hence 1776 A. D. falls at 775 of

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earth, or 1260 of Venus after 5000 years had been scored off.

Here we have a combination of 5000+1260=6260, which, being divided by 4=1565, a number emphasized by Totten because it stands for JHVH in the Hebrew.

All at present.

Yours truly,
G. W. GEISSENHAINER.

MANASSEH

To the Editor of the WATCHMAN OF ISRAEL:

Is Manasseh literally the United States of America, or are the promises to Manasseh transferred only figuratively to America? Or, as the half tribe of Manasseh was on one side Jordan, and the other up near Galilee, is it only the half tribe that is across the Atlantic?

We know that Abraham, when he fought the five kings, had quite a regiment of followers, and naturally, too, the seventy descendants of Jacob who went into Egypt took no note of the quantity of retainers which such a prince as Jacob would have in his service. It would be thus a mixed multitude, their descendants, who went out in the Exodus; but the genealogy of Chronicles takes note of none but the offspring of the patriarchs. The "manservants, and the maidservants, and the stranger that is within the gates," is the pulp that surrounds the seed.

We know that the invasions from time to time of Britain by Saxons, Angles, Danes, etc., resulted in settling the country practically by tribes; and by tribes the British Isles are still settled, barring the Norman Benjamites, who were the last comers and who spread all over England. Now, if we look for the real seed unit of the United States, the Pilgrim Fathers, and the peoples who followed them and settled the New England States, we find they came from practically one locality in England. This part of Britain that "spread over the wall"—what tribe peopled it? It does not call for too great a faith to assume that this tribe was, in fact, Manasseh that staked out New England as their expanded inheritance. True, later they were joined by some Danites, from North Ireland and Scotland and Phœnicians from South Ireland, and men of Norman Benjamin. Then came many "strangers," immigrants; but they were in the new inheritance of Manasseh. When America claims the blessings of Manasseh, it is not figuratively, but literally and of right, through the early New England settlers. Canada is on a different footing; it is a country *captured* by Ephraim and his fellows from the French.

Sincerely yours,
H. PERCY BLANCHARD.

We are informed that Rev. J. H. Allen, the author of "Judah's Sceptre and Joseph's Birthright," who has been spending the summer in England lecturing, preached again in Central Hall, Westminster, Sunday, August 22, both morning and evening, the congregation numbering some 4000. His presentation of this Identity Truth was received with much interest. He is now in Palestine and will return from the Holy Land in October, and then shortly afterward, doubtless, we may expect his return to the United States.

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die unnoticed today, it will be found flourishing as a banyan grove; perhaps, alas! as a hemlock forest—after a thousand years. —Carlyle.

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Wayside Hints.

We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift!
—M. D. Babcock.

If thou look to thyself, thou shalt be able of thyself to accomplish nothing. But if thou trust in the Lord, strength shall be given thee from Heaven, and the world and the flesh shall be made subject to thy command. —Thomas a Kempis.

When you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. —Hugh White.

Whatever begins, also ends.
—Seneca.

A worm can waste the canvas; fate
Ne'er swept from time a thought.
—Bulwer Lytton.

A little mind looketh on the lily with a microscopic eye,
Eager and glad to pry out specks on its robe of purity;
But a great mind gazeth on the sun, glorying in his brightness. —Tupper.

The mind that would be happy must be great. . . .
Great in its wishes—great in its surveys.
Extended views a narrow mind extend,
Push out its corrugate, expansive make,
Which, ere long, more than planets shall embrace.
A man of compass makes a man of worth. . . .
Divine contemplate, and become divine.
As man was made for glory and for bliss.
All littleness is an approach to woe. . . .
Open thy bosom, set thy wishes wide,
And let in manhood—let in happiness;
Admit the boundless theatre of thought.
—Young.

Friendly the teacher stood, like an angel of light there among them,
And to the children explain'd he the holy, the highest, in few words,
Thorough, yet simple and clear, for sublimity always is simple;
Both in sermon and song a child can seize on its meaning. —Longfellow.

The true University of these days is a collection of books.
—Carlyle.

Beware you be not swallowed up in books.
—John Wesley.

But human bodies are sic fools,
For a' their colleges and schools,
That when nae real ills perplex them,
They mak' enow themsels to vex them.
—Burns.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day, that the weight is more than a man can bear. —George MacDonald.

Learn patience from the lesson,
Tho' the night be drear and long,
To the darkest sorrow there comes a morrow,
A right to every wrong.
—J. T. Trowbridge.

"Count not loss the hopes that fall
Like leaves in autumn, one by one,
Nor dream the light is vanished all,
As the dark, dreary night wears on.

"You shall know at last that loss was gain,
That through your weary, toilsome way,
As you saw the stars in your life-sky wane,
The night was leading to heavenly day."

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THE WATCHMAN OF ISRAEL

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

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El-Elohe-Israel

By JOHN MURRAY COWE.

The reader of the Hebrew Scriptures, as he pursues the pages of the Old Testament, is struck with the signal contrast between them and other ancient religious literature. Between the lines of these annals, if his eyes are anointed from on high, he perceives a higher and deeper meaning than that which appears on the face of the records. In the biographic sketches of different individuals in those writings, we find outlines of the Israel of God. There are many of these symbolic pictures; to illustrate: we have the lives of Saul, David, and Solomon. These men were used to represent three stages of progress of the Israel of God as he comes from the lump of Adamic clay, the raw state, untutored in the basic principles of righteousness which stand as a guarantee for the perpetuation of his existence. Gradually, by slow and ofttimes trying processes, he ultimately becomes Israel, the Prince of God. Josiah Henson, who, in the early days of slavery, escaped from Alabama into Canada, once stood before Queen Victoria to tell her of his life work. The noble Queen, impressed with a life of heroism in sacrifice and suffering for the people of his race, asked him from what university he graduated. The ex-slave answered, "I graduated, Madam, in the university of adversity." That is the school from which all Israel ultimately graduates. In the school of men, men graduate in a few years; in the school of God a lifetime is required.

As we look at Saul, with his forty years of reign over Israel, we see a picture of Israel under the law covenant. "The law made nothing perfect." (Heb. 10: 1.) Saul's reign was not satisfactory, neither to the people nor to God. He failed of obedience and at last fell on Mt. Gilboa at the point of his own sword. The law brought death instead of life because of the weakness of man's flesh.

David, with his forty years' reign, prefigured something better. David typifies the Israel of God during the age now closing. As the beloved of God he suffered for righteousness, at the hands of Saul and his fellows. But David is not the picture of the perfect man; he represents only one stage of progress.

In the forty years of Solomon's reign which followed that of David's, we have a type of God's man, Christ and His church in their reign over the earth, the Lamb on Mt. Zion with his hundred and forty and four thousand of all the tribes of Israel—the "overcomers." Such are some of the beautiful pictures for the consolation and comfort of the people of God during their trial state. Among all the Bible pictures, however, that of the life of Jacob stands out in prominent contrast to the others. In it we can find things of more than passing interest in the present day, for we now border on the sunrise of that "cloudless day" when the world will see the fulfillment of the wonderful promises given to the fathers of the twelve tribes of Israel by Jacob on his deathbed.

That the lives of Jacob and his brother Esau were thrown upon the screen of prophetic revelation to show the two opposing forces of good and evil operating in the lives of mankind, even the superficial student of Scripture must admit. Before their birth we read that the Lord said to the mother, "Two nations are in thy womb and two manner of people shall be separated from thy bowels." After the boys were born we have the foregoing record corroborated in the striking statements of Genesis 25:27: "And the boys grew: and Esau was a cunning hunter, a man of the field, and Jacob was a plain man, dwelling in tents." To the opened ear this language speaks volumes. Esau was a "man of the field." Our great Leader, explaining to the disciples his parable of the tares (Matt. 13), said, "The field is the world." Esau stands for the man of the world who is satisfied with the world in its present order of things, the man who gauges his wealth by the material things in his possession, who can see no further than the present short span of his fleshly existence. Jacob as a "plain man dwelling in tents" recognized this scene as strictly a temporary affair, a school in which he could learn the lessons of everlasting value, and a school in which, if he would graduate, he must keep up a constant warfare. How this worked out in the life of Jacob, his future history plainly shows.

He was destined to inherit his father's birthright, and he got it from his brother Esau for a "mess of pottage." To the "man of the field," what did that birthright amount to! If he died of hunger, all that

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he had or cared for was gone. How like the man of the world in all ages! But with Jacob the same divine power which was present at his birth was also ordering the future experiences for the education of him who would become a "Prince of God," and right here in the life of Jacob the first of the hard lessons of his life was given him. He had legitimately purchased the birthright from Esau—not that he paid the price it was worth, but Esau had despised it, and the Lord arranged that it should go to Jacob. Now, Jacob, not satisfied with the birthright, wanted also the blessing with it, and to procure it he resorted to deception. With the skins of the goats he deceived his father, Isaac, and accomplished his purpose. But right here is the first lesson that Jacob must learn, as also must every man who graduates in the school of God. "If a man also strive for masteries, yet is he not crowned except he strive lawfully." (2 Tim. 2: 5.) So said the apostle, and thus has the Most High decreed, that if man will gain honor he must do so by honorable means. Here Jacob fell down. He did not wait patiently for God's time to bring him the blessing. Nevertheless, as we shall see, this in itself was also divinely ordered that Jacob might learn through his own wrongdoing the value of walking the right path in spite of all temptations to the contrary. Here each one of the Israel of God can take this lesson home to themselves and remember the words of Dr. McLoed:

> **"Courage, brother, do not stumble,**
> **Tho' thy path be dark as night;**
> **There's a star to guide the humble;**
> **Trust in God and do the right.**
> **Trust no party, church, or faction.**
> **Trust no leader in the fight,**
> **But in every word and action**
> **Trust in God and do the right."**

Long years afterward, as he kept the flocks on the plains of Syria, after he had been cheated out of his lawful wife, Rachel, by Laban, who, by a trick of custom, delivered to him Leah instead, Jacob no doubt recalled the way he got the blessing from Esau, and something of the thoughts of the apostle would go through his mind when he said, "Whatsoever a man soweth that shall he also reap." Alas that we should have to have these lessons to learn through such trying processes! But thus it often is, and since "the captain of our salvation" was made "perfect through sufferings" (Heb. 2: 10), shall we complain though it be not pleasant to the flesh! For he, too, learned obedience "by the things he suffered." (Heb. 5: 8.)

Let it here be understood that Jacob here represents those who ultimately become the Israel of God, and if his life be viewed from this standpoint, we shall behold something of the wonderful ways of God. Let us not limit this picture to the individual merely, but in all ages let us see in Jacob the scholar in God's school and also the nation.

A birthright and a blessing is before the man of God. The birthright of his fathers Abraham and Isaac carries with it the promise that from his seed shall come kings to rule, also that he shall become a company of nations. (Gen. 35: 11.) He sets on his way to Padan-aram and tarries at Beth-el all night. There he vows his vow to God, "If God will be with me, and will keep me in this way that I go . . . So that I come again to my father's house in peace; then shall the LORD be my God." (Gen. 28: 20, 21.) With Laban, the Syrian, his mother's brother, he strikes a bargain. For seven years' labor among the sheep he is to receive Rachel, Laban's younger daughter. But alas, at the expiration of the time he finds himself in possession of Leah instead. Let it here be understood that Leah, the elder daughter, may represent the law covenant under which Moses was told to say unto the children of Israel: "Ye shall be unto me a kingdom of priests." (Ex. 19: 6.) But this did not come under the law covenant. Rachel foreshadows the new covenant under which the overcomers are first brought forth, Christ and His Bride, "one hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 6.) The divine order is first "that which is natural; and afterward that which is spiritual." The law covenant with its fleshly arrangements appealed to the man "after the flesh," but the new covenant, with its spiritual ordinances and worship, appeals to the man "after the spirit." Jacob, as the representative overcomer, wanted to get Rachel, but he was in too great a hurry. He must first get Leah, the "works covenant." The Law is our schoolmaster to bring us to Christ. With Rachel comes the blessing of the seed which would be as the sand of the sea, the house of Joseph. But if that blessing is to be his, he must learn to get it by honorable labor, not to steal it, and Jacob is equal to the occasion. This man may not look altogether straight to the eyes of men in the flesh, but while man looks on the outward appearance, God judges righteous judgment. He knows what is in man and he knows Jacob. For seven more years he patiently endures the drought by day and the frost by night till the sleep goes from his eyes (Gen. 31: 40), that he may gain the object of his heart's affections, and at last the blessing is his.

With the birth of Joseph by Rachel the time has come when he is ready to go "back to the land." So with all his belongings gathered together he sets his face toward Mt. Gilead. Having taken an honorable parting with Laban in the Mount, he passes over the other side and is met by the "host of God." Ah, yes, he has vowed that if God would be with him and bring him again, then should the Lord be his God. God has been with him and has dealt with him after the manner of men, and now that he is to bring him to his "father's house" in peace, God is manifested to him in a more direct manner than when he was in Syria. Not one foot shall be set in the land till he settle with his brother Esau. Oh, that ordeal! How shall he meet him whom he has cheated out of his blessing! What does he do? He sets all his material possessions before him as Esau comes to meet him; first the concubines with their children, afterwards Leah and hers, then Rachel. But before he passes over he must settle it all with God. He has the possession of the blessing of God to his fathers, but before he can enter the land in which the blessing is to

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hosts of Israel, who lay camped at his feet. So today the land is ours. Below us we see the nations warring to their own destruction, while Israel waits for the moment when she shall step in and take the spoils. The only explanation for the governmental ascendancy of the English-speaking race as a controlling factor among the nations of the earth is found in the fact that they stand today as the descendants of the House of Israel to whom the blessing of Jacob belongs. They are the "company of nations" promised to the patriarch, thus fulfilling the promise spoken by the prophet Isaiah (Isa. 27: 6): "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Above and beyond all other evidences set forth to prove the identity of these people is the fact that they are today the sole custodians of the sacred Scriptures, and to them the commission of spreading the glad news of a coming kingdom to the heathen nations of the earth has been intrusted.

At the end of the times, according to prophecy, these people suddenly became burdened with the thought that this was their work, and they immediately set to work to accomplish it. From 1799 onward this work has steadily progressed. The British Foreign Bible Society was established in 1803, the New York Bible Society in 1804, and the Philadelphia Bible Society in 1808.

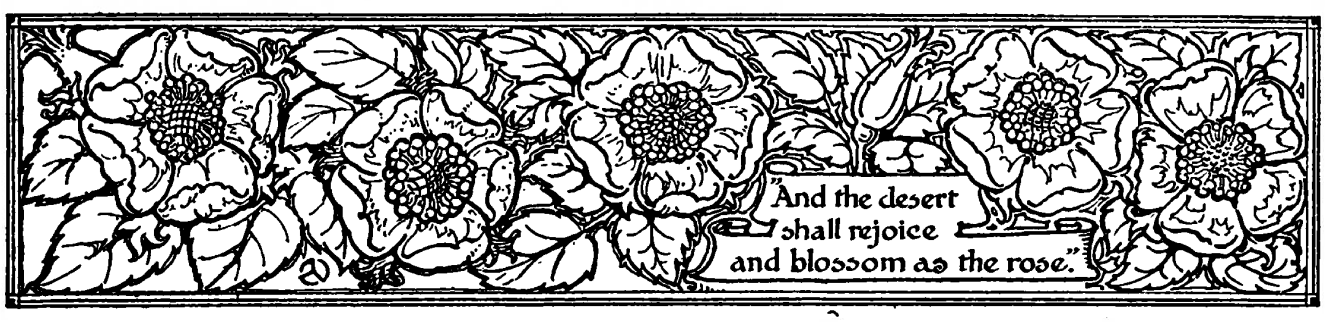
These societies have sent out Bibles by the million and missionaries by the thousand, till today the whole world has been flooded with the Gospel. The glad day foretold by the prophets has at last arrived, and mankind, wearied with the servitude in the ways of darkness, are at last turning their eyes toward the "light which lighteth every man that cometh into the world." To man in the flesh the purposes of God seem slow of accomplishment, but the eyes of faith, seeing the divine plan through the Scriptures, can see that they are none the less sure. And soon, as a fitting climax to this gracious and glorious plan, all mankind, delivered from the thraldom of evil, shall raise their voices in one grand anthem of praise to Jehovah, while each shall raise his altar of worship in memory of their great deliverance, and call on God, the God of Israel.

be given he must give account of how he obtained it. Esau says, "Who are those with thee?" And he answers, "The children which God hath graciously given thy servant." (Gen. 33: 5.) Jacob stays on this side of the brook Jabbok and there wrestles with the angel, though he has proved he has paid the price. There the angel blesses him and he receives the name *Israel*, a Prince of God. The angel touches the hollow of Jacob's thigh, and the hollow of his thigh is out of joint as he wrestles with him, but Jacob prevails. (Gen. 32.)

He passes over the brook and the sun rises upon him. Shall we need an explanation of what this means? No, we all know. Jacob can now meet his brother, for he has settled with God and *received the blessing from God*, as well as from his father, Isaac. He can now enter the land with the consciousness that God's promise to his father Abraham is his. Will he forget his vow that he vowed in Beth-el, if God should bring him again to his father's house in peace? Oh, no; Jacob is now Israel; he recognizes that all he has he has received from God, and the experiences of how he has got it are stamped indelibly on his memory. "And Jacob came to Shalem . . . and he bought a parcel of a field, where he spread his tent at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar and called it El-elohe-Israel"—"God, the God of Israel." (Gen. 33: 18-20 and marg. ref.)

Here we can begin to contrast the two men, Esau and Jacob. Esau did not esteem the birthright worth more than a mess of pottage. Jacob endured the forced absence from his father's house for twenty long years and all the suffering that accompanied it. Yea, life itself was nothing to him if he were deprived of the blessing of God, and then when he was in the land, he did not lightly forget the God that had given him his all. He raised his altar as a memorial to God, and called it by his name. What a scene and what a life! Out of failure came the highest success. The lesson is too plain to need further elucidation.

We now stand in the world at a different point of time from that of Jacob. We are like Moses on the top of Pisgah as he viewed the land then occupied by the



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Where Is Israel To-day?

By JOHN R. McCARTEY, M. D.

Have they disappeared as the morning dew, that has been absorbed by the atmosphere, and thereby utterly lost as to their identity and locality? Or are they to-day, though unrecognized as to their origin and identity, firmly located, a leading people, strong, peculiar as of old, and dominant among the nations?

Many, from lack of information, might feel like answering the first question in the affirmative. But if we believe the written word of God; if we believe the promises He made Abraham and the other fathers, and believe the promises He made through the prophets to His people and pay attention to them, especially to those people after their deportation by Shalmaneser, we would answer the second question in the affirmative.

The effort of this article is to sustain the affirmative to the second question, and find this people.

In accordance with the warning God gave Israel, they are banished from the Promised Land.

"In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of Medes." (2 Kings 17: 6.)

Though banished to a far country, God did not abandon them. No matter to what extent they break the covenants made with Him, He will keep His promises; for He is a covenant-keeping God. In accordance with the promises He made them, they were still under His loving care, to cherish, and to guide, when they would accept His guidance.

In the 17th chapter of Genesis we are told that God spoke to Abraham, saying: "I will establish my covenant between me and thee . . . for an everlasting covenant. . . . Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac: and I will establish my covenant with him, for an everlasting covenant, for his seed after him."

"And the angel of the Lord called unto Abraham a second time out of heaven, and said: . . . 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 gates of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22: 15, 17, 18. R. V.)

In the dream at Beth-el, God said to Jacob, "I am Jehovah, the 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 whithersoever thou goest." (Gen. 28: 13, 15. Amer. R. V.)

According to these promises given the fathers, they yet did have a great career before them, such as would far surpass the past. It was in the way of permanent residence, in the way of expansion, even to the "four corners of the earth," and in the way of bringing blessings to other nations."

God did not allow them to become disconsolate; he very soon made them feel His presence and His solicitude. He soon commenced sending them messages through the prophets.

This from Isaiah: "But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant. I have chosen thee and not cast thee away; fear thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee." (Isa. 41: 8-10. R. V.) And afterwards he sent this message by Jeremiah: "Fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for lo, I will save thee from afar and thy seed from the land of their captivity . . . but I will correct thee in a measure, and will in no wise leave thee unpunished." (Jer. 30: 10, 11. Amer. R. V.) Finally God sent Ezekiel to them that he might exhort them in person. He brought this message with him, "Whereas I have removed them far off among the nations . . . yet will I be to them a sanctuary for a little while in the countries where they are come." (Eze. 11: 16. R. V.) They were to go to other countries—they remained in the land of the Medes, however, a long time. Josephus speaks of them as having become "an immense multitude." Other secular writers mention them as in this place, notably Ptolemy and Strabo, who called them "Saxones" (Saxons).

According to Ezekiel, they were to go to other countries. They had been taken across the waters and were in the shadows of the Caucasian Mountains; they were where they could not go back, but they could go forward. The time came when they were able to go, and they went north through a pass in the mountains, and then northwest to a land previously uninhabited. Esdras tells of their going in 2 Esdras 13: 39-46.

> **39. And whereas thou sawest that he [the Son of God] gathered another peaceable multitude unto him;**
>
> **40. Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar, the king of Assyria, led away captive, and he carried them over the waters [Gozan], and so came they into another land.**

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41. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,
42. That they might there keep their statutes, which they never kept in their own land.
43. And they entered into Euphrates, by the narrow passages of the river.
44. For the Most High then shewed signs for them, and held still the flood, till they were passed over.
45. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.
46. Then dwelt they there until the latter time.

This is as far as we can directly trace Israel by sacred history, and consequently we will now resort to profane history. We, fortunately, however, have a distinct and positive indication to start from, in that contemporary historians had called the people of Israel Saxons, when they were in the land of the Medes. We will, therefore, look up the Anglo-Saxons.

It was found that the country between the North Sea and the Baltic, from which the Anglo-Saxons emigrated when they came to Britain, was not their original home; it was found that they had been simply sojourners there, and that they had come from the Southeast. Sharon Turner, the father of English history, traced them southeast, through Germany, and along the north side of the Carpathian mountains, and beyond to a point on the north side of the Black Sea, between the rivers Sureth and Dniester, to a place called Arsareth. The last place to which we traced the ten tribes from the other way. Here they had remained a considerable time, but only as a resting place before continuing their journey northwest again.

Beyond Arsareth, these people were traced around the Sea of Azof, and along the shores of the Black Sea and the base of the Caucasian Mountains, to near the Caspian Sea, and then through a pass in the mountains to the south side, to lands between the Araxes and Cyrus rivers. It was here that Shalmaneser had brought the ten tribes. It was here where Ptolemy and Strabo, and also Herodotus and Pliny, became acquainted with them. These men gave the location as south of the Black Sea, and north of the Araxes.

It is evident that the people Turner traced from the North Sea to this place, and the people Shalmaneser conducted from the other direction, were one and the same people—namely, Israel.

Turner, in going over the course these people had come, found marks and signs that were unmistakably Israelitish, among which were the names given of rivers and places in their route. Many utensils were dug up that were Israelitish, even sacred utensils, among which was a model of the Golden Candlestick.

It is necessary to show that the Anglo-Saxons were not of dual origin to show that they were of one people. This can be done, and it will help prove that they were the ten tribes. I will show that Anglo was an ecclesiastical affix placed by foreigners and that Saxon was racial, and was placed by divine direction.

The duality was altogether in the name. After Jeroboam made Israel to sin by setting up golden calves at Beth-el and Samaria for them to worship, foreigners, in their custom to name people from their form of worship, commenced calling the ten tribes "Calf men," which, in their own language, was *Engelish* (*Engel,* calf; *ish,* men;) often it was *Engel* only. This was the origin of the affix Anglo.

About the same time, Israel, in accord with the command of God to Abraham, that in Isaac his seed should be called, began generally to call themselves Isaac's sons; actually, however, it was Saac's sons, as there were no vowels in ancient Hebrew. And Saac's sons evolved into Saxon by the time they reached the land beyond the Gozan, and when they reached the shores of the North Sea, they had become Anglo-Saxon in name, having forgotten all other.

I will now tell who the inhabitants of Britain were when the Anglo-Saxons arrived there.

When in Egyptian bondage, Dan, Simeon, and a portion of Benjamin were made sailors. In their voyages they sailed the length of the Mediterranean, through the Strait of Gibraltar and out into the Atlantic to those islands, which became Great Britain and Ireland, which they then called the "end of the earth," because they knew of no land beyond. The prophets called them that, and also the "Isles of the Sea," and knew them by no other names. These sailors found safe refuges in these lands; therefore many of them brought their families with them and settled there.

Simeon settled in the larger island, and called it by a name which in our language now is covenant land. They called it Britain—*Brith,* covenant; *ain,* land—the land of the covenant.

Dan sailed up through the channel and on through the North Sea, and settled in what they called Danmark, now Denmark; a portion of them, however, settled in Ireland, where they kept their own name, calling themselves Tuatha de Danaan, which is Irish for tribe of Dan.

Benjamin went up north and became the Northmen; they afterwards returned to the south of France, where they softened their name to that of Normans.

Therefore the Anglo-Saxons came to a people of their own blood. They were similar to themselves, showing the same racial traits. Their language was similar, their customs were similar, and their laws were founded on the laws of Moses.

The prophecies of God concerning Israel, which were not fulfilled before their banishment, have been fulfilled in the Anglo-Saxons.

Jacob was promised that his posterity would become a company of nations such as the British Empire has become, that has "spread to the west, and to the east, and to the north and to the south;" and that also there would be a great nation such as the United States has become.

They were to be lenders, but not borrowers; they were always to be victorious and they were to own the "gates of their enemies."

Since the Anglo-Saxons have been established they

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have always been victorious, as instanced in the Spanish Armada, Napoleon in Egypt and afterwards, and in the late war. And the British Empire and the United States together own nearly all the marine strongholds of the world. They are masters of the seas and they own the "gates of their enemies."

We have New Testament evidence that the lost tribes "were at the time inhabitants of the British Islands." Jesus said that his mission was specially to the ten tribes. He said: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24.) And when he sent his disciples out, he said: "Go rather to the lost sheep of the house of Israel." (Matt. 10: 6.)

Theodorus, bishop of Cyprus, said, "The apostles persuaded even the Britons to receive the law of the crucified Lord." Paul, after his release from Rome, went straightway to Spain, and then hastened away to the other nations, carrying the light of the Gospel to them also. He, Paul, having gone into Spain, brought salvation to the islands that be in the ocean (British Islands). This is in accordance with the announcement of Jesus in calling Paul. He said "For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel"—the lost tribes. (Acts 9: 15.)

A most significant occurrence in the fulfillment of prophecy was when General Allenby entered Jerusalem at the head of his Anglo-Saxons, and drove out the Turks (Gentiles). It was the fulfillment of the "Times of the Gentiles," spoken of by Jesus as one of the signs that was to precede the Second Coming. It was the termination of the 2520 years Jerusalem was to be "trodden down by the Gentiles," when the children of Israel were not to have dominion in the Promised Land, which therefore became occupied and ruled over by other seed of Abraham, namely: by the seed of the bondwoman Hagar,—the Edomites who became the Turks.

When Moses gave his final charge to the children of Israel, he told them, that if they would be obedient God would cherish them, but if they persistently deserted Him, He would punish them "seven times," and during this period their dominion in the Promised Land would be taken from them. Now the Jews reckoned a time as 360 years. Multiply 360 by 7 and you have 2520. Then counting from the date when Nebuchadnezzar took possession of Jerusalem and Palestine, to 1917 when Israel, led by General Allenby, again took possession and rule, we have 2528 years. At the termination of 2520 years, according to prophecy, a "remnant" of God's people were to return to the Promised Land, but the main body were to remain where planted, to be removed no more.

It is a remnant of Israel that is again taking possession of the Promised Land as was prophesied by Isaiah, but the main body, as was foretold, remain planted in the land of the covenant and the lands to which they spread, to the west [America] and to the east, and to the north and to the south," and "to the utmost bounds of the everlasting hills," as was promised Joseph by his father Jacob, when he made his will and gave his prophetic blessing. They have been planted according to God's promise, when He said (2 Sam. 7: 10, R. V.): "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more." "Sing unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof." (Isa. 42: 10.) "Sing, O ye heavens, for Jehovah hath done it;....break forth into singing ye mountains....for Jehovah hath redeemed Jacob, and will glorify himself in Israel." (Isa. 44: 23.)

I feel that I have sustained the affirmative to the second question asked at the beginning of this article. I feel that I have shown that we are the Israel of the Bible. And I feel that if it were generally accepted and acknowledged, it would be greatly to the mutual advantage of the two greatest nations of the earth; that in the fraternal feeling it would promote, it would increase mutual respect, and bring love, harmony and abiding peace,—a peace that would extend its influence to other nations, and fulfill the prophecy that in being blessed, we would bless other nations

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The rugged metal of the mine
Must burn before its surface shine;
But plunged within the furnace flame,
It bends and melts—though still the same.
—Byron.

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Nuggets of Truth

By ANNIE KEELER, M. D.

Verily the right of the first-born, in royalty, is the throne. "Thus saith the LORD. . . . The first-born . . . that sitteth upon his throne." (Ex. 11: 4, 5; 12: 29.)

"If a man have two wives, one beloved, and another hated, and they have born him children . . . and if the first-born son be hers that was hated . . . he shall acknowledge the son of the hated for the first-born . . . the right of the first-born is his." (Deut. 21: 15, 17.)

"And Israel [meaning a Prince with God, or that prevails with God] stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head; he laid his hands wittingly [designedly] although Manasseh was the first-born, and so HE set Ephraim before Manasseh. (Gen. 48: 14, 20 Hebrew.) The future holds an amazing surprise for the first-born—Manasseh.

Jeremiah's daughter Hamutal married King Josiah. Their son, Mattaniah (called Zedekiah, 2 Kings 24: 17, 18), was Jeremiah's grandson, and Mattaniah's (Zedekiah's) daughters, Scota and Tea Tephi, were Jeremiah's great-granddaughters.

The Princess Scota, the eldest daughter of King Zedekiah, and a queen in her own right, by marrying Baruch, a Levite, and the famous scribe or amanuensis of Jeremiah's (Jer. 36: 4), renounced all right to a throne in David's line. The word Scotch is derived from the Anglo-Saxon *Scotta;* hence, Scota, Scotta, Scotch, Scotland, etc. Ireland was also called *Scota Major,* and Scotland, *Scota Minor.*

Queen Victoria was descended from a line of Yarish (falsely called Irish) Celtic kings. One hundred and thirty-six Yarish kings reigned in Ireland before the prophet Jeremiah, "the connecting link between two widely separated Hebrew dispensations," arrived with King Zedekiah's daughters. The word *Yarish* means prepared, made ready. The tribe of Dan, the maritime tribe of Israel, flourished in Ireland 1296 years before Messiah, hence in Judges 5: 17 the question is asked, "Why did Dan remain in ships?" Verily, he was God's pioneer to make ready.

"An ancient name for Ireland was Yarin, meaning far away, as the end of the earth" (Totten)—and so it would seem from Jerusalem—and Celt, meaning the hiding of a tribe.

The Psalter of Tara, containing the ancient records and chronicles of the Yarish kingdom, was ordered to be written and preserved at Tara by one called Ollam Fola, 583 before Messiah, and forms the basis of the ancient history of Ireland. Ollam Fola, a name given to the Prophet Jeremiah in Ireland, is a Hebrew name meaning a prophet, or revealer of divine things.

In a cemetery on the Island of Davenish is a tomb known as Jeremiah's tomb. His bust has a place of honor upon Dublin's capitol, and his portrait medallion adorns, with seven others, the dome of the Dublin law courts.

Tea Tephi was buried in a tomb called Mergech, a Hebrew word meaning repository or resting place. This sepulchre remains intact to this day at Tara, Ireland.

In the Old Testament Apocrypha, 2 Maccabees 2: 4-7, is found the following significant record:

> **4. It was also contained in the same writing that the prophet [Jeremiah], being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up, and saw the heritage of God.**
>
> **5. And when Jeremy came thither, he found an hollow cave wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.**
>
> **6. And some of those that followed him came to mark the way, but they could not find it.**
>
> **7. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.**

Hence the fallacy of searching for the above-mentioned relics in the mound at Tara, Tea Tephi's sepulchre!

For a web begun God sends thread.
—Old Proverb.

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The Coronation Chair

By F. MOODY LOWRY.

It is in the history and legends attached to the Stone, embedded in the Coronation Chair, that the real subject of general interest lies about which so much has been written. This includes Hebrew, Irish, and Scottish history, stretching back some thirty-six centuries of time, twenty-five of which refer to our own islands. So venerated is this ancient relic, by many considered sacred (as an outward sign of a solemn covenant) that Dean Stanley said it was "the one primeval monument which binds together the whole Empire."

In ancient Ireland or Scota, it was known as the *Liafail* or Stone of Destiny, and the island was called on that account *Innisfail* or the Island of Destiny. Jacob's pillow is another name given to it, for it is asserted that it is the identical Stone upon which Jacob laid his head at Beth-el, when he went out from Beersheba and went towards Haran. It certainly is an incontrovertible fact that red sandstone, of which it is composed, is found in certain parts of Syria.

A very ancient Irish-Celtic rune over 2400 years old reads thus:

Cioniokh Scuit, Saor an fine.
Man ha Braeg, an fais dine.
Marakh fuighid, an Lia Fail.
Dlighid flaitheas, do graibhail.

Sir Walter Scott is said to have translated it into the well known rhyme:

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.

It is therefore seen here, that *"Scuit"* is the Celtic for "Wanderer," and that ancient Scota, or Ireland, took its name for a time from this "Wandering" race, the name being later given to Scotland where the Stone also went. The lines in Latin read as follows:

Ni fallat fatum, Scoti, quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

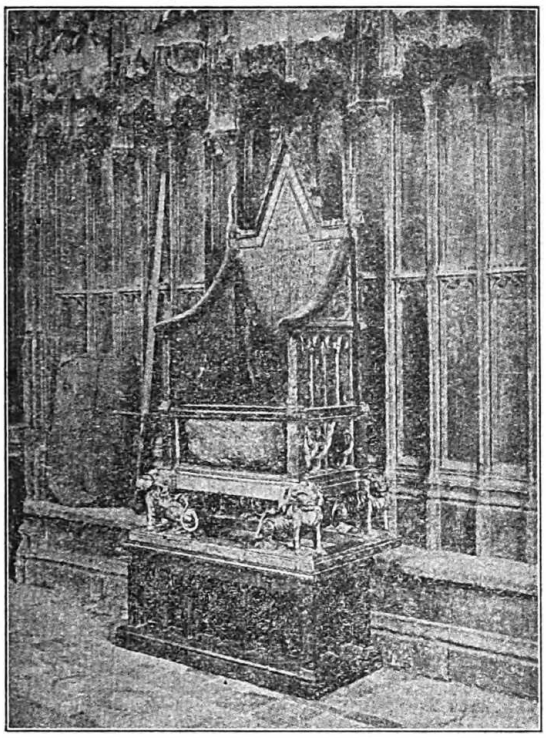
"Look ye there, gentlemen," said the attendant to Goldsmith while he was inspecting the famous Coronation Chair, "there's a curiosity for ye. In that chair the Kings of England were crowned. You see also a stone underneath, and that stone is Jacob's Pillow."

Mr. Addison describes in *The Spectator* his visit to Westminster Abbey with his friend Sir Roger De Coverley. Having viewed there some of the monuments and chapels, he says: "We were then conveyed to the two coronation chairs, when my friend, having heard that the stone underneath the most ancient of them, which was brought from Scotland, was called Jacob's Pillow, sate himself down in the chair; and looking like the figure of an old Gothic king, asked our interpreter what authority they had, to say that Jacob had ever been in Scotland. The fellow instead of returning him an answer, told him that he hoped his honour would pay the forfeit. I could observe Sir Roger a little ruffled, upon being thus trepanned; but, our guide not insisting upon his demand, the knight soon recovered his good-humour, and whispered in my ear, that if Will Wimble were with us, and saw those two chairs, it would go hard but he would get a tobacco-stopper out of one or t'other of them."

The Stone in shape is an oblong square, about 32 inches long, 13 inches broad, and 11 inches deep. To each end there are attached iron rings much worn and rusted. It has a bluish steel-like colour, mixed with some veins of red. The sides and arms of the Coronation Chair are supported by eight Gothic pillars of oak. The back of the Chair, which is made of oak, rises in a pyramid triangle, and its whole plan and detail is Gothic in design. About 1300 A. D., shortly after it came from Scotland, the sum of almost two pounds was paid for making the Chair.

Sir Walter Scott, speaking of the Coronation Stone in his *Tales of a Grandfather* says: "He [Edward] removed to London the records of the kingdom of Scotland, and was at the pains to transport to the Abbey Church at Westminster a great stone, upon which it had been the national custom to place the King of Scotland, when he was crowned for the first time. He did this to show that he was absolute master of Scotland and that the country was in future to have no other king but himself, and his descendants the Kings of England. The stone is still preserved, and to this day the King's throne is placed upon it, at the time when he is crowned." In the same book we find also the following: "Now, William King of Scotland having chosen for his armorial bearing a Red Lion *rampant*, he acquired the name of William the Lion. And this Rampant Lion still constitutes the arms of Scotland, and the President of the Heralds' Court in that country [Scotland], who is always a person of high rank, is called Lord Lion, King-at-Arms." It is interesting to note that at the back of the Chair was painted the figure of a king with his feet resting upon a lion, but this is nearly obliterated. On one side, it has a pattern of oak leaves and birds, and on the other a diaper of compound quatre-foils. It was a Master

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CORONATION CHAIR.

Walter who in King Edward the First's reign executed this beautiful piece of work, now much worn by age, and yet graceful in shape and general design.

Dean Stanley in his *Historical Memorials of Westminster Abbey* records the story of the Stone as follows: "In the capital of the Scottish kingdom was a venerable fragment of rock, to which, at least as early as the fourteenth century, the following legend was attached:—The stony pillow on which Jacob slept at Bethel was by his countrymen transported to Egypt. Thither came Gahelus, son of Cecrops, King of Athens, and married Scota, daughter of Pharaoh. He and his Egyptian wife, alarmed at the rising greatness of Moses, fled with the stone to Sicily or to Spain. From Spain it was carried off by Simon Brech, the favorite son of Milo the Scot, to Ireland. It was thrown on the seashore as an anchor; or (for the legend varied at this point) an anchor which was cast out, in consequence of a rising storm, pulled up the stone from the bottom of the sea. On the Sacred Hill of Tara it became 'Lia Fail,' 'the Stone of Destiny.' On it, the Kings of Ireland were placed. If the chief was a true successor, the stone was silent; if a pretender, it groaned aloud as with thunder. At this point, where the legend begins to pass into history, the voice of national discord begins to make itself heard. The Irish antiquarians maintain that the true stone still remains on the Hill of Tara. But the stream of Scottish tradition carries us on. Fergus, the founder of the Scottish monarchy, bears it across the sea from Ireland to Dunstaffnage. In the walls of Dunstaffnage Castle a hole is still shown, where the stone is said to have been laid. With the imigration of the Scots eastward, the stone was moved by Kenneth II (A. D. 840), and planted on a raised plot of ground at Scone, 'because that the last battle with the Picts was there fought.'

"Whatever may have been the previous wanderings of the relic, at Scone it assumes an unquestionable historical position. It was there encased in a chair of wood and stood by a cross on the east of a monastic cemetery, on, or beside the 'Mount of Belief' which still exists. In it, or upon it, the Kings of Scotland were placed by the Earls of Fife. From it Scone became the '*Sedes principalis*' of Scotland, and the kingdom of Scotland the kingdom of Scone, and hence for many generations Perth, and not Edinburgh, was regarded as the capital city of Scotland."

The chronicler Holinstead, in a very ancient history of Scotland, mentions the Stone as going to Ireland via Spain, and connects it also as coming from Egypt to Ireland with a King's daughter. Some said it was moved to Ireland by one Simon Brech; others thought it was brought to Ireland from the East by the Tuatha De Danaan; and it was also affirmed by some that the Druids brought it from Canaan.

The date of its removal from Ireland, where it arrived about 580 B. C., is supposed to be 503 A. D., when the three sons of Erc, King of Dalriada, in North Antrim, went to fight for the Scots by invitation, against the Picts. These sons were Fergus, Angus, and Zorne, and the eldest was selected to be King. He asked his brother, who was Heremon, to send him the Liafail Stone to be crowned on it. This was done, and it was then retained in Scotland.

Fergus More, to whom it was sent was the first King of Argyllshire, and founder of the Scottish monarchy. The Scots from Ireland had conquered Argyllshire, they married Irish wives, and paid tribute to the Scots in Ireland for 315 years. Under Fergus they became independent, and relieved of the tribute to their Scottish brethren in Ireland.

It was in 838 A. D., when the Picts and Scots became united, that Kenneth I became sovereign of Scotland. In the same year the famous Abbey of Scone was founded and the Stone was removed to Scone which was the religious center of the Picts near Perth, and here, Kenneth had it first placed in a chair. For many years it had been kept in Dunstaffnage Castle where all the Dalbriadan chiefs were buried, not far from Oban in Argyllshire,—it is said that thirty-four kings are there buried. About 1500 A. D., an ivory king seated in a coronation chair, and holding a scroll, was found at Dunstaffnage. This relic is in the possession of the resident now at the castle. Its date is thought to be about 842 A. D. the reign of Kenneth I, and was most probably made in his honour, as first King of Scotland, under the united Picts and Scots.

Livingstone's book on Celtic history states that Fergus I was crowned at Dunstaffnage, and all the Kings of Scotland from Fergus were crowned standing on the Lia Fail. About 500 A. D. Niall of the

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Nine Hostages, King of Ireland, changed the old name of Scotland from Albany, into *Scota Minor* and it was only in the eleventh century, that *Scota Major,* Ireland's old name, was changed into Ireland.

The female line of Heremon royalty, has for some good reason always been recognized in Scotland. The Heremon line began in Ireland about 580 B. C., by the union of Eochaid II the Heremon, and Tea Tephi the eastern princess, who received Tara as her dowry, from Eochaid. It was Margory Bruce who connected the Bruce and Stewart line of kings by marrying Walter Stewart. In our own beloved and illustrious sovereign, we have the direct descendant of that romantic union in 580 B. C. at Tara. The fortunes of that royal line from Ireland to Scotland, and then to Westminster, have been closely followed by the Liafail Stone. It was always thought by the tradition of the Celtic runes quoted earlier here, that the sovereignty would continue in the line of those who should be crowned upon it. James IV of Scotland, by marrying Margaret Tudor, linked up the Scottish and English lines about 1500 A. D.

But to continue the broken threads of history and chronicle, recorded of this venerated Stone with its illustrious past. They are to be found by much research in authentic Irish histories, gathered and placed there by truthful writers, such as Harris, Keating, and O'Conor. According to Pineda and others, from the reign of Queen Tephi and Heremon Eochaid II, down to King Mortough in 400 A. D., there were fifty-four Irish monarchs, so that during those nine or ten centuries, the Liafail remained at Tara, on which they all were crowned. But in King Mortough's reign, it was sent by him to Scotland at his brother's request, and there it remained until 1296 A. D., or nearly 900 years.

Edward I had the stone removed from Scotland to Westminster Abbey. Only once was the chair removed to the Hall of Westminster; that was when Cromwell was installed Lord Protector of England. A replica of it has also been made for a Canadian museum. On the treaty of peace between the two nations it was agreed to return the Stone to Scotland, but the people of London forbade it. It has now been in London oved 600 years and in the British Isles about twenty-five centuries.

We all remember, early in 1914 A. D., the attempt made by some millitant ladies to destroy the Chair, and how nearly they succeeded, but fortunately were unsuccessful. Very soon after that, the Great War broke out, as if that dire attack upon the Empire's symbol of faith in the Supreme Being, seemed to foreshadow some great calamity to the Empire. But just as the Chair escaped, so did the Empire, for the Almighty was guarding both with a jealous and watchful eye. After this wicked act, on the part of a few unbalanced females, the Chair was removed to a securer place, from Edward the Confessor's Chapel in the Abbey, where it was for over six hundred years.

"The iron rings, the battered surface, the crack, which all but rent its solid mass asunder" as Dean Stanley says, "bear witness to its long migrations." Shakespeare refers to this Stone in Henry IV. Part 2. Act 1. Scene 2 and Richard III. Act 5. Scene 3. There are considered in Scripture to be references to it in the following passages: Genesis 49: 24; Joshua 24: 26; Judges 9: 6; 2 Kings 23: 3; 2 Chronicles 23: 13; Matthew 21: 42. It will be remembered that Joseph was made shepherd or guardian of Jacob's Stone, so that Ephraim and Manasseh had by their father's appointment a special interest in its care ever afterwards.

So precious was the heirloom of Jacob, set up by him at Beth-el, that it went with the children of Israel through the wilderness. The Hebrews had a tradition that the Stone of Israel was not only carried about by Israel in their wanderings, but that it was the head cornerstone, on the top of Solomon's Temple. Abraham 160 years before Jacob, had also pitched his tent there having Beth-el on the west, and Hai on the East, and there builded he an altar unto the Lord, and called upon the name of the Lord (Gen. 12: 8 and 13: 3). Was this the certain place Jacob lighted upon also (Gen. 28: 11)? And was this stone on Abraham's altar? Professor Ramsey told Dean Stanley, it appeared to be originally prepared for building purposes, and never used. It was a stone the builders had rejected, and apparently yet to become the head of the corner (Matt. 21: 42). Even the Freemasons consider Jacob's pillow to be the Masonic Stone of Foundations.

Paul explained that rock was a symbol of Christ. Moses *smote* it at Kadesh, although told only to *speak* to it in order to give forth water. "And speak ye unto the rock before their eyes; and it shall give forth his water." (Num. 20: 8.)

"This stone," said Jacob, "which I have set up for a pillar, shall be God's house." Later in his life, he was told to go to Beth-el, where he had anointed the pillar. The Stone of Israel or Jacob's pillow, was not forgotten. This rock was the visible token of the magnificent heritage given to Jacob and his seed forever.

Every true idea is the key to unlock new treasures. It is to the soul as the opening of a gate into a more magnificent garden, or the unsealing of a deeper and a clearer well, or the discovery of a new and richer mine of wealth.

—Thomas

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The Gentile Reign Is O'er

By M. C. B.

The gates of hell shall not prevail;
The Gentile reign is o'er;
Oh, he that hath an ear to hear
Will see the open door.

The gates of hell—a Gentile claim—
No longer blinds thine eyes;
Thy prison door is open wide;
Oh, Israel, arise!

T'was Christ, thy King, who came to thee,
When thou in prison lay,
He knew thee in thy tattered rags,
And taught thee how to pray.

God's will be done in all the earth
E'en as it is in Heaven,
Arise and shine, oh Israel,
To thee this power is given.

The power to will, to do, to be;
When lifted up to draw
All men of Israel unto thee;
"The Isles wait for Thy law."

Story of the Jew Wonder of History

His Preservation One of the Most Remarkable Phenomena of the Centuries.

Sermon by Rev. Dr. SAMUEL W. PURVIS
In the Philadelphia Evening Bulletin.

Texts: And I will bless them that bless thee and curse them that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12: 3.) What advantage, then, hath the Jew? Much every way. (Rom. 3: 12.)

Our Jewish friends are now observing their New Year—the 5,681st. The period includes the fast of Guadaliah and culminates in Yom Kippur, the most solemn Day of Atonement, next Wednesday.

As a man of affairs, I want to stop and take notice of one of the most remarkable phenomena of the centuries—the preservation and indestructibility of the Jewish race. Here is a marvelous thing—a bush is burning and is not consumed! "Show me a miracle," said Frederick the Great to his chaplain. "Sire, it is the Jews," answered the man of God. As an ambassador of God, I, too, in a labor of love, would stop and pay a tribute of appreciative recognition to this wonderful people to whom you and I are indebted for so many things, not the least of which is the fundamentals of our own Christian religion.

All the world's a stage whereon not only individuals but nations and races are players. Every nation has played some part, great or small. Each one has had its message for the centuries in which it lived. Rome gave government; Greece, culture; Phœnicia, commerce; the Jew has carried monotheism, the worship of a single God, through the ages. He has played his part and played it well. Where he has faltered or blundered he always paid a fearful penalty. I know of no other that has suffered so much and survived.

When the temple in Jerusalem was destroyed, the Jew became a wanderer, a man without a country. There isn't a continent, there isn't a nation upon the face of the earth, of which he is not an inhabitant. Innumerable forces of history through many ages have helped to form his destiny. His story is at once the miracle and the romance of human history. None can blot him out; Babylonian captivity, Roman domination, Grecian absorption, mediæval persecution, modern massacre, have been in vain. He of today is

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nothing more or less than a child of his great yesterday. Though removed from his Asiatic origin well nigh 2,000 years, there's a queer dualism which makes him a creature old and new. He has one foot on the soil of antiquity, the other rests on the foreground of today. His profile is that of Ur of Chaldees, but in Russia his features are Russian, in Italy Italian, in Spain Spanish. There are 50,000 black Jews in Abyssinia, Negro Hebrews, while there are even Chinese Jews who observe all the Jewish religious rites and all their dietary laws—yet they have the almond eyes, the flat noses, and the yellow skin of Mongolians.

In the sixteenth century in Venice was begun the concentration camp known as the Ghetto. Back of the old Ghetto, or iron foundry, the Jew had to live in a restricted district. The name was gradually applied to the Jewish quarter of every city. In each ghetto he developed a life of his own—religion, custom, literature, tradition, song, pleasure, all his own.

During those Middle Ages he was persecuted relentlessly, bitterly. It wouldn't surprise me if that mediæval life had not left an indelible impress on him. That past, indeed his any past, is not a mere memory to be cherished and revered, but a hideous, living, ever-present experience, burned on his consciousness. Is he "peculiar"? If he is, circumstances have made him so. Suppose we had taken a few hundred thousand people of any nation 2,000 years ago, set them apart to live in restricted districts, forced them to wear a distinctive garb, forbidden them to engage in agriculture, limited their usefulness to particular trades, only in rarest cases allowed to own property, many other things prohibited under pain of death—wouldn't any people become "peculiar"? Would it be wondered at if long-continued persecution would leave them suspicious? The constant menace of the proselyter would make them no less fearsome than the torture chamber itself—they would soon fear the Greeks when bearing gifts. Each period of oppression would send him back decades, grieved and bewildered.

In spite of all this, he has developed a marvelous love for his stepmother-lands. The Jew has always been a patriot of the land which gave him birth. He quickly adapts himself to the country that gives him food and shelter. He soon finds himself. Given the opportunity, he perfects himself in science, music, painting, sculpture, literature, philosophy, sociology, philanthropy, medicine, mathematics, history, astronomy. In all he gave his best, frequently in return he was refused civil privilege, political office, military honor. Their hands were tied and they were blamed for not using them! Persecution, fire, sword, rack, and dungeon were his reward. Captive children, murdered men, ravished women, were considered his birthright.

How loyal he is may be seen in the strife of the Great War. In England eight per cent of the Jews enlisted to six per cent of non-Jews. America sent between 200,000 and 225,000 into all branches of the service. Their quota, being about 3 per cent of the population, they exceeded by one-third. Of the 800 citations for valor, 174 won the Croix de Guerre, 130 the Distinguished Service Cross, three the U. S. Congressional Medal of Honor, our highest gift, and two the rare French Medaille Militaire.

America spells opportunity for the Jew.

Some one has said: "In this melting pot the Jew will be lost; he is losing rapidly through intermarriage, modernism, and infidelity."

No. He will not be lost. If he will only be true to his ancient landmarks he will find himself. You see, he belongs here as surely as the rest of us. He came with Columbus. There were five Jews in the fleet. Rodrigo Sanchez was the overseer of the crew. Luis de Torres was the interpreter. They were of the first to behold and set foot on the new promised land. Abraham and Columbus were men who pioneered westward, not knowing whither. If, as is said, Columbus's mother was Suzanne Fonterosa, a Jewess, then Columbus was a fine successor to Abraham. There is no discovery without faith—both were men of faith. Who can tell whether the hand that has guided the Jew westward, from the Euphrates to the Jordan, from the Jordan to the Nile, from the Nile to the Tiber, from the Tiber to the Guadalquivir, did not also lead him across the Atlantic that he might, under God's sun, in a land of freedom, live where he chooses, worship as he desires; no ghetto to wall him in, no restriction to fetter his feet, no tribunal to cow his spirit; free to develop his highest faculties, and, in return, give the best that is in him to make America the hope of a struggling world? I believe America's noble treatment of the Jew is graven on his heart. He is of a race capable of splendid sentiment and great gratitude. Time will never efface it.

The Jewish Old Testament literature molded Puritan thought. It was the Jew who loaned Washington $600,000 to finance the Valley Forge campaign. The inscription on the Liberty Bell in our fair city is taken from the Jewish Bible. Lincoln's addresses show his inspiration from Jewish Elijah. What a coincidence that the Lincoln penny, the coin of the little child and the common people, is a product of a Jewish designer —Victor D. Brenner. In America the Jew is a patriot without a hyphen. They have never tried to form a "Jewish vote" at election time. He is the average citizen, reaching the heights and depths of human possibility. He is as rich as Dives or as poor as Lazarus. He is Karl Marx, the Socialist, or Rothschild, the capitalist. He is Felix Adler, the law-abiding, or "Ikey, the Gunman." He is a Shylock or Baron de Hirsch. He is a wanderer, and yet he clings to the pale. He is homeless, yet he owns Broadway. The Jew at the lowest was Judas; at the highest he was Jesus.

Not in Judea, but in New York, is the real Jerusalem.

If there are 15,000,000 Jews in the world, America has about 3,000,000, of which about 1,500,000 are in and about Greater New York. About one-third of the student body of Columbia University is Jewish; the City College is nearly 97 per cent. New York has the largest high school in the world—the Washington Irving—practically all of its 6,000 pupils

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are Jewish. There was a time, a generation ago, when New York was Roman Catholic; today it is Jewish! There is not a Christian church on the east side, but there are 360 synagogues!

Will the Jew go back to Jerusalem? Never, except as a tourist. America is the Jew's Palestine, and Washington, D. C., his Zion. I suspect that if you plant the blue and white flag of Zionism on one side and the red, white, and blue of the United States on the other, and demand of the Jew, "Choose ye this day which you will serve," there will be but one answer.

This is his country. He is on the bench of the Supreme Court of the United States, he is in the Senate and House of Representatives, he is Governor in three States, he is Mayor of several cities. Two of New York's most successful newspapers, the *World* and the *Times*, are works of Jewish proprietors. The business manager of the Hearst newspapers is Jewish. The banking house that stands next to J. P. Morgan Company is Jewish. A Jewish engineer built the Pennsylvania tunnel under the East River.

Will the Jew intermarry? I do not know of the future, but he has and does! August Belmont married a daughter of Commander Perry. The distinguished Dr. Abraham Jacobi married Mary Putnam; Walter Damrosch married the daughter of James G. Blaine. Ossip Gabrilowitch, the musician, married Mark Twain's daughter. Do you know any of the fruit of Christian-Jewish marriages? Let me refresh your memory. Did you know that Bret Harte was one? A few others are Sir John Herschel, the astronomer; Francis Turner Palgrave, the critic; Sir John Millais, the artist; Leon Gambetta, the statesman; Sir Arthur Sullivan, the composer, and—now, hold your breath!—the mother of General William Booth, the youthful pawnbroker's assistant, the glorious Christian saint of Salvation Army fame, was a Miss Moss, a Jewess! Take a look at his picture, and see how she bequeathed to him that magnificent Old Testament physiognomy which was such a valuable asset in his public appearance.

Will the Jew become a Christian? I rather think not. Not in appreciable numbers. Do we have grapes of thorns and figs of thistles? Not in this year of our Lord, 1920.

The young Jew is causing his elders considerable anxiety religiously. As in all other religious bodies, there is much drifting in these days of transition. The young Jew is making money, he is getting an education, he is intense on social problems; many are pronounced Socialists; but he isn't becoming Christian. Not Christianity but Christians stagger the Jew. What he has undergone at the hands of Christians in Europe would stagger us if the condition were reversed.

America is not yet perfect in its tolerance—humanity never will be. But thank God for the American spirit of fair play and a chance. It is ten thousand times better than Russia or Central Europe, from which many of the Jews have fled. Give the Jew a Gentile's chance, give the Negro a white man's chance, give the woman a man's chance, give the poor the rich man's chance, and they will make good. America spells that chance!

You and I, Christians, worship the Jehovah of the Jews—as Christ came to interpret Him. The Jewish Scriptures, the Old Testament, begins with the story of Man, not with a history of the Jews. Our religion, the Christian religion, was founded on Jews and Judaism.

Our very calendar is based on the birthday of a Jew, and our greatest, sweetest holiday centers around the manger-cradle of a little Jewish babe! Of the Christians of the world, 500,000,000 worship Jesus, a Jew. And 200,000,000 venerate Mary, a Jewess!

But, say Christian preacher, you haven't told the faults of the Jew. No. That is not now the subject of my story. I know the Jew's faults; I know his virtues—they are both surprisingly like the Christian's—and when I weigh them in the balance I am glad to extend my hand to my intensely human neighbor—the Jew.

The light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing curse
Of birth can quench not; that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst: now beams on me,
Consuming the last clouds of my mortality.

—Adonais.

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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 Prophecy and Revelation of Malachi and John

New Testament had been lost, together with all historic evidence of the appearance or the career of the Saviour, Christ Jesus, inspiration would have unlocked in the pages of the *Old* Testament the possibility and even the necessity for the appearance of one who should fulfill for the world what Jesus did fulfill.

Malachi, like other Old Testament writers, seemed compelled to try to tell his story of the future in terms of past familiar history. Therefore, he used the name of one of the greatest prophets of Israel, who had lived centuries before, as the type of that ultimate attainment of spiritual vision which he knew was the inevitable fruitage of God's promises to Israel. So he declared:

> **Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.**

Jesus reestablished this prophecy, closed the era which Moses had initiated, and opened a new dispensation, which is only now, after almost two thousand years, closing as the promised "Comforter," the "Shiloh" of Jacob's vision, enters the arena of human affairs and brings the dawn of the "great and dreadful day of the Lord" which shall lead the world into all Truth—the fullness of divine revelation.

Now, John was not only the heir of the inspiration of both the Old and New Testament canons, but his personal experience had been illumined by contact with the Great Nazarene himself. Even more than this, his apocalyptic record declared in its opening verse that his words were not his own in the ordinary sense, but that they were the revelation of Jesus Christ, for whom he simply served as a mouthpiece—

> **The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. (Rev. 1: 1.)**

The closing verses of the Old Testament and the closing verses of the New Testament tell the same story, but the latter gives a closer view of the events they both depict. These events are but the differing concepts of ultimate spiritual reality as revealed to Malachi and to John. These concepts represent not only the spiritual growth of these two "men of God" through their individual human experiences, but include also the effect of the dissolving influence of intelligence upon ignorance during the five centuries which intervened after the prophets of Israel ceased to personally proclaim the promises and warnings which their spiritual perception compelled them to declare.

The warnings and admonitions of Malachi were thundered into the ears of a nation deadened by materialism to the understanding of its spiritual destiny. His powerful declarations included a stern reminder of the law of Moses and the promised reappearance of "Elijah the prophet." These utterances were intended to at least keep alive in the hearts of some of the sons and daughters of Jacob a spark of confidence and assurance that obedience to the Ten Commandments would ultimately result in bringing forth a descendant of him who was the founder of literal Israel, who should fulfill in the flesh the standard of manhood which was the ideal revealed to the great Hebrew lawgiver on the Mount.

Of course, these ancient seers may not all have known either the time or place of the appearance of such a man. They necessarily walked by faith rather than sight. Isaiah, perhaps more than others, had clearly foreseen the inevitable, ultimate fruitage of the literal and spiritual seed of Abraham in one whose "name" should "be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." It gives us assurance to remember that if the

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This seemingly paradoxical relation was, in fact, a demonstration of the maximum of spiritual attainment, since the highest expression of human existence is contrary to this world's standard, and is that wherein the personality is so submerged that it is of itself nothing more than a medium through which "sounds" (person, *personare*="to sound through"—Dictionary) the divine individuality, the inspired word of God.

So God's word, spoken through John, closed the New Testament record by telling in clearer form and greater detail the same story that Malachi told. Parables, imagery, and metaphor are the only intelligible terms by which spiritual truth can be transmitted to dull mortals until human consciousness attains the ability to reason logically from a definite spiritual premise to a definite and unmistakable spiritual conclusion. The command to John was, "Seal not the sayings of the prophecy of this book: for the time is at hand." The confirmation of any prophetic fact is always at hand as a present possibility to those who perceive from the standpoint of inspiration the eternal ever-presence of divine law awaiting effective demonstration.

John's nearness to the "kingdom of heaven" was not a matter of years of experience, but of perception of the mission of Jesus and his spiritual progenitors. With his sublime utterances the curtain descended upon the world stage until the most vital scenes of the divine drama could be shifted to a new setting and until new actors should take up their predetermined parts..

Nineteen hundred years of human experience has brought a great unfoldment of the capacity of mankind to think and speak in terms of exactness. No longer are the symbols of family relationships or the objects of daily life essential to the statement of truth by parable. A decadent theology would still confine the unfolding facts of Being within the narrow limits of sectarian dogma, not seeing that this is the cause of its decadence. But the world is now so small that its hemispheres are in closer contact with each other than were adjoining villages in the days of the Kings of Judah. Thus the pulse of humanity throbs with an intuitive sense of brotherhood which awaits only a common understanding of the divine plan of the ages to blossom into a practical fulfillment of Abraham's glimpse and Jacob's clearer vision of the ultimate attainments of his heirs of divine promise.

This period records the dawn of that world morning which shall have no evening, but which will unfold into eternal day. The "light" which God giveth and in which there shall be no night is the expression of the assimilation of that which Truth reveals. In the consciousness of Ephraim (double fruitage) and of Manasseh (forgetfulness of the struggles of the past) a new standard of law and human justice is being given—that law which is the fuller unfolding of Ephraim's faithfulness, which shall unlock the "mystery" of Godliness.

Announcement

Volume II. of the WATCHMAN is now being bound and will be ready for delivery about November 15th. Price $2.50.

Enduring Friendship Urged Between England and America

An Appeal to the Odd Fellows of Canada and the United States.

On Sunday afternoon, September 26, Rev. Dr. Alexander Mann addressed a great gathering of Odd Fellows in Trinity Church, Boston. The large audience represented some 40,000 or more members who attended the important convention held during the following week.

In welcoming the Canadian members, Dr. Mann said:

"I cannot forget that before me here there are not simply American citizens, but that there are also citizens of that great and friendly people to the north in the Dominion of Canada, included together with Americans in the bond of this friendly order, and I rejoice to welcome them here. But I rejoice still more in the countless bonds of a common language, a common history, common traditions, common ideals of justice and freedom that have held the people of the United States and the people of Canada in friendly communion through all these years.

"We congratulate ourselves that along that great frontier of more than 3000 miles there has been for a century not a fort and not a man-of-war. It was so in the provisions of the treaty, but do you think the treaty did it? Why, my friends, that treaty could never have been signed, and if signed it could not possibly have been effective for more than a century, if it had not had back of it the common good will, the common trust, the common respect, the common friendship of the two great peoples. It is because on this end and on the other side of the border we believe that what we mean by truth, honor, freedom, and justice, the men across the border mean; it is because both of us use the words in the same sense.

"In other words, it is because there is this ancient tie of mutual sympathy based on mutual acquaintance that that great undefended border stands there, an impressive testimony to a disordered world of the power of friendliness, of mutual acquaintance, mutual

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respect, and mutual trust in international relations. And our brothers of Canada and we ourselves can do no greater service to the world today, I believe, than to see to it that so far as we can, by word and deed, not merely this century-old friendship between Canada and the United States stands firm, but more than that—that the actual friendship which exists today between the United States and that commonwealth of free peoples that we call the British Empire endures all through the ages.

"We ask for no formal alliance. We only ask that the something on which a formal alliance can alone be built may continue. There are voices in the air, and there are forces, trying to disrupt this mutual trust and confidence. Misleading appeals are being made. My friends, now is the time for all who believe that the peace, the safety, the good order and the future prosperity of this world depend, more than on any other one thing, on the continued good understanding between all the English-speaking peoples. Ah, if we can only have that to build on, some of these days we may see a league of nations that has in it the hope and prospect of endurance.

"We seem to be living in days when there are differences of opinion and when we find ourselves criticising each other. Now, if ever, therefore, is the time for the power of the ancient friendship to show itself. Because friendship, my friends, means trust in the honor, in the integrity, in the well-meaning of your friend. It means believing that he is trying to solve his problems honestly and fairly, as you are trying to solve yours, and it means standing by and assuring him of your sympathy, of your belief in his integrity.

"Let the great orders like yours stand for this here and in Canada and wherever the English speech is heard. Let us believe in each other's words. Let us trust each other's confidence. Let us show the power of a friendship that is based upon the common ideals of righteousness and freedom, and we shall do in our day a supreme service not only to our own loved nation, but we shall do a mighty service for the peace and the order and the welfare of the world."

"Our Common Heritage" was the subject of an address recently given by Dr. William Harman van Allen of Boston at the Young Men's Christian Association. "Under God," he said, "no blind hatred shall break the friendship between two lands who have so much in common." "These sometime pro-German trouble-makers aim at nothing less than war between America and Great Britain," he asserted.

Seven bonds which the people of America and the British Empire hold in common he named as language, literature, Christianity, a common law, love for religious freedom, respect for constituted authority, and, most important of all, "a determination not to be terrorized out of our heritage."

Greatness

History is very kind to great men. It mentions their large successes and spectacular failures, quotes their few witty or sage remarks, and assumes a charitable ignorance concerning their small follies, their childish losses of temper about trivial matters, their absurd superstitions, their seasons of pouting.

Great men were mere humans who possessed one talent that lifted them above the common level of their times or who were cast up by the force of a circumstance they did not fashion or understand.

Great men of our own times are of the same clay. Each of them attained place by a little triumph, and thereafter was established in his greatness by the dignity of his office.

As one approaches great men they diminish in size.

At a distance we judge them by their few great moments in action or by their round-bodied phrases, and their errors are sacrificed to our mania for hero worship.

But as we draw near we observe their bowed legs, their bald heads, their unclean nails, their little vulgarities of manner and the patent shallowness of their little poses. How human they seem! Indeed, so great is the contrast between what one supposed them to be and what they really are that one is in danger of ranking them beneath the average mortal and wondering by what sorry jest of fate they arrived at eminence.

Never examine the feet of your gods. Any satisfaction to your curiosity will almost certainly be at the expense of your illusions—and illusions are delightful company in a too practical world.

The hills are green far away. Enjoy the emerald from a distance, content in the faith that a harmless delusion cannot in any case alter the facts.

The great are not less than you thought them. Yourself is more than you think.

Saturday Evening Post.

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Communications.

The Great Pyramid

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

In a previous article [Vol. 1, No. 9] it was suggested that the armistice marks the time measure when we, Israel, emerged from the first low passage into the Ante-chamber. Overhead, for the first time, came granite instead of the usual cheaper limestone. But on the east, or left, wall, the third or highest panel is still limestone, until about eight inches, or months, are passed, say to June 28, 1919—the signing of the treaty with Germany. Under foot, the limestone continues for 13+ inches from the Armistice, bringing us into the month of January, 1920. Since then we walk on granite. But the middle panel to left and right is about 18 inches, and the bottom panels about 24 inches from the entry. Thereafter we not only walk upon polished granite, but have it upon all sides. Twenty-one inches from the entry comes the double leaf, or portcullis, counting 21 months from the Armistice to August, 1920, just about six years from the beginning of the war. We continue under this leaf 15.5 months.

These dates are calculated on the inch to the month, or, rather, the foot to the year basis. Upon that basis, it will appear, if the measurements at hand are correct, that we are already under the double leaf; but not yet, until next November, fully surrounded by granite. It is to be noticed that this Ante-chamber has its side walls fluted so as to be able to hold three more sets of leaves. While the grooves are thus present, the leaves are absent, but in a manner imaginable. The second fact is that these grooves only extend so far down, and so a leaf, while overhanging, is incapable of falling. A third fact is that these leaves are twin; but the under one with all sides squared, measureable; the upper one immeasureable. Possibly they represent Judah and Israel, the few and the many without number. They "overshadow" this passage, like the cloud in the wilderness. The side grooves, by metonymy, suggest their continuance above and all along the whole passage. They are "hindering" the present world perils. When we reach the next low passage, they are not above us.

For all that I have written as above, I am no diviner, and can foretell nothing of the future, nor even as to the meaning of these leaves. But on the foot to the year measure, we are about under these leaves, and have a year and more to continue there. Time will tell, and with continued confidence we can trust God's good to, and care over us.

We, however, can note one fact: the treaty with Turkey was signed about as we came to the leaves. From that date, officially, the Turk relinquished the Holy Land, and it came under the full control of Britain, or Israel, as a self-declared trustee for Judah.

I have sometimes felt that, while a foot for a year may be satisfactory, nevertheless an inch for a month making exactly twelve months to a year is not astronomically a proper period. I would like it if some one who has the data could take the real Jewish calendar and calculate from August 4, 1914, and find just where 52.50 inches would end, on the scale of a lunar or Jewish month to the inch, allowing for the intercalary month just where it actually occurs, and so continue to the present time, punctuating the same at the points where the present passage and granite markings occur. I do not mean that this should be done on a supposititious calendar, but on the real Mosaic calendar, as the same would have been brought up to date by our late and lamented friend, Professor Totten.

Sincerely yours,

H. Percy Blanchard.

I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered, has been the effort of men to earn, rather than receive, their salvation; and that the reason that preaching is so commonly ineffectual is, that it cals on men oftner to work for God, than to behold God working for them. If for every rebuke that we utter of mens vices, we put forth a claim on their hearts; if for every assertion of God's demands from them, we could substitute a display of his kindness to them; if side by side with every warning of death, we could exhibit proofs and promises of immortality, if *in fine* . . . . we were to show them a near, visible, inevitable, but all beneficient Deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market-place.

—Ruskin

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Wayside Hints.

A benefit consists not in what is done or given, but in the intention of the giver or doer.

—Seneca.

Good striving
Brings thriving.
Better a dog who works
Than a lion who shirks.
—Oriental.

Run if you like, but try to keep your breath;
Work like a man, but don't be work'd to death.
—O. W. Holmes.

They also serve who only stand and wait.

—Milton.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

—Emerson.

Be not uneasy, discouraged, or out of humor because practice falls short of precept in some particulars. If you happen to be beaten, come on again, and be glad if most of your acts are worthy of human nature. Love that to which you return, and do not go like a school-boy to his master, with an ill will.

—Marcus Aurelius.

O small beginnings, ye are great and strong,
Based on a faithful heart, and weariless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown and wear it not in vain.

—Lowell.

The history of the reformer, whether man or woman, on any line of action is but this: when he sees it all alone he is a fanatic; when a good many see it with him he is an enthusiast; when all see it he is a hero.

—Francis Willard.

There shall never be one lost good! what was shall live, as before;
The evil is naught, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

—Robert Browning.

Our present difficulties and hard questions will soon be solved and passed by. Even the world itself, so difficult to penetrate, will become a transparency to us, through which God's light will pour as the sun through the open sky.

—H. Bushnell.

We see but half the causes of our deeds,
Seeking them only in the outer life,
And heedless of the encircling spirit-world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.

—J. R. Lowell.

What are the laws of nature? To me perhaps the rising of one from the dead were no violation of these laws but a confirmation; were some far deeper law, now first penetrated into, and by Spiritual Force even as the rest have all been brought to bear on us with its material force.

—Carlyle.

The veil is rending and the voices of the day,
Are heard across the voices of the dark.

—Tennyson.

Our course is onward, onward into light:
What though the darkness gathereth amain,
Yet to return or tarry, both are vain.
How tarry, when around us is thick night?
Whither return? What flower yet ever might,
In days of gloom and cold and stormy rain,
Enclose itself in its green bud again,
Hiding from wrath of tempest out of sight?
Courage—we travel through a darksome cave;
But still as nearer to the light we draw,
Fresh gales will reach us from the upper air,
And wholesome dews of heaven our foreheads lave
And darkness lighten more, till full of awe,
We stand in the open sunshine unaware.

—R. C. Trench.

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TRUST THAT GIVES LIFE

The beautiful and helpful message quoted below is from the *Chicago Daily News*. It has been widely read in England and it is earnestly hoped that everyone who reads it will send copies to a number of fathers and mothers, or other loved ones of boys at the front.

FREEDOM'S sons go forth to fight for the cause, and in their hearts there is not the fear of death, but the belief that they must die. We are told "Ye shall know the truth, and the truth shall make you free."

The truth is that we are to live for freedom, not to die for it. Freedom divorced from truth is an impossibility. The thought that we hold in our minds—that happens sooner or later. To go forth to fight for a cause, to face death fearlessly, and yet expect to die—that is manly bravery of a high order.

But to go forth to fight for a cause and to know and trust that there is a power which can keep you alive, even though you were in the midst of death—that is sublime faith and courage, which both protects and multiplies the actual strength of the fighter.

If the difference between these two ideas could be realized by all those who go to the firing line, and by their mothers, wives and sisters, and friends at home, then we should find that victory is crowned, not with a roll of honor which tells of death but with a roll of honor whose members live to see the first fruits of their faith.

The most faithful mother, wife or sister is she who is able to silence her great anxiety, and who believes and trusts that our soldiers can be returned to us living whole.

If these thoughts could be made to become a part of the daily life of the whole nation, that is the greatest war service which can be offered by any individual to his government, because the good faith of the nation would be making a direct and sincere appeal to that unseen power which shapes our ends only for good. The result would show in each person's work, and the collective influence would appeal as an inspired "whole."

If only the press of this country would consistently take up its true position and stand for the unity of the principle of good, as against party politics and personal conflict, then we should be ending the strife within, march calmly and steadfastly, one and all, along the road to victory.

It is time that another voice should be heard above the storm; the still small voice of truth; that voice which is ever ready to guide the listening ear—"this is the way; walk ye in it."

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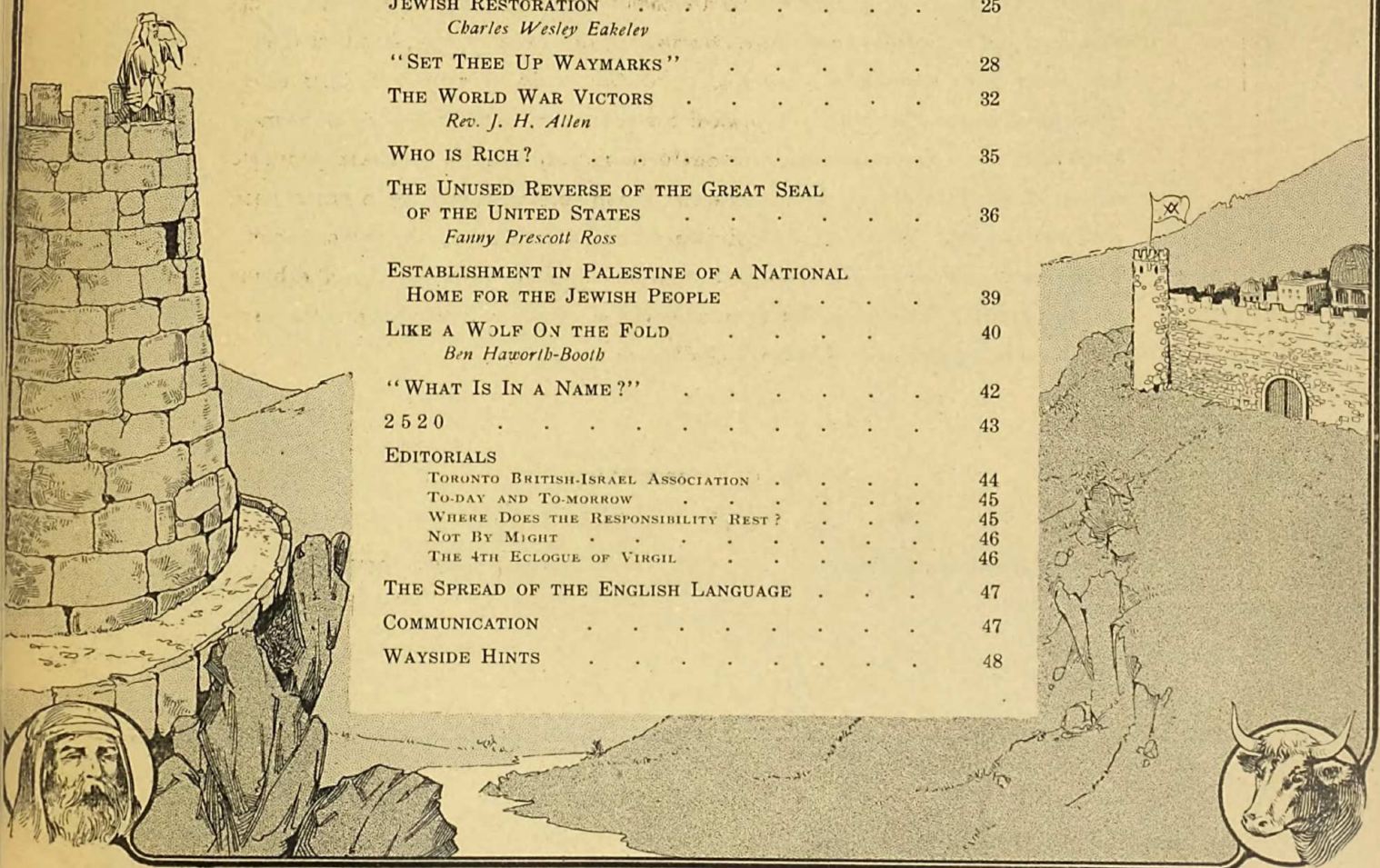
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"The Watchman of Israel"

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.

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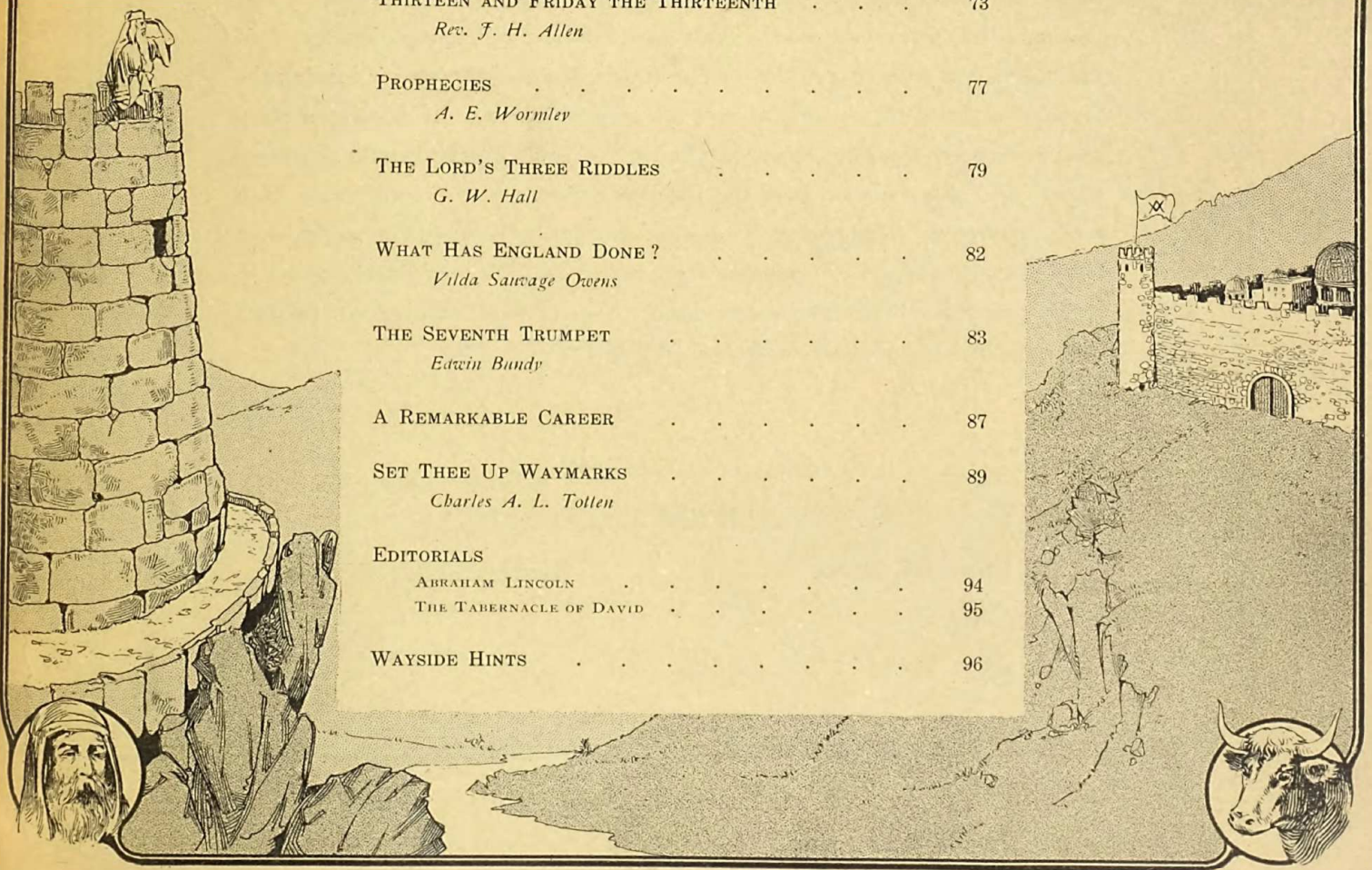
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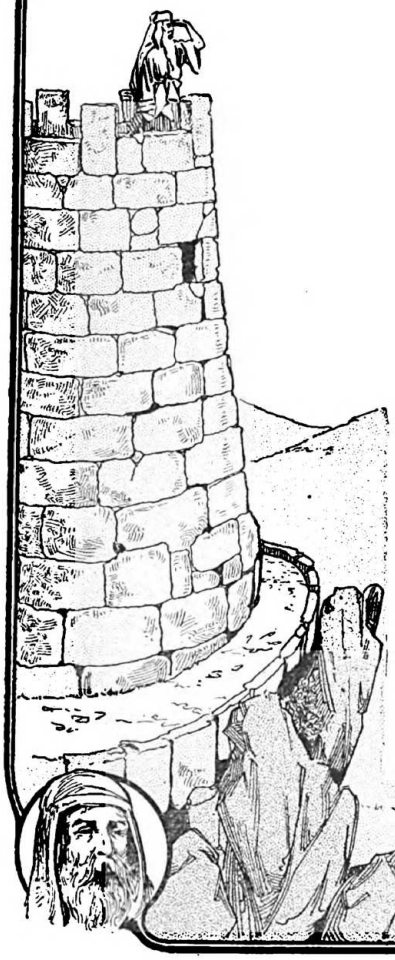
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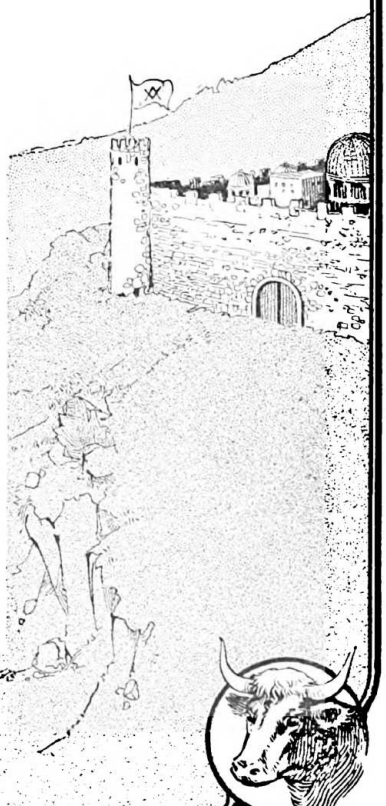
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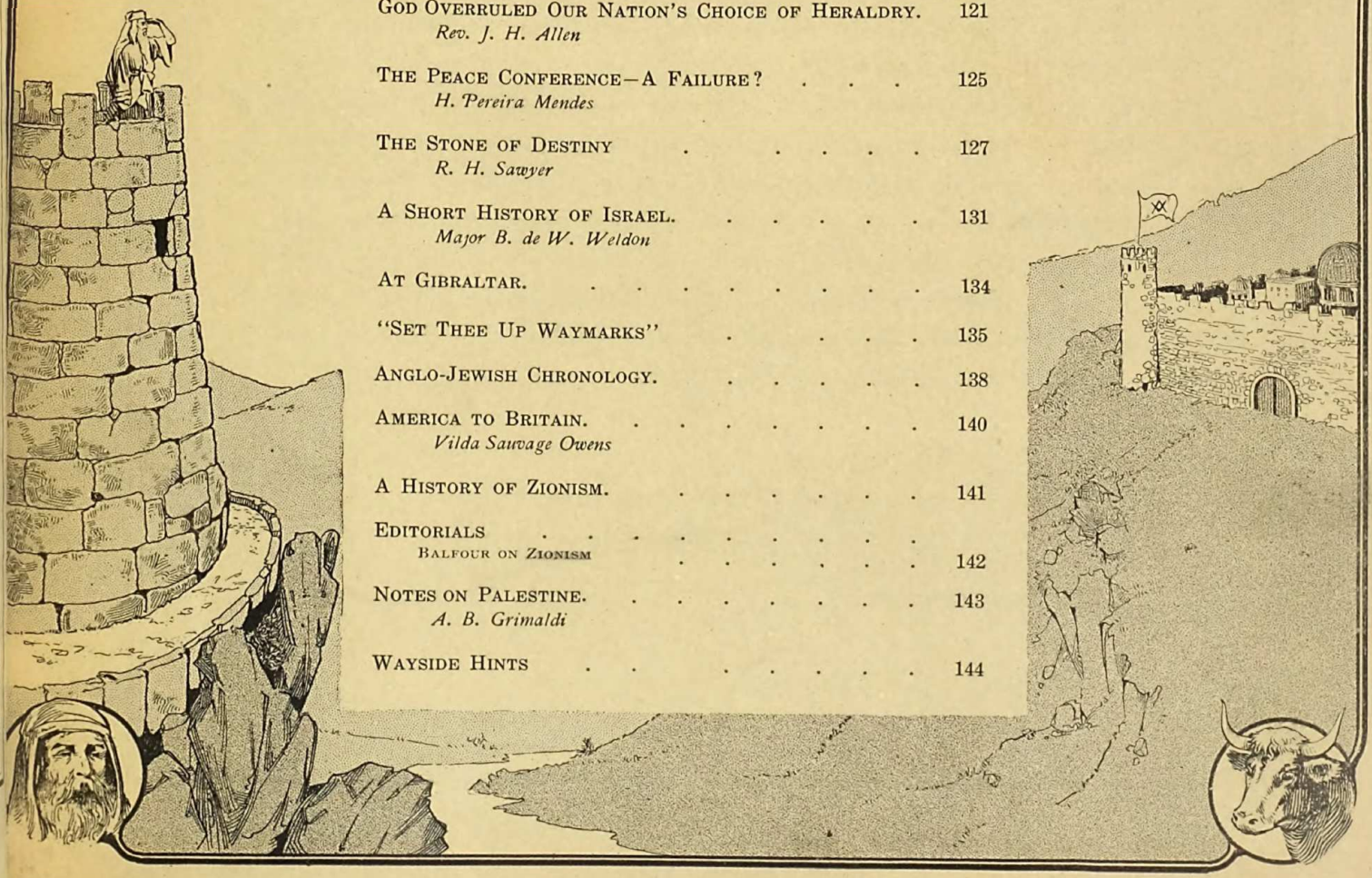
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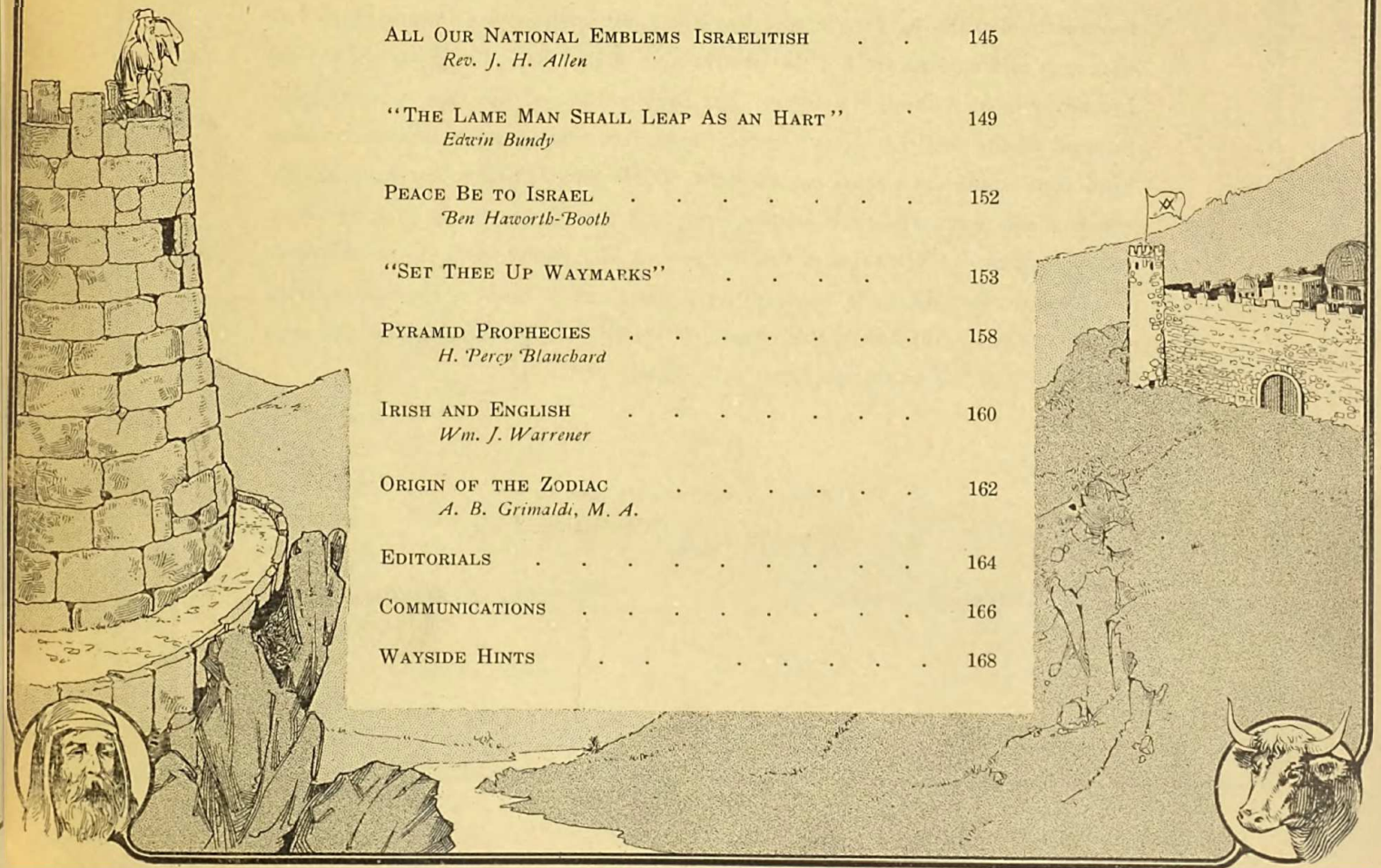
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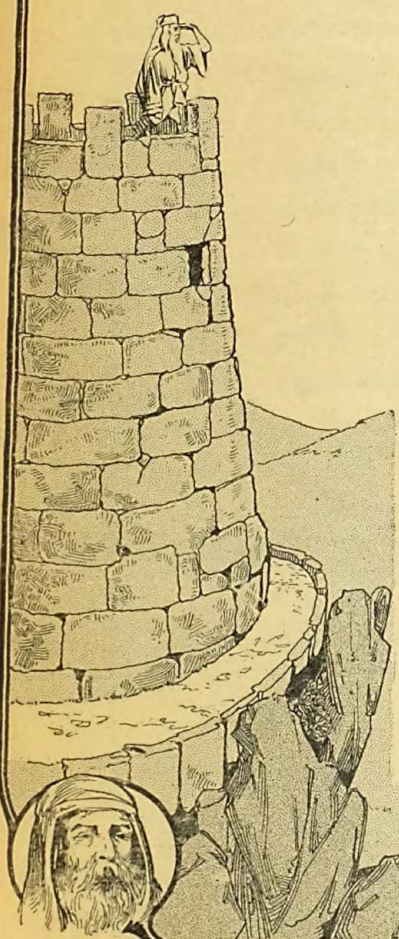
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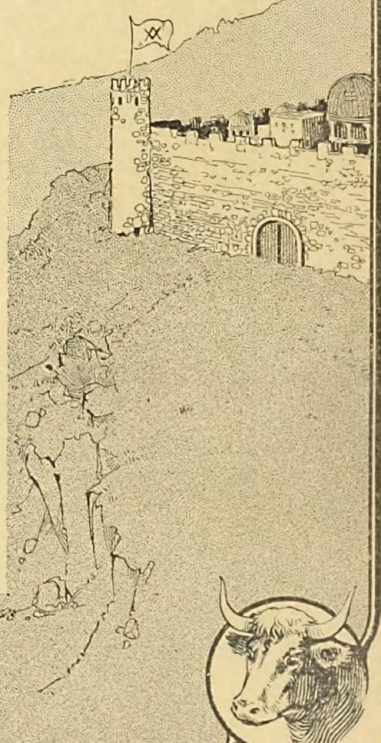
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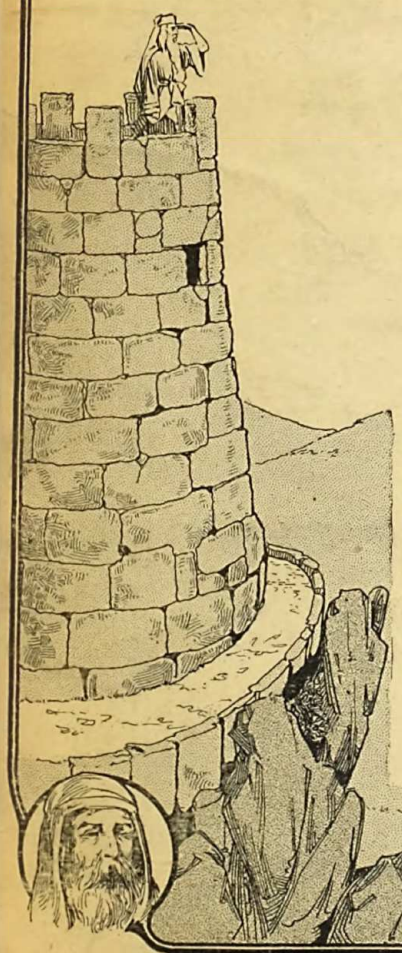
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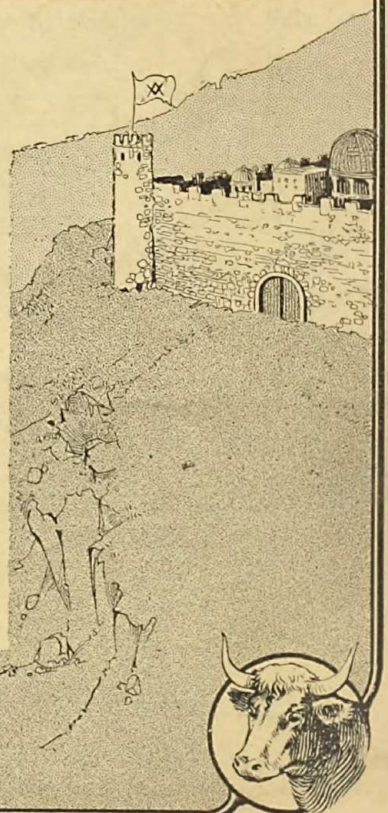
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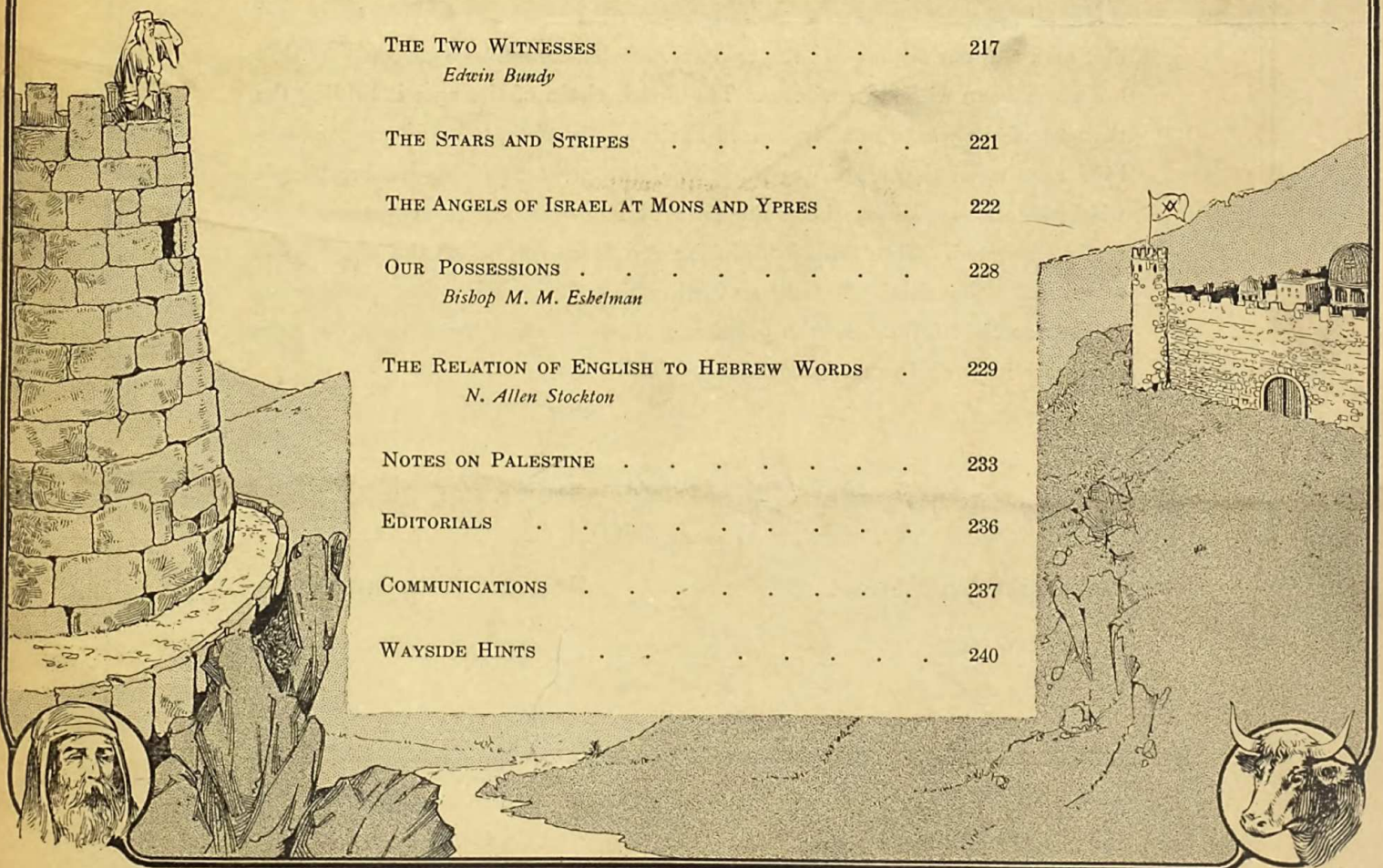
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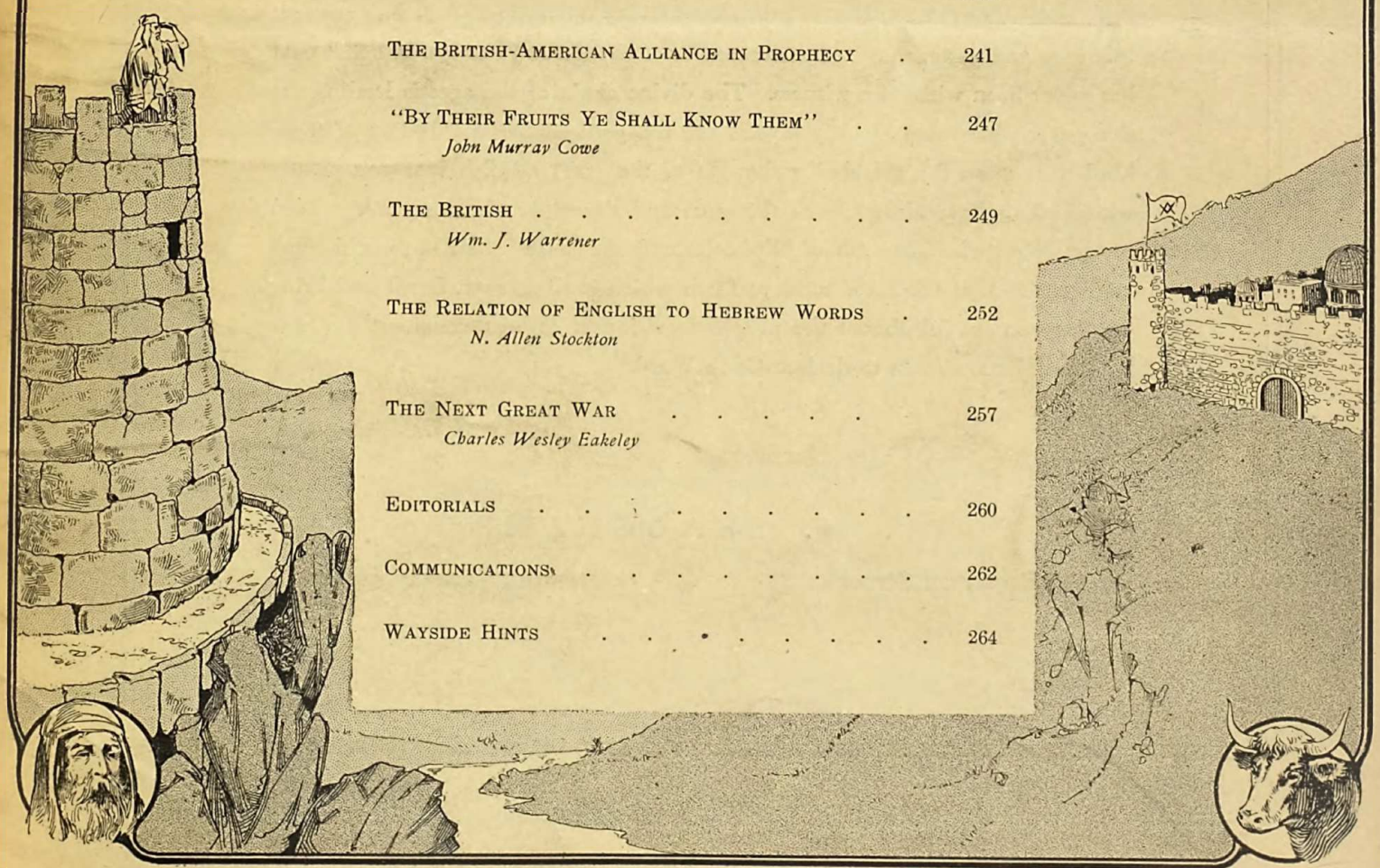
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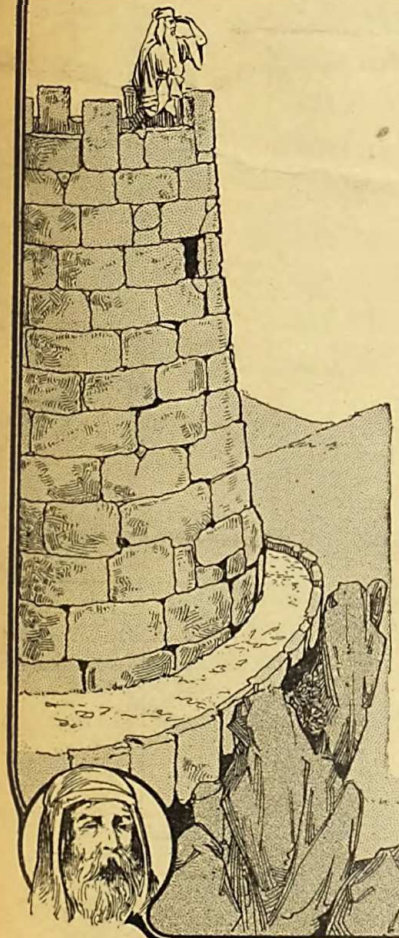
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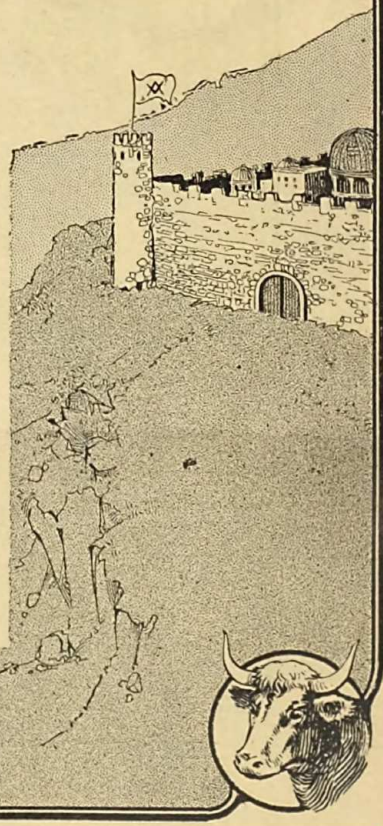
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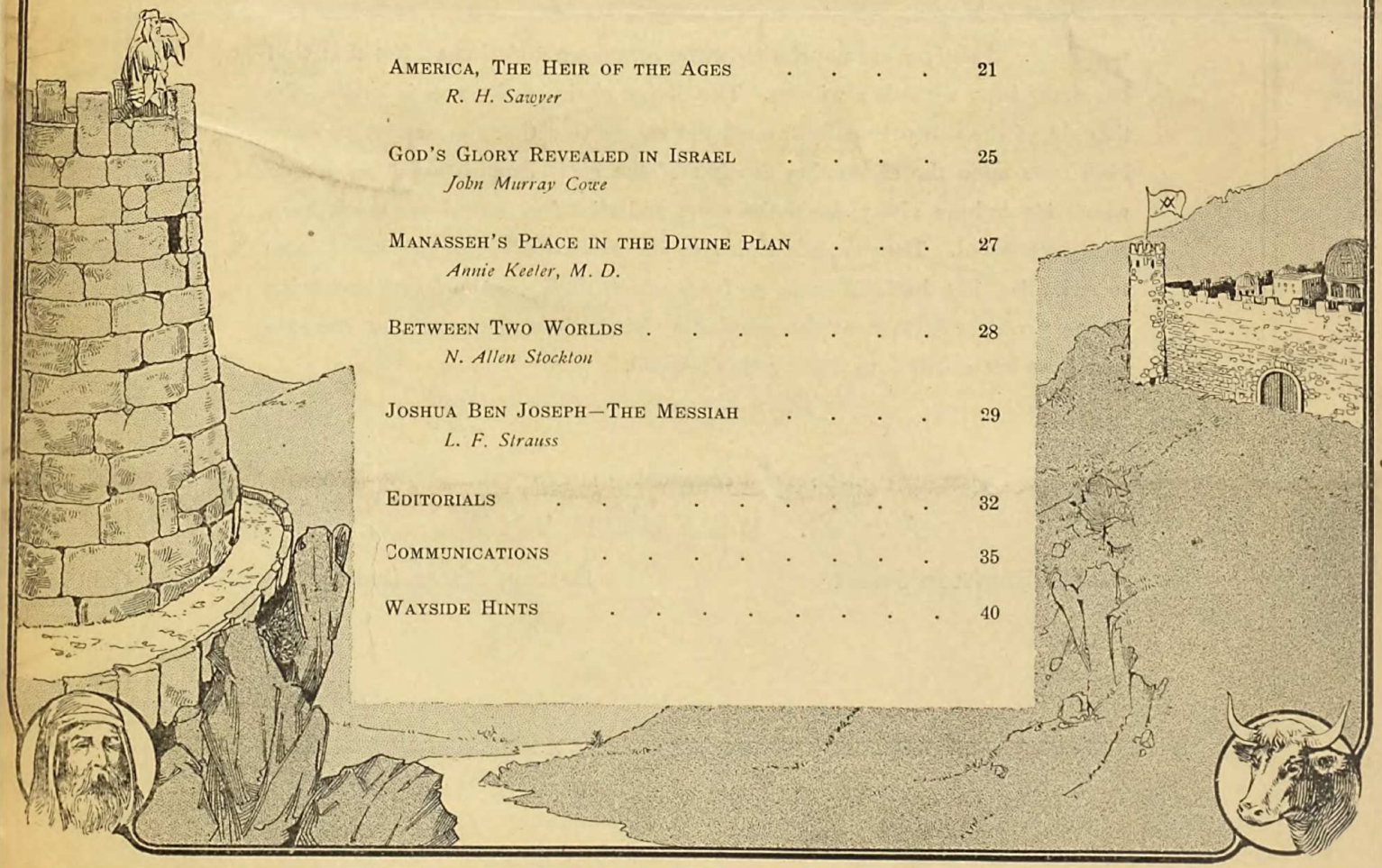
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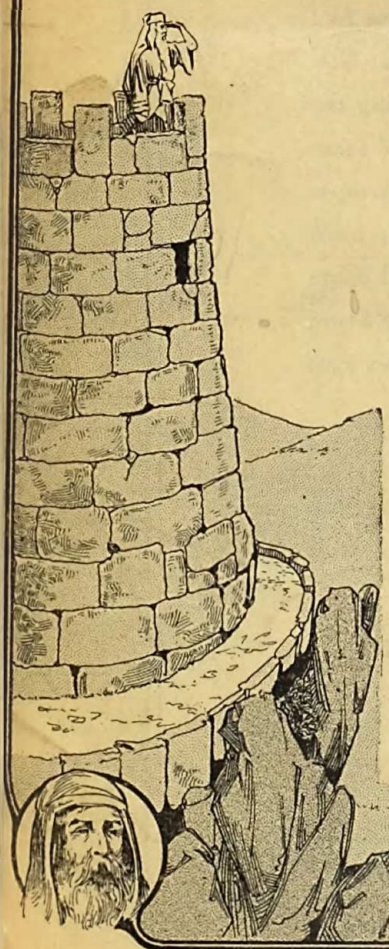
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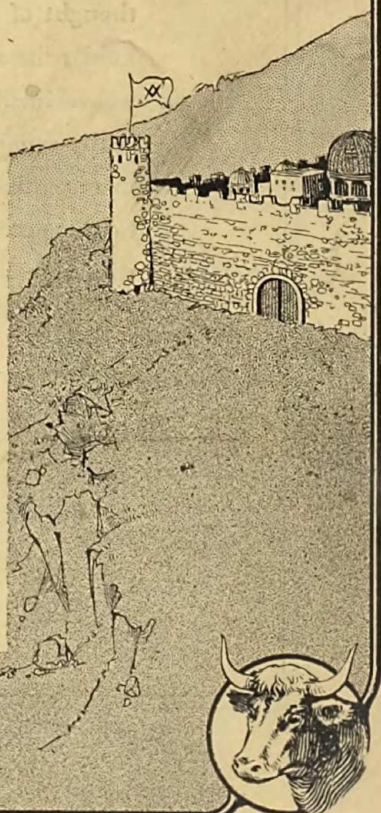
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Watchman, does it's beauteous ray Aught of hope or joy foretell?
Traveller, yes; it brings the day, Promised day of Israel."

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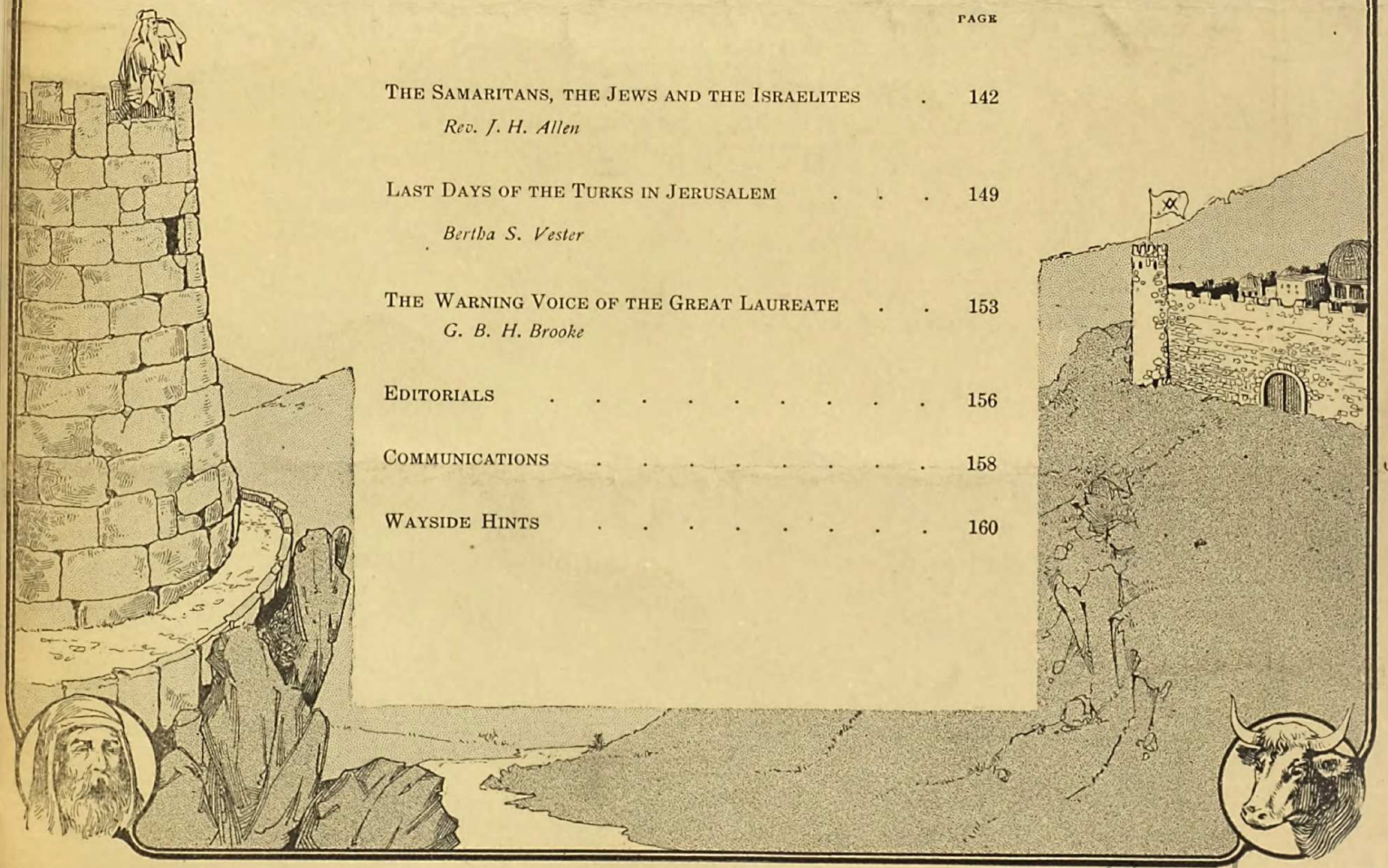
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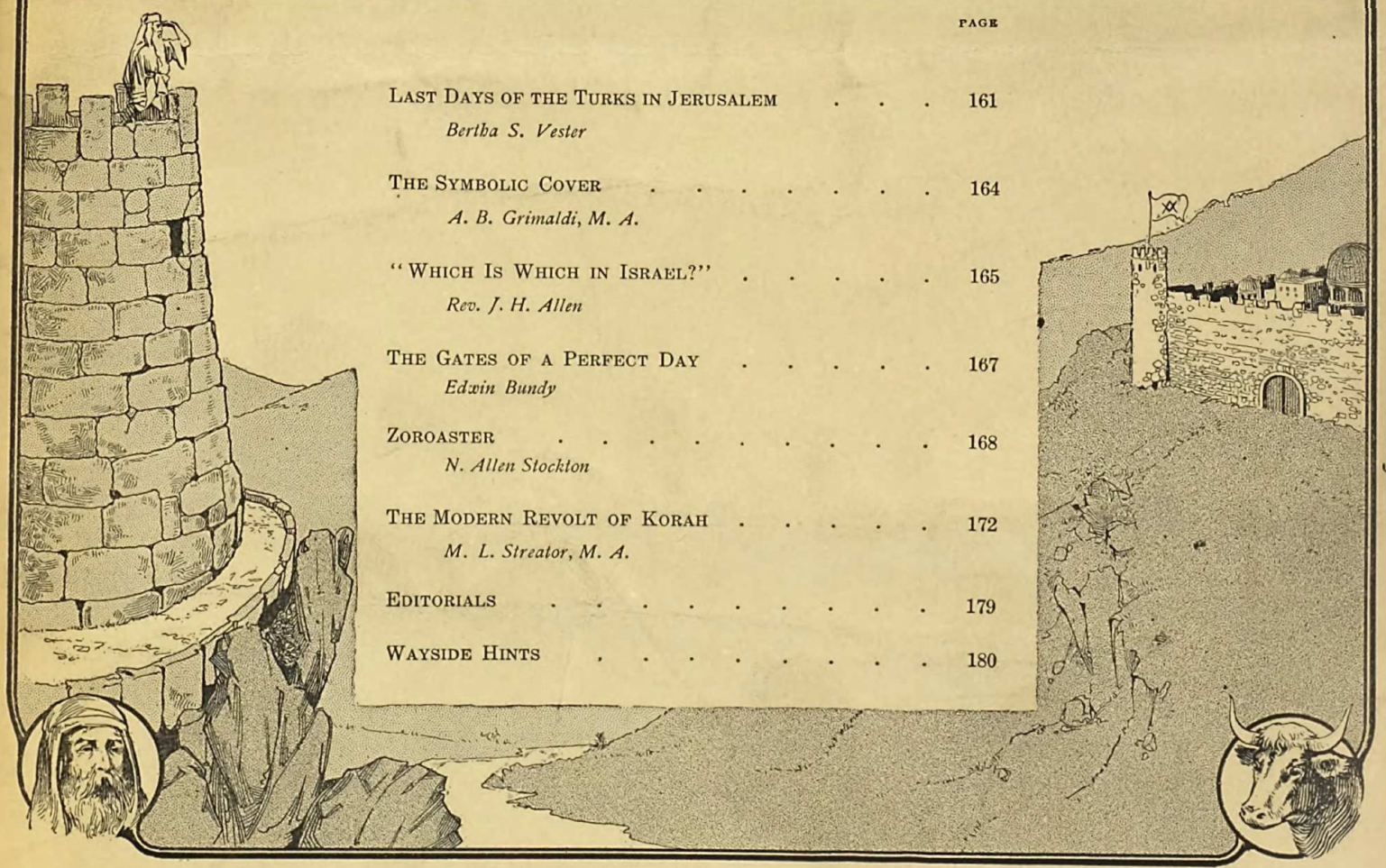
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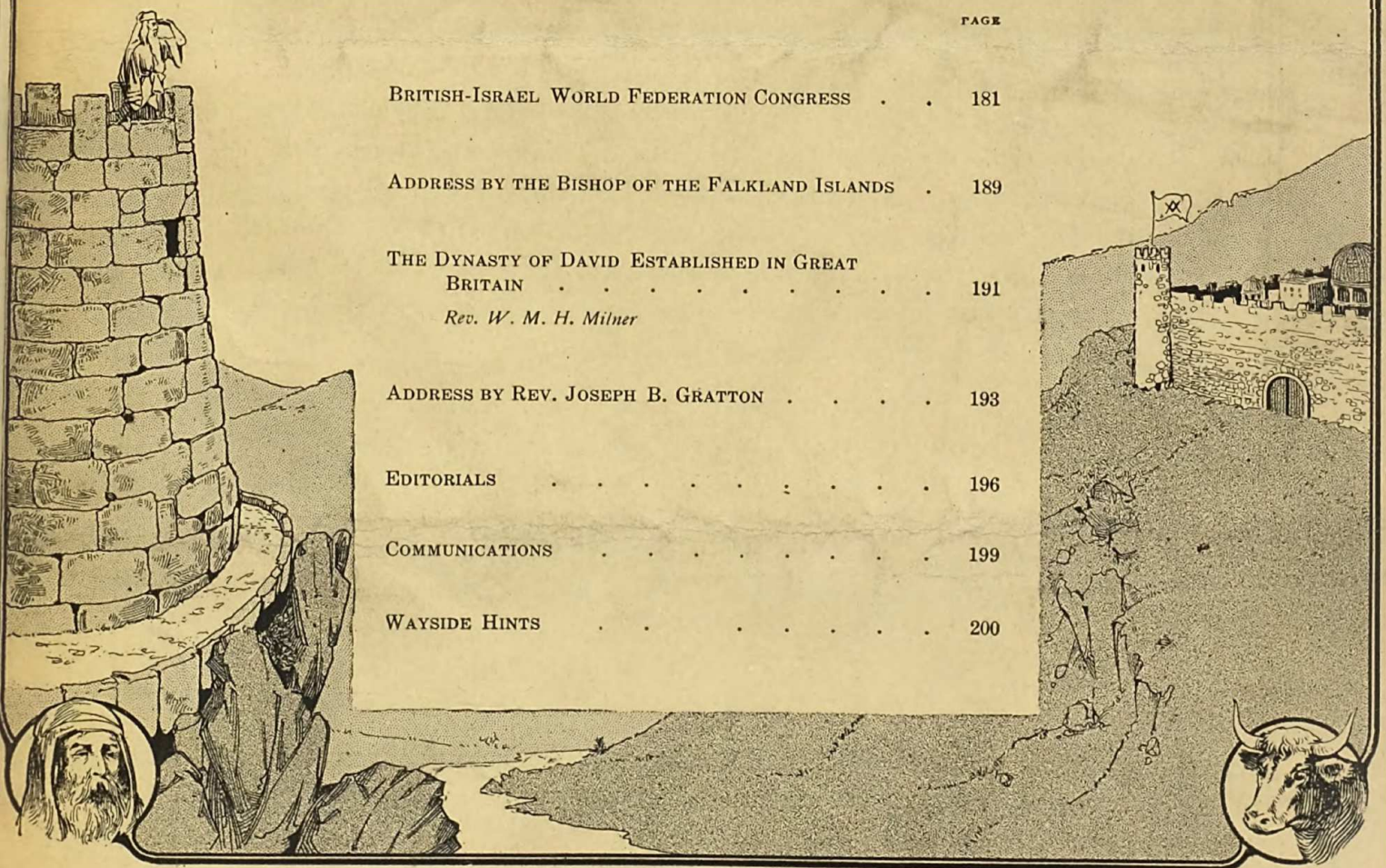
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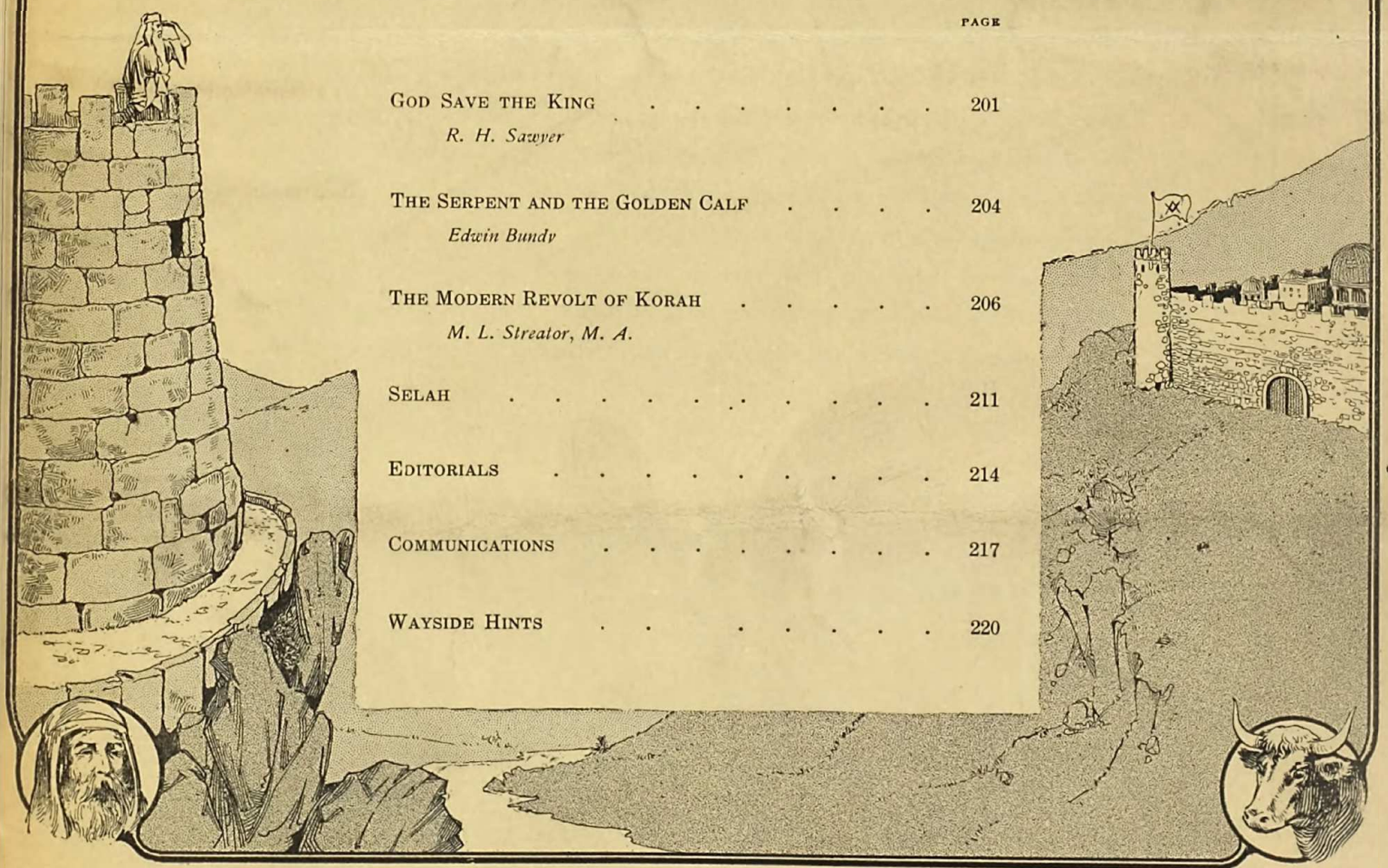
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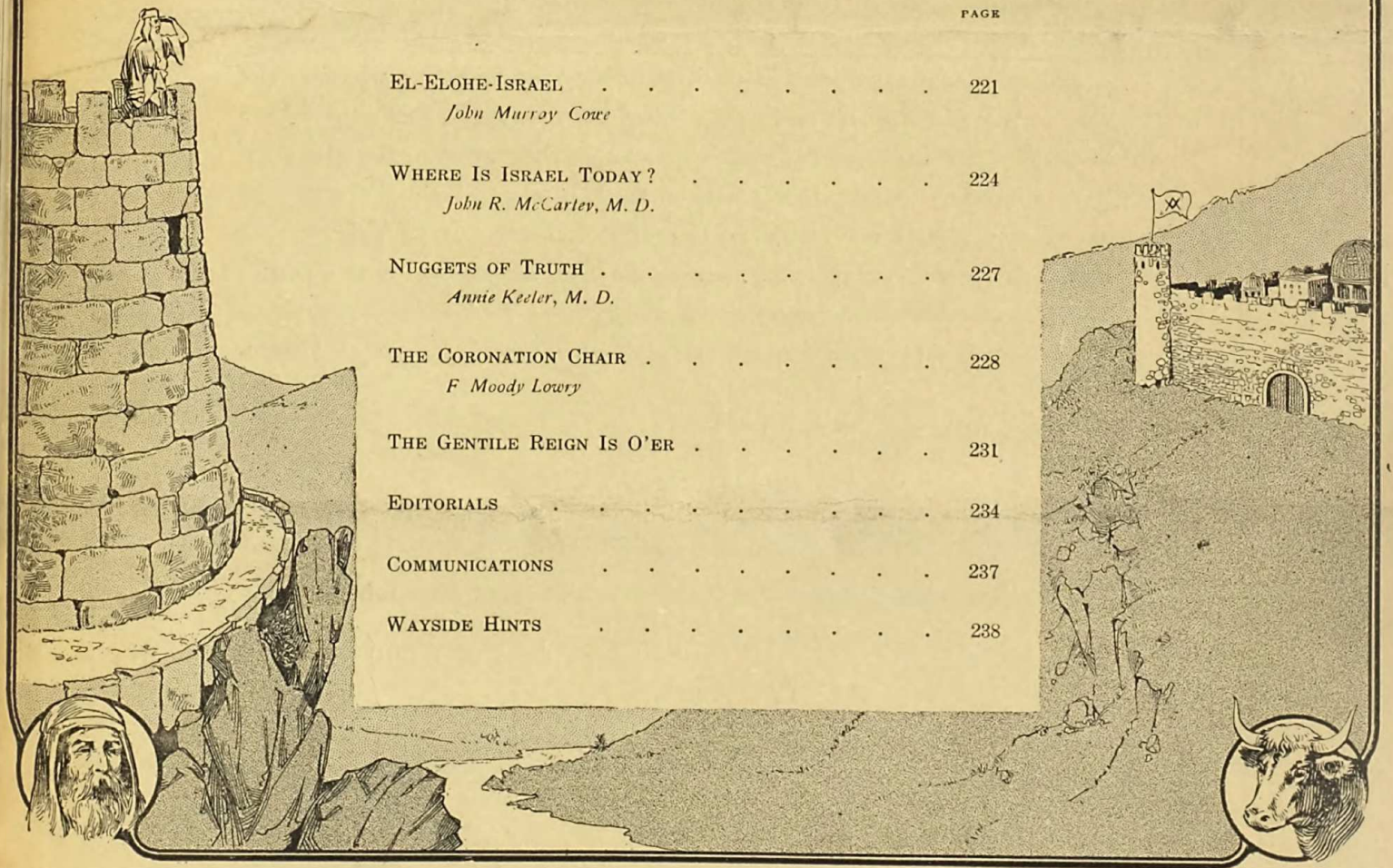
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